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# YOGA SURDHA

A Monthly Journal of Swami Vivekananda Yoga Prakashana



## Ph.D. at SVYASA

- reflects *Judu Ilavarasu*, a 4<sup>th</sup> year Ph.D. student at S-VYASA



Ph.D. at SVYASA is a journey full of experiences. Deep and diverse, as the field of yoga is, so also the Ph.D. program, vigorous and vast. From the day of admission to the day of convocation, gradual metamorphosis is constantly occurring, to make the best of ourselves, to “Be and Make”.

The most unique feature of this course is not only academic excellence, but also a rare opportunity to groom our spiritual aspirations. Guidance from senior teachers, regular *satsang* are, I believe, the most

distinct features, so unique that if somebody failed to grasp this aspect of inner development, then I think they have missed *the* best of SVYASA campus.

Starting with *Maitri Milan*, a morning chanting and discourse session; *karma yoga*, to make us selfless performer; *Bhajan*, for emotion culture; *Krida yoga*, to relax in fun; music, instrumental classes and cultural programs to nurture our artistic talents; like these, opportunities for transformation is ingrained in every activity.

Ph.D. course is well known for its academic rigour. During this process, a student acquires enough acumen to carry out research independently and become a domain specialist. *Anvesana*, the research laboratories hold the state-of-the-art equipments to explore all dimensions from neurophysiology to subtle measurements like *pranic* field. Course work prepares students in research methodology and *Arogyadhama* imparts therapy based field skills. Wonderful library with digital repository to have easy access to materials, and assistantship program to ease the financial burden of parents are other few highlights. And for a break: Friday holiday! Weeks pass in this cyclic rhythm at the campus of SVYASA, *Prashanti Kutiram*, a real abode of peace.

Growth happens in freedom. A Ph.D. student walks forward, carrying this central current of the institute, research. With freedom in mind to think, freedom to expand his wings, he thus prepares himself to get bloomed wherever planted.

तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम्

# YOGA SUDHA

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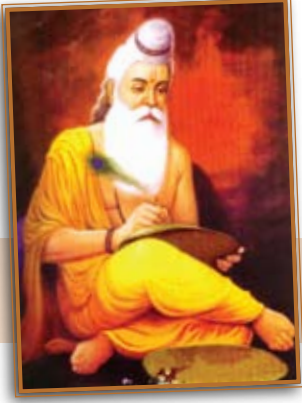
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# EDITORIAL

*abc*  
**abc**

*abc* Dr H R Nagendra



# ब्रह्मसूत्राणि (Brahmasūtra)

- Dr. Ramachandra Bhat

Dean, Div. of Yoga - Spirituality, S-VYASA Yoga University  
Director, Veda Vijnana Shodha Samsthanam, Channenhalli, Bangalore

आकाशस्तल्लिङ्गात् ॥ १११२२

ākāśastallīṅgāt || 11122

**Meaning:** The word *Ākāśai.e.*, ether here is Brahman on account of characteristic marks (of that i.e. Brahman being mentioned).

In the first chapter of Brahmasūtra, the great sage Vedavyāsa gives many validation to prove Brahman, the theory of everything. Essence of everything is Brahman. Place for everything is Brahman. Time for everything is Brahman. Creator of everything is Brahman. Light to everything is Brahman. The vital force for every living being is Brahman. That is how Vyāsa, the composer of aphorisms, Brahmasūtra projects Brahman with very valid formulae to prove Brahman as a grand unifying theory for varied multifaceted world in the first pāda of the first chapter.

In the present Adhikaraṇa (unit), what is that pedestal for all celestial bodies? This was the question asked to Jābali, an emperor. What is Ādhāra? King's reply to this question is Ākāśa. For a normal saṁskṛtateacher Ākāśa means space. Space is by its nature is all encompassing element. Though everything happens within the space, it has no its special role in the construction or destruction of any matter. Space and time are non-existent, neutral witness for all type of occurrences around us.

In this context naturally there will be a question what is that Ākāśa, which is considered as the root cause for all? Vyāsa facilitates us to understand it better. According to him, here this Ākāśais not mere space, but this is a blissful, animate substance. This Ākāśa is attributed with Ānanda. Ānanda is that type of technical word in Vedānta which indicates all unifying singular Sat-Cit-ĀnandaBrahman, *summum bonum*, the supreme good in which all moral values are included or from which they are derived.

One more thing here to ponder over is that Ākāśa is here an object for meditation. Here there are two syllables jointly used. One is कम् (KAM), meaning bliss. Another word is खम् (KHAM), which means space. These two syllables are integrated to describe Brahman. Since these two have their own independent meaning with their own verbal form they are considered as attributions to Brahman.

After having understood this much in the context of some Upaniṣads, Vedāntincannot confine his understanding of space limited to the so called material sky. In the upanishadic context Ākāśa word takes us beyond the normally known space.

Modern physics is still encircled by limited understanding of space. The recent theory called the String theory tries to unfold many mysteries of Ākāśa. According to them space has many dimensions and it is attributed and distributed to many forms and norms. So many physicist disagree with this theory branding it as a lope-sided understanding. In the upanishadic context space is considered as an image for Brahman, a theory of everything. That is how Ākāśa becomes a validation for Brahman. For our normal understanding we can divide space as material and spiritual.

Spiritual Ākāśa is one of the validations of Brahman.

to be continued...

## सरस्वती नमस्तुभ्यं

S-VYASA had organized 'Saraswati Pooja' on 9<sup>th</sup> November 2012 to mark the beginning of the Term Examination for the Autumn Semester 2012.



Under the able guidance of Swami Narayanananda Saraswati, all the students participated in the Pooja with religious fervour and gaiety.

After completion of the Pooja, Dr. Subramanyam and Dr. Sudheer Deshpande; the Pro Vice-Chancellor and the Registrar of S-VYASA respectively addressed the students and blessed them to progress on their chosen path & be successful in their noble endeavour.

The program concluded with Arati & Prasad distribution.



# SAMSKĀRAS AND VĀSANĀS

- Sushrutha S

कर्मभिः सर्वसंस्काराः संस्कारैर्वासनाः कृताः । सर्वेषां कर्मणां मूलं वासनाः एव कीर्तिताः ॥

karmabhiḥ sarvasaṁskārāḥ saṁskāraivāsanāḥ kṛtāḥ |  
sarveṣāṁ karmanām mūlaṁ vāsanāḥ eva kīrtitāḥ ||

“All our actions generate impressions, impressions generate tendencies, we act according to our tendencies or habits which later on cause impressions.”

In a deep forest there lived a family with two children. The family was so happy with joy. One fine day a lion entered the forest with intense hunger and ate the parents of the family.

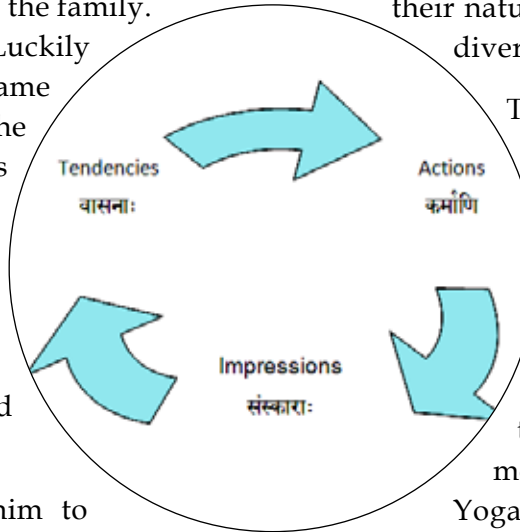
These infants were in stake. Luckily the king came through the same way hunting the animals. The king ordered the ministers to take care of these two. The minister took them and put them into orphanage. One was named Ramu and another Somu. Of them Ramu was taken to an Ashram and Somu to the robber's house.

Robber had a gang with him to help in all planning and execution of the robbery. He used to tell them how to take the steps in robbery - “beat the security, terrorize the owner and snatch the jewels, in case he refuses to cooperate finish him within no time”. Somu used to listen to these words almost every day. Now he can repeat the dialogue verbatim. He learnt the ways of robbery.

Ramu was with a Sadhu living a pious life. Sadhu used to honor and respect any one visited him. “Please come in, have rest, how can I help you?”. Ramu listens to these good words everyday.

Ramu growing with that environment, learnt the finer ways of life.

Once, the same king was on the way back to the palace. There was a surprise to him. The two children asked by him to be looked after were in two different places with same background. But as they grew up in different environment, their nature, habits and actions were so diverse and different.



The king ordered the ministers to put them both to a Gurukula to turn them round. The Guru-Shishya dialogues and teachings by Guru brought in them a new understanding in life, purpose of human life and the right way of progress through Yoga practices as meditation, prayers and Karma Yoga etc..

The actions we perform are controlled by our previous impressions. The impressions are causes of tendencies and so the actions. However Samskaras and Vasanas drive us to good or bad based on the type of atmosphere. Here is the breakthrough to transform any human the way we want. We have to cut the vicious circle of Karmas, Vasanas and Samskaras. Yoga tells us that we use our innate freedom to go the right way - the path of freedom, bliss and health in every level.

## CLIMBING THE MASLOW'S LADDER THROUGH VEDANTA

- Kannan

"What a man can be he must be", says Abraham Maslow, a veteran humanistic psychologist. In this statement, a range of uncertainty in human capability is captured (what a man can be), but a precision of human goal is ascertained (he must be). Happiness is the basic quest for all of us, no matter what we are, young or adult. Our whole life is centred around this basic driving force. The famous Maslow's "hierarchy of needs" theory says that we evolve higher after satisfying our lower needs. The lowest is the biological need, then comes need for safety and security, then need for acceptance, then need for esteem and recognition, cognitive needs like knowledge follows later, then aesthetic need like beauty, and finally need for self-actualization, which is to fulfil one's potential. The basic biological needs are indomitable. Urge to eat, sleep, fear, procreate are the strong instincts which we share with animals, says the eastern wisdom and asserts that *buddhi* (discriminative ability) is the only extra special faculty endowed to human beings. Maslow's ladder of growth is not rigid, which means it does not necessarily follow the same order, it might vary from person to person based on the kind of priorities that they set for themselves. Also, as one progresses higher, the basis for needs become less biological and more sociological. This observation is very crucial as most of the emotional insecurities which humans



can harbour thrive in this sociological region.

At this juncture, sharing insights from the eastern wisdom can be of great help. Vedanta is one of the ways of thinking which appeals majority of people. Its sharp method of analysis of reality penetrates through the layers of wrong understanding and leads us to the truth.

At the onset, it is important to notice that the western model, though very rational, still argues that one must pursue for higher levels of need, after satisfying lower ones. However, Vedanta says no need to pursue them in that way, just realize that the basis of reasoning, which led to this strong conclusion that we have to pursue after these needs, is not correct, rather they are our wrong notions. By saying so, Vedanta is very clear in distinguishing practical aspect of truth (*vyavaharika satya*) and eternal aspect of truth (*paaramarthika satya*). For a person, who has developed deep identification with his body, his

body is real, not an unreal entity. Until he grows out of this limitations, and has realization that he is not the body, for him the reality of body is a truth. In fact, he should not discard it as unreal and create confusion in society and in his personal life.

It is interesting to study how we create reality of the things and relations that we have. What is the cause for our strong desire, which many say is the root cause for all evils? To start with we should recognize that reality is something what we give. It means depending on my *buddhi*, my way of thinking I create my reality. This intricate concept is gradually being recognized by even modern physicists. *Reality is my creation*. When we accept that it is my creation, immediately it hints at the freedom to make that creation. This freedom is a rare privilege given only to human beings not even to gods! Now the question is how do I want to execute this freedom? First of all do we recognize that we have this freedom? Teachings of Vedanta start to influence one's thinking radically once this belief is set in that we do have freedom to create our reality. The next question is how are we using this freedom? Unfortunately, the grave answer for most of us is: unconsciously, seemingly without choice! It means we are like impulsive guided-missiles, guided by our instincts, instincts of senses. The decision maker (I) is really not strong enough to make and execute all the decisions. This discriminative faculty called *buddhi*, is too weak to stand the waves of challenges. As a consequence, we yield to our desires.

Desires per se are not strong or weak. These adjectives are again the value tags that we add to them, which is our creation. Desires are also like any other simple thought modifications (*chitta vritti*) which happen in *chitta* (roughly translated

as mind). What gives momentum and makes it a irresistible huge wave of desire is my previous memory of having tasted such experiences, and the immediate happiness which was derived was associated with the gross performance of the process of enjoyment. One way to assess the strength of our desires is to observe how much do we feel a sense of urgency or compulsion to do an action. More we are pulled into action, stronger is our level of attachment and strength of desire. Just after waking up in the morning, if we can observe how long does it take for us to get reminded of our plans and commitments? If these thoughts rush in no time it means we are still strongly bound with our actions. One distinct feature to note here is that all these happen at emotional level (*manomaya kosha*). So, when our discriminative faculty (*buddhi*) becomes weaker to analyze, the lower "department of emotion" takes over, just to create endless havoc. No doubt, *manomaya kosha* is considered as place of origin of all *aadhi*. Can we control this process of uncontrollably pushed into action? Yes, by the habit of right discriminative thinking. By "habit" means that this feature in our system has to be acquired by self-effort and practice. Is there a easy method to do so? This is again subjective to great extent. However, we can always share our notes. Vedanta suggests a systematic process of enquiry. Let us see an example. Why do I pursue after something? It is because I like that and I consider that as *real*. The very fact that I like something means I consider that object to be real and I have value for that, it is dear to me. Now, it is a interesting fact that, we cannot desire something which is not real (true for majority of people!); for example, I had a strong desire to climb a palm tree and eat its fruits in my dream. At that time it was so real that I was trying my best to pursue that. However, what happens when I

come out of that dream later? I lose all desire to pursue that goal further. What has happened here? Just a change of my state and therefore my conclusion changed. Now I realize that the basis of my desire is not true. Similarly, if we can change our conclusions about various things which we are pursuing by rational enquiry, then we can get rid of the clutches of bondage. This gives lot of *vairagya*. *Vairagya* is not fighting against our desires but it is a natural outcome of our matured understanding that the basis of my desire is weak or unreal. Vedanta conveys this wonderful message in various ways. Does that mean we rationalize every desire to be unreal and do not pursue to do anything; then what will happen to this world? How we can develop and sustain this world? Well, scriptures do not forbade anybody from pursuing after a desire, in fact desire (*kama*) is one of the components which a person must pursue earnestly. But in that process, it strictly warns us against any attachment to those desires. And we have seen that, the element of attachment comes with our wrong understanding, for which Vedanta can be a good antidote. Further a burning question for many aspirants would be what to do with what I have done already because of which my current path of *sadhana* seems to be a uphill task? Can we do something for that? Yes, says the Vedanta. Analyzing further the situation, our previous experiences which has created strong memory of those enjoyments and which propels us again to pursue in that direction, cannot be undone immediately. The immediate action required in this direction is acceptance and surrender. But we can make the process of handling those challenging desires easier. Again by asking critical questions. As we have seen, the cause for my wrong understanding is I think the object is real and second that the

object is capable of giving me happiness. Now to handle the second challenging aspect of memory of previous experiences, we can raise this question: are these material objects real source of our happiness? Where do we get happiness from? Vedanta ascertains that source of happiness is not in objects outside rather it is within us. But have we digested this statement. Perhaps not, otherwise, we would have stopped many of our vain pursuits. Well, to get benefit out of this question will take some time for us until the convictions grow stronger. Until then we must march ahead with faith and heart full of prayers.

Coming to conclude, Vedanta has many insights to help us combat our internal problems. However, this wisdom seems to be unreachable to many just for the want to lucid presentation in modern context. There are some distinct features of Vedanta which frightens many new comers. However this is not quite true. This attempt to look into one of the best western models of self actualization of Maslow from Vedantic perspective, would give greater thrust to its influence. Except for the first ladder in the hierarchy of needs, all the higher levels can be handled through powerful insights of Vedanta. Even the first one can be handled, as we lose our strong identification with our body. By adopting Vedanta raising higher in the Maslow's ladder will become more easy and smooth as there will not be any regression to lower levels because of unfulfilled lower needs. Moreover from Vedantic perspective we can give a definition to the word "self-actualization" which is currently weaker in Maslow's theory. This synthesis of western and eastern ideas might reach younger generation more effectively and help them strive for a higher goal of life.

# EXPANSION IS HEALTH, CONTRACTION IS DISEASE

- *Dr Hemant Bhargav* MBBS, MD (Yoga and Rehab)  
Division of Yoga and Life Sciences, S-VYASA University

Swami Vivekananda says, "Expansion is Life, Contraction is Death". This sentence has a deep meaning and in this article we try to understand and see how it can be applied towards therapeutic aspects of Yoga.

Contraction can simply be understood as focusing of the consciousness through the mind. Now, focusing of the mind requires both time and space; both time and space are interdependent; the distance (space component) covered per unit time is speed. So, we may say that contraction refers to speed of the mind, which causes focusing of the consciousness in space and time. On a similar basis, expansion can be understood as defocusing of the consciousness through the mind; defocusing of mind takes place when it starts ignoring the space and also the time. As the sense of space or distance between the object and the subject dissolves during defocusing, the sense of time also diminishes as per the law of relativity, and thus, the speed of mind reduces. Thus, based on this logic we may say "Slowing down is Life, and Speeding up is Death" which is akin to "Expansion is Life, Contraction is Death".



Problem with speed is that greater the speed of the mind, higher are the chances of losing control and

discrimination; and slower the mind, better is the control and hence the efficiency at work. Also, as the speed goes on increasing, it makes the mind gain a kind of



potential to become more and more energized, focused and pointed i.e. it narrows down and sometimes the speed becomes so high that it blocks the thinking capacity. This appears to be similar to the example of hanging-up of your computer when too many programs are running at the same time. So, speed in the initial stages manifests as increased ability (or fast movement), in the next stage it continues as narrowing, heightened emotions, inability to manage the emotions and finally as a blocked state or depressive feeling.

Life and Health go hand in hand, as disease goes with death. So, we hypothesize that "Slowing down is Health, and Speeding up is Disease". Now, to see whether our hypothesis is true or false we should look at the disorders and try to understand whether they fundamentally involve "slowing down and expansion", or "speeding up and contraction"? As a medical doctor, the author looked into different life style related disorders from this point of view; it was fascinating to find this component of speed and its different manifestations (fast movement, narrowing or block) in most of these diseases. For e.g., hypertension involves vaso-constriction (contraction of the blood vessels),



asthma involves broncho-constriction (contraction of the bronchioles in lungs), diabetes involves speeded-up rise in sugar levels beyond control and blocking up of insulin

e.g., constipation, hypertension, asthma, atherosclerosis, stroke, reynaud's disease, metabolic syndrome, alzheimer's etc., 3) diseases due to blockage of the channels e.g., muscle spasm and stiffness, obesity, atherosclerosis, insulin resistance, malabsorption syndrome, schizophrenia, depression etc., and 4) permutations and combinations of the above three.

receptors (insulin resistance), atherosclerosis involves narrowing of blood vessels supplying the heart, cancer involves uncontrolled growth of abnormal cells and obesity involves excess release of pro-inflammatory cytokines and locking up of metabolism. Thus, most of these diseases have inflammation as their basis which may be considered as a manifestation of speeded up or locked up state of the fine cellular channels/receptors; this is nothing but the *pranic* blocks in yogic language! Author feels that most of the modern life style related disorders can be considered as manifestations of different levels of uncontrolled speed i.e. 1) fast uncontrolled movement, 2) narrowing or 3) blocks. This is very much true as per the Ayurveda philosophy as well, where the blockage of fine channels, *srotas*, is considered as the root cause for diseases.

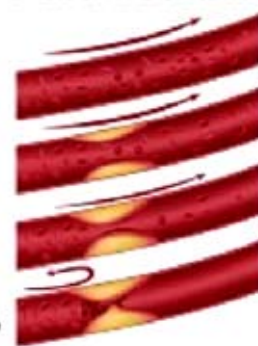
### Yoga for Expansion and Slowing Down:



Three cardinal aims of yoga therapy are: relax the body, slow down the breath and calm down the mind. Yoga therapy with its fundamental and holistic approach has the power and efficacy to apply breaks to this modern anti-life, anti-health lifestyle problem called "stress" which is nothing but "speed".

Thus, according to this fundamental law which Swami Vivekananda himself has given us, we may be able to classify all diseases as manifestations of different levels of speed i.e. 1) diseases due to fast uncontrolled movement. For e.g., diarrhea, arrhythmias, epilepsy, cancer, anxiety, psychosis, parkinson's, restless leg syndrome etc., 2) diseases due to narrowing of channels

STAGES OF ATHEROSCLEROSIS



How yoga therapy works? The solution comes from one of our ancient vedic scripture called *Mandukya Karika*. This *Upanishad* provides a fundamental knowledge base and tool to reduce speed and go deeper into relaxation and thus, expansion. It describes "relaxation which is followed by stimulation takes into deeper stages of relaxation as compared to relaxation alone". This fundamental principle has been utilized to develop different therapeutic techniques to break the speed at different



levels of its manifestation. For e.g., If the speed is manifesting as “block” then we need most intense stimulation which should be followed by most intense relaxation (which is very well done through dynamic yogasanas or kriyas followed by deep relaxation techniques). similarly, if the speed is manifesting as “narrowing” we apply moderate stimulation and moderate relaxation (which is very elegantly done in the practice called cyclic meditation, developed by S-VYASA) or if the speed is manifesting as uncontrolled movement then we may need milder stimulations and

relaxations alternating with each other (for e.g., instant relaxation technique, doing slow *asanas* and *pranayamas* and relaxing in between and other advanced techniques developed by S-VYASA such as Mind sound resonance technique).



This article aims only at providing a simple model to understand how diseases develop and how yoga therapy works and the above classification is not very rigid. But in general, authors believe that fundamental basis of yoga therapy makes it a very vital tool for the global society to prevent and treat various chronic lifestyle related disorders which are reaching epidemic levels in this modern time.





## A MIRACLE

- *Virendra Singh Shekhawat*

*Jaipur Gl . Secretary, All India Purova Sainik Seva Parishad, Rajasthan State*

*Ex Controller, University of Rajasthan, Jaipur*

I arrived here on 5<sup>th</sup> of Oct with 4 fold ailments:  
1) Primarily I am diabetic since last 32 years.2)  
I had back pain on a/c of my broken spine in  
the year 2007 June.3) Also I had severe hip pain  
as I had fallen down in 20 feet deep pit. Apart  
from this, I had chronic constipation since last  
2 years

I was provided in section F for my treatment  
.And I am pleased to state that through the  
efforts of Prashanti therapists and doctors, I  
have got not only excellent but unimaginable  
improvement in my sugar level and insulin  
intake level

When I stepped down here, my insulin intake  
level was 45 in the morning and 45 in the evening  
(15 units R & 30 units N).But irrespective of such  
high insulin volume, the sugar level usually  
went out of control.

I am pleased to state that within a period of 10  
days, my insulin intake level was made to come  
down gradually (including sugar level ) and  
within 20 days, it was brought down from 45 to  
12 intake level (4 units R & 8 units N).This intake  
level is continued now and can still be further  
reduced but the concerned Doctor 's expert  
opinion is to bring it to Zero in comparatively  
longer span ranging from 2-3 months with the  
help of Yoga Therapy & MSRT etc. I may state  
that my last blood test was taken on 30<sup>th</sup> Oct  
and the sugar test value was 85 fasting and 106  
PP which is most reasonable with so much so  
of reduced insulin intake level. And this sugar  
level opens the way further to ultimately arrives  
at the absolute Zero figure is a few weeks.

My case was strictly monitored by Dr Amit Singh  
as far as sugar and insulin levels are concerned  
and by Ms Mamita Madam, in charge of F Section,  
she strictly monitored my asanas, breathing and

other excercises right from morning 6 'O clock  
till late evening seeking reports from me about  
walking and other activities and giving me  
valuable advice. She would not spare me if on  
any day I was late in the session or missed it.

I have great pleasure and feel pride in stating  
that Dr Amit and Ms Mamita Mam have proved  
saviors and protectors of my life from this  
dreadful disease and leading me to succeed  
against the enemy of life

My waist pain and hip pain have also been a  
matter of great concern & trouble for me, in my  
day to day activities. If I say that sprit of my life  
had been reduced to half on account of these two  
pains, it will not be an exaggeration. Apart from  
the Yoga Therapy provided in section F, under  
the supervision of Ms Mamita Mam and her  
team, I was given 2 weeks Ayurveda Therapy  
also for these two pains. And I am pleased to  
state that as on today, my improvement level  
is 85% to 90% since the day I was taken under  
treatment in Prashanti four weeks ago.

I am thankful to the devoted Prashanti people  
and its expertise that they have made me a  
full man out of half man. I am thankful to God  
Almighty who through my affectionate well  
wisher Shatrughan Singh, Adm.Officer of this  
high esteemed Institute ,inspired me to visit  
Prashanti for treatment for one month. I am  
going back healthy, happy and in high sprit,  
with good mental, physical and spiritual state  
of mind

The person who is behind the creation of this  
magic health world is God's Angel and a loving  
apostle always to the people of India and abroad  
who are in search of their lost health. My three  
cheers to our Guruji-our Dr Nagendraji for  
creating this magic world.

## AROgyadhama Data (OCT, 2012)

No of Participants	A		B		C		D		E		F		G		H		PPH	
	Nurological Disorders/ Oncology	Cardiology	Pulmonology	Psychiatry	Rheumatology	Spinal Disorders	Metabolic Disorders	Gastro - enterology	Endocrinal Disorders	Promotion of Positive Health								
<b>Parameters</b>	BY AY	BY AY	BY AY	BY AY	BY AY	BY AY	BY AY	BY AY	BY AY	BY AY	BY AY	BY AY	BY AY	BY AY	BY AY	BY AY	BY AY	BY AY
<b>Respiratory Rate</b>	18.33 15.6	19.5 17.64	19.25 17.5	18.87 17	18.75 18.75	21.16 17.56	17.78 17.06	16.88 13	18.47 15.67	18.39 17.17								
<b>Pulse Rate</b>	76.47 72.47	68.93 72.07	74.88 71	79.07 76.07	76.96 76.71	79.47 74.53	76.44 73.11	72.38 69.63	82.07 75	83.06 78.28								
<b>Systolic BP</b>	130.4 128.7	129.71 135	120.5 119.38	117.6 112.6	129.43 126	120.82 117.6	127.33 116.89	118.75 119.25	123.8 116	123.33 117.89								
<b>Diastolic BP</b>	83.2 83.47	73.57 75.79	75.63 77.25	78.8 77.73	79.5 80.14	81.24 78.44	80.11 76.44	78.13 77	81.13 79.47	80 77								
<b>Weight</b>	64.33 63.7	69.56 70.34	58.67 57.82	67.94 67.76	69.35 68.18	71.66 70.87	68.82 67.88	63.06 62.44	80.85 76.19	64.99 63.33								
<b>Bhramari Time</b>	13.53 16.4	11.29 13.97	9.75 13.63	10.87 16.47	11.43 14.43	12.6 16.16	12.94 14.22	11.06 16.31	12.07 15.53	11.89 16.33								
<b>Medication Store</b>	5 4.67	5.21 4.33	3 1.88	2.36 2	3.57 3.54	1 1	3.92 3.92	1.56 0.94	1.5 1.25	3 2.5								
<b>Symptom Score</b>	8 4.77	6.71 1.46	8.93 3.27	8.07 1.6	17.04 7.15	7.18 2.54	5.56 2	2.75 0.63	14.72 1.56	2.78 0.67								

**BY - BEFORE YOGA | AY- AFTER YOGA**

**Total No of Persons -**

# SCIENCE OF HOLISM

- Prof T M Srinivasan



## INTRODUCTION:

Integrating Body and Mind within the paradigm of the allopathic system of medicine was achieved only about 50 years ago.

Hence, the famous saying:

“What is body (or matter)? Never mind; what is mind, does it matter?” In the allopathic model, all body and mental functions are considered to be correlated to improper biochemical

responses. Energy Medicine is a new way of looking at the biological systems wherein the energy basis of life processes is of primary interest. In the philosophy and medicines of India, the rishis who formulated many healing methods, have incorporated the activity of body and mind into an integrated whole and were able to provide methods of controlling one to control the other. Thus, to control

the mind, body positions are recommended as a preliminary requirement. To control the body, we should incorporate mind related practices in our efforts. Further, following the precepts of a teacher and an understanding and acceptance of an Ultimate Principle, call it God or Pure Consciousness that is the prime mover of this universe are emphasized. This holistic approach to human health has always been the strong

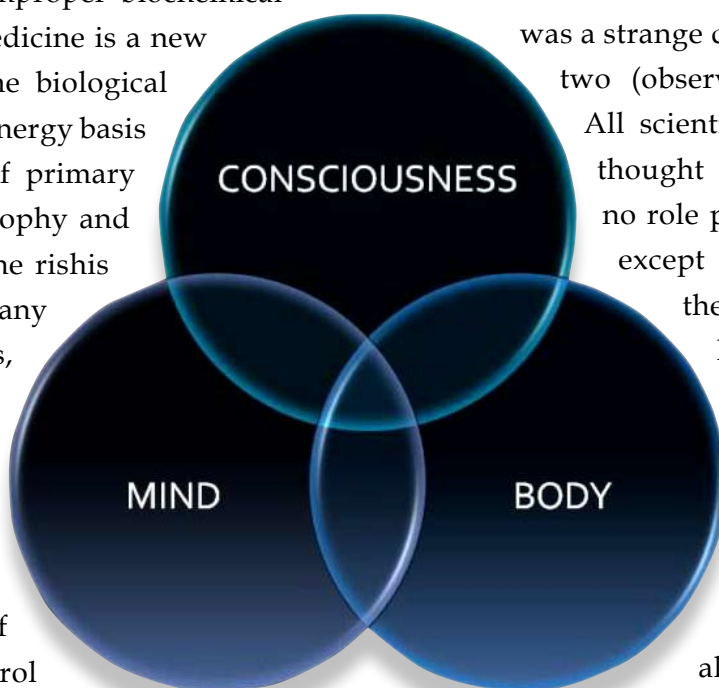
point in both Ayurveda and in Yoga.

Interdependency is a word that is used to describe the continuous flux of information that is flowing between all systems in this universe, including humans. This has become the corner stone for holistic treatment of many psychosomatic problems. In science also, this energetic interaction between systems has come to be understood in the last century. Earlier to last century, it was assumed that the observer

has no role in scientific observations; there was a strange disconnect between the two (observer and observation).

All scientific observations were thought to be objective, with no role played by the observer except to record faithfully the happenings around him/herself. We could say the observer was thought to be decoupled from the observation. Thus, it was thought nature was ‘out there’ and all the experiments we carry out with nature do not

change the behavior of nature; only its passive response was of concern. It was stated wrongly (and this is a bold statement), that the knowledge of the world arising out of ‘scientific’ observation is objective and the ‘metaphysical’ knowledge is subjective. The scientific ideas propounded in the beginning of last century - especially with the advent of quantum physics - introduced an irrevocable relation between the observer





and the observed.

The very act of measuring an event is a

process of

disturbing the event even if only slightly.

Thus any measurement disturbs the system we are measuring; the concern is to disturb it as little as possible so that we still can obtain useful information about the system. Thus, all ideas regarding independence of observer and the observed event were put to rest through development in quantum physics. The observer is no longer an independent entity. Our good friend, Dr. Elmer Green has remarked that we have made skin as an artificial barrier; we think that skin separates us from our environment [1]. On the contrary, we are always exchanging information and energy with the environment. This interdependency between us and nature is dealt with extensively in Indian and Buddhist philosophies.

Language is a very powerful medium and all other media, such a print, pictures, touch, feeling etc. come under the aegis of language when we want to share our feelings with others. Language is at once a carrier as well as a barrier to our impressions of the world. When we deal with the external world (external with respect to the mind), language is an adequate medium for sharing the thoughts. It is a barrier when we deal with internal events – internal to and beyond the

working of the mind. Unfortunately, there are many terms we have accepted in the past that portend disaster to humankind [2]. We should carefully access the ideas that are reflected in the linguistic jungle to carefully evaluate the philosophical expressions that are important for human development. Let us look at some words used in holistic area in detail.

**SCIENCE AND METAPHYSICS:** In many scientific writings, the word holistic is used interchangeably with metaphysics. The two terms, science and metaphysics, should be understood in proper perspective. Scientific data is obtained through sensory knowledge (or its extension) only; however, metaphysical knowledge is usually beyond the pale of logic and the workings of the mind and the senses. Meta-physics implies that which is beyond physics. It is not anti-physics and, it is not anti-logic. Comprehension implies division of the world into two – namely, the observer and the observed. The famous Kwan comes to mind: “Does a falling tree makes noise if there is no one to listen to?” In other words, if the senses and the mind do not record an event, can we go beyond the mind and use our intellect to provide an answer? This is an ancient question and many peoples around the world have expressed their opinion regarding this. The Greek philosophers, who probably had contacts with India in the ancient times, provided various answers to this question. Pythagoras and his followers (circa 530 BCE) and later, Parmenides (around 480 BCE) proposed that *based on intellect* all is one; all distinctions of name and form that we see with our instruments of senses are false [3]. However, Protagoras (around 440 BCE) maintained that *only sensory data is real* and all else is false. Democritus, the well-known atomist (around 420 BCE) took the middle path

and observed that both intellect and sensory data are relevant to understand the world and its working. He further enunciated that atoms themselves do not have qualities that we ascribe them with; however, they provide (somehow) the qualities to the world that we see around us.

We note in the summary above, there were three views expressed; modern science chose the path that sensory data is the only one that could be utilized to understand reality.

Again, definition of reality is normally not discussed in scientific writings, science implicitly assuming (and along with science, all of us by default) sensory data is all there is to the world around us. Erwin Schrödinger, the Nobel Laureate physicist, was concerned with scientific discovery, that break-through

whereby an old paradigm gives place to a new one. The idea or the insight that precedes the break-through was termed 'metaphysical' by him and once the idea gives rise to verifiable facts, the metaphysical edifice ceases to exist. Schrödinger says: "Metaphysics does not form part of the house of knowledge but is the scaffolding, without which further construction is impossible". [3, p. 111] In other words, metaphysics has a limited role in providing a framework, as it were, and once knowledge is gained through channels of the senses, the framework is superfluous. It is not meta-(beyond) physics; it does not have an edifice of its own. The concept of metaphysics as just a support structure proposed by Schrödinger has been critiqued by his biographer himself: "...it seems better to describe them as heuristic clues with a large component of tacit knowledge, as

does Polanyi, than to call them metaphysical". [3, p. 115] Now another component, namely tacit knowledge, has been introduced while metaphysics is still not clearly defined at this stage!

As seen earlier, metaphysics deals with knowledge that is outside the range of physics. What is understood as metaphysics today could well become part of physics tomorrow. For

example, both electricity and magnetism were considered as unknown forces, having certain bizarre properties. After much research and experimentation, their properties are well understood and it comes within the domain of physics. Similarly, distant healing, prayer, Reiki, acupuncture and many other 'esoteric'

modalities of holistic healing are considered presently in the domain of metaphysics.

In Yoga philosophy, it is postulated that knowledge is gained through three distinct means. The first is through direct perception. Here we use our senses to acquire knowledge of the universe. This is a valid means to obtain knowledge. The second is through the use of logic. Through comparison and deductive logic we could gather knowledge. The example given here is that of smoke and fire: if we see smoke far away, we deduce there should be fire associated with that smoke. The third method is used to glean knowledge that is beyond the senses. This is through the testimony of scriptures that deal with metaphysical ideas and experiential knowledge. For example, in Yoga literature it is said prana or subtle energy of the breath



traverses through charkas and channels called nadis. We may not be able to find the channels but it is the framework on which healing and ascent to Pure Consciousness are dependent. It seems to function within an ideological area and hence we accept it as a working hypothesis. Based on this postulate many theoretical and applied aspects of health, awareness and Consciousness are derived and we shall look into some of these presently.

Let us look at some definitions. Holism (from Greek for whole, total) is a view that complex systems such as physiologic systems should be viewed as wholes, wherein one subsystem could affect all other subsystems. For example, a disability of one part of the body will be reflected in many organs not working optimally. The opposite term, reductionism is an attempt to reduce complex systems to its fundamental parts; for example a disease is explained through imbalance in a particular biochemical process involved. Modern medicine has worked under the assumption of curing diseases through reductionistic ideas while the new ideas of holism is to treat the whole person – his physical, biochemical, mental, social, spiritual environment – for achieving healing. While reductionistic treatment is useful, holistic treatment is more effective since the complete traits are readjusted for optimal health so that reoccurrence of the same disease is prevented.

Before we progress in the path of healing, we should have a working model of a human. In other words, what is it that makes us human and what problems that could destabilize us in our physical, biochemical, mental and spiritual expressions. The model we have is a powerful one; that is the five layer model. The pancha kosas as we all know, consists of annamaya,

pranamaya, manomaya, vignanamaya and anandamaya kosas. They are affected in various ways as we go through stress and life's many challenges. The procedures that could address each of the sheaths is well worked out and presented in recent books [4].

## **BODY - MIND - CONSCIOUSNESS:**



While the terms body and mind are reasonably clear to many people, the definition of Consciousness is not at all satisfactory. Many books written in the recent past have used mind and Consciousness interchangeably and have tacitly assumed that Consciousness is simply an epiphenomenon of the mind [5, 6]. Without going into great details regarding modern physics and physiology, it may be said that quantum coherence and non-locality are two aspects of physics that seem to point to the nature of Consciousness and its expression in the physical world.

Modern psychology has also grappled with the nature and role of Consciousness in the physical world. Freudian, Jungian, depth, cognitive and transpersonal psychologies have tried to enunciate models of Consciousness. In transpersonal psychology, "the autonomy and the causal efficacy of Consciousness are taken for granted" [5, p. 190]. *The fundamental problem with all the models available today in modern literature*

is that no one with experience of Consciousness has written about it! Actually, it is said no one who has an experience of this Consciousness could write about this! Hence, he who knows does not speak (or write!). Thus the models generated by the modern pundits could at best be a mere glimpse of the nature of Consciousness. If Consciousness is fundamental to all objects in the universe including mind, intellect, ego sense and awareness, if it is self-luminous and illuminating all else, how do we stand apart from it and understand it? This problem has been pointed out from time immemorial and should be carefully considered if we want a consistent view of the world and look for unity in all that we see, taste, smell, feel, and hear around us. It is a challenge, but by no means a new one. Let us look briefly into some ancient uttering on Consciousness.

**ANCIENT VIEW OF CONSCIOUSNESS:** Consciousness is all knowing, existing at all times and is bliss. The entire space is pervaded by it without any distinction. It has no qualities, no qualities that could be discerned by our five senses. When we go beyond name and form, we come to the core of all beings – namely, the ineffable Consciousness that is pervading all space. Karma theory states that depending on our actions – both good and bad – we are provided with a vehicle to continue our individual search of reality that is the understanding, appreciation and ultimate complete absorption in this Consciousness. We shall call this Pure Consciousness to distinguish it from the awareness and related terms used in the transactional domain. This is Reality, not the sense mediated, limited (in time and space), circumscribed reality that is espoused by modern science. We have numerous examples of people who have been in this state of constant unity with Pure Consciousness. Even today we have examples of people who reflect this Reality. One

look, a mere glance, a casual touch is enough to send us into a glimpse of this supra-mental world of unchanging Reality. Since it is eternal and unchanging, it cannot be ‘perceived’ by the senses or, for that matter, by any currently known scientific method! Mind has to be quenched, clarified and then, says the realized, we glimpse this Reality.

Thus, meditation that goes beyond the mind should be practiced for discerning the nature of Consciousness. The Indian philosophical systems use the word ‘Brahman’ [7] which is the ultimate reality. Brahman alone is real and all else is bound in space and time. The objects we experience with our senses come and go; even the stars are born and come to an end at some distant day. What is the one that has no birth and hence, no death; it is Brahman. It has been stated: “One effulgent Being is hidden in all creatures. He is all pervasive and is the innermost self of all. He presides over the law of karma and all beings reside in Him. He is the Witness and He is the Pure Consciousness, transcendent and free from relativity” [8].

**SCIENCE OF HOLISM AND HEALING:** Holism is pervading the healing scene around the world. We should note that healing is not curing. Curing is overcoming the symptoms of a disease through invasive and sometimes violent procedures; healing is setting aright the mind-body complex so cure happens by itself. When the impediments to the flow of energies in the body are removed, then the body cures itself. This is how acupuncture, Yoga, Reiki and other healing methods work (See figure 1). These are usually not invasive or interventional procedures, rather *relearning to facilitate right thought, right action and right speech*. There are of course, mediating steps of changes in biochemical, electrophysiological and mental readjustments that take place through these

practices. However, the fundamental aspect of aligning the body-mind-Consciousness is carried out by these methods and the body recovers (or, re-discovers) its homeostatic balance all by itself. Many methods of holistic practices seem to work at the subtle level of readjusting the energy balance of the body for health and healing. Most, if not all these procedures are not accepted in main stream medicine since rigorous clinical testing is few and far between. Currently, these methods tend to remain meta-physical and not physical. Theories and models of current physics cannot explain the action of these procedures. However, there are enough case studies and clinical applications carried over many years – in some case, many millennia – to substantiate them as viable and safe methods, especially since many diseases of modern times are not treated successfully by allopathic medicine. The possible models and mechanisms of these procedures will be presented in a sequel to this report.

**SUMMARY:** In summery, it may be said that that modern medicine is excellent in case of trauma. It may be called Trauma Medicine. The holistic aspects of living a healthy life – some people call this Life Style Medicine – is a prerequisite for inner happiness, outer peace and environmental stasis. Lack of inner peace is resulting in environmental disaster that humans are precipitating on themselves. If ‘no man is an island’, it is imperative that we re-develop our connection to nature and make sure we do not destroy ourselves in the process of attempting progress.

## REFERENCES AND NOTES:

- [1] Elmer and Alyce Green, “Beyond Biofeedback”, Knoll Publishing, N. Y., USA, 1989. Elmer along with his wife Alyce are the inventors of clinical applications of biofeedback, an elegant mind-based method to bring physiological variables within normal limits. We shall present more about this in another issue.
- [2] Many terms used unwittingly have created havoc in human terms. Here is a compelling

example: “The Greek ideal, echoed in Western philosophies, is: ‘*Man, Know thyself*’. A Hindu would say: ‘*Man, Know thy Self*’. The dictum of Descartes: ‘*I think, therefore I am*’, is not philosophically valid. The reasoning faculties cannot shed light on Man’s ultimate Being. The human mind, like the phenomenal world that it cognizes, is in perpetual flux and can yield no finalities. Intellectual satisfaction is not the highest goal. The seeker of God is the real lover of vidya, unchangeable truth; all else is avidya, relative knowledge.” Paramahansa Yogananda, *Autobiography of a Yogi*, Self-Realization Fellowship, LA, CA, USA, Thirteenth edition, 1998, p. 427. Similarly, consider the statement: “A thing of beauty is a joy for ever”. Only a thing of beauty *for ever* can be joy *for ever*! A rose by any other name will smell very different indeed.

- [3] William T. Scott “Erwin Schrödinger, an Introduction to his writings” University of Massachusetts Press, U.S.A., 1967. It is known that Pythagoras (accredited as the author of the famous theorem which bears his name) traveled widely in Egypt and perhaps even visited India; he could have certainly received these concepts during his travels.
- [4] H. R. Nagendra and R. Nagarathna, “New Perspectives in Stress Management”, Vivekananda Yoga Research Foundation, Bangalore, India, 2010. This book is an excellent resource for stress, its manifestation in the five kosas and effective management through yoga practices along a well-researched presentation of holistic living.
- [5] K. Ramakrishna Rao, “Consciousness Studies”, McFarland Co., NC, USA, 2002, p. 132. Here at last is a book that covers all aspects of Consciousness: Western psychology and attempts at understanding Consciousness, the Jain, Buddhist and the (East) Indian perspective and research in Consciousness over many millennia. This is an excellent text on the history and current scientific attempts at understanding Consciousness.
- [6] See above reference for a detailed critic of all the possible avenues of search that modern writers have resorted to in understanding Consciousness. The pronouncements on Consciousness could have been more productive if the modern writers have researched the concepts available in many ancient literatures.
- [7] The term Brahman (the non-dual, Pure Consciousness) should be carefully distinguished from Brahma (the God of creation) and Brahmana or Brahmin, teachers of the ancient lore.
- [8] M. Hiriyanna, “The essentials of Indian philosophy”, London, Allen and Unwin, 1949, p.16.



## TOP INDIAN JOURNAL INVITES EDITORIAL ON S-VYASA JYOTISH RESEARCH

- Prof Alex Hankey

The Indian Journal of Virology (IJV) with world-wide circulation has invited an editorial for its next issue specifically on the research carried out at SVYASA on *Jyotish* astrology. The IJV editor recently returned to Bangalore after a lengthy absence to resume work at PD-ADMAS, close to the Karnataka Agricultural Science and Fisheries University on New Airport Road in Hebbal. After being shown the work carried out by his colleagues and SVYASA's Ramesh Rao Narayan, and fully understanding the hesitation that other journals have had in agreeing to publish such unorthodox and potentially revolutionary experiments, he said that he would like to publish an editorial, in order to open the work for wider discussion.

To this day, eight experiments have been performed. All have shown distinct, even large effects in accordance with predictions of Jyotish, every one convincingly refuting the null hypothesis. Although eight experiments is not that many, the consistency of the results, and the size of the effects means that we can be increasingly certain that the effects really exist, and are not due to artifacts of some kind in the data.

There can be no doubt about the quality of the experiments. They have been supervised or conducted by S1 rank scientists, the majority being Vice-Chancellors or Institute Directors, with PhD's from top institutions such as MIT and the Indian Institute of Science. They have been carried out in accordance with guidelines and

protocols laid out by the Food and Agriculture Organization – the FAO. Finally as 'Blue-Skies Experiments', for which no research grants were available, they have been conducted at effectively zero cost – and with increasing enthusiasm from all concerned, as the magnitude of the effects became clear. Their results have consistently turned out to be impeccable, with minimal probabilities that the null hypothesis is true, i.e. that the data is the result of chance artifacts. The p values for each experiment are as follows.

1.  $p = 0.000007$ , for a one day experiment starting five Raniket virus vaccine production runs at each of 7 different times on a single day – a total of 35 production runs. The results of each set of five runs were in complete agreement with each other.
2.  $p = 0.00397$  for a series of production runs of Bluetongue virus, by two different methods at each of two times on four different days – a total of 16 runs specifically carried out to test the hypothesis that starting times during Rahukala would increase virus production – as indeed they turned out to do. Each day's relative strengths also depended on the Moon, which we found to be exerting a

systematic influence, protecting cells when she was strong.

3.  $p = 0.000054$  for a second experiment on Bluetongue virus vaccine production, performed to see if any non-local effects of the 20<sup>th</sup> May solar eclipse could be observed in Bangalore. The experiment executed four production runs at each of seven different times on the day of the eclipse – with two started with no predicted effects, one with the effect of *Rahukala* alone, two with the eclipse effect minus the effect of planet, *Guru*; one with eclipse effects alone, and one with the effects of both the eclipse and *Rahukala*. The results were consistent enough to construct a statistical model in which the effects of *Guru* and *Rahu* were roughly equal and opposite (for and against life of cells respectively), while the effect of the eclipse was about three times as strongly negative as that of *Rahu*, again in good qualitative agreement with statements in *shastra*.
4.  $p = 0.000002$ , for a series of vaccinations carried out to compare the effects of two different rising signs (*lagnas*) on immune response to vaccination in three different species of small ruminant, two sheep and one goat, on two different farms in Karnataka on two different days. This experiment found that *Guru* and *Sani* exerted opposite effects, *Guru* enhanced immune response, raising normal 50% success rates to 60% while *Sani* reduced them to 35%.
5.  $0.00000057$ , for a second experiment on small ruminants. This time two breeds of sheep were vaccinated during *Rahukala* on the two farms – a total of 25 animals.

from the previous experiment acted as vaccinated controls. Strikingly, no animal vaccinated during *Rahukala* responded successfully to vaccination – their immune systems were completely compromised! The



probability against this occurring by chance, as the null hypothesis would suppose, was conservatively estimated as the figure given above.

The next two experiments concerned bacterial

vaccines, for which production runs were carried out beginning at 5 different times on each day, 2 under the influence of *Guru* and 3 under *Rahu*. Two different measures were made for the first experiment, cell mass index and turbidity, and four for the second, additionally opacity and sporulation quality. Additionally in these two experiments the specific days were selected in order to test the influence of *Chandra* (Moon) hypothesized to depend on the *Nakshatra* in which she was placed that day, and / or her overall strength, given by the sign etc.

6. 35 production runs of Haemorraeghic Septicemia vaccine (5 on 7 days) measured two ways. In this case, variations with the day - due to changes in the moon's influence - were, in one dataset, stronger than that of either *Guru* or *Rahu*. For the other dataset, it was the other way round. A 2-Factor MANOVA on normalized data from both datasets yielded very high significance:  $p = 0.0001$  for the days and  $p = 0.000001$  for the times of day. This justified comparisons of those times when the influence of *Guru* dominated with those when *Rahu* dominated.
7. 40 production runs of Blackquarter vaccine started at 5 different times on 8 different days, variations in the moon's influence again being a subject of study. The four datasets were well correlated, each day's data showed a similar pattern, except on two days when *Chandra* was very auspicious, one when in the same house as *Guru*, the other when in her own house, *Kataka*. On both those days, *Rahu*'s influence not only failed to reduce bacterial growth, it even seemed to enhance it, as if *Chandra* was reversing

*Rahu*'s effect. On other days the influence of *Guru* clearly enhanced bacterial growth, while the influence of *Rahu* reduced it. Best p values came by normalizing each of the four datasets into its Z values, combining them, and performing a 2-Factor MANOVA on the 160 data points for which the days F value was over 20 ( $dfs = 7/148$ ), the columns F value over 60 ( $dfs = 4/148$ ); both p values were below 0.000001.

For the last two experiments on bacterial growth, it is possible to develop a single statistical model comparing the relative effects of *Rahu* and *Guru*, but the strength of *Chandra* exerts a non-linear influence which, being difficult to predict, makes reliable modeling difficult. This effect has apparently been seen in three experiments, nos. 2, 6, 7 above. We can be reasonably certain that it is valid, but, to our knowledge, it is not mentioned in *Jyotish* texts. It constitutes a new discovery for *Jyotish* itself.



Yoga Instructors' Course (YIC) - 130<sup>th</sup> Batch | *November, 2012*



Yoga Instructors' Course (YIC) - DDE Batch | *November, 2012*

# YOGA IMPROVES ATTENTION AND SELF-ESTEEM IN UNDERPRIVILEGED GIRL STUDENTS

- Jaspal Kaur Sethi<sup>1</sup>, Dr H R Nagendra<sup>2</sup>, Dr Tikhe Sham Ganpat<sup>3</sup>

**Background:** A student under optimal stress does bring out his or her best; however extreme stress can result in mental health problems and deteriorates their academic performance. Students who esteem themselves low are most likely to engage in destructive and self-destructive behaviors. Moreover, excessive stress is harmful to academic performance and may lead to dropping out in student. Can Yoga be of benefit in students for improving their attention and self-esteem (SE)?

**Objective:** To assess attention and SE in girls undergoing Integrated Yoga Module (IYM)

**Methods:** Sixty low-income high school girls with  $15.17 \pm 0.64$  years of mean age participated in this single group pre-post study. The data was collected before and after 5 days of IYM

**Statistical Analysis:** Means, standard deviations, Kolmogorov-Smirnov Test, and Wilcoxon Signed Rank Test were used to analyze the data with the help of SPSS 16.

**Results:** The data analysis showed 9.04% increase ( $P=0.001$ ) in SE scores. The d2 test for attention showed 10.12% increase ( $P<0.001$ ) in total number of symbols processed scores and 44.73% decrease ( $P<0.001$ ) in total number of errors.

**Conclusion:** The present study suggests that of IYM can result in improvement of attention and SE among students and thereby enhancing their mental health and can help them in improving their academic achievement. Efforts aimed at reducing mental health problems among students may focus more on implementing effective and culturally acceptable interventions, such as Yoga, counseling and social support. Additional well-designed studies are needed before a strong recommendation can be made.

**Key Words:** Mental health, attention, self-esteem, girl students, Integrated Yoga Module

## COMPLETE OR FINISH

- Prof K Subrahmanyam

I was in search of a rented house. After a long search, I was able to find a good house for rent. But the conditions laid down by the landlady were very severe. She said "You should not smoke, nor should you drink in the house. Non-vegetarian food is not allowed in the premises. Everybody here wakes up early in the morning and you cannot wake up late. Similarly the main door will be closed at 8'O clock in the night. If you return late from office or place of work you have to stay outside, door will not be opened. No servants are allowed inside the apartments because there are many cases of robbery and mischief. You have to sweep the floor yourself, wash the vessels yourself and keep the apartment clean and tidy. You should not fix any calendars or pictures on the walls. You are not allowed to use any nails anywhere. I examine your apartment very frequently and if you are unable to maintain the habitat to my expectation, you will be asked to vacate or pay a penalty."

I was stunned. I don't find any other house suitable to me. And the house which is liked by me appears to be out of my reach because of the conditions. I am in a dilemma. Shall I adjust and lead a miserable life in a dirty house OR squeeze myself into the principled life because of the beautiful spacious house? I had to quickly decide. I chose the beautiful house with a decision to adjust to the discipline.

I am surprised to find myself well adjusted within a few days. After all, discipline is not

meant to trouble us. It is meant to make our lives healthy, comfortable and enjoyable. Same is the case with the way of life we choose on the earth. Indiscriminate indulgence is sure to make us sick soon. Disciplined life initially may be difficult, but proves to be comfortable

and enjoyable not only to me, but to others as well. Yoga is a way of life. It is a disciplined way of life. And that

discipline is very simple. If only we can set apart a place and time for the practice of Yoga, we are sure to experience long term benefits. Life, then, will be complete. If we love Yoga and practice Yoga, life is complete. If we love Yoga and do not practice Yoga, life is finished. If we do not love Yoga and do not practice Yoga, life is completely finished. The option is left to us. Should we have a life of completion, contentment, comfort and happiness? Or should we finish the life somehow suffering all-through without any discipline?

Prashanti Kuteeram at Bangalore is a place meant to offer a Yogic way of life for everybody's convenience. An apple a day keeps the doctor away is an old proverb. The modern proverb is, Pranayama and Surya Namaskars everyday keep the doctors and hospitals away.

A visit to Prashanti Kuteeram is sure to convince everyone about the significance of Yoga and usefulness of Yoga. It is very simple and highly beneficial, if only we choose to practice Yogic way of life.



## ಕಣ್ಣುಚ್ಚಿ ಬಿಡಿಸುವ ಚಿತ್ರಗಳು

- ವಸಂತ ಶಾಸ್ತ್ರಿ



ನಾವೀಗ ಒಂದು ಸಣ್ಣ ಪ್ರಯೋಗ ಮಾಡೋಣ. ಖಾಲಿ ಹಾಳೆಯೊಂದನ್ನು ನಿಮ್ಮ ಮುಂದಿರಿಸಿಕೊಳ್ಳಿ. ಕಣ್ಣುಚ್ಚಿಕೊಂಡು ಕೈಯಲ್ಲಿ ಲೇಖನಿಯನ್ನು ಹಿಡಿದು ನಿಮ್ಮದೇ ಚಿತ್ರವನ್ನು ಬರೆಯಲು ಪ್ರಯತ್ನಿಸಿ. ಸುಮ್ಮನೆ ಓದಬೇಡಿ. ಶುರುಮಾಡಿ. ಹೂಂ! ಬೇಗ ಪೆನ್ ತೆಗೆಯಿರಿ. ಎಷ್ಟು ಸಮಯ ಬೇಕಾದರೂ ತೆಗೆದುಕೊಳ್ಳಿ. ಚಿತ್ರ ಬರೆದು ಮುಗಿಯಿತೆಂದೆನಿಸಿದರೆ ಕಣ್ಣು ಬಿಡಿ. ಈಗ ಹೇಳಿ. ನಿಮ್ಮ ಚಿತ್ರದಲ್ಲಿರುವ ಆಕೃತಿ ನೀವಾಗಿದ್ದೀರಾ? ನಿಮ್ಮ ಕೈ-ಕಾಲುಗಳು, ಭುಜ-ಬೆರಳುಗಳು ದೇಹಕ್ಕೆ ತಾಗುವೆಯೇ ಅಥವಾ ಇನ್ನೆಲ್ಲೋ ಮೂಡಿವೆಯೇ? ಹೋಗಲಿ ಮುಖವಾದರೂ ಸರಿಯಾಗಿ ಪೂರ್ತಿಗೊಂಡಿದೆಯೇ? ಕಣ್ಣು-ಕಿವಿ-ಮೂಗುಗಳನ್ನು ಹೊಟ್ಟೆಯ ಮೇಲೆ ಬಿಡಿಸಿಲ್ಲ ತಾನೆ? ನಗು ಬರುತ್ತಿದೆಯೇ? ಹಾಗಾದರೆ ಈಗ ಈ ಚಿತ್ರದ ಪಕ್ಕದಲ್ಲಿಯೇ ಇನ್ನೊಂದನ್ನು ಬಿಡಿಸಿ. ಆದರೆ ಈಗ ಕಣ್ಣೆರೆದು ಬಿಡಿಸಿ. ಈಗ ಹೇಳಿ. ಚಿತ್ರದಲ್ಲಿ ಆಯಾ ಅಂಗಗಳು ಅವುಗಳ ಜಾಗದಲ್ಲಿಯೇ ಸೂಕ್ತವಾಗಿ ಮೂಡಿವೆಯೇ? ಮೊದಲಿಗಿಂತ

ಈಗಷ್ಟೋ ಉತ್ತಮ ಎನ್ನುತ್ತೀರಾ?

ಸದ್ಯ ಬಚಾವಾದೆ. ಕೈಯೊಳಗೊಂದು ಕಾಲು, ಕೂದಲಿಲ್ಲದ ತಲೆ, ಬೆರಳೇ ಇಲ್ಲದ ಮುಷ್ಟಿ ಬಿಡಿಸಲಿಲ್ಲವಲ್ಲ. ಪರವಾಗಿಲ್ಲ ಅಂತೀರಾ?

ನಮ್ಮ ಬದುಕು ಕೂಡ ಇಂಥದೊಂದು ಚಿತ್ರ. ಚಿತ್ರ ಬಿಡಿಸುವ ಕಲಾವಿದರುಗಳೇ ನಾವೇ. ಹಳೆಯ ಯಾವುದೋ ಘಟನೆಯನ್ನು ಮೆಲುಕುಹಾಕುತ್ತಾ ಅಥವಾ ಮುಂದೆ ಹೇಗೆ ಸುಖಪಡುತ್ತೇವೆ ಎಂದುಕೊಳ್ಳುತ್ತಾ ಕಣ್ಣುಮುಚ್ಚಿಕೊಳ್ಳುತ್ತೇವೆ ನಾವು. ಕಣ್ಣೆರೆದೇ ಇರುವ ಸುಖ-ಸಂತೋಷಗಳನ್ನು ಅನುಭವಿಸದೆಯೇ ಜೀವನದ ಹಾಳೆಯಲ್ಲಿ ಹಿಗ್ಗಾ-ಮುಗ್ಗಾ ಗೀಚಿರುತ್ತೇವೆ. ಇವತ್ತಿನ ಅಧ್ಯಾಯ ಮುಗಿದಾಗ ನಮ್ಮ ಬದುಕು ಅರ್ಥವಿಲ್ಲದ ಕರಡಿ-ಚಿಂಪಾಂಜಿ-ಗೆರಿಲ್ಲಾಗಳ ಚಿತ್ರಗಳಾಗಿರುತ್ತೇವೆ. ಇನ್ನಾದರೂ ಕಣ್ಣೆಚ್ಚಿ ಕೆಲಸ ಮಾಡೋಣವೇ? ಕೊನೆಯ ಅಧ್ಯಾಯ ಬರುವ ಮುನ್ನ ಇಂದೇ ಅರ್ಥಪೂರ್ಣ ಚಿತ್ರ ಬಿಡಿಸೋಣವೇ? ತಡವೇಕೆ? ಚಿತ್ರ ಬಿಡಿಸಲು ಪ್ರಾರಂಭಿಸಿ.





ಕರಿಗನ್ನಡ ಗೆಲೆ  
ಜೈ ಹಿಂದ್







## NEWS FROM TURKEY

### **Bhagavad Gita - Yoga of Existence was introduced in BEA TV - Beykent University TV on 5th October 2012**

Bhagavad Gita which is one of the most worldly recognised literal and spiritual masterpieces, continues creating a buzz in media.

We got invited to a live TV talk show program in BEA TV, Beykent University TV which is hosted by Tugce Isissu.

We are also proud to announce that the book is #2 on best selling ranks in yoga and meditation category!

Other than Bhagavad Gita, Raja Yoga of Swami Vivekananda and Yoga at Home by Dr. HR Nagendra, Dr. Nagarathna and Ayca Gurelman continued to be on the lists!

### **Yoga Philosophy Classes in Karuna Yoga Center on November 3-4, 2012**

Ayca Gurelman is invited as a guest teacher to an independent Yoga TTC program, that is conducted by Karuna Yoga in city Kayseri.

Ayca Gurelman lectured the yoga philosophy, including the pancha kosha and the 4 streams of yoga as taught by Swami Vivekananda.

The one and only yoga center in Kayseri is founded by an early certificate holder of YIC, Serife Karahancer.

We would like to congratulate Serife for her bold moves; bringing yoga to a conservative city.

### **MRT is included in Istanbul Yoga Center programs as of November 1, 2012**

Mind Reading Technique is included as a regular meditation class in Istanbul Yoga

Center.

As of November 1, 2012 the students start exploring the dynamics of their own minds and learn to control it.

PET (Pranic Energisation Technique) designed by Dr. Nagendra are continued to be conducted on every Monday 8.30pm.

### **“Awaken the Goddess within” workshop conducted on November 11, 2012**

A half day workshop is conducted for the ladies to discover their “inner powers”.

The instructor of the workshop is an early certificate holder of YIC, Tugba Saribay.

Tugba is holding a psychology diploma, and is a psychodramatist. She also studies

dancetherapy with Prof. Dr. Leandra Perrotta.

### **YIC Winter Program started on November 17,2012**

YIC certificate program of SVYASA started

in November 17, 2012. The weekend program will continue until June 24, 2013 every weekend. The committed participants starting to learn the basics of yoga philosophy and yoga practices.

The participants will get two certificates; one from Vivekananda Yoga Anusandhana Samsthana, and the other from Yoga Bharati (Yoga Alliance accredited) certificate.

The admissions for the summer batch is going on. For more information: [http://www.yogamerkezi.com/YICC/YICC\\_genel\\_bilgi.htm](http://www.yogamerkezi.com/YICC/YICC_genel_bilgi.htm)







## A FREE Health CHECK-UP Camp

by **S-VYASA University**

#19, 'Eknath Bhawan', Gavipuram Circle  
Kempogowda Nagar, Bangalore - 560 019  
[www.svyasa.org](http://www.svyasa.org)



Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) is a premier yoga research institution in the world with over 220 research papers in leading peer reviewed national and international journals on health, education, management and other fields. The residential campus of S-VYASA, Prashanti kutiram hosts a 250 bedded research based holistic health home.

In due course of time of its research activities, S-VYASA has come up with a RCT research program of Herbal health supplements, which are completely based on classical literatures and supported by modern technology for purification and detoxification. People diagnosed with **COMMON COLD, OSTEO-ARTHRITIS AND PARKINSON'S DISEASE** are eligible for participating in this program. Only those who fit into the selection criteria will be admitted. The time duration for the treatment is (a) Common cold-3 weeks (b) Parkinson's disease-8 weeks (c) Osteoarthritis-12 weeks which includes first week of Pre-investigation and last week of Post-investigation.

The result and conclusion drawn for this research based treatment will be used for upgrading and developing new dimension to holistic herbal healthcare systems. The identity and information of the patient will be kept confidential, maintaining the privacy for the patient's welfare.



### SELECTION CRITERIA OF THE PATIENTS

Common Cold	Parkinson's Disease	Osteo- Arthritis
<ul style="list-style-type: none"> <li>Age &gt;18 years</li> <li>Suffering from recurrent common cold</li> <li>Presenting with nasal stuffiness</li> <li>Sneezing</li> <li>Rise in temperature</li> <li>Headache, Sore throat &amp; cough</li> <li>Aches &amp; pains in body</li> <li>FBG&lt;270 mg/dl</li> </ul>	<ul style="list-style-type: none"> <li>Age more than 40 years</li> <li>Having mild to moderate Idiopathic Parkinson's disease.</li> <li>Muscle rigidity, tremor, a slowing of physical movement, and posture instability.</li> <li>Has not participated in a similar investigation in past four weeks.</li> </ul>	<ul style="list-style-type: none"> <li>Above the age of 18</li> <li>Having mild to moderate osteoarthritis with joint pain, swelling and restriction of mobility.</li> <li>Has not participated in a similar investigation in past four weeks.</li> </ul>

*Free check up camps will be held on the date mentioned below  
The treatment at the center for selected patients  
will be provided by Ayurvedic proprietary medicine  
manufactured by Himalaya Drug Company.*

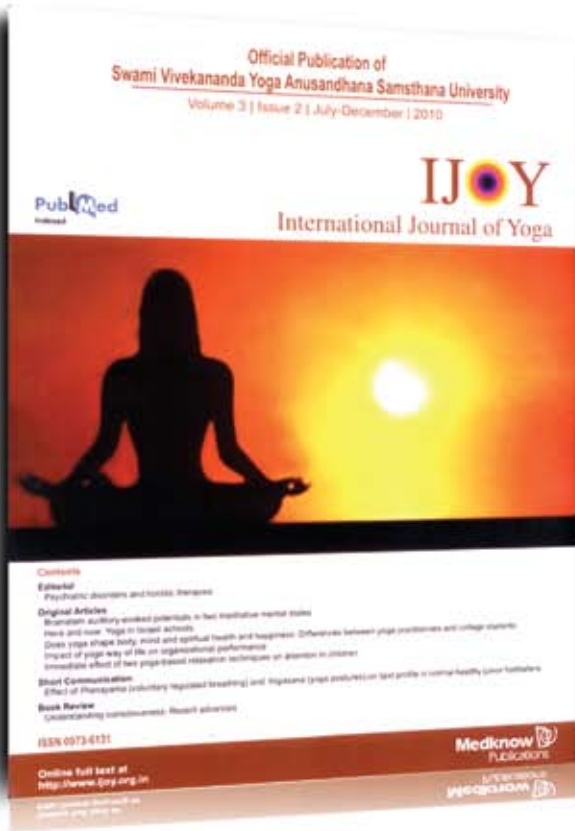
## FREE CHECK UP CAMP ON SUNDAY AT EKNATH BHAWAN

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Dr Satyam Tripathi 93435 69248 ayur.st@gmail.com  
Dr Ashwin Bilagi 98866 66636 ayushashwin@gmail.com

**NOTE:** Selection/ participation of a subject in the study is the final decision of the committee.

**CHARGES:** One time registration fees of ₹ 250.00  
For those who are selected,  
all treatment and measurements are free



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Sunday Night.  
Any seven  
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### Campus Address

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Starts on first Friday of any of the following months.  
Jan/Mar/May/July/Sept/Nov

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*Vision*  
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*Mission*  
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Directorate of Distance Education (DDE), S-VYASA is approved by Distance Education Council (DEC), New Delhi vide notification F.No.DEC/2011/ 5878 dated May 31st, 2011 as a center to launch programmes through the Distance Mode.

### ABOUT S-VYASA

The objective of S-VYASA has been to make Yoga a socially relevant science with the tool of modern scientific research. Over the last 25 years, several beneficial applications of yoga in Health, Education, Management and other fields have been established through scientific research: published 195 research papers in leading peer reviewed national and international journals making this institution a premier in Yoga research in the country.

“The goal of life is to manifest the Divinity within” is the proclamation of Swami Vivekananda. The approach of S-VYASA has been to promote this great wisdom of Yoga and Spiritual lore not only for alleviating human suffering but also for individual growth and universal peace, harmony and brotherhood. With vast experience of conducting several short-term and long-term programs as an affiliated institution to Bangalore, Mysore, Mangalore and Rajiv Gandhi University of Health Sciences, Bangalore, S-VYASA acquired the status of Deemed University by UGC in 2002.



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Bachelor of Science in Yoga

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S-VYASA launches a new online Research Journal  
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## Call for Papers

### International Journal of Yoga - Philosophy, Psychology and Para-Psychology [IJOY - PPP]

*Dear Sir/Madam, Greetings,*

International Journal of Yoga - Philosophy, Psychology, Para-Psychology (IJOY - PPP), is a novel biannual scientific Yoga journal, to be launched on January 12, 2013, dedicated to Yoga Philosophy, concepts and applications in Psychology and Para-Psychology. The journal is an official publication of Swami Vivekananda Yoga Anusandhana Samsthana (a Deemed University) recognized by the Ministry of Human Resource Development through UGC, Government of India, New Delhi, India and a sister journal of I-JOY, a peer reviewed Pubmed indexed open access journal published by Medknow publications [part of Wolters Kluwer Health] Mumbai, India.

You are welcome to submit articles related to Yoga Philosophy, Psychology and Para-Psychology, its concepts and applications.

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*All articles will undergo a peer review process and  
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## Yoga Conferences at a Glance

1. International Conference on Yoga and Education - Post Conference Workshop: YTTC and Yoga & Consciousness - Nov 29 to Dec 5 in Prashanti Kutiram
2. World Ayurveda Congress (WAC) - Dec 7 to 10 in Bhopal
3. 1<sup>st</sup> World Parliament of Spirituality - Dec 17 to 21, Hyderabad
4. Yoga Institute Foundation Day - Dec 25 to 27 at Santa Cruz, Mumbai
5. 7<sup>th</sup> International Conference on Yoga for Youth - Dec 27 to 30 at Kaivalyadhama, Lonavala
6. 2<sup>nd</sup> International Conference on Yoga for Health & Social Transformation - Jan 7 to 10, 2013 at Patanjali Yoga Peeth, Haridwar



The World Ayurveda Foundation (WAF) is one of the major outcomes of the 4<sup>th</sup> World Ayurveda Congress. Initiated and mooted by Vijnana Bharati, the Foundation has the backing and blessings of the dignitaries and Ayurveda practitioners, from both within the country and overseas. This umbrella organization will focus on furthering the cause of Ayurveda, and popularizing it across the world.

As the first step WAF is organizing the fifth edition of the World Ayurveda Congress and AROGYA Expo with its theme as 'Enriching Public Health through the Ayurveda'. Scheduled to be convened in Bhopal (Lal Parade Ground), Madhya Pradesh, from 7 to 10 December 2012, the Foundation looks forward to consolidating the momentum of this forum and providing a robust boost to the global popularity of Ayurveda and associated fields. With nearly half a million visitors and about 5000 delegates expected to attend this year, the Congress is reinforcing its identity as a global summit that brings together diverse stakeholders of Ayurveda on to a common, meaningful, and popular platform.

In the associated expo, Arogya 2012, the spotlight this year will be on traditional and tribal knowledge in health-care systems from India's rural and tribal communities, especially from Madhya Pradesh and the north-eastern states.

The Government of Madhya Pradesh and WAF invite all interested delegates to the academic and business sessions and to all associate events of the 5<sup>th</sup> WAC.

Organizers



Partner State



Focal theme

**'Enriching Public Health Through Ayurveda'**  
7-10 December 2012, Bhopal, Madhya Pradesh, India

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