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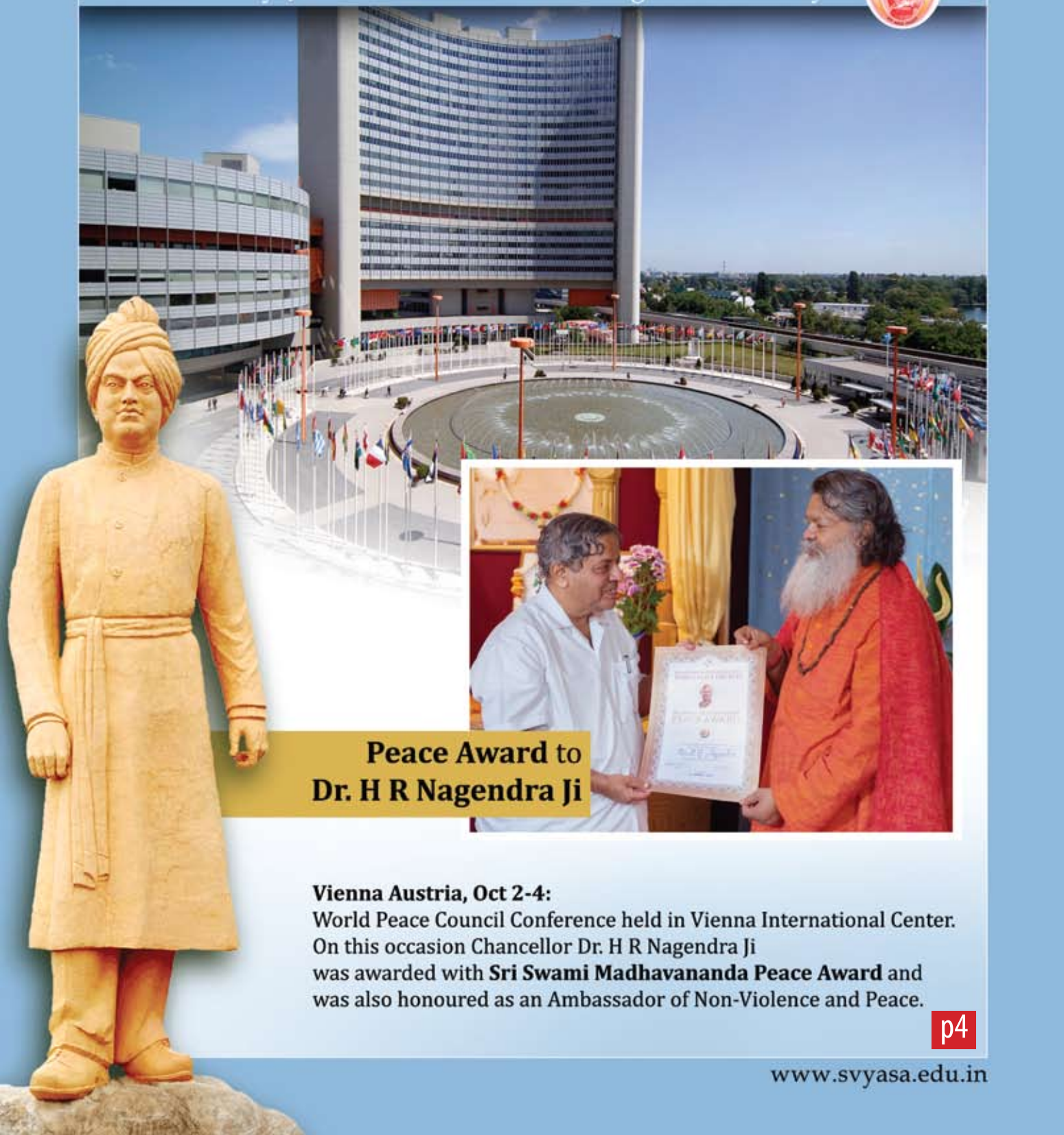

Peace Award to Dr. H R Nagendra Ji

Vienna Austria, Oct 2-4:
World Peace Council Conference held in Vienna International Center. On this occasion Chancellor Dr. H R Nagendra Ji was awarded with **Sri Swami Madhavananda Peace Award** and was also honoured as an Ambassador of Non-Violence and Peace.

p4

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Lakshmi Amba Memorial - 4th Bhagavad Gita competition

The division of Yoga and Spirituality has been organising different motivating programs for students and associates of Prashanti. Lakshmi Amma memorial Fourth Bhagavad Gita competition was held on Oct 18, at Yoga Vinayaka temple. **Kum. Shriparna Roy** (MSc student, S-VYASA University) and **Smt. Kiran Gopi** (well-wisher of Prashanti) gave very inspiring examination before Prof. Ramachandra G Bhat, Vice Chancellor and Dr. Tilak M Rao, Asst. Director, VVSS. Kum. Shriparna Roy memorised in Anuloma karma (sequential order), whereas Smt. Kiran Gopi in Viloma Krama (reverse order). Both of them received right appreciation and award on the next day Maitri Milan by Guruji (Dr. H R Nagendra).

YIC (Yoga Instructors' Course)
162nd Batch, October, 2015

Self Management
for Excessive Tension (**SMET**)
program participants

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम्

Yoga Sudha

Vol.XXXI No.11 November, 2015

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EDITORIAL

Thanks to our team, the preparations for 21st INCOFYRA are in full swing. Development of infrastructure on one front and the speakers list on the other. Normally, in any modern medicine conferences there is one subject – Diabetes / cardiology / Hypertension / Psychiatry / Oncology. Never together to create a holistic outlook and integration. The modern medical practice has become so specialised that the holistic view is totally lost. But most pharmaceutical interventions are done to tackle only one organ. So this conference of specialists from all four different areas of common ailments is the first of its kind. The scenario is not much different even in AYUSH. This conference intends in bringing Specialist / Researchers from all these fields for integration.

Why should one move towards this integration? The world at large is realising its usefulness as each system has its own strengths & limitations. So pluralistic medicine is becoming popular. Integrative health clinics and centres are being set up in most hospitals in USA and other countries also.

Yet another reason is the escalating costs of treatment in modern medicines which has become unaffordable by most. The increasing medical insurance premiums have made most people to do away. In countries like UK where NHS offers free medical services to all, the cost of health budget has increased drastically. Hence the whole emphasis is to evolve cost effective treatment across globe.

In developing countries like India, the affordability of modern treatment for rural masses is becoming more and more difficult. Ancient system of Ayurveda, Yoga etc. which in vogue over millennia is providing cost effective, treatments. It is the right time that we should integrate the health systems with pluralistic approach.

But what is the basis for this integration? Yoga provides the base for effective integration through the **Pancha Kosha** model which is being used for nearly four decades in treating common ailments. The integrated approach of different streams of Yoga Therapy (Jnana, Bhakti, Raja and Karma Yogas) is providing foundation for integration and practices to bring out the necessary life style changes and treatment for various diseases. This platform aims for integration of medicine and AYUSH systems. First is rooted in matter-based paradigm and most useful in dealing with physical ailments, the latter involves consciousness based approach and can deal with the subtle and causal dimensions of these common ailments.

Most specialists having understood the limitations of the bio-chemical mode are moving towards holistic approach for treating different diseases. The responses to the conference denote this new paradigm shift, in dealing common ailments of era of science and technology.

■ *Dr H R Nagendra*

Indian Yoga Association (IYA) - MEMBERSHIP CAMPAIGN

Indian Yoga Association is a self-regulatory body of leading Yoga Institutions in India. IYA is having its Registered Office at New Delhi.

To bring up all the Yoga Masters and Teachers under single umbrella has started Membership Campaign.

For the Membership Form and other details please log on to **www.yogaiya.in**

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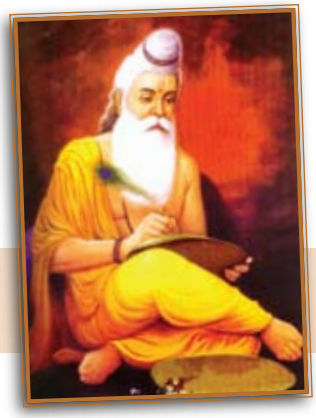


ब्रह्मसूत्रम् (Brahmasūtram)

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

We now proceed with special reference to the second chapter, first padaand second adhikarana

एतेन योगः प्रत्युक्तः (ब्रह्मसूत्रम्-२-१-३)

Etena yogaḥ pratyuktaḥ (Brahmasūtram-2-1–3)

Meaning: *By this Yoga is rejected.*

Already Sankhya is examined in the light of its scriptural basis in connection with argument for true Sadhana to attain Moksha (final liberation). In this context, it is necessary to examine whether different systems of philosophies such as Sankhya, Nyaya, Vaisheshika etc, are valid or they have their own source of validation in the Vedas. It is already established in the previous section that Sankhya does not have Vedic source. Veda doesnot approve Prakriti-Purusha Vada (argument of Prakriti and Purusha to be independently eternal)which is dualistic in nature. Now Sri Vyasa takes up thepresent sutra.

In the light of denouncement of Sankhya, the philosophical school of Yoga which follows Sankhya, is also not acceptable according to Veda Vyasa. Yoga as philosophy for understanding Consciousness is not acceptable. Yoga as Smriti also is not acceptable. Smriti is that which deals with Vicara (philosophical) and Achara (behavioral), moreover it is conceptual.

Upanishads claim Yoga as Samyagdarshana Upaya(true tool for understanding the reality), but Veda based Yoga facilitates a Sadhaka to understand Atma. Vyasa doesnot approve this as right tool for realization, which has theoretical base from Sankhya as dualist theory is not acceptable. Sankhya and Yoga are received by large part of the society as the greatest tool, accepted by wise too, supported by Sruti also, but not acceptable for understanding Atma Tattva (absolute reality). One should have discrimination regarding accepting and following Yoga. Yoga cannot be accepted in its totality nor rejected entirely. Many Vedantins misunderstand Yoga to be unacceptable philosophy in its totality, but as practical part from Yoga such as Sadachara (good conduct), eco-friendly life system, code of conduct, universal values etcare to be appreciated by all, which including Asana and Dhyana etc. But the philosophical part which is influenced by Sankhya, a dualistic theory cannot however be accepted. Commentator advocated the same in detail at many places.

The Vedas go for integrated understanding of Atma but not dualistic. Sankhya presents dualistic approach; Purusha and Prakruti. Integral divinity is the main core of the Vedas. Veda based Yoga and Dhyana is the true Yoga. It is true that Yoga is influenced by Vedas. Yoga also tells about Ekatma Vada; Katopnishat presents Adhyatma Yoga (holistic knowledge of consciousness). Yoga is fully acceptable as for as purification of mind is concerned throughDhyana which leads a Sadhaka towards attaining Moksha. Ahimsa etc are shown in Vedanta also. Yoga presented by Upanishads emphasizes and gives importance for Nivritti (sense of renunciation) and Pravrijya (giving up things for true knowledge). Yoga has every scope for liberation at the practical level. Carried away by different schools, some scholars criticize and denounce Yoga without proper understanding. Vedanta or any other philosophy should be taken for consideration as a tool for understanding Atma. Yoga is denounced only for its inclination towards Sankhya. Asana, Pranayama etc are real tools for preparing an individual to receive knowledge.

True Yogi should make Yoga as Veda based, Atma based, consciousness based. At consciousness level, Yoga becomes totally Anandamaya and Vijnanamaya oriented, for which purity in Mind and Intellect are mandatory. Whatever Vedantins say, Shama, Dama etc are well projected in Yogic texts. Sadhana Chatushtaya in Vedanta, namely Viveka, Viraga, Shamadi Shatka Sampatti and Mumukhutva, the four important aspects of Advaita Sakshatkara, are part and parcel of Yoga. In that context Acharya Shankara elaborates how Yoga can be an ideal tool for true Sadhana.

to be continued...

Peace Award to Dr. H R Nagendra Ji conferred by H H Vishwaguruji Maheshwarananda, Founder and President of Sri Swami Madhavananda World Peace Council.

Address
by Dr. H R Nagendra Ji
at World Peace Council Conference

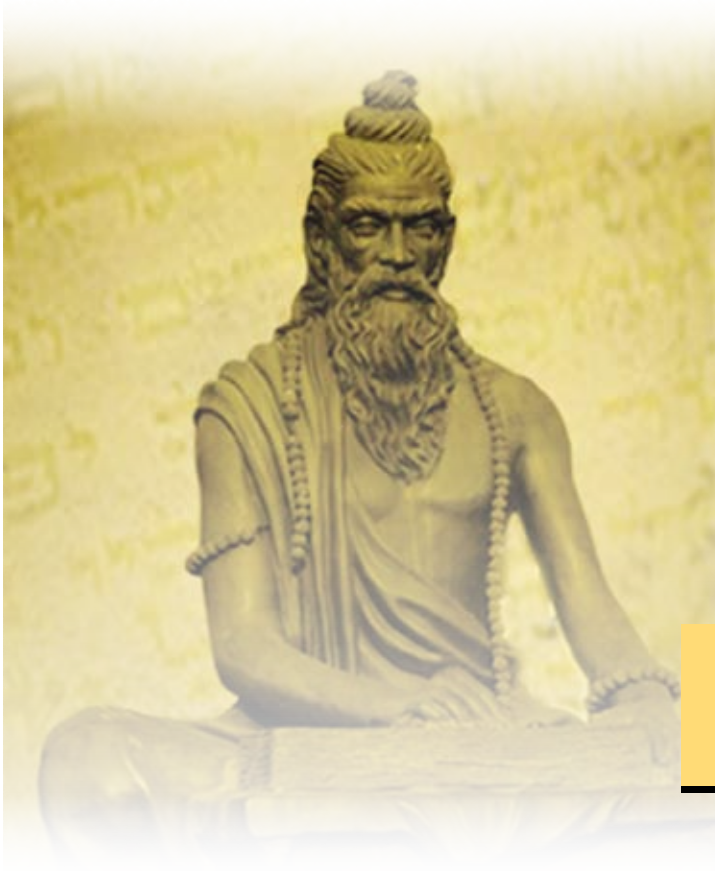
Peace Award to Dr. H R Nagendra Ji

Vienna Austria, Oct 2-4: World Peace Council Conference held in Vienna International Center. On this occasion Chancellor Dr. H R Nagendra Ji was awarded with Sri Swami Madhavananda Peace Award and was also honoured as an Ambassador of Non-Violence and Peace.

The other awardees were **Dr. Bawa Jain,** Founder & Secretary General, World Council of Religious Leaders, USA; **Mr. Swapnil Kothari,** Educationist from Indore; **Prof. Dr. Igor Lukšič,** President of India Strategic Council, Ambassador of SMWPC for Slovenia; **Dr. Vivek Ojha,** President Czech Hindu Religious Society; **Mr. Kapil Agarwal,** Ambassador of SMWPC for India; **Mr. Chandra Sukhwal,** Ambassador of SMWPC for UN New York (in absentia).

Renowned Personalities delivered the Lectures on World Peace and its different dimensions.

Dr. Manjunath N K, Joint Director of R&D accompanied Nagendra Ji.



17 ಪಾತಂಜಲ ಯೋಗಶಾಸ್ತ್ರ

ಸಾಕ್ಷೀಭಾವ

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

ಭವಪ್ರತ್ಯಯಃ ವಿದೇಹಪ್ರಕೃತಿಲಯಾನಾಮ್

॥ ಪ.ಯೋ.ಸು – 1.19 ॥

ಈ ಸೂತ್ರದಲ್ಲಿ ಅಸಂಪ್ರಜ್ಞಾತ ಸಮಾಧಿಯು ಲಭಿಸುವ ಎರಡು ಮಾರ್ಗಗಳಲ್ಲಿ ಒಂದನ್ನು ಸೂಚಿಸಲಾಗಿದೆ. ಭವವೆಂದರೆ ಜನನ. ಪ್ರತ್ಯಯವೆಂಬುದು ಕಾರಣ. ಅವ್ಯಕ್ತ, ಮಹತ್ ಇತ್ಯಾದಿ... ಪ್ರಕೃತಿಯು ವ್ಯಕ್ತಾವಸ್ಥೆಯ ರೂಪಗಳಲ್ಲಿ ಒಂದಾದಾಗ ಅದನ್ನೇ ಪ್ರಕೃತಿಲಯ ಎಂದು ಹೇಳುವರು. ಮೇಲೆ ತಿಳಿಸಿದ ಎರಡೂ ರೀತಿಯ ಅವಸ್ಥೆಗಳು ಕೆಲ ಸಾಧಕರಿಗೆ ಹುಟ್ಟಿನಿಂದಲೇ ಸಾಧ್ಯವಾಗುತ್ತದೆ. ಇವೆರಡೂ ಯೋಗಸಾಧನೆಯಿಂದ ಉನ್ನತ ಸ್ಥಾನ ಪಡೆದು ಹೊಂದಿದ ಪ್ರಕೃತಿಯ ಅವಸ್ಥಾ ಭೇದಗಳಷ್ಟೆ. ಯೋಗ ಸಾಧನೆಯ ಕಾಲದಲ್ಲಿ ತಮ್ಮ ಇಚ್ಛೆಗನುಗುಣವಾಗಿ ನಿಶ್ಚಿತ ಉಪಾಸನೆಗೈದು (ಓಂಕಾರಾದಿ ಪ್ರಣವೋಪಾಸನೆ) ಇಂದ್ರಿಯ ಅಥವಾ ಪಂಚಭೂತಗಳೊಂದಿಗೆ ಒಂದಾಗುವ ಅವಸ್ಥಾ ವಿಶೇಷವನ್ನೇ ವಿದೇಹವೆನ್ನುವರು. ಇಲ್ಲಿ ವಿದೇಹಿಯು (ಪ್ರತಿಕ್ರಿಯಾಶೂನ್ಯಾವಸ್ಥೆ) ಅಸಂಪ್ರಜ್ಞಾತ ಸಮಾಧಿಯನ್ನು ಹೊಂದಿ ಪ್ರಕೃತಿಯನ್ನು ವಿಲೀನಗೊಳಿಸುವ ಮೂಲಕ ಸಾಕ್ಷಿಯಾಗುತ್ತಾನೆ. ಅಗ್ನಿಯು ಬೀಜಗಳನ್ನೆಲ್ಲ ಸಂಪೂರ್ಣ ಸುಟ್ಟ ನಂತರ ಬೀಜಗಳಿಗೆ ಮೊಳಕೆಯೊಡೆಯುವ ಸಾಮರ್ಥ್ಯವಿರುವುದಿಲ್ಲ. ಭೂಮಿಯು ಪೂರ್ಣ ಶುದ್ಧವಾಗಿಬಿಡುತ್ತದೆ. ಹಾಗೆಯೇ ಅಚೇತನ ಮನಸ್ಸಿನಲ್ಲಿರುವ ಎಲ್ಲ ಇಚ್ಛೆಗಳು ಹಾಗೂ ವಾಸನೆಗಳೂ ಚಿತ್ತಭೂಮಿಯಿಂದ ಶುದ್ಧವಾಗುತ್ತವೆ.

ಆದರೆ ಹಿಂದಿನ ಜನ್ಮದಲ್ಲಿ ಅಸಂಪ್ರಜ್ಞಾತ ಸಮಾಧಿ ಯಾ ಪ್ರಕೃತಿಲಯ ಹೊಂದಿದ್ದಲ್ಲಿ, ಕೇವಲ ಸಂಸ್ಕಾರ ರೂಪದ ವಾಸನೆಗಳನ್ನು ಸುಡಲು ಬುದ್ಧರಾಗಿ ಅಥವಾ ರಾಮಕೃಷ್ಣರಾಗಿ ಅಥವಾ ರಮಣರಾಗಿ ಜನಿಸುತ್ತಾರೆ ಮತ್ತು ಯಾವ ಕ್ರಿಯೆಗೂ ಪ್ರತಿಕ್ರಿಯೆ ಇರುವುದಿಲ್ಲ. ಅವರು ಯಾವ ಕ್ರಿಯೆಗಳನ್ನು ಮಾಡುವ ಅಗತ್ಯವಿರುವುದಿಲ್ಲ. ಕೇವಲ ಸಾಕ್ಷಿಭೂತರಾಗಿರುತ್ತಾರೆ. ಹಾಗಾಗಿ ಪತಂಜಲಿ ಮಹರ್ಷಿಗಳು ಒಬ್ಬ ವಿದೇಹಿಯ ಅಸಂಪ್ರಜ್ಞಾತ ಸಮಾಧಿಯ ಸ್ವರೂಪವನ್ನು ನಿರ್ವಚಿಸುತ್ತಿದ್ದಾರೆ. ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿಗಳ ಮೇಲೆ ಇತರ ಮಕ್ಕಳು ಕೆಸರು ಎರಚುತ್ತಿದ್ದರು. ಆದರೆ ಅವರು ಪ್ರತಿಕ್ರಿಯಿಸುತ್ತಿರಲಿಲ್ಲ. ಬುದ್ಧನ ಮುಖಕ್ಕೆ ಯಾರೋ ಉಗುಳಿದರು... ಕೆನ್ನೆಗೆ ಯಾರೋ ಒಬ್ಬ ಬಾರಿಸಿದ. ಆದರೆ ಪ್ರತಿಕ್ರಿಯೆಯಿಲ್ಲ. ಅವರು ಸಕ್ರಿಯರಾಗಿರುವುದಿಲ್ಲ. ಬದಲಾಗಿ ನಿಷ್ಕ್ರಿಯರಾಗಿರುತ್ತಾರೆ. ಮತ್ತು ಪ್ರತಿಕ್ಷಣದಲ್ಲು ಸತ್ಯ ಘಟಿಸುತ್ತಿರುತ್ತದೆ.

ಅಸಂಪ್ರಜ್ಞಾತ ಸಮಾಧಿಯಲ್ಲಿ ಚಿತ್ತವು ಇಲ್ಲದಂತೆ ಕಂಡುಬಂದು ಕೈವಲ್ಯಕ್ಕೆ ಸಮಾನವಾದ ಸ್ಥಿತಿಯಂತೆ ತೋರುತ್ತದೆ. ಆದರೆ ಇದು ಅಶಾಶ್ವತ. ಪ್ರಕೃತಿ – ಪುರುಷ ಭೇದ ಜ್ಞಾನವೇ ನಿಜವಾದ ಶಾಶ್ವತವಾದ ಕೈವಲ್ಯಕ್ಕೆ ಕಾರಣವಾದ್ದರಿಂದ ಈ ಅವಸ್ಥೆಯಿಂದಲೂ ಚ್ಯುತಿ ಸಾಧ್ಯ. ಹಾಗಾಗಿ ಕೆಲ ಸಮಯಾನಂತರ ಎರಡು ವಿಧದ ಯೋಗಿಗಳು ಪುನಃ ಸಂಸಾರ ಕಟ್ಟುಪಾಡಿಗೆ ಹಿಂದಿರುಗುತ್ತಾರೆ.

ಈ ರೀತಿಯ ವ್ಯಕ್ತಿತ್ವ ಕೇವಲ ಹಿಂದಿನ ಜನ್ಮದಿಂದಷ್ಟೆ ಅಲ್ಲ ಬದಲಾಗಿ ಯಾರು ಬೇಕಾದರೂ ಶ್ರದ್ಧೆ, ಪ್ರಯತ್ನ, ಸ್ಮೃತಿ, ಏಕಾಗ್ರತೆ ಮತ್ತು ವಿವೇಕದ ಮೂಲಕ ಹೊಂದಬಹುದು ಎಂದು ಪತಂಜಲಿ ಮಹರ್ಷಿಗಳು ಹೇಳುತ್ತಾರೆ.

(ಸಶೇಷ)

Esteemed Vice Chancellor and Dr. Alex Hankey visited Brahmashree Vidya Mandir, Hosur, Tamilnad

"An action is to be rightly thought and the steps to be accomplished are to be rightly planned" Maharishi Vidya Mandir strongly believes in the holistic development of children in order to mould them to cater to the needs of the society.

The unique feature of this school is teaching of Transcendental Meditation to every child admitted to the school which is the source of all creative processes. To groom the students in the field of spirituality there are Bhajans conducted on Thursdays. The students are strengthened physically, mentally and morally to adapt themselves to the future society through yogic exercises and Transcendental Meditation. All the students and staff of the school meditate both in the morning and afternoon sessions.

Addressing the gathering in Prayer Hall insisting upon Sound and Healing

Hamsalekha, is an Indian film composer and a songwriter who works in South Indian cinema, predominantly in the Kannada film industry since the late 1980s. He is also a screenplay writer, dialogue writer, instrumentalist and a conductor. Composed and written for over 300 feature films.

Consciousness - Science and Vedanta

Part III

■ *Sri Atul Sinha*
PhD Scholar, S-VYASA

Recap of Classical and Quantum Theories of Consciousness

The classical theorists concerned themselves with understanding what is a conscious experience. The three major theories we looked at are Higher Order Theory, Global Workspace Theory and Biological Theory. They all hold that consciousness is an emergent property of complex brain function. At a certain level of complexity consciousness emerges. What remained unexplained is the subjective experience called qualia. They also could not explain why we need consciousness at all. We could well perform all our functions unconsciously.

The quantum theory posits that although there is a lot of computational activity happening in the brain they are unconscious. There is some other physical basis for non-computational activity that accounts for consciousness. They show that the brain is capable of quantum processing and draws from platonic values embedded in the universe (proto consciousness). This gives rise to consciousness.

In the concluding part of this article we how Vedanta explains consciousness.

Vedanta View of Consciousness

In the Brhadaranyaka Upanishad, there is a section referred to as Maitreyi Brahmana (Ch 2, Section 4). In the opening verse we have the sage Yajnavalkya telling his wife Maitreyi that he wishes to renounce this life.

This life refers to the householder's life he is currently leading. Implied here is that he wants to take up the next higher life. The higher life is one of knowledge (*vidya*). Sankara's commentary on *vidya* and *avidya* (ignorance) is the very foundation of Vedanta.

When we talk of knowledge we talk of knowledge of something. I know this is a chair. The methodology of science is to gain objective knowledge. This is a chair made of wood, blue in color, of these dimensions. It is knowledge that can be validated. Even if the observer changes the knowledge will remain the same. The same methodology has been used by science to study consciousness. An attempt is made to objectify consciousness and we saw that the results were disappointing.

Vedanta holds that consciousness is what causes you to have the conscious experience and hence it itself cannot become an object of its own study. A driver cannot be run over by the car he himself is driving. Vedanta holds that the tools we use to study objects of the world cannot be used to study consciousness. You cannot take the subject out of the equation and we will see why.

According to Vedanta consciousness is infinite, timeless and all pervading. This means that consciousness was there even before creation and that it indwells everything in the universe, both animate and inanimate.

The question arises as to how I have a sense of me and you have a sense of you when it is the same consciousness that indwells both of us. Here Vedanta says that we have a subtle body (*antakarna*) consisting of our senses, mind, intellect, ego and memory. This subtle body is a reflecting medium that reflects the indwelling consciousness (*chidabhasa*).

The subtle body is perishable matter. The reflecting consciousness is what gives it sentience. Ordinarily we cannot distinguish between the body-mind-intellect and consciousness and therefore we say I am this body I am this mind.

Now let us look at knowledge. Remember science says knowledge is objective. Vedanta says knowledge is total. That is Knowledge=Subject + Object + Knowing.

Let us stay with the example of the chair and break up the process of gaining knowledge of the chair. The steps are:

1. Our senses extend outwards and get entangled with the chair object
2. The chair sends out a vibration (*vritti*), which the senses convey to the mind.
3. The mind sends out a thought wave in response to the *vritti*
4. Consciousness illumines the thought wave
5. This illumined thought wave is reflected back to the mind.
6. The mind perceives the chair as a thought illumined by consciousness.

Perception therefore is thought illumined by consciousness. Note that by combining thought and reflected consciousness we have solved the problem of qualia, which was found to have no solution by classical theorists. We have also elegantly endorsed the quantum theorists who had the idea that consciousness exists in the universe as platonic values.

Now let us delve deeper to analyze what is it that we are really experiencing. What the senses pick up is really light reflected from the chair. They do not pick up that which is what the chair is. This vibration is converted into a thought wave by the mind. This thought wave is lit up by consciousness and reflected back to the mind. What we perceive is a thought about the chair.

So we have no way of knowing, that which is what the chair is. What enters the mind is a reflection of the chair. That reflection generates a thought and the thought is what we see once consciousness illumines it. Second point is we do not perceive the reflection of that which is what the chair is, but its properties. So once again let me repeat this for clarity. The properties of the chair vibrate in the mind. The mind converts this vibration into a thought. Consciousness lights up the thought and reflects it back to the mind. The mind sees the thought it generated about the vibration of the properties of the chair.

Now let us see why this knowledge is total. The object thought, that is, the reflecting *vritti* from the chair, and the subject thought, that is the reflected thought about the *vritti* are both in the mind. The knower, known and knowing are all in the mind. The reflecting *vritti* is the known, the reflected thought is knowing and the subtle body with reflected consciousness is the knower. Objective knowledge is a myth.

The question that arises is that everybody sees the same chair. Therefore there is an objective reality about it. How do we explain this obvious fact? Hold the question till we clarify what is that which the chair is, that which you and I are.

Consciousness pervades the universe and everything in the universe is in dwelt by consciousness. Consciousness is existence. Existence expresses itself as a chair and as you and I. In a chair only its existence is expressed while in you and I, existence plus knowledge is expressed. A chair has no self-knowledge that it is a chair, while you and I have self-knowledge that we are this and that.

How do we realize Consciousness

Realization is to distinguish between what is permanent and what is impermanent. The

impermanent world is there for us to use to realize the permanent. This is the essence of Vedanta.

In meditation, it is possible to control the mind's outward tendencies and make it free from *vrittis*. In the stillness that ensues you can experience Consciousness and distinguish between the impermanent reflecting medium, mind-body-ego and the pure consciousness that is reflected. It is like seeing the moon and knowing that the moon itself is not luminous, it is reflecting the light of the sun. A clear mind is likened to a crystal clear and absolutely still lake that reflects completely the stars and the moon in the stillness of the night. Rumi puts it beautifully when he says:

Let the water settle you will see the moon and stars mirrored in your being

Once you distinguish consciousness from the reflecting medium you know you are Consciousness, the reflecting medium is impermanent.

Now coming back to the question we had parked. How does everybody see the same chair? The answer is that we are Consciousness. Consciousness is part less and infinite and we are that. We are one (*Samanyam)*. As that one consciousness we created the chair. As individual entities (*Vishesana)* we recreate the same chair we created collectively.

Identifying with the reflecting medium we forget that we are *samanyam.* But we need *vishesana* to recognize *samanyam.* Paradoxically the mind is required to realize that I am not the mind. The impermanent creation is there for us to use to realize that we are not the impermanent body-mind-intellect but the permanent consciousness.

Consciousness and Creation

Creation is a subject by itself. However it will be order to comment on the invocation common to Isavasya and Brhadaranyaka Upanishads as they provide a beautiful indication of consciousness and creation

Om purnam adah, purnam idam
Purnat purnam udacyate
Purnasya purnam adaye
Purnam eavvaisyate

That is infinite, this is infinite; from that infinite this infinite becomes manifest. From that infinite when you take out this infinite what remains is again that infinite

This is infinite: Whatever I can point out to is referred to as this. This refers to the entire universe. This is infinite

That is infinite: When I am pointing out the only thing not pointed out is myself. I cannot point to myself. We saw earlier that I am nothing but pure consciousness. That refers to pure consciousness. That is infinite.

The universe is infinite and consciousness is infinite. But these two statements negate each other since there cannot be two infinites. However the next statement clarifies.

From that infinite came this infinite: From consciousness came the universe. Since plus or minus infinite is infinite, when you take out the infinite universe what remains is infinite consciousness.

The universe is a superimposition on consciousness. It exists only because I am observing it. I am observing it because I have body-mind-intellect. With this equipment I cannot but see the superimposition. The moment I transcend the body-mind-intellect, I am Consciousness and the drama my senses created is over.

Summary

The classical theories focus on what consciousness does and not what it is. The Quantum theory goes a step further and says there is consciousness embedded in the universe, from which we draw.

Vedanta holds that consciousness is all there is. The created universe is a superimposition. We

are consciousness (*Aham Brahma asi*). Identifying with our body-mind-intellect we forget that we are consciousness. The essence of Vedanta is to realize that we are really consciousness.

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Navaratri Utsava

Oct 13 – 23: Navratri, literally interpreted as 'nine nights' is the most celebrated Hindu festival devoted to Goddess Durga symbolizing purity and power or 'shakti'. Navratri festival combines ritualistic puja and fasting and is accompanied by resplendent celebrations for nine consecutive days and nights. Each day, a different form of the goddess is worshiped. Following the nine days of rituals and worship, the 10th day is celebrated as Dussehra, which is also known as Vijaya Dashmi. It is celebrated to mark the victory of mythical King Lord Rama over the King of Sri Lanka, Ravana.

In Prashanti Kutiram, the Durga statue is installed on 6th day and followed by Goddess Lakshmipuja, Saraswati puja and Ayudhapuja. The Prarthana Mandira was decorated with Kailasha parvata colourfully with flowers and rangoli. On Ashtami Chandihoma was performed by Dr. Mahabaleshwar Bhat and team of Veda Vijnana Gurukulam. Every day during 6 to 7.30 pm, bhajans, Lalita Sahasra Nama Parayana, Satsanga, Arati were part of celebration.

Daily satsang was organized during this grand utsava which was attended by many devotees. Prof. N V C Swamy ji, Prof. Ramachandra G Bhat and Prof. K Subrahmanyam gave a series of talks in the evening on the background, significance and importance of Navarati, Durga Saptasati, and Devi worship. Swami Yogeshwaranandaji, Ramakrishna Yogashrama, Bangalore, enhanced and charged the whole atmosphere with devotional Bhajans. On Oct 23rd Visarjanam took place with grand procession, music band, drums etc. Students of S-VYASA played a key role for the grand success of celebration. The Division of Yoga-Spirituality organized the whole event.

Stop Diabetes Movement (SDM)
Follow-up Meeting in Prashanti Kutiram

Mangal Mandir, Prashanti Kutiram: Participants with Dignitaries

Prashanti Kutiram, Oct 6 & 7: Meeting of all Pranta Sanyojaks was organized n the serene atmosphere of Prashanti Kutiram. 49 participants attended the program.

The program started by lighting the lamp, invocation prayer and introduction of the members. Dr. Amit Rathi, the National Co-ordinator, introduced the activities of S-VAYSA. Dr. Ashok Varshney requested all members to give a report of the camps conducted during the Madhumeha Mukta Bharata Yoga Saptaha, the

Inauguration of the Follow-up Meeting

Dignitaries on the dais

problems faced, their plans for overcoming the problems and conducting follow up activities.

After completion of the meeting there was a 2 days training session organized on 8th and 9th October, for the Pranta Sayonjaks in Prashnti Kutiram, in which 12 participants attended the training session.

Training of Trainer Program

It was decided to motivate volunteers for follow up activity and to train them the Local Coordinators in respective places.

With a view to effectively monitor the entire process, the following Zones with Coordinators for each of these Zones.

Zonal Coordinators			
South Zone	**West Zone**	**North Zone**	**East Zone**
Dr. R Nagarathna 9845088086 rnagaratna@gmail.com	Dr. Amit Rathi 08867757854 09423287058 arrathiss@gmail.com	Mr. Srinivasmurthy 8197673730 Srinivas.seva@gmail.com	Dr. Ashok Varshney 09415107388 varshney.ashok@yahoo.com

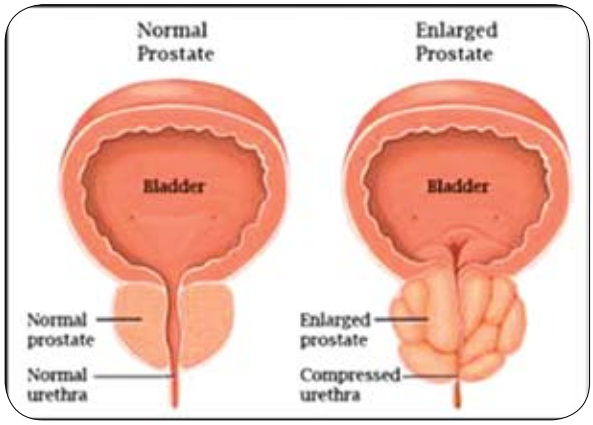
SDM Camp in October 2015

For Madhumeha Mukta Bharat Abhiyan, SDM camps are organized in different places of India. The following are the camp details for the month of Oct.

Place	Co-ordinated by	No of Camps		No. of Participants (Expected)	
		Old camps	*New camps*	*Old Camps*	*New Camps*
Rajkot Gujrat	Bharat Patel 98256 24886	06	00	280	00
Kalyan, Mumbai (MH)	Amit Mishra 9820487697	01	01	60	70
Karad, Mumbai (MH)	Pradeep Walimbe 9422031089	00	01	00	50
Varnashi (UP)	RanaPratap Singh 8277081533	00	01	00	96
Selam (TN)	H Srininvasan Salem 09443552311	09	00	220	00
Vidhisa, Bhopal (MP)	Rampal Rajput 9826536414	01	00	46	00
Gondia,Nagpur (MH)	Dr. Prashantkatre 9325259285	01	01	70	60
Srikakulam (AP)	K P Rao	00	01	00	50
Vizag (AP)	K P Rao	00	01	00	60

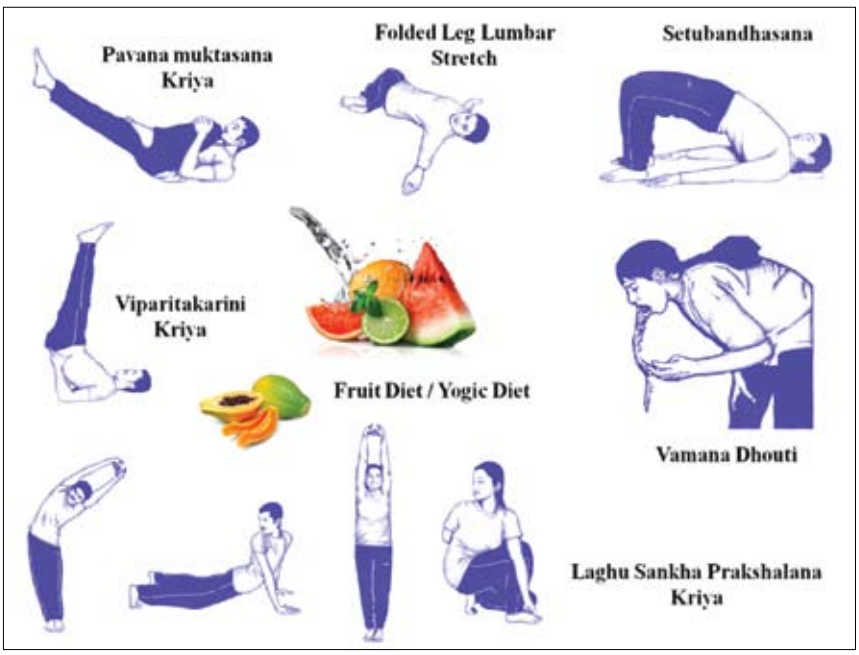
Arogyadhama Success Stories

Case 3: Acid Peptic Disease, Benign Prostate Hypertrophy



Mr Madhavan (name changed) was stricken with a host of health issues starting with chronic gastritis, the symptoms of which include acidity, sour belching and chest tightness during deep breathing. Suffering since 5 years his symptoms had increased over the past 6 months. Among his other symptoms were stomatitis since 6 months (an inflamed and sore mouth which can disrupt a person's ability to eat, talk, and sleep) and constipation. He was also complaining of increased frequency of urination, dribbling of urine with bladder not fully emptying since 17 years and painful urination since 4 months. His ultra sound scan of abdomen and pelvis revealed prostatomegaly with significant post void residue (170ml) with PSA value as 1.01 and advised surgery by the physician. He was also a known case of lumbar and cervical spondylosis since 4 years. He was diagnosed as a case of Acid Peptic Disease, Benign Prostate Hypertrophy, Lumbar Spondylosis and Cervical Spondylosis.

He came to Arogyadhama in January 2015 and during his stay of two weeks the 52-year-old participant underwent yoga practices based on Integrated Approach of Yoga Therapy (IAYT). He was made to practice a special technique called as viparitakini with wall support (as doing this kriya without wall support would aggravate his cervical and lumbar spondylosis). He was required to do this kriya first with abdominal breathing, then "A"kara chanting and Kapalabhati along with ashwini mudra to control his urinary problem. This resolved the issue to manageable level. His acid peptic disease was tackled by yogic kriyas (detoxification) like vamana dhouti every alternate day and Laghu Sankha Prakshalana once a week. His back pain was resolved with pavanamuktasana kriya, folded leg lumbar stretch and setubandhasana. Counselling sessions for him were held and the concept of karma yoga was emphasized in his case to sublimate his emotions.



Parameters

Within two weeks, there was a marked improvement in all his complaints plus an overall improvement in his health.

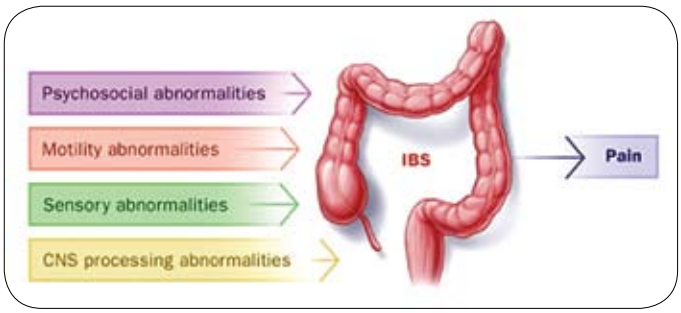
Vital Parameters

Parameters	DOA	DOD	Parameters	DOA	DOD
Pulse Rate(beats/min)	90	84	Weight (kg)	64.7	63.9
Blood Pressure (mm of Hg)	118/70	118/70	Brahmari time (sec)	12	14
Respiratory Rate (cycles/min)	16	14	Symptom score	25	3

Symptom on date of admission (DOA) and date of discharge (DOD)

1st week	2nd week
Flatulence ↓by 70 % Heartburn ↓ by70% Constipation became extinct Appetite improved by 100% Low back pain, neck pain just vanished Fatigue reduced by 30%	Sour belching ceased 100% Heartburn ↓ by 100% Painful urination, frequency of urination improved by about 30% Fatigue was non-existent Overall well-being

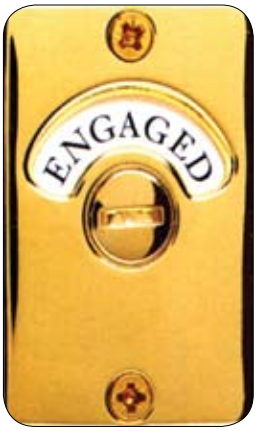
Case 4: IBS (Irritable Bowel Syndrome-Type C,that is, constipated type)



Mr.Ranganath(name changed), aged 59, came to our Arogyadhama in February, 2015, with complaints of irregular bowel movements altering between diarrhoea and constipation (with constipated bowel most of the time) since 8 months. He was also suffering from abdominal pain, burning in anal region and burning micturition (a medical term for urination) since 5 months associated with disturbed sleep and occasional migraine headache episodes (1-2 episodes in a month). He had a history of Coronary Artery Disease (CAD) and underwent Coronary Artery Bypass Grafting (CABG) 6years back for which he is on medication. He was diagnosed as IBS (Irritable Bowel Syndrome –Type C,that is, constipated type) and CAD with S/P CABG, Migraine.

During his six-day stay he underwent yoga practices based on Integrated Approach of Yoga Therapy (IAYT).

His problems was attributed to his hypersensitivity and he was made to practice more of relaxation asanas, pranayama and meditation and detoxification (yogic kriyas especially Laghu sankhaprakshalana [intestinal cleansing or detoxification process] on alternate days) techniques



to heal his ailments. He was advised to practice a sleep technique (a special module prepared in our campus for getting sound sleep) daily at night before going to bed. He was having a totally satwik diet (less of oil and spices / bland diet with lot of fibre in it) during his stay in the campus which reduced his abdominal discomfort, burning sensation in anal region and burning micturition to a considerable extent. A 10-step suryanamaskara was taught to him along with a headache special technique for relief from headache. He was also made to do viparitakarini with wall support and ashwini mudra where he was asked to just contract and relax his pelvic floor muscles. This he was practicing 4 times/ day. His problems got resolved one by one as the days passed. Listed below are his parameters before and after yoga.

Parameters

Within six days his bowels were regular and flatulence and abdominal distension markedly reduced. He reported an overall wellbeing at the time of discharge.

Vital Parameters

Parameters	DOA	DOD	Parameters	DOA	DOD
Pulse Rate(beats/min)	68	75	Weight (kg)	73.6	73.1
Blood Pressure (mm of Hg)	144/98	140/80	Brahmari time (sec)	14	13
Brahmari time (sec)	19	28	Symptom score	10	3

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

	1st week
Symptoms	Flatulence ↓ by 50% Abdominal pain subsided fully. Constipation improved by 50 % Feeling of complete evacuation of the bowel now. Fatigue became an extinct problem Heartburn ceased totally Distension improved by 50 % Burning in the anal region and burning micturition improved 70%

ROLE OF *MIRROR NEURONS* IN LEARNING

■ *Prof. T M Srinivasan*
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INTRODUCTION

Strange World of Mirrors

The more one studies brain activity, the more complex it gets to be! Physiology of *Mirror Neurons* is one such interesting complexity and this brief write up is to stimulate interest in this recent area and the possible role of Yoga in activating mirror neurons. A mirror neuron is a neuron that is activated while a person or animal imitates an activity seen in the immediate environment. The neuron, in other words, is fired trying to mimic, imitate or reflect (like a mirror) the behaviour of another. See figures 1 and 2 for imitation actions. These neurons have been observed in some animals and in birds too. In humans, brain activity related to mirror neurons have been observed in premotor cortex and in supplementary motor area and in primary somatosensory cortex.

The function of mirror neurons in learning through imitation has been subject of intense study. Many cognitive neuroscientists and psychologists feel that this system seems to provide a physiological mechanism for perception and action based on such perception. This is also known as *common code theory* whereby there is a perception-action coupling in normal individual. This seems to be of importance in early childhood learning. We know that children learn through copying what caregivers try to teach them. Thus, imitation is not only the sincerest form of flattery; it is also required for learning both motor skills and language. Some finer aspects of our behaviour has also been attributed to these mirror neurons, such as feelings of empathy, sympathy and identity of emotions with other people [1].

It is said that intentions of other people's actions are interpreted by mirror neurons. Thus, we understand the difference between the intention behind a simple of act of lifting a tea cup from the table: whether to sip the contents of the cup or to remove it from the table. This is known as *action-understanding coupling*. It seems that mirror neurons are involved in understanding the outcome of an action such as the above. Similarly, hand and speech gestures are interpreted by mirror neurons keeping their context intact. Functional magnetic imaging (fMRI) has shown inferior frontal gyrus responsible in interpreting pantomime and action knowledge; when these

Fig 1: Neonate Macaque Monkey Imitating Human Adult (*Source: Wikipedia*)

areas are damaged, as in some patients, the patients are unable to perform through copying action of others. These studies have shown that mirror neurons are involved directly in such action and not just have a support or secondary role in our actions.

AUTISM SPECTRUM DISORDERS

It has also been proposed that problems with the mirror neuron system may underlie cognitive disorders, particularly autism. However the connection between mirror neuron dysfunction and autism is tentative and it remains to be seen how mirror neurons may be related to many of the important characteristics of autism.

Mirror neurons may also be involved in providing self-awareness in humans. In an essay in the Edge Foundation in 2009, Dr V. S. Ramachandran has the following to say: "I also speculated that these neurons can not only help stimulate other people's behaviour but can be turned 'inward' – as it were – to create second order representations or meta-representations of your *own* earlier brain processes. This could be the neural basis of introspection, and of the reciprocity of self-awareness and other awareness.... The main point is that the two co-evolved, mutually enriching each other to create the mature representation of self that characterizes modern humans….Recent evidence suggests that there may also be mirror neurons for pain, disgust, facial expression—perhaps for all outwardly visible expression of emotions. (We call these "*empathy*" *neurons or Gandhi neurons*.) Some of these are in the anterior cingulate—others in the insula" [2].

It is seen that only a small set of neurons, namely mirror neurons, in the frontal lobes that gives on one's own self-identity. Damage to these areas creates loss of one's identity. Others have also suggested that "…autistic children have a paucity of mirror neurons which would not only explain their poor imitation, empathy and 'pretend play' (which requires role-playing) but also why they sometimes confuse the pronouns I and You, and have difficulty with introspection" [3].

Fig 2: Stimulation of Mirror Neurons through Imitation Play

IMPORTANCE OF ROLE PLAY AND YOGA

It is observed that meditation and other related activities (such as pranayama) could enhance our understanding of people around us and improve our empathy in our inter-relationship. Yoga practices are also implicated in improving many of the activities of the frontal areas of the brain. Learning Yoga asanas and pranayama is often through imitation. Pranayama practices and chanting (OM for example) also specifically stimulate frontal areas as reviewed through papers in this journal. Thus, it is likely that many of Yoga and related procedures could enhance mirror neuron activity and make action learning possible in children with mirror neuron deficits. There are also many ways of measuring the frontal area activity with EEG and with imaging methods. It has become popular to observe changes in blood flow in the frontal area through infra-red systems and they could measure activities in a dynamic fashion as a person is practicing pranayama, meditation and chanting.

CONCLUSION

Perception and empathy go hand in hand; we perceive other humans and inanimate matter differently. We realize that other humans – and in extension, other living beings – could have same mental and physical makeup as ourselves and hence joy and suffering affect others in a manner similar to ourselves. Dr Ramachandran has proposed that internal simulation mechanisms such as the mirror neuron system are necessary for normal development of thoughts, emotions and even actions based on our observations of the environment. Additionally, the authors "suggest that dysfunctional simulation mechanisms may underlie the social and communicative deficits seen in individuals with autism spectrum disorders". It is likely many activities such as play, dance and Yoga could help in these disorders. Hence, a Yoga module that includes asanas, pranayama and chanting along with some meditation techniques could help these young population.

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Ayudha Puja in Prashanti Kutiram

India's Development Experience and A New India Vision: Towards New Ideas in Development Thinking

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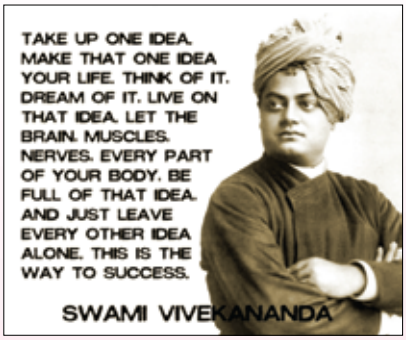
Year, 2014 was a significant moment in India's recent history, as India entered a 'new age' in search of a new path. It was a moment that saw birth of a New India Vision articulated through the evocative phrase, 'Sabka Saath, Sabka Vikas' (Collective development through collective energy), coined by our Prime Minister, Narendra Modi. .To understand its deeper significance, we need to take a historical look at various India Visions that evolved over a period of time. Before India's independence Mahatma Gandhi gave a captivating vision viz. Ram Rajya wherein focus was to create a new society based on two strong pillars viz. Ram and Rajya, Ram representing Self/ Spirituality and Rajya representing rule by people. However, once India became independent, first Prime Minister, Pundit Jawahar Lal Nehru, under the influence of prevailing dominant ideology, opted for socialist vision for India, wherein State structures the society, thus giving primacy to State over people. Thus, India's first 'tryst with destiny' started with rejection of Gandhi's vision of Ram Rajya. By 1991, limitations of socialist vision became obvious, and another 'tryst with destiny' was initiated by Prime Minister Narasimha Rao and then Finance Minister, Man Mohan Singh, based on the idea of Market as a new structuring force for society. Thus, 'socialist vision' though part of Indian Constitution, was replaced by Market vision rejecting the 'Idea of India' with roots in Socialist State. Around the year 2000, former President, APJ Kalam articulated vision of 'developed India' driven by primacy of Technology. In this vision Technology was envisaged as a structuring force for the society. Thus, these visions were primarily based on manifestation of Political force of the State, Economic force of Market and Technology force. There was something missing in all these articulations.

Sensing the missing dimensions in India's development thinking, our Prime Minister, Narendra Modi, formulated his 'Modi niti' through the catch phrase of 'Sabka Saath, Sabka Vikas' (collective development through collective energy). Thus a new vision of 'Holistic Development' was born. This vision was not based on rejection of earlier ideas but a learning from the experiences of earlier visions and a new



Spiritual Vision

Social Vision

Unity Vision

(SMS of India: A Swami, a Mahatma and a Sardar)

Table 1: India Visions and Emergence of Modiniti– An Overview

Ram Rajya	Socialistic Vision	Capitalistic Vision	Developed India	Holistic Vision
Gandhi	Nehru	Narasimha Rao	APJ Kalam	Narendra Modi & Manmohan Singh
Pre 1947	1947	1991	2000	2014
People State Driven	People State Driven	Market Driven	Technology Driven	Holistic Balancing (*Sabka Saath, Sabka Vikas*)
Spiritual (S)	Political (P)	Economic (E)	Technological (T)	STEPS Integration & Social (S)

(**Source:** New Ideas in Strategic Thinking & Management, Subhash Sharma, New Age International Publishers, New Delhi, p.)

integration of those experiences wherein four forces viz. Market, State, People and Self, find a new balance in creating a new society. This vision took us beyond the Leftist, Rightist and Centrist ideologies to a new 'Indianist vision' that we refer to as 'Modi niti'. In this vision, Tradition and Modernity find a new fusion in the form of a new combination of Hard power and Soft power of a nation. In the past, Indian intellectual class had largely taken a binary view of Tradition and Modernity. In Modi niti we find a new approach to tradition and modernity, which seeks to combine in a creative way, Tradition, Modernity and Spirituality at the society, nation and world level. Celebration of International Yoga Day on June 21, is illustrative of this approach.

In my book, New Idea in Strategic Thinking and Management (2015), that was released at Indian Institute of Management, Kozhikode, I have captured the evolutions of India Visions in terms of 'Development STEPS', wherein STEPS refer to five forces of Development viz. Social (S), Technological(T), Economic (E), Political (P) and Spiritual (S). This STEPS model of Development integrates, earlier visions given by Mahatma Gandhi, Nehru, Narasimha Rao and APJ Kalam and provides us a new conceptual foundation for a 'New Idea of India' rooted in the idea of 'Sabka Saath, Sabka Vikas'. This evolutionary perspective is presented in Table 1.

It may be indicated that Idea of 'Sabka Saath, Sabka Vikas' has deeper intellectual roots in ideas of three great nation builders of India viz. Swami Vivekananda, Mahatma Gandhi and Sardar Patel, representing a spiritual vision, social vision and unity vision of India as a modern nation. In fact, one Swami (S), one Mahatma (M) and one Sardar (S) from India, changed the world through their vision leading to not only liberation of India but liberation of many other nations. For the benefit of young generation of India, I refer to them as SMS of India, as their message reached the whole world. Our Prime Minister, Shri Narendra Modi had intuitively drawn inspiration from them in formulating his new vision for India. We see the pictures of these three great persons on his table, constantly reminding us about their integrative visions and thoughts in terms of spiritual, social and national unity visions.

Swami Vivekananda's Spiritual vision of India is hidden in the word India. In my book, Management in New Age: Western Windows Eastern Doors, I decoded this vision by decoding INDIA as 'INfinity and Diversity in Absolute'. In nature we observe both infinity and diversity. To experience infinity, we need to just look at the stars during night and to experience diversity, we just need to look at nature around us during the day. This spiritual vision of India highlighting the idea of infinity and diversity and their connectivity, is also a message from Upanishads. It also captures the essence of 'India as an Idea', beyond its physical boundaries. Today we find its expression in the form of an 'Extended India' concept. India puras (Indian diaspora / Mini-Indias) across the world, represent the idea of 'extended India' beyond the physical boundaries. Today extended India extends from Saptsindhu (seven rivers) to Saptsindhu (seven seas). In the age of globalization, 'extended India' concept acquires a new relevance as it represents the soft power of nation. In his vision of 'Sabka Saath, Sabka Vikas', our Prime Minister, has made Indiapuras (mini-Indias) as part of the new development process and new development vision.

Thus, learning from our earlier experiences, we have entered into a new age of our development agenda, that provides a fresh energy for the nation to rise and shine through forward movement. This requires a 'Step-by-Step' approach that includes some quantum jumps through new thinking and new mantras given by Our Prime Minister, Narendra Modi, such as 'Sabka Saath, Sabka Vikas', Make in India, Digital India, Startup India, Team India etc. I conclude this essay with my song of success, Step-by-Step, from my book, Arrows of Time (2001):

Step by step and step by step

We climb the mountain, step by step,
Step by step …

We go the moon and take a new step,
Step by step …

We take a quantum jump and take a new step, Step by step …

We achieve the success and move ahead, Step by step …

For achieving success, this song is not only applicable to us at individual level, but also at the national level. ■

MMB camp at Bakhtavarapur

Bakhtavarapur (New Delhi), Oct 6-13:
S-VYASA and Balaji Nirogdham jointly organized Madhumeh Mukta Bharat camp.

On 6th the camp was inaugurated by Chancellor Dr. H R Nagendra Ji and on 8th Dr. R Nagarathna delivered a lecture on 'Lifestyle and Diabetes Mellitus'.

50 participants were there.

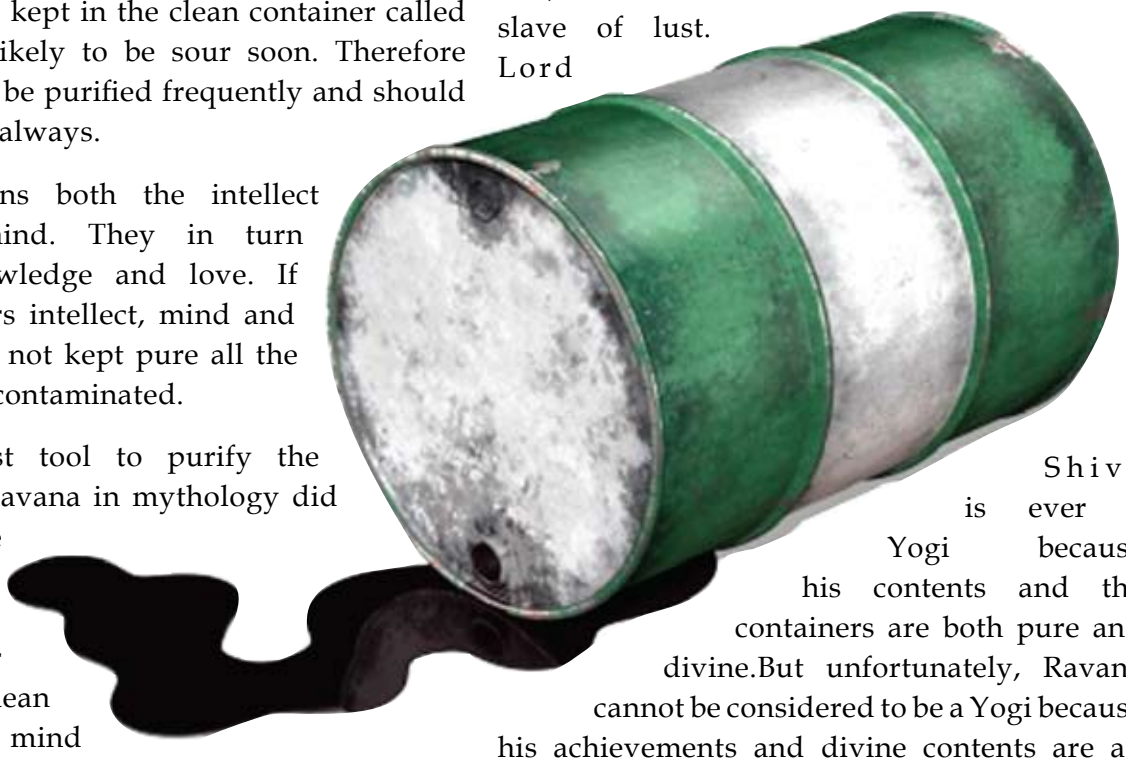
Contents and the Container

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

Wisdom is the nectar of bliss. It is the cream of knowledge. This knowledge is contained in the intellect. However pure and sweet may be the knowledge, if the intellect is impure with selfishness and possessiveness the nectar is not likely to be delicious and blissful. Therefore just like meat gets spoiled in an impure vessel, the wisdom is not likely to give the best benefits when it is polluted in an unworthy intellect. Both the container and the content must be pure for their best of results.

Mind is the container of all feelings. The best and the most positive of all feelings is LOVE. This love is both sweet and nutritious. But unfortunately this pure milk of human kindness in the form of love is not kept in the clean container called mind. It is likely to be sour soon. Therefore mind should be purified frequently and should be kept pure always.

Body contains both the intellect and the mind. They in turn contain knowledge and love. If the containers intellect, mind and the body are not kept pure all the contents get contaminated.



Yoga is first tool to purify the containers. Ravana in mythology did not have either a pure body or the other two clean containers mind and intellect. No doubt he did Tapasya. He went to Mount Kailas. He worshipped Lord Shiva. He obtained Lord Shiva's grace. Like a man bringing rice in a bag of holes at the bottom, he brought Shiva's grace from Mount Kailash to Sri Lanka. Lo! and behold, there is not even a green of rice in the bag. The milk brought from the market is all spoiled in a vessel of impurities. Ravana on account of his impure containers, body, mind and intellect could not have the nectar of Divine grace. His knowledge is self-centered. His love is body bound. And his body was always lust oriented. Therefore, all his Tapasya is not only a waste but proved to be disastrous. Shiva is a conqueror of lust, whereas Ravana is a slave of lust. Lord Shiva is ever a Yogi because his contents and the containers are both pure and divine.But unfortunately, Ravana cannot be considered to be a Yogi because his achievements and divine contents are all polluted, spoiled and even destroyed by the containers which are not of yogic purity. Yoga is purity. Patanajali, the great master of Yogic Sciences lays stress on purity at every level and always. ■

Pratinand - 2015

Chief Guest - **Prof. D P Singh,** Director, NAAC

Pratinand was the name given to the farewell program of BNYS 2nd batch students. The program did not state that it was the end of their student life rather it instilled a spark of hope for a new beginning. It staged itself as a transition point for the seniors from being a student to a professional. This being the most important day in their lives; was made memorable by the program which will forever be cherished.

This wonderful program was presided by Dr. H R Nagendra and graced by the Director of NAAC, the Chief Guest Prof. D P Singh. The spot lights of the program were the Pro-Chancellor Prof. K Subrahmanyam, Vice-Chancellor Dr. Ramachandra G Bhat, Medical Director of VYSASA Dr. R Nagarathna, Director for Center of Integrative Medicine Dr. D Nagaraja, Advisor Padmashri Dr. Prahlada, Dean of Yoga and Life Sciences Dr. B N Gangadhar, Director of TSYNM Dr. N K Manjunath, Registrar Dr. P Subramanya, International Professor Dr. N V Raghuram, Joint Director of VYASA Dr. Sudheer Deshpande and Deputy Director of TSYNM Dr. Kavitha Venkatachalam.

It was an honour in itself to have the heart and soul of S-VYASA all under one roof. As soon as the Mangal Mandir doors glided open for the dignitaries to walk in it was breathtaking sight to hold as the entire SVYASA family were gathered together in a over whelming number.

It was a feast to the eye to see the students performing a variety of cultural events ranging from cultural heritage, various varieties of yoga, musical band.

Maha Samadhi of Swami Dayananda Saraswati
of Arsha Vidya Gurukulam at Hrishikesh. He took Samadhi on Sept 23.

Recently, Chancellor Dr. H R Nagendra Ji gave a visit to Sahyadri College of Engineering & Management, Mangalore and delivered a lecture on Yoga as a Way of Life

Recently, Advisor to S-VYASA Padmashri Dr Prahlada inaugurated Sahyadri Centre for Social Innovation at Sahyadri College of Engineering & Management, Mangalore

Bengaluru, Sept 27: The valedictory function of the Yoga Instructors Course (YIC) July-September Batch – 107, 108 & 109 was held in Eknath Bhavan. The event was inaugurated by the Chief Guest Shri N Sheshagiri, alumni of S-VYASA. Prof. Alex Hankey, SVYASA and Dr. Sudhir Deshpande, Joint Director of S-VYASA were on the dais.

Sept 20: Dr. Martin Webber, Director of International Centre for Mental Health, York University, UK along with his PhD research scholar Meredith Newlin came over to Prashanti.

They also had a meeting with Dr. Nagarathna on their work and areas of collaboration. They are currently involved in a community multicentric study (Phase 1) where they are looking at the mental health issue in common disorders like BP, Diabetes etc.

News from **VYASA - Kolkata**

Sept 6 & 19: Teachers meets held at the Eknath Bhawan for the Yoga Teachers. It was presided by Mr. B K Dhanuka; the Chairman of VYASA Kolkata.

Sept 14: As a part of Corporate Social Responsibility (CSR) a free Yoga session was organized for Vivekananda Adarsh Milan Mandir (VAMM), Kolkata.

Sept 29: World Heart Day celebrated. As a part of the celebration awareness programs on heart diseases and stroke prevention are organised.

Sept: A group yoga class has been started for the employees of New India Insurance Co Ltd.

Vienna: Recently, Chancellor Dr. H R Nagendra Ji & Joint Director of R&D Dr. N K Manjunath visited Sri Deep Madhavananda Ashram and took blessings from H H Vishwaguruji Maheshwarananda, Founder and President of Sri Swami Madhavananda World Peace Council.

Yoga Therapy Conference

(With Practice & Theory Sessions) on
22 November 2015 (Sunday) 8.30am to 5pm

Practice of Therapeutic Yoga (Prevention & Management) for:

Asthma, Nasal Allergy, Hypertension & Hypotension, Ischemic Heart Disease (IHD), Anxiety Neurosis, Depression, Gastritis, Diabetes, Obesity, Migraine, Low back pain, Arthritis and Menstrual disorders etc.

Programe Outline:

- ✔ Practice for Yoga Therapy (Parallel Sessions) x 8 rooms
- ✔ Lecture on (An Integrated Approach of Yoga Therapy)
- ✔ DRT (Deep Relaxation Therapy Session)
- ✔ Lecture on (Yoga - A Holistic Science of Mind-Body Intervention)
- ✔ Special Yoga Techniques
- ✔ Interactive Session & Handouts for each session

Time	Description
8.30 - 8.45	Registration & Collection of Goodie Bags
8.45 - 9.30	Therapeutic Yoga Sessions (3 Parallel Sessions)
9.30 - 11.00	Lecture on - "An Integrated Approach of Yoga Therapy"
11.00 - 11.30	Tea Break
11.30 - 1.00	Practice for Yoga Therapy (8 Parallel Sessions)
1.00 - 2.00	Lunch
2.00 - 2.30	DRT (Deep Relaxation Therapy Session)
2.30 - 3.30	Lecture on - "Yoga - A Holistic Science of Mind-Body Intervention"
3.30 - 4.00	Tea Break
4.00 - 4.45	Practice - "Chair Yoga Therapy"
4.45 - 5.00	Questions & Answers and Lucky Draw

Hurry
Limited Seats!
Lunch & Tea Included

Attractive Goodie Bags & Lucky Draw!

Fees: S$ 70 YICC / YTCC Students, S$ 80 Guest / Walk-ins
Venue: Vyasa Yoga Civil Service Club #03/05, 60 Tessensohn road, Singapore 217664

Call: Ulka / Seema: 62950190 / 9626 2425 Or Email: enquiry@vyasasingapore.com
Website: www.vyasasingapore.com

Organised By:

Vyasa YOGA Singapore

Civil Service Club Singapore

Supported By:

Real Yoga

ॐ OMSHIVA YOGA

21st INCOFYRA

International Conference on Frontiers in Yoga Research and Its Applications

Theme: Yoga in Integrated Healthcare Systems

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

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

Organised by: VYASA, Bengaluru

Technical Support by: S-VYASA Yoga University Bengaluru

PARTNERS
Ministry of AYUSH (Ayurveda, Yoga, Unani, Siddha & Homeopathy)
Ministry of Health & Family Welfare
Ministry of Chemicals, Fertilizers and Pharma
Ministry of HRD (Human Resource Development)
Ministry of Tourism
Ministry of Culture
Ministry of Youth Affairs and Sports

COLLABORATORS
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ASSOCIATES
Medical Colleges, Universities & National Institutes

HOST
Government of Karnataka

www.vyasa.org | www.svyasa.edu.in | www.incofyra.com

My dear brothers and sisters...

Integration of modern medicine and AYUSH systems is the need of the hour to deal with communicable and non-communicable diseases. Modern medicine rooted in the bio-medical model with a matter-based paradigm will offer proven solutions to most communicable diseases, to diagnose NCDs, large number of surgeries for setting right and even replacing different parts of our body as we do it in machines. The Yoga Therapy and other systems of AYUSH on the other hand provide not just an effective treatment for NCDs but also help in prevention and promotion of positive health for blossoming well being.

Due to the inadequacy of modern medical system in curing NCDs and escalating costs of treatment, integrative processes are being increasingly accepted. AYUSH systems rooted in consciousness based approach deals with human beings in totality and origin of NCDs as Adhis at mind level becoming Vyadhis at physical level.

Can we provide a basic philosophy for this integration or symbiosis? The 21st INCOFYRA will make an effort to endeavour on the path for a new future in medical care by bringing the total approach to medical science. Integration of Ayurveda, Yoga, Unani, Sidha, Homeopathy and Allopathy is the need. Research basis by both ancient, traditional and modern experimental research approaches will be the primary requirement. Hence the focus of 21st INCOFYRA will be to bring together people in research from these fields on one platform. We will be concentrating on **Diabetology, Oncology, Cardiology** and **Mental Health** in the Conference. We welcome you all once again to our sprawling Prashanti Kutiram campus.

With Love
Dr H R Nagendra
President, 21st INCOFYRA
President, VYASA and
Chancellor, S-VYASA University

CONFERENCE OBJECTIVES

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

MAIN CONFERENCE: 21st INCOFYRA

Jan 3 - 7, 2016

Theme - Yoga in Integrated Healthcare Systems

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

CONFERENCE PROGRAMS AT A GLANCE

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

MAIN CONFERENCE PROGRAM HIGHLIGHTS

Inaugural Ceremony: Jan 3, 2016 *by* Prime Minister Shri Narendra Modi Ji
Valedictory Ceremony: Jan 7, 2016

Choice of Morning Sessions: Jan 4 - 7, 2016 (5.00 - 6.30 am)

- General Yoga Classes • Advanced Ásanas
- Yoga therapy *(8 Tracks including diabetes)*
- Advanced Techniques *(5 Tracks: ÁVARTAN, PET, MSRT, VISÁK and AÁNAMS)*
- Naturopathy treatments • Ayurveda for rejuvenation

Common Morning Maitri Milan: Jan 4 - 7, 2016 (8.00 - 8.45 am) *in the Main Hall*

Common Evening Sessions: 6.00 – 8.00 pm

1. Jan 3 - 6, 2016: 5.15 - 6.00 pm - Satsangas/ Cultural program / Paranormal show
2. Jan 3 - 6, 2016: 6.30 - 8.00 pm - Yoga for Holistic Health shows

Scientific Sessions: Jan 4 - 6, 2016 (9.00 am – 5.00 pm) & Jan 7, 2016 (9.00 am – 1.00 pm)

Time	Programs
9.00 – 10.30 am	Inauguration of Symposia & Keynote address [Common session]
11.00 am – 1.00 pm	Invited talks [Parallel symposia]
2.00 - 3.30 pm	Poster session / Oral presentations [Common session]
4.00 – 5.00 pm	Panel discussions [Main Hall]

Special Meetings: 8.30 – 10.00 pm
On Policy Matters and Research Collaborations; Translation to Clinical Practices; National Movements

Refreshments: 6.30 am - Breakfast | 10.30 am - Tea | 1.00 pm - Lunch
3.30 pm - Tea | 8.00 pm - Dinner

WHERE IS THE CONFERENCE - BENGALURU

Bengaluru, the capital of the Karnataka, is fifth largest city in India. It is also known as the 'Garden City of India'. The beautiful parks and gardens and tree-lined streets of Bengaluru make travel to the city a pure pleasure. The year 2000 saw the introduction of Information Technology in Bengaluru and since then, the city has not looked back. It has reaped the most out of the IT Boom in India and boasts of the highest concentration of IT companies in the country. Today, Bengaluru is known as 'The IT Capital of India' and "The Silicon Valley of India'. There are a number of places in Bengaluru that are worth visiting, including gardens, museums, palaces, temples, etc. One of the major attractions of the city is the Vidhana Soudha, the State Secretariat, adorned with delicate Dravidian architecture. For the nature lovers, there is the famous Cubbon Park, stretching over an area of 250 acres. Not to be missed are the amazing museums in the city, especially the Visvesvaraya Technological and Industrial Museum. The Ulsoor Lake of Bengaluru is also quite known for its beautiful locales and boating facilities. Even from education point of view, Bengaluru is very popular. A large number of students come to Bengaluru every year to enroll in the various undergraduate as well as postgraduate programs. The city also boasts of two excellent institutions, namely Indian Institute of Management and Indian Institute of Science.

Welcome home to experience Bengaluru!

PRASHANTI KUTIRAM

Prashanti Kutiram is the headquarters of Vivekananda Yoga Anusandhana Samsthana. It is located 32 kmts away from Bengaluru city. The serene atmosphere, Gurukula lifestyle, modern technology, topnotch research facilities are the unique features of this campus. In its 100 acre spacious campus it houses following:

a. ***S-VYASA University*** – S-VAYSA is Deemed University recognized by the Ministry of Human Resource Development, Govt. of India. It offers Bachelors, Masters, Post Graduate programs in Yoga.

b. ***VYASA*** – VYASA is a registered charitable institution (1986) working for making Yoga as a socially relevant Science. It is recognized as a Scientific & Industrial Research Organization (SIRO) from the Department of Scientific & Industrial Research, Ministry of Science & Technology, Govt. of India

c. ***Arogyadhama*** - A 250 bedded holistic health home and research center

d. ***Anvesana*** – State-of-the-art research facility for yoga research. The laboratory includes Molecular biosciences, Psychophysiology, Cognitive neuroscience, Sleep medicine, and Psychology and Subtle energy labs.

e. ***VYASA Health Care Pvt Ltd*** - VYASA Health Care Pvt. Ltd. is an outreach partner of VYASA and industry partner of S-VYASA University, aims at establishing wellness and holistic healing centers globally under the brand names Vivekananda Health Global (VHG)™ and Vivekananda Yoga Global (VYG)™ with trade names (VH)™ & (VY)™

f. ***SVYP*** - An exclusive yoga publication house

g. ***Sushruta Ayurvedic Medical College and Hospital*** - With emphasis on high quality practice of Ayurvedic medicine and research. And a naturopathy college, the school of yoga and naturopathic medicine.

h. ***The School of Yoga and Naturopathic Medicine*** - It offers Bachelor in Naturopaty and Yogic Sciences (BNYS), a $5^{1}/_{2}$ year medical graduation program

Mangal Mandir Auditorium

WHO SHOULD PARTICIPATE ?

1. Medical and paramedical students and professions
2. Practitioners of Indian medicine (AYUSH)
3. Wellness and health industry persons
4. Policy makers
5. Ayurveda and naturopathy students and doctors
6. Yoga researchers and yoga therapists
7. All other lovers of AYUSH and modern medical system

HIMALAYA YOGA OLYMPIAD Finals

Starts on Nov 1, 2015
Finals - Jan 1 & 2, 2016 **at** Prashanti Kutiram

The objectives of Himalaya (A Yoga Olympiad) is to promote the awareness of yoga and build up a network of yoga students, practitioners, teachers and sadhakas at the national and international levels. We hope to spread the message of yoga as a science of Holistic living to be achieved through Jnána Yoga, Rája Yoga, Bhakti Yoga and/or Karma Yoga, as proclaimed by Swami Vivekananda. The syllabus, therefore, cannot end with physical demonstration of yogasanas only. It also assesses knowledge and grasp of concept and definition of yoga and its various techniques, for total growth of the individual, including physical, mental, emotional and intellectual development and their spiritual basis. HIMÁLAYA thus aims at helping the youth of our country grow together, and expand their vision, so they leave behind the mad rush of cut-throat competition and selfishness and engage in co-operative, harmonious pro-active living.

PRE CONFERENCE PROGRAMS

PRE-CONFERENCE WORKSHOPS

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

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

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

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

SMET (Self Management of Excessive Tension)

2 days – SMET – Dec 27 & 28, 2015

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

NEW YEAR PROGRAM

Jan 1, 2016

'Maha Mrutyanjaya Homa for Total Health & Peace'

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

Special Satsang for World Health, Harmony, Bliss and Peace

YIDM (Yoga Instructors for Diabetes Training)

Dec 21, 2015 – Jan 2, 2016

A week long training for YIDM

Certificates will be given for successful persons

PHARMA WORLD & AROGYA EXPO: Health Exhibition

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

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

CONFERENCE ORGANIZING COMMITTEE

PRESIDENT: Dr H R Nagendra

VICE-PRESIDENTS: Dr K Subrahmanyam, Dr Ramachandra G Bhat, Sri T Mohan, Prof R Venkatram, Sri Mahendra Jhabak

SCIENTIFIC COMMITTEE CHAIRS: Dr D Nagaraja, Dr R Nagrathna, Dr B N Gangadhar, Dr Manjunath N K, Dr Ramesh M N, Prof Siva Umapathy

ORGANISING SECRETARIES: Dr Naveen K V, Dr K B Akhilesh, Dr Prahlada, Dr Prashanth Shetty, Dr Sudheer Deshpande

COORDINATORS – REGISTRATION AND EXHIBITION:
Dr Sanjib Patra, Dr Balaram Pradhan, Dr Pranav Sharma, Dr Swati Singh, Sri Mahadevappa

TREASURER: Sri H R Dayananda Swamy

CHAIRS FOR HIMALAYA YOGA OLYMPIAD:
Dr Rabindra M Acharya, Sri Dilawar Singh, Dr Vikas Rawat, Dr Jaideep Arya

CHAIRS FOR PHARMA WORLD: Dr Kashinath Dixit, Dr Satish Babu, Dr Narasimha Shetty

CHAIR FOR AROGYA EXPO: Sri J S D Pani

CHAIRS FOR EVENING PROGRAMS: Dr Ramakrishna, Dr Sanjib Patra, Dr Kavita

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

PUBLICATIONS: Sri M S Surendra

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

TRANSPORT: Sri Mohan Kishore, Sri Umapathy

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

WEBSITE MANAGEMENT: Sri Bharatheesha P

VIDEO: Sri Murulidhara H D, Sri Elumalai

HOUSE KEEPING & LOGISTICS: Sri Veerendra Nath, Sri Arun Jain

CONFERENCE REGISTRATION

Register before Nov 15th to gain maximum concession

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

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

Accommodation in Prashanti Kutiram campus (*limited*) from Jan 3rd - 7th (*4 nights*)
Dormitories: ₹ 4,000 | Single Rooms: ₹ 8,000
Double Rooms: ₹ 10,000 / 2 persons | Deluxe Rooms: ₹ 16,000 / 2 persons
Villas: ₹ 10,000/day | Special Dorms set up for Conference ₹ 2,000 for 5 days

Outside Accommodation facility

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

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

INVITED SPEAKERS

NATIONAL

- **Dr. H R Nagendra,** Chancellor, S-VYASA, Bengaluru
- **Dr. R Nagarathna,** Medical Director, Arogyadhama, S-VYASA, Bengaluru
- **Dr. Shirley Telles,** Director, Patanjali Research Foundation, Haridwar
- **Dr. Ishwar V Basavaraddi,** Director, MDNIY, New Delhi
- **Dr. D Nagaraja,** Director, School of Integrative medicine, S-VYASA, Bengaluru
- **Dr. B N Gangadhar,** Professor of Psychiatry, NIMHANS, Bengaluru
- **Dr. V Mohan,** Chairman & Chief Diabetologist, Madras Diabetes Research Foundation, Chennai
- **Prof. M S Valiathan,** former President, Indian National Science Academy, New Delhi
- **Dr. Issac Mathai,** Medical Director, Saukya, Bengaluru
- **Dr. Devi Prasad Shetty,** Chairman and Founder, Narayana Health, Bengaluru
- **Dr. Thimmappa Hegde,** Director - Narayana Institute of Neurosciences, Bengaluru
- **Dr. Dharshan Shankar,** Vice Chancellor, Institute for Trans-Disciplinary Health Sciences, Bengaluru
- **Dr. S C Manchanda,** Senior Consultant Cardiologist, Sir Ganga Ram Hospital, New Delhi
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- **Dr. Manjunath N K,** Joint Director – R & D, S-VYASA, Bengaluru
- **Mr. D R Karthikeyan,** Former CBI Director & Board of Directors, Star Health Insurance
- **Dr. Bhushan Patwardhan,** Vice-Chancellor, Symbiosis International University (SIU), Pune
- **Prof. R S Ramaswamy,** Director General. CCRS
- **Prof. M A Siddiqui,** Director, National Institute of Unani Medicine (NIUM)
- **Dr. Shivaram Varambally,** Associate Professor, Dept. of Psychiatry, NIMHANS, Bengaluru
- **Prof. Alex Hankey,** Professor, S-VYASA, Bengaluru
- **Dr. Rangesh Paramesh,** Head -drug discovery, Himalaya Drug Company
- **Dr. B T Rudresh,** Classical homeopathic practitioner, Bengaluru
- **Dr. K K Deepak,** Professor of Physiology, AIIMS, New Delhi
- **Dr. Ram Manohar,** Director, AVP Research Foundation, Coimbatore
- **Dr. Rajesh K Grover,** Director, Delhi State Cancer Institute, New Delhi
- **Dr. Manoj Nesari,** GoI, New Delhi
- **Dr. Prashanth Shetty,** Principal, SDMCNYS, Ujire

INTERNATIONAL

- **Prof. Elizabeth Blackburn,** Department of Biochemistry and Biophysics, University of California, USA
- **Prof. John O Keefe,** Professor, Sainsbury Wellcome Centre for Neural Circuits and Behaviour and the Research Department of Cell and Developmental Biology, University College London, U K
- **Dr. Anita Goel,** Chairman & CEO, Nanobiosym, USA
- **Dr. Richard Davidson,** Professor of Psychology and Psychiatry, University of Wisconsin, Madison, USA
- **Dr. Dean Ornish,** Clinical Professor of Medicine at the University of California, San Francisco, USA
- **Dr. Brian Berman,** Director, Center for Integrative Medicine, University of Maryland, USA
- **Prof. Andrew Boulton,** Professor of Medicine, University of Manchester, UK
- **Dr. Kashinath Dixit,** Professor, University of Manchester UK
- **Dr. Lorenzo Cohen,** Professor and Director of the Integrative Medicine Program, University of Texas MD Anderson Cancer Center, USA
- **Dr. V S Ramachandran,** Professor of Neuroscience, University of California, San Diego, USA
- **Prof. Myeong Soo Lee,** Director, Korea Institute of Oriental Medicine, S. Korea
- **Dr. Sat Bir Khalsa,** Brigham and Women's Hospital, Harvard Medical School, Boston, USA
- **Dr. Christoph Garner,** Director, KWA-Klinik Stift Rottal Germany
- **Dr. Peter Fisher,** Consultant, Royal London Hospital for Integrated Medicine, U K

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6. Indian Cuisine and Health Food Court
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9. Opportunity to hear, top Researchers, Ministers, Policy Makers and Yoga Masters
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11. Poster Presentations
12. Publications Corner
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14. Special Awards
15. Stop Diabetes Movement exhibition
16. Updating your Yoga Practices and Demonstrations
17. Visits to High-Tech Anvesana Research Lab for Holistic Measurements
18. YIDM training for Yoga Teachers
19. Yoga Exhibition

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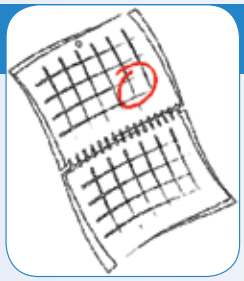
SITE MAP OF PRASHANTI KUTIRAM

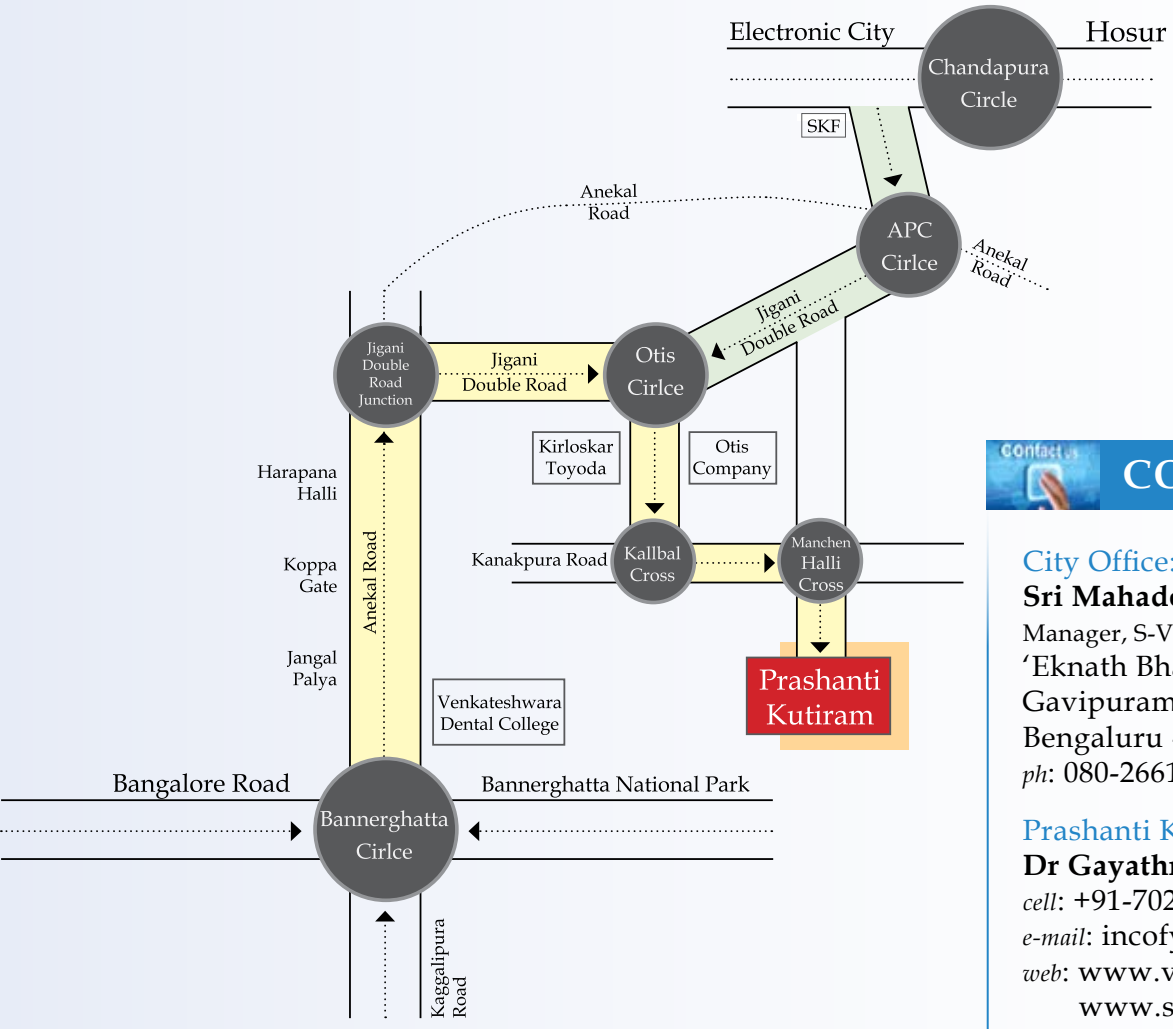


DATES TO REMEMBER

Pre Conference programs	**Dec 27, 2015 - Jan 2, 2016**
Main Conference	**Jan 3 - 7, 2016**
Registration to avail early bird offer	**Nov 15, 2015**
Last date for Abstract submission	**Nov 20, 2015**
The abstracts will be peer reviewed and acceptance or otherwise will be intimated by	**Dec 5, 2015**
Last date for Full Paper submission	**Dec 20, 2015**

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

ROUTE MAP TO PRASHANTI KUTIRAM, Jigani, Bengaluru



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