

# YOGA SUDHA

A Monthly Journal of S-VYASA Yoga University



p32

## 67<sup>th</sup> Republic Day

celebrations in Prashanti

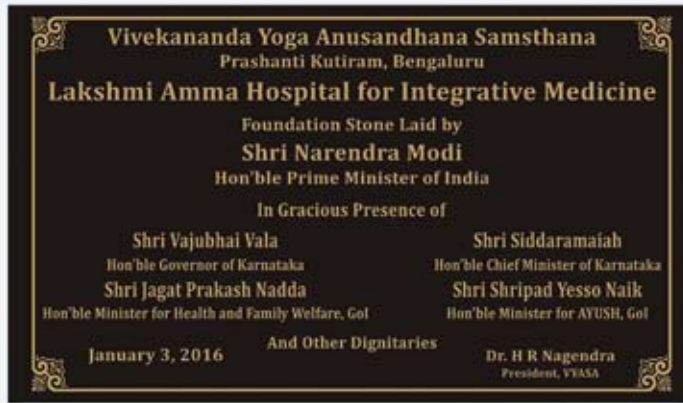
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# तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्

# YOGA SUDHA

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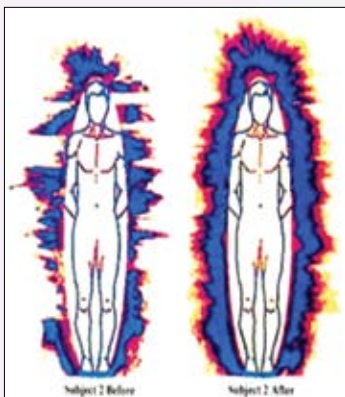
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# EDITORIAL

We saw in the editorial last month that the Panchakosha Model can provide a nice philosophical, scientific basis for Integration of the Modern Allopathic System with our ancient Indian AYUSH System. The need of the hour is to develop a Holistic Pluralistic Health-care Delivery System which provides evidence based modalities for prevention, promotion of positive health, immediate relief to the patients, effective treatment with least side effects, long term rehabilitation on one hand and cost effective, sustainable system which can be replicated and scaled up all over the country in both urban and rural sectors. So far over the last 4 decades, VYASA / S-VYASA have been able to use Yoga as an effective adjunct to modern medical system to deal with modern NCDs and developed a nice model in Arogyadhama as a residential 250 beds treatment centre in Prashanti Kutiram campus. We also have developed the outpatient clinical model for integrated system in cities as VH, VYG, etc which have started fast spreading. Andhra Government has come forward to ask us to set up such centres in 7 temple cities of the state. Shanghai centre in China has started operating with wonderful results.

Early diagnosis is the key for prevention and cost effectiveness. As per the Adhi-Vyadhi Concept, the origin of the modern NCDs is in Manomaya Kosha due to dominance of emotions over intellect (Vijnanamaya Kosha) which correctly lets us know what is right and what is wrong. This Adhi structured as uncontrolled speeded up mind percolates into Pranamaya Kosha creating disturbances in it. If we can measure these, we can achieve very early diagnosis of all these modern NCDs; and we can prevent the

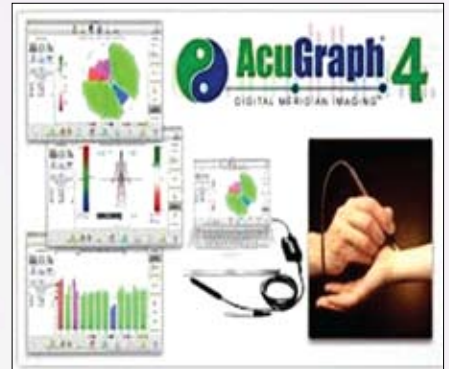


same with easy to adopt way of life prescribed in Yoga, Naturopathy, Ayurveda, etc. Fortunately, the modern technology has now been so nicely advanced that the Pranamaya Kosha can be

tracked with good accuracy of all the imbalances. A glimpse of the Pranamaya Kosha obtained by GDV is shown below before and after the treatment:

Similarly the equipment Acugraph measures the Chi energy in meridian systems.

Using this cost effective modality, the Pranic imbalances of every patient can be tracked with good accuracy. We in VYASA



have been able to use these instruments with great effectiveness to get at early diagnosis as also to trace the subtle imbalances in modern NCDs. Based on these diagnosis, suitable Holistic techniques from AYUSH systems are adopted and track the changes regularly along with simple in-expensive measures of Respiratory Rate, Heart Rate, BP, Bhramari Time, Weight, etc to bring the best benefits. Of course, wherever needed we can use modern medical treatment to augment the benefits of Yoga, Ayurveda, Naturopathy, etc. Our plan is to set up a full scale tertiary care hospital with all the best facilities of diagnosis, treatment, etc in Prashanti Kutiram. The Foundation Stone has been unveiled by our Prime Minister Shri Narendra Modi Ji on 3<sup>rd</sup> January, 2016 and have been encouraged to complete the project soonest. This will become a role model for the entire country and the world. We need full support for its fructification and we hereby appeal all our philanthropic friends to contribute in small or big measures as also to spread the word with their acquaintances to help us in participating this as vital National Venture.

■ *Dr H R Nagendra*





## ब्रह्मसूत्रम् (Brahmasūtram)

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



### तदनन्यत्वमारम्भणशब्दादिभ्यः (ब्रह्मसूत्रम्-२-१-१४)

Tadananyatvamārambhaṇaśabdādibhyah (Brahmasūtram-2-1-14)

**Meaning:** *The non-difference of them (i.e. of cause and effect) results from such terms as 'origin' and the like.*

**Tat:** (its, of the universe); **Ananyatvam:** non-difference; **Arambhana sabdadibhyah:** from words like 'origin', etc.

Sentences from Chandogya Upanishat are of interest here.

“यथा सौम्य एकेन मृत्पिण्डेन सर्वं मृत्तमयं विज्ञातं स्यात्, वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्, लोहितेव सत्यम्, कार्णायसमित्येव सत्यम्”

This very Adhikarana is meant for discarding all apparent duality. Duality only appears, it does not exist. In our normal language also we understand it, 'it changes, it appears, it seems, it looks like, it feels', these usages denote that it is not the reality, just but appearance. One may observe the Tarangas (waves), Budbudhas (bubbles), Avartas (whirls) etc. which are but different appearances of the same water. They are nothing but water; similarly this world is Brahma, but appears to be in its duality with different names. The world is multiform, multicolor, multi shapes; it appears in various forms but it is one. Rishis of Chandogya Upanishad give us three analogies 1. Mruth (clay), 2. Suvarna (gold), and Karshnayasam (iron).

Out of Mrith (clay), a pot-maker creates many pots in different shapes, colors, sizes, but all are from clay only. A goldsmith produces different ornaments, with a great beauty, in varied types, using gold only. In terms of utility, every ornament is different, but gold is one and the same. One more analogy, from the iron is given. A blacksmith makes many types of weapons, instruments like axe, needle, nail cutter etc, - वाचरम्भणम् विकारः - all these dualities are appearances and denoted by words, described by letters, and uttered verbally. In all these analogies, Karana (cause) is one, Karyam (effect) is multiple which is the subject area here. From these analogies, one may come to a conclusion that 'one gets to know all effects or products by knowing one

ingredient in many forms'.

Aaruni, a Rishi, presents his son Svetaketu, with a statement for argument in this context - "Aitadaatmyam idam sarvam tatvam asi Svetaketu", meaning "Everything is Atma, but appear in different forms", by knowing which, everything will be known, will be understood and experienced. Oneness of the ocean is understood though mutiple in appearance as waves, bubble and whirls etc. (Samudratmana ektvam phen tarangadina nanatvam), oneness by clay is seen, though different in appearances as pots, bricks and benches etc. (Mrdatmana ektvam ghatasharadyatmana nanatvam), and oneness as a tree, though different by branches (Vriksena ektvam, shakhatmana nanatvam).

In terms of ablosute realization (Moksha), one should realize oneness in everything; however, in terms of worldly communication, everything is seen different (tatra ektvamshena Jnanat moksha vyavaharat setsyati). So, for Moksha Vyavahara, one must have understanding of ektvam (oneness); for Laukika Vyavahara Nanatvam (multiforms) is very important. Ektvam is for liberation and Nanatvam is for mundane world including Vaidika (spiritual) Vyavahara; all mundane functions like organizing life journey, human life journey and conducting all Vaidika functions like Nitya, Naimittika, and Kamyas Karmas.

In this context a Sadhaka should analyze on "what is the ultimate truth?" Both are true; Oneness and Multiplicity. So, in this Adhikarana, both Vyavaharas (activities or communications) are very well analyzed and presented by selecting suitable sentences from Chandogya. Until one is realized, multiplicity and duality are mandatory. Only with non-dualistic approach husband and wife, children, relatives, house, gadgets, all have purpose and utility. Only understanding their unique nature, their unique utility, one conducts various kinds of p6...



**S-VYASA**  
University



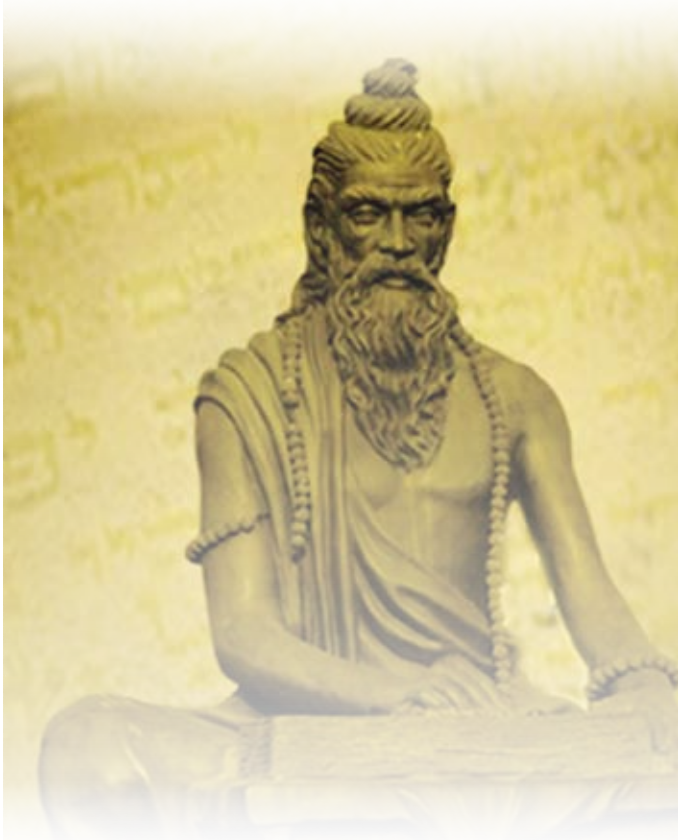
# Bhakti Yoga Saptaha on Nārāyaṇīyam The Essence of Bhagavatam



by  
**Poojya Prema Panduranga**

**March 7-13, 2016**  
at Prashanti Kutiram  
S-VYASA University, Bengaluru

Introduction to Narayaniyam: It is a medieval Sanskrit text, comprising a summary study in poetic form of the Bhagavata Purana. It was composed by Melpathur Narayana Bhattathiri, a devotee-poet who lived in the Indian state of Kerala, in the sixteenth century AD. The Bhagavata Purana is a major Hindu scripture consisting of about 18,000 verses, mainly devoted to the worship of Krishna. The Narayaniyam condenses the Bhagavata Purana into 1036 verses, divided into one hundred dasakas, or cantos. The work occupies a very high place in Sanskrit literature, both because of the intense devotional fervor of the verses, and because of their extraordinary literary merit.



# ಪಾತಂಜಲ ಯೋಗಶಾಸ್ತ್ರ 20 ಭಕ್ತಿ ಅಮೃತಸ್ವರೂಪ



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

## ಈಶ್ವರಪ್ರಣಿಧಾನಾದ್ವಾ

|| ಪ.ಯೋ.ಸು - 1.23 ||

ಸಮಾಧಿ ಲಾಭ / ಚಿತ್ತ ಪ್ರಸಾದವು ಈಶ್ವರ ಪ್ರಣಿಧಾನದ ಮೂಲಕ (ಸಮಗ್ರ ಸಮರ್ಪಣೆ-ಭಕ್ತಿ) ಸಾಧ್ಯ.

ಈ ಹಿಂದೆ ಸಮಾಧಿಯು ಲಭಿಸುವ ಅನೇಕ ಉಪಾಯಗಳು ಮತ್ತು ಪ್ರಯತ್ನದ ತೀವ್ರತೆಗಳ ಬಗ್ಗೆ ತಿಳಿದುಕೊಂಡಿದ್ದೇವೆ. ಇಂದ್ರಿಯ ಮತ್ತು ವಿಷಯಗಳ ಮೇಲೆ ನಿಯಂತ್ರಣ ಮಾಡಿ ವಶೀಕಾರ ವೈರಾಗ್ಯವನ್ನು ಅಭ್ಯಾಸ ಮಾಡುವ ಯೋಗಿಗೆ ಪರವೈರಾಗ್ಯದ ಮೂಲಕ ಸಮಾಧಿ / ಚಿತ್ತ ಪ್ರಸಾದ / ಮನಃಶಾಂತಿಯು ಲಭ್ಯ ಎಂಬುದು ಮಹರ್ಷಿಗಳ ನಿರ್ವಚನ. ವಿವಿಧ ಪ್ರಯತ್ನಗಳಾದ ಶ್ರದ್ಧೆ, ವೀರ್ಯ, ಸ್ಮೃತಿ, ಸಮಾಧಿ ಹಾಗೂ ಪ್ರಜ್ಞೆಗಳೆಂಬ ಉಪಾಯಗಳ ಮೂಲಕ ಸಮಾಧಿ ಲಭ್ಯ ಎಂಬುದನ್ನು ನಿರ್ವಚಿಸಿದ ನಂತರ ಈಶ್ವರನಲ್ಲಿ ಸಮಗ್ರ ಸಮರ್ಪಣೆಯ ಮೂಲಕವೂ ಚಿತ್ತ ಪ್ರಸಾದವು ಲಭ್ಯ ಎನ್ನುವ ಮೂಲಕ ಭಕ್ತಿಯ ಮಹತ್ವವನ್ನು ಹೇಳುತ್ತಿದ್ದಾರೆ. ನಾವು ಸಾಧನಾ ಮಾರ್ಗದಲ್ಲಿ ಅನೇಕ ಪಥಗಳ ಮೂಲಕ ಮುಕ್ತಿ / ಸ್ವಾತಂತ್ರ್ಯ / ಕೈವಲ್ಯ ಹೊಂದಲು ಸಾಧ್ಯವಿದೆ.

ರಾಜಯೋಗ (ಮನೋಮಾರ್ಗ), ಜ್ಞಾನಯೋಗ (ವಿವೇಕಮಾರ್ಗ), ಕರ್ಮಯೋಗ ಗಳ (ನಿಷ್ಕಾಮ ಕರ್ಮಮಾರ್ಗ) ಮೂಲಕ ಮುಕ್ತಿ

ಮಾರ್ಗವು ಲಭ್ಯವಿದ್ದರೂ ಭಕ್ತಿ ಮಾರ್ಗವು ಪರಮಶ್ರೇಷ್ಠವೆಂದು ಪಾರಮಾರ್ಥಿಕರ ಅಭಿಪ್ರಾಯ. ಆದಿಶಂಕರರು ತಮ್ಮ ಪ್ರಕರಣ ಗ್ರಂಥವಾದ ವಿವೇಕ ಚೂಡಾಮಣಿಯಲ್ಲಿ ಈ ಕೆಳಗಿನ ವಾಕ್ಯವನ್ನು ಉದ್ಧರಿಸಿದ್ದಾರೆ:

“ಮೋಕ್ಷಸಾಧನ ಸಾಮಗ್ರ್ಯಂ ಭಕ್ತಿರೇವ ಗರೀಯಸೀ”

ಅಂದರೆ ಮುಕ್ತಿಯ ಮಾರ್ಗಕ್ಕೆ ಅನೇಕ ಸಾಧನಗಳಿದ್ದರೂ ಭಕ್ತಿಮಾರ್ಗವು ಸುಲಭವಾಗಿ ಎಲ್ಲರೂ ಅನುಸರಿಸಲು ಶ್ರೇಷ್ಠ ಸಾಧನವಾಗಿದೆ. ಅನೇಕ ಭಕ್ತಿ ಪರಂಪರೆಯ ಸಾಧಕರ ಇತಿಹಾಸವನ್ನು ಅವಲೋಕಿಸಿದಾಗ, ಸಮಗ್ರ ಸಮರ್ಪಣೆಯ ಭಾವದಿಂದ ಅಂತಿಮ ಸತ್ಯವನ್ನು ಕಂಡುಕೊಂಡ ಉದಾಹರಣೆಗಳು ಹೇರಳವಾಗಿ ಸಿಗುತ್ತವೆ. ಮೀರಾಬಾಯಿ, ಸಂತ ತುಕಾರಾಮ, ತುಳಸೀದಾಸ, ಶಿಶುನಾಳ ಷರೀಫ, ಅನೇಕ ದಾಸರು ಇತ್ಯಾದಿ. ಮಹರ್ಷಿ ನಾರದರು ತಮ್ಮ ಭಕ್ತಿ ಸೂತ್ರದಲ್ಲಿ “ತತ್ತ್ವ ವಿಷಯತ್ಯಾಗಾತ್ ಸಂಗತ್ಯಾಗಾಚ್ಚ” (ನಾ.ಭ.ಸೂ-34) ಪರಮಪ್ರೇಮ ಸ್ವರೂಪವಾದ ಭಕ್ತಿಯು ವಿಷಯೇಂದ್ರಿಯಗಳ ಸಂಗ ತ್ಯಾಗದಿಂದ ಲಭ್ಯ ಎಂಬುದಾಗಿ ನಿರ್ಣಯಿಸಿದ್ದಾರೆ.

ಈ ಮೊದಲ ಕೆಲವು ಸೂತ್ರಗಳಲ್ಲಿ ಮಹರ್ಷಿ ಪತಂಜಲಿಗಳು ಅತ್ಯಂತ ಪ್ರಯಾಸದ ಮಾರ್ಗಗಳನ್ನು ಹೇಳಿದ್ದರೂ ಈಶ್ವರನಲ್ಲಿ ಸಮಗ್ರ ಸಮರ್ಪಣೆಯ ಭಾವವಾದ ಭಕ್ತಿಯನ್ನು ಮತ್ತು ಒಂದು ಪರ್ಯಾಯ ಮಾರ್ಗವಾಗಿ ಸೂಚಿಸಿದ್ದಾರೆ. ಇಲ್ಲಿ ಗಮನಿಸಬೇಕಾದ ವಿಷಯವೆಂದರೆ ಎಲ್ಲ ಸಾಧನ ಮಾರ್ಗಗಳೂ ವಿಭಿನ್ನವಾಗಿದ್ದರೂ ಎಲ್ಲರಿಗೂ ಪೂರಕವಾಗುವಂತಹ ಹಾಗೂ ಸಾಧಿಸಲು ಸುಲಭವಾದ



ಮಾರ್ಗವನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಲು ಅವಕಾಶವಿತ್ತಿದ್ದಾರೆ. ಸಾಮಾನ್ಯವಾಗಿ ಮಾನವನ ಮಾನಸಿಕತೆಯಲ್ಲಿ ಸಮಗ್ರ ಪ್ರಯಾಸದ ಅಭ್ಯಾಸವು ವಿಷಯೇಂದ್ರಿಯಗಳ ಚಾಂಚಲ್ಯತೆಯಿಂದ ದುರ್ಬಲವಾಗಿರುತ್ತದೆ, ಆದರೆ ಭಕ್ತಿಯ ನಿರಂತರ ಅಭ್ಯಾಸವು ಸಾಧಕನಲ್ಲಿ ಪ್ರೇಮದ ಸುಧೆಯನ್ನು ಹರಿಸುವ ಮೂಲಕ ಆನಂದೋನ್ಮತ್ತನಾಗುತ್ತಾನೆ ಮತ್ತು ಮಾರ್ಗವು ಸಹಜವಾಗಿಯೇ ಸಂಪೂರ್ಣ ಸಮಗ್ರ ಶರಣಾಗತಿಯಿಂದ ಈಶ್ವರನನ್ನು ಪಡೆಯುವ ಮೂಲಕ ಅವನೇ ಈಶ್ವರನಾಗುತ್ತಾನೆ.

ಒಂದು ಸ್ಥಳವನ್ನು ತಲುಪಲು ಅನೇಕ ಮಾರ್ಗಗಳಿದ್ದರೂ ಆಲಸಿಯು ತಪ್ಪಿಸಿಕೊಳ್ಳುವ ಮಾರ್ಗವನ್ನೇ ಹುಡುಕುತ್ತಾನೆ. ಆದರೂ

ಎಲ್ಲೂ ತಪ್ಪಿಸಿಕೊಳ್ಳದಂತೆ ಒಂದು ಪರ್ಯಾಯ ಮಾರ್ಗವಾಗಿ ಭಕ್ತಿಮಾರ್ಗವನ್ನು ಸೂಚಿಸಿದ್ದಾರೆ. ನಾವು ಇಲ್ಲಿ ಸೂಕ್ಷ್ಮವಾಗಿ ಗಮನಿಸಬೇಕಾದ ಅಂಶವೆಂದರೆ ಸಾಧನಾ ಮಾರ್ಗದಲ್ಲಿ ಅಹಂಕಾರವು ಜೊತೆ ಜೊತೆಯಾಗಿಯೇ ಅಭಿವ್ಯಕ್ತವಾಗುತ್ತದೆ. ಆದರೆ ಸಂಪೂರ್ಣ ಶರಣಾಗತಿಯ ಮಾರ್ಗವಾದ ಭಕ್ತಿಯಲ್ಲಿ ಅಹಂಕಾರವು ಶೂನ್ಯವಾಗುತ್ತದೆ. ಅಹಂಭಾವವು ಅಳಿಯುತ್ತದೆ. ನೊಂದ ಮನಸ್ಸು ಭಕ್ತಿಯಲ್ಲಿ ಮಿಂದು ಅಮೃತವೆಂಬ ಭಕ್ತಿ ಸುಧಾಮೃತವನ್ನು ಸವಿದು ಅಮೃತ ಸ್ವರೂಪನಾಗುತ್ತದೆ. "ಅಮೃತಸ್ವರೂಪಾ ಚ" (ನಾ.ಭ.ಸೂ. - 3)

(ಸಶೇಷ)

...p3

functions; hence one must give importance to duality for mundane life. Acharya Shankara clearly enunciates the same with examples; as long as one is using a boat to cross the river, the boat is relatively permanent for the person; you cannot invoke the feeling of falsity or temporary nature. Further until one touches the bank of the river one cannot have that feeling of permanence. But the moment you are across the river on the other bank, you are supposed to climb the mountain, and you must reach the peak. The, the mind never thinks about the boat. Immediately one thinks about the pathway for climbing. For climbing you need a stick for easy walking; you start thinking about stick, using that stick you start climbing and reach the ultimate.

Likewise, the ultimate truth is Brahman. Oneness Theory is not to reject the existence of the multiplicity, but the eternity of Karya (effect or product). Existence of Karana (cause) is relatively eternal. Brahma, which is the only cause for all universes, is absolutely eternal. World exists because it is perceived and appears, so it is wrong to question and deny the objectivity of the world. The truth on the contrary, is that which is eternal never changes in terms of time and space; in other

words if it undergoes changes in terms of time and space, then it is not eternal. Appearance and perception do not prove the permanence of anything. The world existed, is and will be in different phases, forms, and combinations, but in ever changing mode (Vyabhicara) and Brahma, on the contrary, in never changing mode (Avyabhicara). World is ever changing and Brahma is never changing.

An analysis on cause and effect theory, in Vedanta, proclaims that anything that exists came from Brahma. Brahma is the root cause. Jagat (world) keeps changing, hence cannot be relied upon. Brahma Karana Theory doesn't reject the existence of world, but its reality in form. It exists ever in the form of Brahma, not as it looks and appears now and here. Before some product is manufactured, it will be in the form of its root and the eternal relation between Karya and Karana, cause and effect, are integrated. But ultimate truth is called root cause which is subtle and governing force of the entire universe. So, the ultimate essence is 'diversity is unreal and oneness is real'.

*to be continued...*



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# International Day of Yoga - II

## Government plans to stage a bigger event this year Committee headed by Dr. H R Nagendra

**New Delhi:** Having generated vast global attention for the first International Day of Yoga in 2015, the Modi government is pulling out all stops to ensure that the next edition is equally impressive. Coming up in this June, is an even longer one hour long Yoga protocol, advanced yoga retreats for foreigners in scenic locations in India and a mass Yoga demonstration in one of the BJP ruled states.

That apart, the Govt. is set to ensure a "100% participation" in the event by all institutes including the IITs, NITs and IISERs. Add to it a special 4 minute long 'Yoga Geet' to be sung aloud.



A high-level committee headed by Prime Minister Shri Narendra Modi's Yoga Guru Dr. H R Nagendra, Chancellor of the Swami Vivekananda Yoga Anusandhana

Samsthana (S-VYASA), has been holding rounds of meetings with top officials across ministries to plan the next Yoga day with considerable fanfare. It took a range of decisions in its most recent meeting held on 8<sup>th</sup> Feb, 2016.

It has been agreed to extend the common Yoga protocol from the 45 minute long duration practiced last year to an hour long one this time. The additional 15 minutes will be for 'institutional Yoga practice' which will be 'preferably Pranayama, Dhyana, Yoga Nidra and Satsanga'.

It has also been agreed that a week long "advanced

Yoga retreats and camps" will be organised for foreigner in April-May period at scenic locations like Goa, Mumbai, Mount Abu, Jaipur, Delhi, Mysore, Rishikesh and other tourist destinations. A token financial assistance will be provided by the Department of AYUSH to leading Yoga institutions to help organise these special Yoga retreats for foreigners.

While Rajpath in New Delhi was the centre for the mass Yoga demonstration in 2015 where even Prime Minister Shri Narendra Modi participated, in 2016 a similar "major mass Yoga demonstration program on the lines of the International Conference on Yoga" will be organised in some of the states. The preferred choice is one of the BJP ruled states - Gujarat, Haryana, Rajasthan or Madhya Pradesh. It has been proposed that Yoga demonstrations be held in state capitals on rotational basis and state governments can volunteer for the same.

A Yoga conference will also be held from 21-23rd June. The conference will look at aspects like the traditional approach of Yoga, its health benefits based on evidence, production of evidence-based research and Yoga for health education.

Educational institutes will be engaged in a big way with. Courses on Yoga will be introduced in schools and higher educational institutes including BEd and other teacher training courses.

It is also aimed that there is "100 per cent participation" by all institutes including the UGC, AICTE, NITs, IITs, IIITs, IISERs, SPAS and NITTRs. A Yoga Olympiad coordinated by the NCERT is also on the cards. ■



# SDM Central Office Bangalore Events of Jan, 2016



One day Yoga Assisted Diabetes Movement (YADM) Camp conducted with 172 participants on Jan 2. Dr. R Nagarathna, Medical Director, Arogyadhama, inaugurated the camp by lighting the lamp. The following interacted and conducted Yoga classes:



Organizers and Volunteers of the Camp with Dr. R Nagarathna

1. Dr. R Nagarathna, Medical Director, Arogyadhama
2. Dr. Amit Rathi, National Coordinator
3. Dr. Meganath Verma
4. Shri Srinivas Murthi, National Coordinator
5. Shri Dharam Vir Jain, SDM Central Office
6. Shri Sanjay C V, Karnataka North Coordinator

All the 172 participants were issued YADM Certificate and SDM Book.

Exclusive SDM pavilion was set up on Jan 3 in the exhibition arena organized on the occasion of 21<sup>st</sup> INCOFYRA. A large number of banners, posters and power point presentation were arranged to promote awareness on prevention of Diabetes and also of Stop Diabetes Moment carried out all over the country. A large number of people visited the pavilion.

Five yoga camps were held during Jan 17 - 26 in Chikkaballapur. 333 participants were trained in these camps by SDM Central Office Team comprising of:

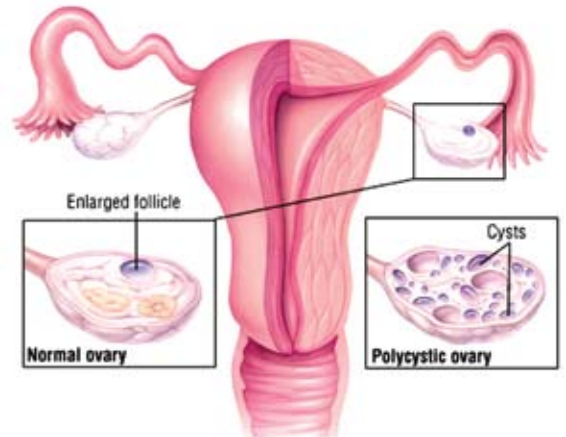
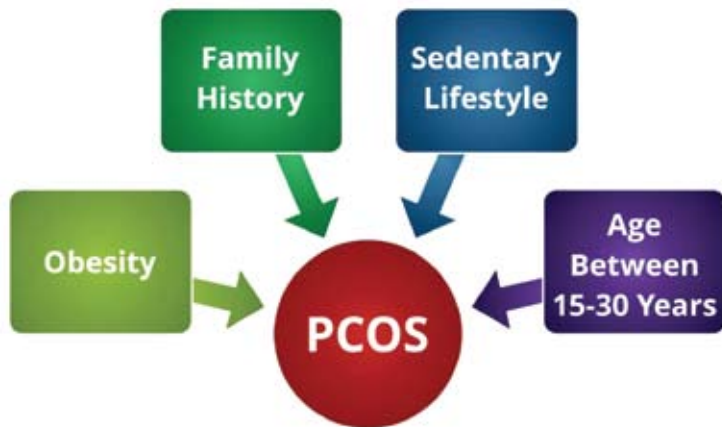
1. Shri Srinivas Murthi ji, National Coordinator
2. Shri Dharam Vir Jain, SDM Central Office
3. Shri Sanjay C V, Karnataka North Coordinator
4. Shri Basavaraj, Karnataka South coordinator
5. Shri Pramod (YIDM)
6. Shri Srinivasulu (YIDM)
7. Shri Muktha (YIDM)

Dr. R Nagarathna, Medical Director, Arogyadhama visited the camp on Jan 24 and addressed the large number of participants. Shri Dharam Vir Jain interacted with the participants and briefed them regarding SDM. M/s SRL team collected blood samples of 246 participants. An exclusive stall was set up for display and sale of Books on SDM (MMB), Calendar of Suryanamaskar, 4 CDs of SDM and Yoga Chikistsa book. Pamphlets on MMB, DDE, Arogyadhama and VDFA were distributed to all the participants. Yoga Diabetic Friends Association (VDFA) with 37 members was also launched. ■



# Arogyadhama Success Stories

## Case 9: Polycystic Ovarian Syndrome (PCOS), Overweight



Savita, (name changed), aged 35, did not have menses for 3 months. She took allopathic medications and got some relief. She continues to take medicines to ensure regular menstruation. She had a history of irregular menstrual cycle on and off since 10 years and has put on 10kg of weight in the past one year. An ultra sound scanning one month back revealed she had polycystic ovaries. She had been having this problem since 10 years. She was diagnosed as Polycystic Ovarian Syndrome and overweight. Family related stress is a factor for her to reckon with because of incompatibility with her brother and his wife.

During her week-long stay she underwent yoga practices based on Integrated Approach of Yoga Therapy (IAYT) for her PCOS and overweight problems. She was made to practice viparitarakriya (with wall support). In this posture she needs to do abdominal breathing of 5 rounds, "A" kara chanting of 5 rounds, kapalabhati of 20 strokes and ashwini mudra for one minute (that is contracting and relaxing the pelvic floor muscles) 4 times/day. Laghu sankha prakshalana kriya on every alternate day. Among asanas she was asked to focus on butterfly exercise and baddhkonasana and practice them once every four hours to improve or regularise her menses. She was given weight reducing diet including only fruit salad especially watermelon and papaya. Her stress factor was related to her family. So counselling was given to resolve that. She was psychologically better on her discharge day.



She was asked to practice the asanas for at least three to six months after going back home and asked to repeat her ultra sound scan thereafter to check out the status of her PCOS.



### Vital Parameters

| Parameters                | DOA    | DOD    | Parameters                    | DOA   | DOD   |
|---------------------------|--------|--------|-------------------------------|-------|-------|
| Pulse Rate (beats/min)    | 71     | 72     | Weight (kgs)                  | 69.40 | 66.60 |
| Blood Pressure (mm of Hg) | 110/70 | 120/78 | Respiratory Rate (cycles/min) | 20    | 13    |
| Brahmari time (sec)       | 11     | 21     | Symptom score                 | 4     | 2     |

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

|                 | 1 <sup>st</sup> week                                      | 2 <sup>nd</sup> week   |
|-----------------|---|--|
| <b>Symptoms</b> | Pain in abdomen reduced by 50%<br>Vomiting ceased totally | Pain in abdomen reduced by 100%<br>Fatigue Persisting<br>Headache resolved completely.<br>Back pain reduced by 50%.<br>Neck pain stopped completely. |

## Case 10: Polycystic Ovarian Disease (PCOD)

Miss Shikha (name changed) aged 27, leaving her pre-teens childhood years behind her she took off into turbulent youth on a wrong note. From the day of her menarche her irregular menses greatly troubled her. Amenorrhea for three to four months on and off since a year, gradually putting on weight over the years, growth of hair on face and abdomen, afflicted with Polycystic Ovarian Disease (PCOD) since three years Mrs Shikha came to Arogyadhama in January, 2015, at age 27 after suffering her problems for many years. In fact she sometimes missed her menses for three to four months. In addition she suffered from some skin allergies too. Her appetite and sleep were normal and her bowel movement regular. Her bladder functioning too was normal.



### Five Important Facts About Polycystic Ovary Syndrome (PCOS)

- PCOS causes most cases of subfertility anovulation, one form of infertility.
- PCOS can be a genetic disorder.
- Girls born to mothers with PCOS may be at risk of PCOS in adulthood.
- PCOS mothers contribute high levels of testosterone to the fetal environment.
- You may be able to change your PCOS by changing your environment.

In her formative years she was a sensitive child and as a young woman in her twenties she was under considerable work stress and worried about what people think about her. She was diagnosed as PCOD.

During her one week stay she underwent yoga practices based on Integrated Approach of Yoga Therapy (IAYT) for her Gastro Intestinal Ailments and PCOD. She was made to do laghu sankha prakshalana every alternate day. A sleep technique was advised to tackle her disturbed sleep. A 10-step surya namaskara was practiced by her along with other dynamic practices. Nadishuddhi pranayama



and cooling pranayama was focussed on. As she was a journalist her lifestyle was somewhat disorganised as she was not able to adjust herself to the odd eating hours and working style in that profession. She was given a lot of counselling in life style management. She subsequently became more relaxed during her stay here. Her parameters before and after yoga are as follows:



**Parameters:** During her 2 weeks of stay with us she was symptomatically much better. Her sleep quality improved. She reduced her weight by 1.4kg.

### Vital Parameters

| Parameters                | DOA    | DOD    | Parameters                    | DOA | DOD  |
|---------------------------|--------|--------|-------------------------------|-----|------|
| Pulse Rate (beats/min)    | 78     | 74     | Weight (kg)                   | 84  | 82.6 |
| Blood Pressure (mm of Hg) | 110/74 | 102/70 | Respiratory Rate (cycles/min) | 14  | 14   |
| Brahmari time (sec)       | 9      | 10     | Symptom score                 | 4   | 2    |

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

|                 | 1 <sup>st</sup> week  | 2 <sup>nd</sup> week                  |
|-----------------|---|---------------------------------------|
| <b>Symptoms</b> | Number of visits to toilet persisting<br>Weight ↓ by 1.4 kg<br>Sleep more restful | Number of visits to toilet persisting |



Ayur Jyoti Ratha in Prashanti





# SIMPLE STEPS... TO PREVENT DIABETES!

We are in the third month of the year 2016. Congratulation to all those who are still adhering to your New year 'resolution' and do your work outs every day, and for all those who are finding it hard to stick on to your resolution, I have some good news to share.

If physical exercise is not your cup of tea, 'think *hatke*'. Start exploring new ways to keep yourself active. Start doing things which you enjoy the most. Start to do what you have always wanted to do. Enrol yourself for some weekend dance classes, which obviously is a fun way to get into shape. Studies have shown dance not just keeps you in good shape, overcoming depression and keeps you enthusiastic, but also improve

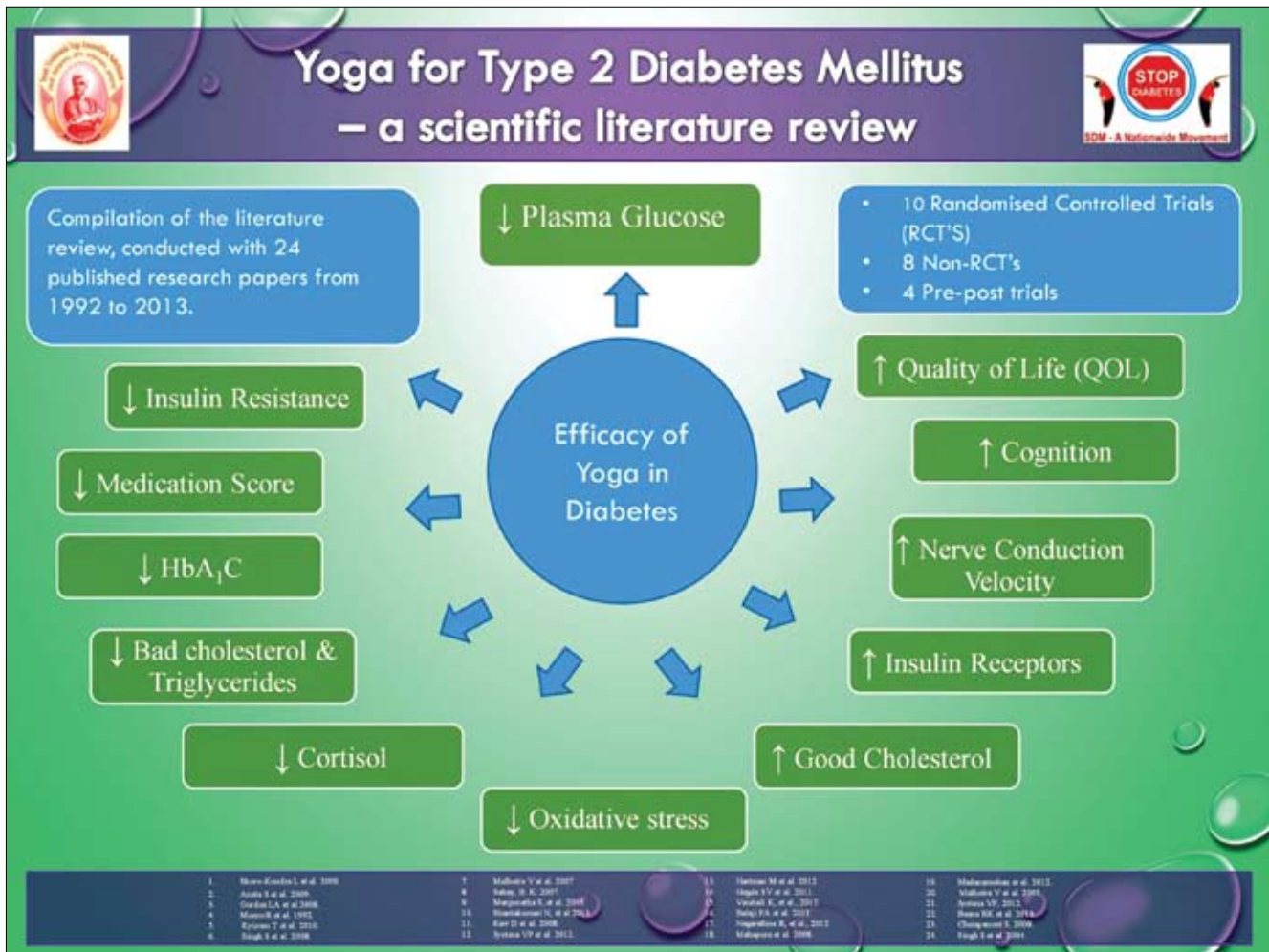
■ **Dr. V Venugopal**  
BNYS, MSc Diabetes (UK)  
PhD Scholar



cognitive function.

In case you want to switch into battle mode and learn some self-defence techniques, feel free to do so. It could be anything from *karate*, *kung fu*, kick boxing or subtler forms of self defense like tai chi, studies show that they are equally effective in improving your health and wellbeing.

Going down your memory lane, just look back and question yourself when was the last time





you had kicked a 'football'? If your answer is you 'don't remember', then it is high time that you start getting into your sports gear. Make your weekends more active and rejuvenating. Sundays need not necessarily remain as days to lie down and sleep all day at home. It's time to wake up and realise that we are losing the fun part in our lives and killing the inner child within us. If you think your body will not allow you to play cricket or football, try badminton, volley ball, throw ball or tennikoit.

If you are in school or college, join one of the sports club, not because you are good in that sport but because you have the opportunity to learn it. If you are working (or retired), plan your get-togethers in resort with some fun games which involves some physical activity, rather than having it in a restaurant. Have a team meet once a week or twice in a month for some sporting activities. Outdoor sports activities generally work on larger groups of skeletal muscles and facilitates the utilisation of glucose in each and every muscle cells. Thus, helping to overcome insulin resistance which is one of the first and initial signs of diabetes.

The article would be incomplete if I don't talk about 'Yoga'. Yoga encompasses all the above said benefits and even more. In fact, comprehensive researches have been done on the effect of yoga in diabetes already, but I would just like to emphasize on the fact that 'How' we practise yoga matters a lot. We practise yoga to relieve our stress, but we hurry to attend our morning yoga classes, only at the last minute (or even later). How contradicting! Yoga practices are structured to make us feel serene, calming our mind and enter into deeper state of

consciousness with every minute of practise we do. It is important to enjoy your yoga sessions, just like we enjoy sports or any of the above mentioned activities. Your physical movements and breathing practices would give the desired results when you start enjoying the 'process' of doing yoga, with full awareness.

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### Visit of Yogacharya Uma (Ellen Grace O'Brian) to S-VYASA

Yogacharya Uma (Ellen Grace O'Brian), the Spiritual Director of the Center for Spiritual Enlightenment (CSE), representing the spiritual tradition of Kriya Yoga, from San Jose, California, visited S-VYASA Yoga University from Jan 16<sup>th</sup> - 18<sup>th</sup>.

She was accompanied by Rev. Sundari Jensen, Vickie Martin, and Rev. Dr. Laurel Trujillo. They also interacted with the students, staffs, and therapy participants during a satsang session and later with the team of officials including the Vice Chancellor, the Registrar, and other senior members of S-VYASA. ■



# Effect of Integrated Approach of Yoga Therapy for Premenopausal Women with Mastalgia, a Randomized Controlled Study with 6 months follow up

## Background

Mastalgia is a common breast disorder with highly variable prevalence estimates ranging from 41% to 79%. It is important to study its high prevalence and its potential to become benign to malignant.

The prevalence in young women is unknown, but it is more than 50% of women of reproductive age. Therefore, identifying and treating young women with mastalgia is of prime importance. To the best of our knowledge, there are no published studies on the prevalence of mastalgia with or without fibrocystic disease in young Indian women.. Hence the present study was undertaken to estimate the prevalence of mastalgia among young Indian women.

Usage of drugs has shown to have several side effects. Yoga being one of the mind, body interventions have shown beneficial effects in reducing pain, stress and depression, thereby improving quality of life in many other conditions but there are no studies on yoga in Indian adults with mastalgia.

## Objectives

(1) to look at the prevalence of mastalgia among nursing students,(2) to assess the benefits of integrated yoga in nursing students with mastalgia through an RCT.

## Methods

The prevalence study was carried out on 748 young females between 18 to 29 years of age in

■ *Dr. Sukanya Raghunath*  
Abstract of PhD Thesis



residential nursing colleges of Bengaluru rural and Ramanagaram district, South India, by administering a specific breast history checklist prepared for the purpose.

For the interventional study, 80 young female nursing students from 2 residential nursing colleges of Bengaluru rural and Ramanagaram district, South India, who satisfied the selection criteria and consented to participate in the study were randomized into yoga or control groups( 40 each).yoga group practiced specific integrated yoga one hour in daily classes supervised by a post graduate yoga therapist, and the control( 6 days/week) in their hostel, for three months ; control group practiced supervised walking for one hour daily for 3 months. They all continued the same practices on their own for the next three months with weekly follow up

classes (one hour) and reporting through diary. All outcome measures were documented at 0, 3months and 6 months of the study. Data were analyzed using suitable statistical tests for significance of results on 'R' 3.1.0 software.

## Results

The Prevalence of mastalgia was 47.33% (354 out of 748), of which 88.70% (314) had cyclical mastalgia and





9.89% (35) had acyclic mastalgia. Students who had Low BMI had a higher risk for mastalgia as compared to those with normal BMI (RR of 1.063) or high BMI (RR = 1.685). Moderately stressed students were at higher (RR of 0.771) risk of mastalgia compared to those with low stress. Students with high stress levels were also at a higher risk (RR=0.787) as compared to those with low stress.

In the RCT, there was a significant reduction in weight and BMI from baseline to 3<sup>rd</sup> month with no further reduction in the 6<sup>th</sup> month. The pain scores on numerical Pain Analogue Scale (0-10), RM-ANOVA showed a significant reduction in mastalgia from the baseline to the end of 3 months ( $p < 0.001$ ). After 6 months follow up the time\*group effect was also significant ( $p < 0.001$ ). Depression as measured by Beck's Depression Inventory (BDI) showed significant differences between groups ( $p < 0.001$ , RM-ANOVA) with a better reduction in yoga ( $p < 0.001$  Post hoc paired sample t test) than the control group.

Quality of life as measured by WHOQOL-BREF also showed significant differences between groups ( $p < 0.001$ ) with better improvement in all domains of QoL in the yoga than the control group.

Premenstrual symptoms as secondary variables which showed a significant reduction in menstrual pain in the yoga group from 38 (100%) to 2 (5.26%) and also between group significance ( $p < 0.0001$ ) from the baseline to 3<sup>rd</sup> month. Menstrual cycle also got regularized in the yoga group from baseline 28 (73.68%) to 3<sup>rd</sup> month 38(100%) compared to control group.

## Conclusion

The prevalence of mastalgia was 47.33% among 748 young females from 4 nursing colleges in India.

There was significantly better improvement in yoga than the control group in pain, depression, quality of life and other premenstrual symptoms at 3 and 6 months after the intervention. Pain due to mastalgia, depression scores, QOL improved significantly after yoga in nursing students with mastalgia. Yoga Therapy is an effective alternative therapy compared with physical activity may be recommended as a mind body intervention to alleviate mastalgia.

## Keywords

Depression, Mastalgia, Nursing students, Quality of life, Yoga ■



Officials of Goa AYUSH Dept. visited Prashanti



# PRANIC FIELD IN BIOSYSTEMS

## INTRODUCTION

Biofield therapies are popular in many parts of the world; In the West, billions of dollars are spent out of pocket by the suffering to overcome pain, loneliness and depression. They resort to many therapies including *biofield therapies*. Biofield therapies may be classified into two, namely, proximate healing and distance healing methods. The proximate healing therapies include therapeutic touch (TT), Pranic healing, hand-on healing etc. The distance healing biofield therapies include prayer, external Qi methods etc. As the name implies, the first one is when the healing method is in the proximity of the patient, with or without hands touching the patient, sending 'biofield' to the affected area. Sometimes, as the practitioner is working, low frequency vibrations are noted; sometimes, heat and even low intensity light emanations are measured from the hands of the healer. These 'fields' are thought to be healing fields with specific radiation pattern. If so, these are simply



FIG 1: Healing Energy from a Healer's Hand

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



physical fields that could be produced in a lab; some instruments are available that seem to mimic the biofields emanating from the healer.

## NATURE OF BIOFIELD

Thus the biofield is understood as a field (that could propagate over large distances) emanating from a healer and is able to set right the biophysical and electrochemical responses in individuals. Healing is not necessarily curing; the latter, as attempted by Modern Medicine, brings the organism back to its original condition, or so it is thought. In healing, the objective is to help the client (not patient) to achieve some amount of control over one's own body-mind complex and facilitate curing to the extent possible. After all, nature is the best provider of healing and in biofield therapies this is facilitated for healing the mind-body of the person. In one of the papers, we find the following description of biofields: "[They are] complex, extremely weak electromagnetic field of the organism hypothesized to involve electromagnetic bioinformation for regulating homeodynamics. The biofield is a useful construct consistent with bioelectromagnetics and the physics of nonlinear, dynamical, nonequilibrium living systems. It offers a unifying hypothesis to explain the interaction of objects or fields with the organism, and is especially useful toward understanding the scientific basis of energy medicine, including acupuncture, biofield therapies, bioelectromagnetic therapies, and homeopathy. The rapid signal propagation of electromagnetic fields comprising the biofield as well as its holistic properties may account for the rapid, holistic effects of certain alternative



**Table I: Prana - Electron Comparison**

| Property           | Prana                             | Electron  |
|--------------------|-----------------------------------|---|
| 1. Type            | Wave                              | Wave / Particle                                     |
| 2. In Evolution    | Energy                            | Energy & Matter                                     |
| 3. In the Living   | Life Energy                       | Maintains Health                                    |
| 4. In the Universe | All Pervading                     | Pervading the Material Realm                        |
| 5. Role in Disease | "Prana leaving the Body is Death" | "Taking out Electrons... is Killing (The Cell)" [2] |

and complementary medical interventions" [1].

While this is an interesting theory with many applications in mind-body therapies, it is not able to explain all phenomena related to Energy Medicine. Distance healing and prayer are some therapies that have been investigated with positive results; however, these need other theories or new paradigm in Physics to explain the observations. The old physics, including the popular quantum physics, cannot explain these phenomena as observed in the above

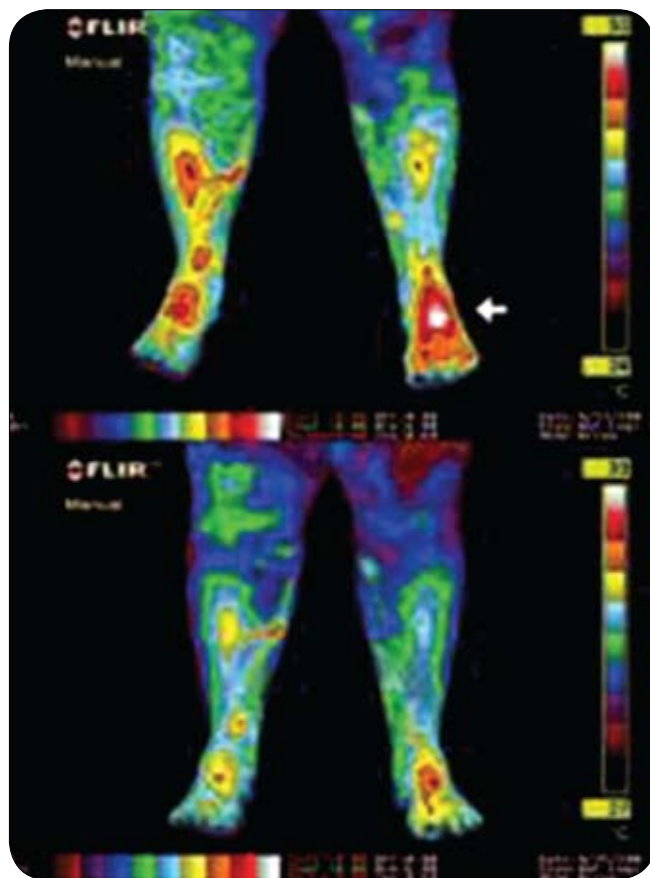
experiments. Based on Ayurvedic and Yoga points of view, we postulate a *pranic field* that seems to envelop all phenomena and having property of information transfer between any two locations in the universe. Since pranic field is spread over the

entire universe, a change in one point in pranic field will affect pranic spread in all other parts of the field. This is an important aspect of pranic field and gives us, humans, responsibility for proper action with respect to our environment and other animals.

### ELECTRONS IN HEALTH AND DISEASE

Health could be defined as specific values that physical parameters could take; normalcy could be defined based on slight variations - within limits - of these values. Biomolecules such as proteins are the basic building blocks. Removing electrons from their immediate environment could increase reactivity of biomolecules. When an electron is removed, the molecule becomes a *free radical* and this, we know now, is highly reactive. Such molecules interact with other molecules and form a basis for inappropriate growth leading to many diseases including cancer.

Cohesiveness is another property of importance in maintaining the integrity of proteins. Long range cohesive forces are due to electromagnetic interactions. Cohesive forces seem to increase with increasing desaturation. It could be shown that in cancer, desaturation is low perhaps due to low cohesive forces. Szent-Gyorgyi states, "The living state is the electronically desaturated state of protein... Nature is simple but subtle" [2, p. 17]. He leads us into a fascinating discussion of how life could have evolved on earth based on oxygen as a strong electron acceptor; this leads to a high degree of desaturation of protein and corresponding high degree of differentiation and development. The complexity we see in



**FIG 2:** Electron Injection through Barefoot Walking (The white area shows lack of blood supply which is restored after walking barefoot on ground)



life forms around us could be due to the subtle property of oxygen to accept electrons!

All living tissues seem to give signals in ESR experiments. ESR stands for Electron Spin Resonance, when a varying magnetic field at a particular microwave frequency is applied to the biological specimen. The specimen absorbs energy imposed at specific resonance conditions. The ESR signal is obtained as a result of formation of free radicals during normal metabolism or in some abnormal conditions. In normal individuals, the body usually flushes out these free radicals. In cancer, however, the involved proteins have a low degree of desaturation. It is stated, "any factor that inhibits charge transfer and the desaturation of protein has to be oncogenic, and any factor that promotes these must be carcinogenic" [2, p. 69]. As proteins desaturate, the electrons attach themselves to oxygen molecules; chronic inadequate supply of oxygen could also lead to cancer. Unfortunately, cancer cells are not sick cells; they have high vitality and reproduce themselves very fast.

*In summary, it may be said that lack of electrons in the protein mix of the body could lead to cancer. Lack of oxygen as an acceptor of the excess electrons could also lead to proliferation of cells leading to cancer. "Taking out electrons irreversibly means killing [the cell]" [2, p.18].*

## CONCLUSION

Table I gives an overview of a comparison of prana and electrons. This is not to say that prana is electron; prana has a different concept and more suksma or subtle than an electron. However, there could be energy / information exchange between electrons and prana; more free electrons in the body could facilitate prana to flow evenly in the body. This is an assumption that needs to be looked into carefully.

Given the above facts, it could be summarized that proper breathing and enough intake of water (a copious supplier of electrons) are necessary for health. Pure water is not a good conductor of electricity; there are no free electrons available for electrical conduction. However, in the

biological milieu, it is likely water has many types of salts dissolved and hence could conduct electricity. Thus, water could be a good source of free electrons in the body. If this be so, it is important to take adequate amount of water for maintaining good health and to avoid free radical buildup.

There is another source of electrons in our neighborhood which we are not aware of. It has been observed (in the West) that when a person walks for a short time barefoot on ground, body pain is reduced due to better flow of blood in the periphery (see Fig 2). This is so because mother earth is a good supplier of electrons and the input of electrons to the body seems necessary for good blood flow and pain reduction [3]. Further, while sleeping, grounding the bed through an electrical wire seems to improve sleep, reduce arthritic pain and improve general well being. In this case, it is postulated that electrons are available to the body from the ground through the grounding wire. Thus, the role of electrons in maintaining health cannot be overlooked. Presently, it has become fashionable in India to have 'house shoes' to avoid dust of the floor; this is an unnecessary addition (addiction?) that only brings more problems to oneself. It is an old custom to wash one's feet before sitting on floor for lunch and dinner; perhaps, this supplies adequate electrons to the body for digestion and for health maintenance.

Can we measure electrons in the body along with prana intake? This needs a special write-up which will be taken up next month.

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- [3] James L. Oschman, "Can electrons act as antioxidants? A review and commentary", *J Altern Complement Med*, 13(9): pp.955-67, 2007. A classic work by the same author "Energy Medicine; the Scientific Basis" is an important book in the area of Energy Medicine. ■



# Study The Effect of *Ānapānasati* Meditation Technique Through Electro Photonic Imaging Parameters

## Introduction

There are many types of meditation techniques, designed to bring relaxation, altered consciousness or 'insight'. Most of the meditation practices have religious or cultic origins but there are also non-cultic forms developed for therapeutic or experiential purposes.

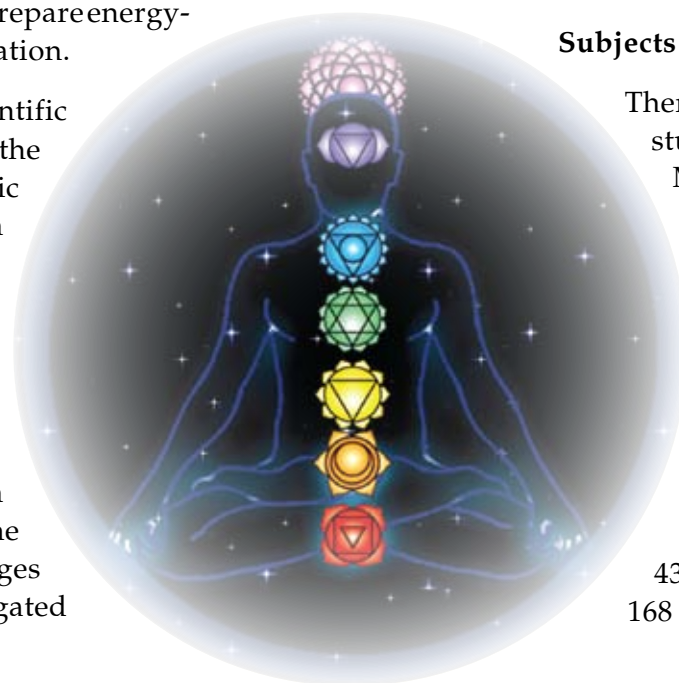
Ānapānasati meditation is one of the techniques, practiced in the initial part of Vipāśyanā in Theravāda School of Buddhism. In this method, practitioners focus their entire attention on the incoming and outgoing breath.

## Literary and scientific review

Meditation has long been practiced in many of the world's oldest traditions, with a multitude of purported health benefits, and is now being implemented and studied worldwide. An attempt has been made in literary review to collect the authentic information from the classical texts about meditation, various techniques of meditation,

differences between meditation and dhyāna. Based on all these information about meditation, an endeavor is done to prepare energy-based model for meditation.

Review of scientific literature enumerates the contributions of scientific studies on meditation and presents the benefits of various forms of meditation practices and mindfulness training. Though meditation techniques have been studied extensively, the subtle-energy changes have not been investigated



■ Dr. Guru Deo  
Abstract of PhD Thesis



so far. The current study attempts to measure such changes due to Ānapānasati Meditation in normal healthy age-matched population.

## Aim

To study the effect of Ānapānasati Meditation Technique through EPI (Electrophotonic Imaging) parameters.

## Objectives

Objectives of current study is: a) to measure changes in the different parameters of Electrophotonic Imaging (EPI) in Ānapānasati Meditators; b) to observe cumulative effect in short-term and long-term meditators; c) to find differences between long-term and naïve practitioners in older adults; and d) explore psychological well-being and overall health status through Electrophotonic Imaging.

## Methods

### Subjects

There were four different studies on Ānapānasati Meditation. To carry out first interventional study, 51 subjects comprising 32 males and 19 females of age 18 years and above (mean age  $45.64 \pm 14.43$ ) were recruited. To execute second cross sectional study,

432 subjects (264 male and 168 females with mean age



34.36  $\pm$  6.83) were recruited from two meditation centers. The third study consists of 309 subjects: 199 long-term (older adults, age 45 to 70 years) and 110 naive meditators. Total 266 subjects were part of analysis after excluding 43 outliers. The criteria to exclude these subjects based on health parameters, image quality of electrophotonic imaging. 105 males (mean age 56.10  $\pm$  7.26 years) and 69 females (mean age 54.38  $\pm$  5.91 years) in LTM and 53 males (mean age 54.21  $\pm$  6.94 years) and 39 females (mean age 54  $\pm$  5.97 years) in NM group, constituted the study population. In the fourth study, a total of 88 subjects were included in the analysis, after excluding outliers. There were 43 meditators (male and female, mean age 32.64  $\pm$  7.09 years) and 45 non-meditators (mean age 30.31  $\pm$  6.45 years) in the study.

### Design

The design of first study was single group pre-post and in other three studies cross sectional research design was adopted.

### Assessment Tools

EPI Electrophotonic Imaging (EPI) known as GDV (Gas Discharge Visualization), Demographic sheets and questionnaires - Self-Control Scale (SCS), Emotion Regulation

Questionnaire (ERQ), Freiburg Mindfulness Inventory (FMI) and General Health

Questionnaire (GHQ) were administered in the studies.

### Data Extraction and Analysis

Computer, Electrophotonic Imaging instrument also known as Gas Discharge Visualization,

informed consent, questionnaires, and demography data sheet were used to collect data. A hygrometer (Equinox, EQ 310 CTH) was used during data collection to assess temperature and humidity. In fourth study blood pressure and pulse rate was also measured using HEM-7132 automatic blood pressure monitor. R statistical packages (R version 3.0.1, 2013) by R Foundation for Statistical Computing Platform were used to process data for statistical analysis (R Development Core team, 2014). In these studies Activation Coefficient (stress level), Integral Area (general health) and Integral Entropy (disorderliness in energy) parameters of EPI were analyzed.

### Results

The results of four different studies on meditation can be summarized as:

- In interventional study, results show significant changes in EPI parameter Integral Area with filter (physiological) in both right and left sides, which reflect availability of high functional energy reserve in meditators.
- The gender-related differential results of cumulative effect of meditation were highly significant at the physiological level in Integral Area parameter, which measures overall health of an individual. Integral Entropy was fluctuating in both groups in both positive and negative directions for both genders.
- Naive meditators yielded reduced values of Integral Entropy (IE, less disorderliness in the energy) at the psychophysiological level. The gender related results showed significant improvement in health related parameter (IA). ■



## An Experimental Study of Integrated Yoga Module on Personality and Performance of Employees

This study evaluates the effect of changes in Big Five personality dimensions and Guṇas among the participants during the study period. Literature survey indicates well established relationship between Big Five personality dimensions and performance of employee. Therefore, efforts are made in this study to evaluate the effects of Integrated Yōga Module (IYM) on performance of employees through the implication of changes in Big Five personality dimensions.

### Background

Improving the performance of employee is always a major issue for employee, employer and society at large. The present knowledge based industrial era is over emphasizing on increasing the performance of employee, but many employees are finding it difficult to cope up with this pressure and it is causing many personal, organizational and socio economic

■ *Dr. P S Chokkalingam*  
Abstract of PhD Thesis



problems. Ancient scriptures and some of the modern studies indicates that practice of Yōga can bring positive changes in the personality dimensions. Swami Vivekananda stated that each soul is potentially divine and it can be brought through practice of Yōga is the inspiration to make this study. Thus this study is designed as an experimental study of Yōga on personality and performance of employees. Instead of bluntly pressurizing the employees to improve their performance, improving the performance oriented personality dimensions can ensure a good match between personality dimensions and role of work. This improves the job satisfaction, goal orientation etc., of employees besides reducing stress.



Integrated Yoga Module (IYM) integrates RājaYōga, Bhakti Yōga, Jñāna Yōga and Karma Yōga. It includes set of Āsanas, Prānayāmas, Bhajans, lectures, meditation. No previous study has been made to study effect of any Yōga practice on Big Five personality dimensions, though a few studies were made to study the effect of IYM on Guṇas.

### Aim and Objectives of the Study

#### Aim

Aim of the study is to evaluate the impact of Integrated Yōga Module practices on Big Five Personality



dimensions and Guṇas Traya dimensions of employees.

### Objectives

The objectives of this study are as follows

1. To evaluate the impact of Integrated Yōga Module practices on Big Five Personality dimensions of employees assessed through Big Five Inventory
2. To evaluate the impact of Integrated Yōga Module practices on Guṇas Traya dimensions of employees assessed through Vedic Personality Inventory
3. To study the relationship between Big Five Personality dimensions and Guṇas Traya dimensions

### Composition of Study Groups

The study is conducted on two groups of participants viz., Yōga Group and Control Group. Yōga group consists of 51 participants and Control group consists of 51 participants.

### Methods

**Inclusion and Exclusion Criteria:** Employees-men and women, with normal health as declared by the participant, between 21 to 60 years of age are included in the study. Those who have any previous experience of any Yōga program, presently following any other type of Yōga program, taking any medication for psycho somatic problems, self occupied people or retired people are excluded from the study.

### Informed Consent

Written informed consent was taken from all the subjects in the beginning of study.

### Approval by Ethics Committee

Permission of the Ethics Committee of SVYASA was taken for the study.

### Data Collection

The study was conducted for a period of four

months. The data from participants was collected through 1) Big Five Personality Inventory and 2) Vedic Personality Inventory. The data was collected three times viz., Before the study, in the middle of the study and at the end of the study.

### Data Extraction and Analysis

The scoring instructions prescribed for the questionnaires were followed. SPSS version 20 was used to extract the data. RMANOVA test was used to study the changes in Big Five personality dimensions and Guṇas. Karl Pearson correlation test was used to study the relationship between Big Five Personality Inventory and Vedic Personality Inventory.

### Results and Discussion

In Big Five personality dimensions, significant changes ( $p < .01$  to  $p < .05$ ) are found in Openness to experience, Conscientiousness, Agreeableness and Neuroticism but not in Extraversion. Similar changes are found in Sattva and Tamas among Guṇas, but not in Rājas.

Significant correlation is found between Sattva Guṇa - with Openness to experience, Conscientiousness and Agreeableness, between Rājasika Guṇa and Extraversion, between Tamasika Guṇa and Neuroticism.

### Conclusion

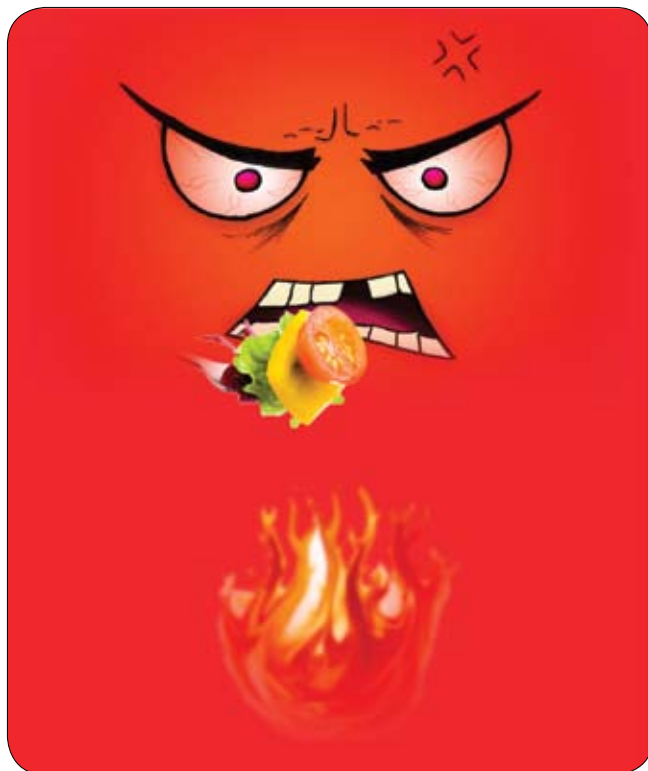
The study concludes that practice of IYM by employees can improve their personality dimensions. Since personality dimensions are relevant to job performance, it implies that performance of the employees can be improved through practice of IYM. Based on survey of literature, principles for Yōga way of work life are proposed, which can have positive implications for employee and organizational performance. ■



# Food Poisoning

We hear about food poisoning here and there, now and then. Food becomes poisonous if it is stale, infected or contaminated and placed or prepared under unhygienic areas. Even if it is well prepared and well preserved, even if it is fresh and delicious, even if it is highly balanced without being highly spicy or oily, and even if it is very well preserved, it can still become poisonous. How?

My friend Santosh is an executive officer. He is young, dynamic and ambitious. He is in a corporate sector with many an assignment and ambitious target. Every moment, he is engrossed in thoughts pertaining to his resolves and responsibilities, time bound schedules and progressive plans. He has to deal with his bosses intelligently with a smiling face, carry his colleagues with the spirit of team work and take along with him his subordinates in his journey towards higher goals. In short, he is always on toes, to reach the self-imposed and company-imposed targets.



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



One day, I visited him in his office. He was very busy and in his busy work, he darted a smile of welcome and endearment. He had all the look of a decent and dignified officer. His office too is well furnished and very spacious. The executive chairs are very comfortable. Gentle and cool breeze in his office is very inviting and soothing. But, to my surprise I could find a few small drops of sweat on his forehead. He appeared to be a little tired, in spite of the AC functioning well.

As soon as I entered his chamber, he darted a gentle smile stealthily from among the files. He leaned back for a while to look at me with affection and to offer a warm welcome. But soon the mobile phone rang and he bent towards it. He placed it near his ear to hear and lo and behold, his face suddenly changed and there was grim darkness. His efforts to conceal his feelings and to silence the person at the other end were visible. He sat back cutting short the mobile conversation. Meanwhile, his secretary came to him with a file and a query. Hastily and in a murmur, he said something to her, all the while snatching a few glances at me. It was nearing two O' clock in the afternoon. I was hungry and I am sure, he too was hungry. Hastily and reluctantly due to hunger and because of me as a guest in his room, he closed the files and looked at me with words of hospitality: "come on, let's have our lunch." We got up and both of us proceeded to the next room, in which there was lunch waiting for us. He showed me the wash room nearby. When I was just entering the washroom he was called back to the office table by a phone ring. This time I heard him answering the call very angrily. "what do you want me to do? I have no time. You take the boy to the hospital yourself. Shall I work here or shall I serve you at home? I



was a fool to have got married to you” saying so he abruptly cut the phone and came to me to eat with me assuming an artificial smile hiding his anger. Suddenly he had to change his tone and look because I was just seen coming out of the wash room. Somehow soon, we both were at the dining table and ate. While eating there was his secretary again to say something in his ear. She went and he followed her saying sorry to me. God knows what happened. He came back very much darkened in the face. Somehow he tried to look fresh but in vain. He profuse apologized for going in the middle of the lunch. It seems he had to sign an urgent paper. Afterwards he hurriedly completed eating without knowing what he was eating. I am sure he did not enjoy

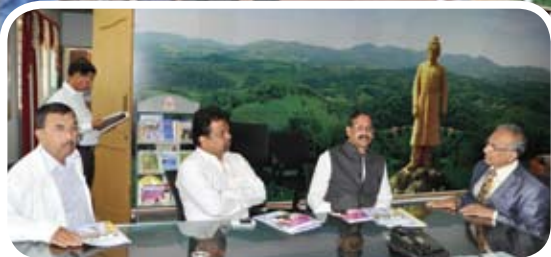
the food nor did he eat the required quantity. Thoughts were pestering him. He was all the while fretting and fuming silently. But he was at the same time hiding his feelings. Somehow amidst his worries, anxieties, tensions, and anger there was an artificial smile. He did complete the important activity of eating very mechanically and very hurriedly.

That day late in the night I received a phone from his wife saying that my friend, her husband with whom I had my lunch was suffering from food poisoning. Bad moods poison good food.

Yoga keeps us cool and calm, freeing us from all disturbing moods and worries. ■



During the Inspection of Sushruta Ayurvedic Medical College & Hospital (SAMC&H) by Central Council of Indian Medicine (CCIM)



Prashanti Kutiram: NSS camp of the Students, C B Bhandari Jain College Shankarapuram, Bengaluru





## Going to Self Creative Singularity in Self

It is said that God sleeps in rocks, dreams in plants, wakes up in animals and becomes "Aware" of "Himself" in human beings. This awareness is about you and me, about our inner being, known as 'Self', taught by enlightened master lord Shiva himself, to the goddess Parvati, in the very famous ancient treatise called Shiva-Sutras.

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Self is the most important aspect of human beings. That is the unique product of their own creation and evolution. In contrast to other forms of animal life, the more highly developed, nervous system in human brain has enabled us to develop sounds, symbols, letters and numbers. Probably, we are the only creatures who are designed to be vertical and not horizontal unlike, rest of the creatures on this planet. May be there is a greater pull towards the higher spheres, into the evolution within creation, vertically and not horizontally. This makes possible the communication and recording of their questions, observations, experiences and ideas in a very distinct manner. The unique feature that we human being possess is the highly evolved brains which enables with the power to think, search and preserve information for the next generation.

The mind which is a Nobel creation of our brain consists of thoughts. *What is called 'mind' is a wondrous power residing in the Self (Ramana Maharshi).* The "I" thought is the first to arise in the mind. And this 'I thought' gives rise to various aspects of our life and the curiosity to seek the answers for such aspects. One amongst them is about "I, Me and Myself" within the diversified Universe.





Understandably the greater curiosity, implemented by our brain, its ability for control of symbols and words (language) would lead to speculate about the creation and operation of the entire Universe with the distinct inclusion of the 'Self' within this frontier. Their greater forces beyond own control. Over many centuries, people began to develop what seemed to be plausible explanations attributing the forces of nature to the working of supernatural powers. Centuries ago they believed that the gods, at their whims, manipulated the sun, stars, wind, rain, and lighting. I recollect reading 'God's must be crazy' few years ago.

The appearance of the medicine man or priest, who claimed special channels of communication with the gods, led to the establishment of a system of religious authority passed on from one generation to another. A rigid tradition developed, and a dogma of nature's processes, explained in terms of mysticism and the authority of the priesthood, unfortunately became firmly rooted, retarding further search for the truth for centuries.

But gradually few unique individuals mainly called as Researchers or Rishis, began to observe and see the operations of nature which were not as told to them and asked to believe. This was mainly by their own observations, enquiries and experiences. Further, they started to see a pattern and orderliness in the whole Universe, and certain cause-effect relationships. It was discovered that the events could be predicted under certain conditions with reasonable accuracy. However, these explanations were often rejected if they seemed to conflict with the dogma of religious authority. Curious individuals who raised questions were often punished and even put to death sentence.

In essence, the birth of mankind is the journey designed to search for the ultimate truth that lies within the Inner Space i.e. I, Me or My - 'Self', which is a purest form of Truth, Chitta and Ananda, i.e. Sat-chit-ananda, embedded within each and everyone.

All living beings desire to be happy at every

moment, without any misery, which is their innate nature. The whole essence is in the moment, i.e., "How do you feel now?, at mental, physical and sentient level. In everyone there is an observed and felt supreme love for oneself. And happiness alone is the cause of love. In order therefore, to gain that happiness which is one's nature and which is experienced for an instance, in the state of deep sleep, where there is no mind, one should know oneself. Therefore, the deep sleep is one of the four states of Consciousness. To achieve this experience and the distinct Path of Knowledge, the enquiry in the form of 'Who am I', is the principle means. To achieve this goal what technology one must have? The answer is Integral and Holistic Education for complete individual development. **The education of the Self and Consciousness. Education and knowledge about the core principle, which is at the base of the creation, i.e. the Consciousness.**

Swami Vivekananda says to understand Self one has to have a real education..... because **'Education is the manifestation of Divinity, which is already present in human being'**, so I ponder upon what kind of Education which is already present within, Vivekananda is talking about? Further he says, Each Soul is Potentially Divine, we have to manifest this divinity within. And this has to be done by the means of education. To quote Swami Vivekananda **"Education means that process by which character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet.** The essential unity of the entire universe is realized through education, by the mind, rousing ones awareness of his true self.

Mind is the source of all knowledge in the world. One has to focus the mind to manifest this power. However, until my schooling nobody taught me the above stuff, nobody told me about our richness of Vedas and Upanishads, about focusing the mind and manifesting this source. Vedas and Upanishads I feel today are the Pearls and Gems, any teacher can give to students not only during their student life, but throughout



their lives. This fact I realized after my first meeting with Dr. H.R.Nagendra, who was then the Vice Chancellor of this University, we all call him our beloved Guruji. After meeting Guruji, on asking him what is the simplest meaning of Yoga, he said -

Yoga means **meeting with the 'True Self', it is meeting of Jivatman with the Paramatman, ...** and

Vedas and Upanishads our great Indian scriptures are the Technology for the knowledge of the Self and the whole Universe.

Further to this interaction, my memory was refreshed with the first encounter on 21<sup>st</sup> January 2001, with my Spiritual Master Swami Madhavananda (Dr.Madhav Nagarkar, Pune), who granted me a whole technology of abiding by Self. अहं ब्रह्मास्मी । 'Aham Brahmasmi' (Bāhadāraēyaka Upaniṣad 1.4.10) the most divine experience The Guru gives to a Disciple. And that, this is the most highest and the divine knowledge and education of our great Nation. A knowledge and education of knowing one's Self and the Universal Self.

The substance of our nation, which is a path of perfection and spirituality lies in Guru Shishya Parampara, (Teacher-Student Linkage) beginning with revered Adi Shankaracharya, prescribed in our most pivotal scriptures the Upanishads, Bhagvad Gita, and Vedas. This is the real base of our Education, which gave us the Experience into Consciousness, conveniently dismantled by the British rule, leaving us unconscious, unhealthy and self less, to be the slaves of their whims and fancies. We did not know the fullness of who we are because of this wounding making us unconscious of it. We became lost, isolated from our own nature as well as others by the strategy used to 'Divide and Rule', and cut off and alienated from our own deeper self, which is the spiritual ground of our Being.

The true essence is in the Divine Scriptures which were the foundations of our Nation, consisting of all the Knowledge under the

Universe. This knowledge was not only the part of the education system but the most important aspect of our day today life, which consists of a real education and fulfillment of complete knowledge. India is as great in the present as ever in the past, this rise in the individual self who at the critical moment, gathers up and voices the communal consciousness. This has been India's contribution to the entire world, where souls like Ramakrishna Paramahansa and Swami Vivekananda took birth in the most historical times, during the enlightening evolution of the whole Universe. While we are the evolution the nature itself is experiencing, eastern spiritual systems, and India in particular have made a highly disciplined study of consciousness, towards the Science of Consciousness and the psyche by experimentation and own experience for millennia. As globalization increases, the current Western-centric view of psychology (Cushman, 1995) is being counter-balanced by the developments such as India's recent movement of "Indian Psychology" (Cornelisson & Joshi, 2004), which seeks to re-own Indian psychological insights and situate them in their proper field of psychology, following Gardiner Murphy's pioneering work (Murphy, 1958). All these revered scientists talks about 'the Inner Being, The True Being, or The Frontal Self' which is referred to the Self, called in Upanishads as the 'Chaitanya Purusha' our evolving soul, atman and the antar-atman, who is at the basis of creation and evolution.

All Knowledge that the world has ever received comes from the mind, the infinite library of the Universe, which is existing in our mind, the inner space or the Self within. Here, is the source of the most creative ideas and knowledge and that, this is the 'Theory of Everything', which was depicted in my last article as  $Self = mc^2$  where m is individual self or individual consciousness (Jivatma), c is cosmic consciousness (Paramatman) and Self is the connect or integration of/with individual and cosmic consciousness.

Having mind turned inwards as a tool through which to grasp, analyse, understand and experience the Universe within. Which is also



called as “Ocean of Intelligence or Buddhi” at the deeper layers of the mind is called the Self. In modern science this is known as the ‘The Spark of Innovation and Creative Singularity’. Guru ignites this spark in a disciple thereby giving the student the most divine form of knowledge in the entire Universe, which is pure, subtle and all pervading truth. And this Spark, enlightened as the Inner Light inside the heart of the disciple is the Self. Here, Guru becomes the Paramatman, Shishya the Jivatman and the flow of Knowledge between them is the “Flow of Consciousness” itself. Kathopanishad says, “This knowledge of the Self is not to be obtained by argument, but it is to be understood, O Nachiketas, when taught by a Teacher who beholds no difference” (1.2.9). The Guru and the Shishya become one with the Pure Consciousness. This experience is further deliberated in Gita as below;

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

6-29

Which means, with conducive behaviour and regular practice of meditation, the yogi experiencing oneness with the True Self (self realisation) moment by moment and the evenness of the existence of the same Divine Principle everywhere, perceives the Self in all beings and all beings in the Self. The yogi

experiences unison of the spirit residing in the Soul, the spirit residing in the Universe and this residing in all living beings.

The real Knowledge is structured in unconsciousness and to get knowledge one has to experience consciousness, the essence of our existence. To experience Consciousness one has to go to the Self. The great Saints such as Adi Shankaracharya, Ramana Maharshi, Sant Gyaneshwara, Maharshi Mahesh Yogi, Ramakrishna Paramahansa, and Swami Vivekananda throughout the ages have been living examples of where the spiritual path leads. We are indebted to such great Saints to enquire into our selves for they have explained the means, the way, into the Self and Consciousness. All these highly evolved souls have said the same things using different terminologies. All of them have said: Look within and know Thy Self. Greek philosophers said: ‘Man know thyself’ and Thou shall know the universe. Jesus Christ said, ‘The kingdom of God is within you’.

In Bhagvad Gita Lord Krishna says: ‘*Self Realisation*’ is the most purest and highest kind of Knowledge one has to achieve, the purpose of human life is only this. Vedanta says the four mahavakyas for us to experience and experiment. The Self present in them we will see in the next article...! ■



Chief Guest for  
13<sup>th</sup> Convocation of S-VYASA  
**Dr. Vijay Kumar Saraswat**  
Member, NITI Ayog, Gol,  
visited  
**Anvesana Research Laboratories**





# Effect of Indian Music on Cardiac Autonomic Function, Psychological States and Cognitive Functions in Healthy Volunteers

## BACKGROUND

Many researches have shown that music evoked significant autonomic responses as measured by HRV analysis. Studies have also demonstrated cognitive-enhancing effects of exposure to anxiety-reducing or “sedative” music. These studies have used western music such as Mozart, Vivaldi and Bach etc. Not much study has been undertaken using Indian music. The consolidation and evocation of *Rasa* or positive aesthetic mood is the function of Indian music. Indian Music therapy is the use of suitable type of music, with specific tonal quality, played at suitable time, which helps to drive out negative feelings like dependency and loneliness. We set out to examine the effect of listening to particular Indian *Rāga* or melody across cognitive, autonomic, state anxiety domain of the human stress response in healthy participants in a laboratory setting.



■ Dr. Karuna Nagarajan  
Abstract of PhD Thesis



## LITERARY REVIEW

There are many systems of healing for countering perceived stress, which helps to manage stress as well as its impact on the systems of the body. Music is one such system which works through emotional healing. Emotional healing is to ward off the negative feelings of criticism, anger, guilt and resentment and replace them with positive mental thought patterns of love, compassion, pleasantness and calmness. The willful submission to the selected Indian *Rāgās*, brings out positive aesthetic mood. In this chapter of literary research, an attempt is made to review the Indian *Rāgās*, the tonal quality and the interwoven agreeable *Rasās* (aesthetic mood) in them. The theoretical model of music therapy through emotional healing is based on the constitution or biological humor or *Prakriti* of an individual.

## REVIEW OF SCIENTIFIC LITERATURE

Review of scientific literature enumerates contributions and findings from various studies done in the domains of music, autonomic variables, spatial ability, memory and psychological well-being. A growing number of studies in western music presented the need of the established effect of Indian music on autonomic functions, anxiety and cognitive process on healthy participants.

## AIMS

- i) We chose to evaluate the effects of HRV, State Anxiety and Subjective feeling assessment on



- exposure to Indian *Rāga Bhūpāli* with that of two control groups of pop music and no music or silence in a sample of healthy participants
- ii) To study the impact of Indian *Rāga* on a memory task.

## OBJECTIVES

- To explore the relationship between music related psychological states, subjective feeling and autonomic variables in healthy college students.
- To evaluate the effect of Indian *Rāga Bhūpāli* on autonomic variables in healthy college students.
- To examine the immediate effect of Indian *Rāga Bhūpāli* on working memory in healthy college students.

## METHODS SUBJECTS

All the studies the sources of subjects were from Residential Yoga University age range from 18 to 24.

## DESIGN

The immediate effect of music through self-control case series in which the inference is within individuals. The fixed covariates such as location, diet, state of health are automatically controlled for within a proportional incidence framework.

## INTERVENTION

The musical session with instrumental songs of popular classical based film music in Indian *Rāga Bhūpāli*; We chose *Rāga Bhūpāli* which instills the aesthetic mood of love within the listener. Researches imply that positive psychological well-being with a sense of hope, love, security and happiness is associated with cardiovascular health. Hence we chose the said *Rāga Bhūpāli* for measuring the Autonomic Variables. There are many studies in the west which has compared sedative and stimulative music. Hence we set out to compare the said Indian *Rāga* which is relaxing in contrast with that of Pop

instrumental music with steady beats and also 'no music session'.

## ASSESSMENT TOOLS

Autonomic Variables were measured through Heart Rate Variability (HRV). State Anxiety Inventory to assess the State Anxiety (how one feels at the moment); Visual Analog scale to assess the Subjective feeling; A Section of the Wechsler memory scale (WMS) - digit span forward and backward was used to assess the Working memory;

## DATA EXTRACTION AND ANALYSIS

The data were collected using self-reported questionnaire and computers. All statistical analysis was performed using the Statistical Package for Social Sciences (version 16.0). Repeated measures analyses of variance (ANOVAs) procedures were used for statistical analysis.

## RESULTS

### i) HRV, State Anxiety and Subjective feeling

The three sessions were - the musical session intervention with Indian *Rāga 'Bhūpāli'*, Pop music with steady beats and 'no music session'. Assessments were made for all the three sessions, before (5 minutes), during (10 minutes), and after (5 minutes) each of the three states, on three separate days.

During Indian *Rāga*, there was a significant decrease in the low frequency (LF) power ( $P < 0.01$ ) and increase in the high frequency (HF) power ( $P < 0.01$ ) in the frequency domain analysis of HRV spectrum. There was also a significant decrease in mean HR ( $P < 0.01$ ) and a significant increase in the NN50 ( $P < 0.05$ ) and RMSSD ( $P < 0.05$ ) in time domain analysis of HRV. Both frequency and time domain analysis are indicative of parasympathetic activity. The anxiety level significantly ( $P < 0.001$ ) decreased post Indian *Rāga* session and significantly ( $P < 0.01$ ) increase post Pop Session. The subjective



assessment of perceived feeling using Visual Analog scale comparing Indian *Rāga* with Pop and Silence sessions showed significant difference of feeling positive ( $P < 0.01$ ).

### ii) Working Memory

All participants were assessed before and after (i) Indian *Rāga Bhūpāli* (R) for 10 minutes on day one; (ii) an equal duration of Pop music (P); and (iii) an equal duration of Silence or no music (S) on next two different days respectively. There was a significant improvement in digit forward ( $P < 0.05$ , an increase of 3.17%) and backward span score after ( $p < 0.05$ , an increase of 5.26%) immediately after the exposure to Indian *Rāga Bhūpāli*.

### DISCUSSIONS

i) The results were in accordance with our hypothesis. The participants who listened to Indian *Rāga 'Bhūpāli'* may have influenced by the aesthetic mood of the song that depicts *śrngāra Rasa* or love which has brought in the relaxed state of mind. There was an increase in cardiac parasympathetic activity which is exclusively responsible for the HF peak of the heart rate power spectrum. This can be

correlated with lower scores of state anxiety. The pop music which is liked by the teenagers may be exciting have an increase in cardiac sympathetic activity responsible for the LF peak of the heart rate power spectrum. The study also had another control condition of no music or silence of which has not helped silencing the mind or relax the mind.

ii) Listening to Indian *Rāga Bhūpāli* has brought in the selective attention and concentration that is required for performance of the task and has brought in significant improvement in performing the task.

### CONCLUSION

The combination of notes in Indian *Rāga Bhūpāli* is said to instill *śrngāra Rasa* or the aesthetic mood of Love. Exposure to Indian *Rāga Bhūpāli* reduced sympathetic activity and/or increased vagal modulation with reduced anxiety levels and subjective assessment of perceived feeling showed positive changes. Memory scores improved immediately after listening to Indian *Rāga Bhūpāli*. The improvement is significant compared to the Pop music that is much preferred by the college students and Silence or No music conditions. ■

## National Conference on Alternative Perspectives in Psychotherapy

at Kristu Jayanti College, Bengaluru



**Feb 2-3:** A National Level Conference on 'Alternative Perspectives in Psychotherapy' was conducted by Kristu Jayanti College; Bengaluru was a stage where the Concepts of Psychology were discussed

on Eastern Philosophy and Modern Psychology perspectives. Dr. Subramanya Pailoor, Registrar -SVYASA, addressed the audience (on Feb 3) on the Concepts of Yoga and how they can be used as tools by the Modern Psychologist and

Psychotherapists in maintaining the Mental Health. The Conference was attended by more than 300 delegates and students of Psychology. The plenary Session was well organized and students have shown a spirited interest in the Plenary Session and Discussions. ■





# 67<sup>th</sup> Republic Day

## Chief Guest - Dr. Mahesh Sharma

Hon'ble Union Minister for Tourism, Culture & MoS Civil Aviation



**Jan 26:** The 67<sup>th</sup> republic day was celebrated in S-VYASA, in all its grandeur and solemnity. The national flag was hoisted by our chief guest Dr. Mahesh Sharma, Minister of State (Independent Charge) for Culture and Tourism and Civil Aviation, along with Dr. H R Nagendra, Chancellor and Dr. Ramchandra G Bhat, Vice Chancellor. The students saluted the national flag and pledged themselves to upholding the honor and integrity, diversity and uniqueness that is 'India'.

The patriotic song 'अपनिधरति अपना अंबर अपना हिन्दूस्तान' was sung by a group of MSc students, they were cheered with full enthusiasm, reverberating the surroundings, and filling the air with high dosage of patriotism. The principle address for

republic day was given by our esteemed guest of honor, inspiring the young minds of Prashanti Kutiram, to work towards the betterment of our nation. Sweets were distributed at the end of the ceremony while spreading the spirit of our motherland, which every 26<sup>th</sup> January relights to our hearts. ■





**Bengaluru, Feb 26:** Indian Institute of Science Alumni Association (IISCAA) felicitated Padma Awardees Dr. V K Aatre, Prof. Dipankar Chatterji and Dr. H R Nagendra, by IISc Director Prof. Anurag Kumar



Self Management for Excessive Tension (SMET) program participants from ONGC



Self Management for Excessive Tension (SMET) program participants from ONGC



# National Conference on Make in India Eco-System Towards Indian Ethos, Sustainability and Inclusive Growth



Inaugural Ceremony - Dignitaries on the dias

**Jan 30:** The National Conference on *Make in India Eco - System towards - Indian Ethos, Sustainability and Inclusive Growth* jointly organized by S-VYASA and Dayanda Sagar University was held in the auditorium of Dayanada Sagar College, Bangalore. Dr. H R Nagendra (Guruji) who was the Chief Guest, inaugurated the event. Spiritual leaders, business leaders and academicians participated. Students of more than 100 colleges from all over Karnataka participated. The theme of the conference was on Total Quality Management, Inclusive Growth, Innovation in Professional and Knowledge Intensive Technology etc.

The speakers from all walks of life stressed on the ethical way of life and the future of mankind through inclusive growth. The notable Speakers included Dr. H R Nagendra, Chancellor S-VYASA, Swami Saraswathananda, President of Ramakrishna Ashram, Rajkot, Dr. K B Akhilesh, IISc and Dr. Naveen K Visweshwaraiah. They spoke about the benefits of making in India and also use of Indian knowledge, skill and heritage. The plenary session was chaired by Dr. Manohar C, Dean, ISBR



Lighting the Lamp by the Dignitaries

and Former Secretary of FKCCI. Presentations from various scholars captivated the audience. Mr. Ullas Kamath, MD and CEO of Jyothi Laboratories spoke about many opportunities to become entrepreneurs and inspired the youth to become employers rather than be just employees. The eminent speakers urged organizations to promote India's rich cultural and traditional knowledge by inspiring the younger generation. The book stall from SVYP attracted a large number of visitors. ■





## Vice Chancellor's Programs

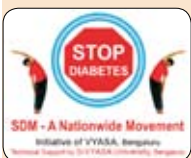


**Nagpur, Feb 12:** Vice Chancellor Prof. Ramachandra G Bhat, has been honored with "Guru Gaurava Samanam" in International Conference on Research for Resurgence held at Nagpur, Maharashtra.

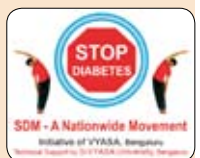
**Bengaluru, Feb 19:** Vice Chancellor Prof. Ramachandra G Bhat delivered a Key Note Address



and participated in Discussion on **Vedic Ecology and its Modern Relevance** in the holy presence of Pujya Sri Sri Nirmalananda Swamiji in a National Conference 'Vijnatam' held at Adichunchanagiri Math. Bharat Ratna Prof. C N R Rao also present. ■



## Start SDM Centers - An Appeal to all Alumni of VYASA & S-VYASA



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

*We trust that you will respond our request and help, VYASA in achieving its objective for full details please visit [www.svyasa.edu.in](http://www.svyasa.edu.in)*

**Dharam Vir Jain**

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

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



## Suryanamaskara Yajna on Rathasaptami Day



**Prashanti Kutiram, Feb 14:** All the students (YIC, ANTTC, BSc, MSc, PGDYT, MD and PhD) of S-VYASA Yoga University and Arogyadhama Participants were given a call to participate collectively in the celebration to perform 108 Surya Namaskars along with the Chanting of 108 names of SUN. To create an ambience in Vivekananda Rock, Gayatri Mantra was played on background, students were engrossed into the chanting. More than 150 students participated actively performing 108 Surya Namaskaras with joy.

Ratha Saptami is an Indian Traditional Festival that falls on the 7<sup>th</sup> day (Saptami) in the bright half (Shukla Paksha) of the Hindu month Maagha. It marks the seventh day following the Sun's northerly movement (Uttarayana) of vernal equinox starting from Capricorn (Makara). It is symbolically represented in the form of the Sun God Surya turning his Ratha (Chariot) drawn by seven horses (representing seven colors) towards the northern hemisphere, in a north-easterly direction. It also marks the birth of Surya and hence celebrated as Surya Jayanti (the Sun-god's birthday).

Ratha Saptami is symbolic of the change of season to spring and the start of the harvesting season. For most Indian farmers, it is an auspicious beginning of the New Year. The festival is observed by all Hindus in their houses and in innumerable temples dedicated to Surya, across India. Sun worship is deep rooted in the Vedas of the Hindu Religion and its antiquity also relates to several mythologies of the world such as that of China, Egypt and Mesopotamia. The Gayatri Mantra the sacred Vedic chants to Savitru (Sun God) is recited by the Hindus every day with great reverence. Worship of the Sun God or Suryopasana is as ancient as Hinduism itself having its origin from Vedic times. Hence numerous hymns addressed to Him are found in all the four Vedas - eg Saura Sukta of the Rg Veda, Aruna Prashna of the Taittiriya Aranyaka, Surya Namaskara mantras, Surya Upanishad of Atharva Veda etc.

These hymns describe the celestial body as the source of energy and sustainer of all life on the planet earth. The Sun God is also referred to as Aditya. The origin of the worship of the Sun in India is thus several centuries old. In a traditional Hindu context, Surya Namaskara is



always performed facing in the direction of the rising (east) or setting (west) sun. Early morning Surya Namaskara performed for about 20 minutes a day increases bone, muscle and lung power in healthy individuals, while keeping chronic ailments under control in patients. Surya Namaskara has a deep effect in detoxifying the organs through copious oxygenation and has a deeper relaxing effect.



**Basavanagudi, Feb 14:** On the auspicious occasion of Rathasaptami, Suryanamaskara Yajna was organized in BMS College of Engineering, Basavanagudi, Bengaluru. The event was jointly organized by S-VYASA Yoga University and BMS College of Engineering. The event was graced by Dr. Mallikarjuna Babu, Principal, BMS College of Engineering, Dr. M K Sridhar, Dean, Division of Yoga - Spirituality, S-VYASA, Dr. R Venkatram, Vice President, VYASA.



On that day, at 6 in the morning, the program was started in the Indoor Stadium of the College. About 200 participants performed 108 round Suryanamaskaras. The practice went up to next 2.5 hours. The program was conducted by Sri M R Govindaraju, senior faculty at BMS College.

**Basaveshvar Nagar:** Around 600 participants performed 108 round Suryanamaskaras. ■



Recently, Dr. Prahlada represented S-VYASA in Workshop on Yoga for Holistic Life Management, organized by Raja Ramanna Centre for Advanced Technology, Indore ■



# VYASA Hyderabad

## Report of Activities for the month of January - February 2016

The 3<sup>rd</sup> YIC certificate distribution programme was organised on Jan 30 at VYASA Hyderabad branch in Kachiguda, Hyderabad. Dr. R Nagarathna from S-VYASA, Bengaluru and Shri APVN Sharma, the Advisor to Governonr of AP & Telangana were the guests for the occassion.

Certiicates were distributed to about 40 YIC participants of 7<sup>th</sup> - 10<sup>th</sup> Batch those who have completed the course successfully by fulfillig all the requirements.



### Newly Affiliated Center at Khammam



VYASA Bengaluru has given affiliation to Siddhartha Yoga Vidyalayam run by Prakruti Jeevan Neelayam at Khammam, Telengana. Shri Raghuramji inaugurated the programme on Fbe 14 on the auspicious day of Ratha Saptami. The other guests were Shri Ajay, MLA, Khammam, Shri Madan Pandey, Secretary of VYASA Hyderabad, Shri K Sitarama Murthy, VYASA Hyderabad Committee Member, Shri Jayaraj, active member and a reputed poet singer of Khammam apart from the founders of the organisation Dr. Rama Chandra Rao and Dr. Padma.

### Activities at VYASA Hyderabad

- **YIC (Non Residential)**
  - 11<sup>th</sup> Batch YIC (NR) at Kachiguda started on Feb 13
  - Week end batch (7 am - 1 pm) on Saturday and Sunday
- **Yoga Therapy - Home Visits**
- **Yoga Therapy - Kachiguda** ■



Vasantha Panchami celebrations in Prashanti





## VYASA Kolkata

Weekly **Kriya** classes are conducted on every Saturday.

On 4<sup>th</sup> January a Yoga Awareness Programme (YAP) on **Yoga for Obesity & Promotion of Positive Health** has started at VYASA Kolkata.

On Jan 6<sup>th</sup>, a new **Group Class at Ballygunge** has started for the members of Millennium Mams.

On Jan 9<sup>th</sup>, 23<sup>rd</sup> and 30<sup>th</sup>, three **teacher's meets** were held at the VYASA Kolkata. Programmes were presided by the Chairman of VYASA Kolkata.

On Jan 12<sup>th</sup>, **153<sup>rd</sup> Birth Anniversary of Swami Vivekananda** was celebrated as **National Youth Day**. On this occasion **H H Swami Chaitanyanandaji** of Chinmaya Mission, Kolkata was invited as the Chief Guest. In his speech he spoke about the life and philosophy of Swami Vivekananda. Chairman of VYASA Kolkata Mr. B K Dhanuka spoke on the Vision & Mission of S-VYASA Movement with relation to life and teachings of Swami Vivekananda.

There was a **Special Bhajan Session** by the Devi Group of Chinmaya Mission to mark the event.

On Jan 16<sup>th</sup>, **Annual Picnic** of VYASA was organized at Diara. It was participated by the teachers and students of the VYASA Kolkata.

On Jan 18<sup>th</sup>, **11** students from Post Graduate Diploma in Yoga Therapy (PGDYT) course of **Jadavpur University** were deputed to **S-VYASA Yoga University, Bengaluru** for their **1 Month Internship Course**.

On Jan 26<sup>th</sup>, **67<sup>th</sup> Republic Day** was celebrated. On this occasion a senior RYTP Participant **Mr. Brajendra Sukla** hoisted the National Flag.

On Jan 30<sup>th</sup>, Yoga Awareness Programme (YAP) on **Yoga for Obesity & Promotion of Positive Health** got over.

Along with this Regular Yoga Training Programme (RYTP) & Yoga Therapy (YT) classes at VYASA and Yoga Awareness Programmes (YAP) in different schools, community halls and corporate houses are going on. ■

## SMET at VYASA - Guwhati



Guwhati, Feb 15 & 16: Chancellor Dr. H R Nagendra Ji was the Chief Guest in the SMET workshop organized by VYASA - Guwhati. 41 participants were there in the workshop. A very simple but effective technique called Cyclic Meditation with the concept of Stress n Remedy was the attraction of the workshop. ■





## 2<sup>nd</sup> Pune International Yoga Festival

held from Jan 29 - 31. Speeches of Chancellor Dr. H R Nagendra and the other Leading Personalities from the fields of Yoga, Ayurveda, Naturopathy, Science and Spirituality were there



Lighting the Lamp of 2<sup>nd</sup> Pune International Yoga Festival. from left Dr. U B Bhoite, Shri Vishwas Shende, H H Swamy Govind Dev Giri, Dr. H R Nagendra, Dr. Sharad Hardikar, Dr. Vijay Bhatkar, H H Sadhvi Abha Saraswati



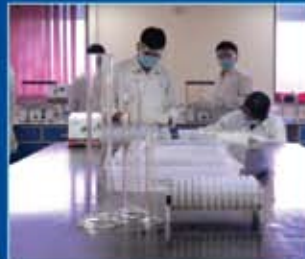
Dr. H R Nagendra felicitated Dr. Mukund Bhole with 'Yog Bhaskar' award

Dr. H R Nagendra awarded Laxmi Vyankatesh Charitable and Educational Trust as Best Yoga Promotion and Education Center of S-VYASA



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
  
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