

YOGA SUDHA

A Monthly Journal of S-VYASA Yoga University



MoU with AIIMS (All India Institute of Medical Science)

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**882nd Birth Anniversary of Basaveshwara
celebration on the bank of the river Thames in London
Chancellor Dr. H R Nagendra addressing**

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YOGA SUDHA

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EDITORIAL

"Making India the preferred destination for Holistic Health care" for the world has been the theme of the Ministry of Tourism as also the Ministry of External Affairs (MEA). This week there was a meeting of 5 medical experts from USA, one each from UAE, Malaysia, South Africa apart from the top medical experts from India in Delhi as a part of the Bharatiya Pravasi Diwas (Jan 9-11) organised by MEA chaired by MoS for MEA General V K Singh (Rtd.) in Jawaharlal Nehru Bhavan in Janpath Road, New Delhi. The interest shown by all the participants to join hands to facilitate this aspect of the MEA brought out clear means for achieving the same. The role of AYUSH was highly appreciated especially in the treatment of Modern NCDs by all which can give India a big edge. However the limitations and bottle necks for the same on one hand and tremendous potentialities on the other hand were delineated. Need of research, quality treatment assurance by well trained professionals of Holistic health care was emphasized. Hospitals offering holistic health care have to be identified for the same and put on the web of MEA and promoted in all mission centres of MEA, ease of getting VISA for medical treatment, for getting training in holistic health care, research collaborations, etc. were the key issues discussed. It has been decided to form a Google team to interact each

other to take things further.

Unfortunately, there are no high-end Integrative health care centres in India, as mentioned by one of the participants in the meeting. Setting up the unit in AIIMS by us was highly appreciated by all. The Apollo group has also come forward to take up similar efforts to add Yoga and Ayurveda dimensions in their main hospitals. Similarly, in NIMHANS the integrative system is being incorporated through their Advanced Centre of Yoga. A good meeting of all top researchers chaired by the Director did a good brain storm to identify the key research projects for integration to be taken up in this Centre - basic research on consciousness studies which was initiated by Dr. Desiraju will be taken up to make India play a lead role in understanding and exploring layers of consciousness will be started. Application of Yoga and Ayurveda to deal with major mental diseases will also be undertaken. Dr. D Nagaraja suggested that the Centre should take up research, education (MD in AYUSH, etc.) and treatment in hospital to be taken up systematically.

■ *Dr H R Nagendra*



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ब्रह्मसूत्रम् (Brahmasūtram)

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



कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा (ब्रह्मसूत्रम्-२-१-२६)

Kṛtsnaprasaktirniravayavatvaśabdakopo vā (Brahmasūtram-2-1-26)

Meaning: Either the consequence of the entire (Brahman undergoing change) has to be accepted, or else a violation of the texts declaring Brahman to be without parts (if Brahman is the material cause of the world).

In the chronological order, there are various stages of literature, correspondingly referring to the quality of human brain and its function. The great Rishis got special supra-mental mind 'Rutumbhara Prajna', 'Nirvicharavaisharadye Adhyatmaprasada' as Patanjali said. The rishis got supra-mental and supra-logical mind which made them to unearth the mystery of the universe; in the transcendental condition of the mind, they could visualize all the invisible words and they could reveal Veda that emerged as Rik, Yajus, Sama and Atharva which are considered as first grade or top quality of literature in the chronological order; literature of Krita Yuga. Then the next level, Brahmana (textual collection as a subdivision of each Veda) has its special role to play in explaining, unraveling and unearthing all Vedic core secrets. However, Vedanta (last portion of each Veda) texts stand as the cream of Brahmana literature. Upanishads make inroads to understand 'theory of everything' - Atma Vada. Upanishadic statements such as, Satyam Jnanam Anantam Brahma (Taittiriya Upanishad), Ayamatra Brahma (Aitareya Upanishad) and many more utterances portrayed 'Brahma Vada' - Theory of everything' in a very lucid manner in the form of stories and episodes of parables. Upanishads belong to second level literature but still supra-mental in nature.

In the third level, Sutras are real expansion of literature. Smritis (Smritva tu Smritayah kritah), are the literature which are created by remembering the disappeared part of the Vedas. Some people for the convenience of the laymen, authored and composed many verses and gave constitution to the relevant time and relevant problems. Sutra literature contains

Dharma Sutra, Grihya Sutra, Shrauta Sutra - broadly called Karma Sutras by Jaimini, Dhyana Sutra by Upavarsha and Jnana Sutra or Brahma Sutra by Veda Vyasa, gradual expansionary process. In this context, Brahma Sutras must be understood. As Sri Shankar says, statements which appear to be contradictory to each other were subject of clarification in Brahma Sutras, and these were made clear.

In this particular context, Vedic ecology is the subject matter.

If anyone claims that Brahma is the root cause of creation, then Brahma should lose its existence after creation. For example, if the clay is made or converted into pots and other products, the clay doesn't exist any more. Similarly, some say, that Brahma doesn't remain as it was when it assumes the form of the created world. It is also wrong to consider that only little part of Brahma is made into the created world. Because, there are sentences from Upanishads to deny, Brahma is always complete; Brahma is; "Brahma is never modified", "He who is without parts, without actions, tranquil, without fault, without taint" (Shvetashvatara Upanishad. VI.19), "That heavenly person is without body, He is both without and within, not produced" (Mundaka Upanishad. II.1.2), "That great Being is endless, unlimited, consisting of nothing but Knowledge" (Brihadaranyaka Upanishad. II.4.12), "He is to be described by No, No" (Bri. Up. III.9.26), "It is neither gross nor subtle" (Bri. Up. III.8-8). For all these reasons, Brahma cannot be the material cause of this universe. Thus is the Purva Paksha which is taken for discussion. Next Sutra clarifies this doubt.

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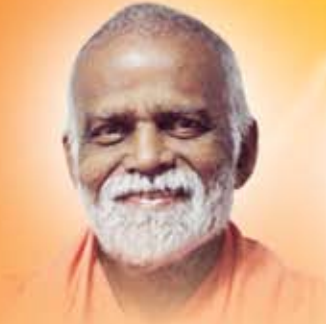
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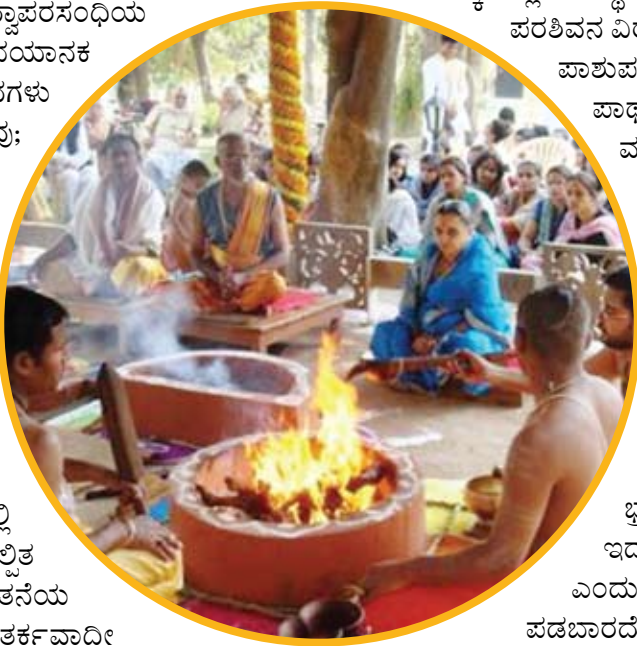


ಸೋಮಕ್ಕೆ ಯಾಗ ಬೇಕೆ?


ಒಂದೆಡೆ ಯೋಗ-ಯಾಗ, ಹೋಮ-ಹವನ, ಪೂಜೆ-ಪುನಸ್ಕಾರ ಎಂಬ ಹೆಸರಿನಲ್ಲಿ ಅಲ್ಲಲ್ಲಿ ಆಗಾಗ ಕಾಣುವ ಶಿಷ್ಟರು ಸಭ್ಯರನ್ನುವವರನ್ನು ಮೋಸಗೊಳಿಸುವ ಡೋಂಗಿ ಆಸ್ತಿಕ್ಯದ ನಾಟಕ ಈಗಿತ್ತ ಪರಾಕಾಷ್ಠೆ ತಲುಪಿದೆ. ಇನ್ನೊಂದೆಡೆ ಇವೆಲ್ಲ ಮೌಢ್ಯವೆಂದು ಠೇಂಕರಿಸುವ ಬುದ್ಧಿಜೀವಿಗಳೆಂಬುವವರು ಸರ್ಕಾರದ ಕಾನೂನಿನ ಕೊಡಲಿಯ ಮೂಲಕ ಪ್ರಾಚೀನವಾದ ಉದಾತ್ತವಾದ ಶಿಷ್ಟಾಚಾರ ಸದಾಚಾರಗಳೆಲ್ಲವನ್ನು ಕತ್ತರಿಸಿ ಹಾಕುತ್ತೇವೆಂದು ಅಹಂಕಾರದಿಂದ ಹೂಂಕರಿಸುತ್ತಿದ್ದಾರೆ. ಈ ಎರಡೂ ವೈಪರೀತ್ಯಗಳು ಮನರಂಜನೆಯ ಮಸಾಲೆ ಉಣಿಸುವ ಮಾಧ್ಯಮಗಳ ಮೂಲಕ ಧಾರಾಳವಾಗಿ ಸಮಾಜದಲ್ಲಿ ವಿತರಣೆಗೊಳ್ಳುತ್ತಿವೆ.

ಇವನ್ನೆಲ್ಲ ಗಮನಿಸುವಾಗ ಭಗವದ್ಗೀತೆಯ ಮೂರು ಮುಖ್ಯ ಸೂತ್ರಗಳು ನಮ್ಮ ನೆನಪಿಗೆ ಬರುತ್ತವೆ. ವ್ಯಾಸ ಮಹರ್ಷಿಗಳ ಪ್ರಕಾರ ಐದು ಸಾವಿರ ವರ್ಷಗಳ ಹಿಂದೆ ಕಲಿದ್ದಾಪರಸಂಧಿಯ ಕಾಲದಲ್ಲಿ ಅರ್ಧಕಾಮಗಳ ಆಟ ಭಯಾನಕ ವಿಕೃತರೂಪ ತಾಳಿದಾಗ ಎರಡು ವಾದಗಳು ಸಮಾಜದಲ್ಲಿ ವಿಜೃಂಭಿಸುತ್ತಿದ್ದವು; ಒಂದು ಪ್ರಜ್ಞಾವಾದ ಮತ್ತೊಂದು ವೇದವಾದ.

ಭಗವದ್ಗೀತೆಯ ಎರಡನೆಯ ಅಧ್ಯಾಯದಲ್ಲಿ ಇವೆರಡೂ ವಾದಗಳ ಪ್ರಸ್ತಾವವಿದೆ. ಪ್ರಜ್ಞಾವಾದ ಎಂಬ ಶಬ್ದ ಭಗವದ್ಗೀತೆಯ ಎರಡನೆಯ ಅಧ್ಯಾಯದ 11ನೆಯ ಶ್ಲೋಕದಲ್ಲಿ ಸಿಗುತ್ತದೆ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಪ್ರಜ್ಞಾವಾದಿ ಎಂದರೆ ಸ್ವಕಪೋಲಕಲ್ಪಿತ ಯುಕ್ತಿಬಲದಿಂದ ತನ್ನ ಚಿಂತನೆಯ ಧಾಟಿಯನ್ನು ಸಮರ್ಥಿಸಿಕೊಳ್ಳುವ ತರ್ಕವಾದಿ ಎಂದರ್ಥ. ಗೀತಾಚಾರ್ಯ ಇಂಥ ತರ್ಕವಾದಿ ಮಾನಸಿಕತೆಯನ್ನು ಅರ್ಜುನನ ವ್ಯಕ್ತಿತ್ವದಲ್ಲಿ ಗುರುತಿಸುತ್ತಾನೆ. ಇಲ್ಲಿ ಪ್ರಜ್ಞಾವಾದ ಶಬ್ದವನ್ನು ಅರ್ಥೈಸುವಾಗ ಭಗವದ್ಗೀತೆಯ ಮೊದಲಯ ಅಧ್ಯಾಯವಾದ ವಿಷಾದ ಯೋಗವನ್ನು ಚೆನ್ನಾಗಿ ವಿಮರ್ಶಿಸಬೇಕಾಗುತ್ತದೆ. ಈ ಅಧ್ಯಾಯದಲ್ಲಿನ ಒಳ ಮರ್ಮವನ್ನು ಅರಿಯಲು ಕೆಲವು 'ಕೀಲಿಕೆ' ಪದಗಳು ಸಹಾಯ ಮಾಡುತ್ತವೆ; ಜಾತಿಧರ್ಮ, ಕುಲಧರ್ಮ, ಕ್ಲೈಬ್ಯ, ಹೃದಯದೌರ್ಬಲ್ಯ, ವಿಷೀದಂತಮ್ - ಮುಂತಾದ ಪದಗಳು ನಮಗಿಲ್ಲಿ ದಾರಿ ತೋರುತ್ತವೆ. ಈ ಪದಗಳನ್ನಿಟ್ಟುಕೊಂಡು ನಾವು ಆ ಕಾಲದ, ಆ ಸಂದರ್ಭದ ಅರ್ಜುನನೆಂಬ ಪ್ರಜ್ಞಾವಾದಿಯ ಮಾನಸಿಕ ವಿಶ್ಲೇಷಣೆಯನ್ನು (psycho-analysis) ಮಾಡಬೇಕಾಗುತ್ತದೆ.



■ ಪ್ರೊ. ರಾಮಚಂದ್ರ ಜಿ ಭಟ್ ಕುಲಪತಿಗಳ ಎಸ್-ವ್ಯಾಸ ಯೋಗ ವಿಶ್ವವಿದ್ಯಾಲಯ



ಪ್ರಜ್ಞಾವಾದಿ ಮಾನಸಿಕತೆಯ ಜನ ಶುಷ್ಕ ತರ್ಕವಾದಿಗಳಾಗಿರುತ್ತಾರೆ. ಅವರ ತರ್ಕಕ್ಕೆ ಧೃತಿಯ ಆಧಾರವಿರುವುದಿಲ್ಲ. ಇಲ್ಲಿ ಧೃತಿ ಎಂದರೆ, ಶ್ರೀಕೃಷ್ಣನೇ ವಿವರಿಸುವ ಸಾತ್ವಿಕ ಧೃತಿ ಎಂದರ್ಥ. ಇಂದ್ರಿಯ, ಪ್ರಾಣ, ಮನಸ್ಸು ಮತ್ತು ಬುದ್ಧಿಗಳೆಂಬ ನಾಲ್ಕು ಸ್ತರಗಳಲ್ಲಿ ಸಂಯೋಗವೆಂಬ ಸಮಸ್ಥಿತಿಯ ಯೋಗಕ್ಕೆ ಇಲ್ಲಿ ಧೃತಿ ಎಂದು ಹೆಸರು. ಈ ನಾಲ್ಕರ ವಿಷಮಸ್ಥಿತಿಯನ್ನು ಶ್ರೀಕೃಷ್ಣ ವ್ಯಭಿಚಾರ (ವಿ+ಅಭಿಚಾರ) ಎಂದು ಕರೆದಿದ್ದಾನೆ (ಧೃತ್ಯಾ ಯಯಾ ಧಾರಯತೇ...; ಭ.ಗೀ - 18.33). ಈ ನಾಲ್ಕರಲ್ಲೂ ಸಮಸ್ಥಿತಿಯನ್ನು ಕಾಪಾಡಿಕೊಂಡ ಅರ್ಜುನ ಪರಶಿವನ ವಿರುದ್ಧವೇ ಯುದ್ಧ ಮಾಡಿ ಒಂದೊಮ್ಮೆ ಪಾಶುಪತಾಸ್ತ್ರ ಪಡೆದ. ಆದರೆ ಅದೇ ಪಾರ್ಥ ಕುರುಕ್ಷೇತ್ರ ರಣರಂಗಪ್ರವೇಶ ಮಾಡಿದಾಗ, ಧೃತಿಗೆಟ್ಟು ಅಪಾರ್ಥ ಮಾಡಿಕೊಂಡು ಅನರ್ಥದಲ್ಲಿ ಬಿದ್ದ. ಇಂಥ ಪಾರ್ಥನ ಪ್ರವಚನವನ್ನು ಲಾಲಿಸಿದ ಶ್ರೀಕೃಷ್ಣ, 'ನೀನು ಧರ್ಮವನ್ನು ತಪ್ಪಾಗಿ ತಿಳಿದಿದ್ದೀಯ, ಪ'ಲಾಂ'ಯ'ನ'ವಾದಿಂ'ಯಾದ' ನಿನ್ನ ಮನಸ್ಸು ಜಾತಿ-ಕುಲಧರ್ಮಗಳನ್ನೇ ಸನಾತನವೆಂದು ಭ್ರಮಿಸಿದೆ. ಇದೇ ಹೃದಯದೌರ್ಬಲ್ಯ ಇದಕ್ಕಿನ್ನೊಂದು ಹೆಸರು ವಿಷಾದ' ಎಂದು ಹೇಳುತ್ತಾ, ಯಾರ ಬಗ್ಗೆ ದುಃಖ ಪಡಬಾರದೋ ಅಂತಹವರ ಬಗ್ಗೆ ವಿಷಾದ ಪಡುತ್ತಿರುವೆ, ಮತ್ತು ಆ ವಿಷಾದಕ್ಕೆ ಪ್ರಜ್ಞಾವಾದದ ವೇಷ ತೊಡಿಸುತ್ತಿರುವೆ ಎನ್ನುತ್ತಾನೆ.

ಬುದ್ಧಿಜೀವಿಗಳಿಗೆ ಬುದ್ಧಿ ಇದೆಯೇ?

ಶೋಕಭಯಗ್ರಸ್ತ ಮಾನವೀಯ ಮನಸ್ಸು ತನ್ನ ಹುಳುಕನ್ನು ಮುಚ್ಚಿಕೊಳ್ಳಲು ಯುಕ್ತಿಯನ್ನು ಆಶ್ರಯಿಸುವುದು ಸಹಜವಾಗಿ ಕಂಡುಬರುತ್ತದೆ. ಸಾದೃಶ್ಯ-ವೈದೃಶ್ಯಗಳ ಗುಣಾಕಾರ, ಭಾಗಾಕಾರಗಳಲ್ಲಿ ಸತ್ಯವನ್ನು ಮರೆಮಾಚುವ ಬೌದ್ಧಿಕ ಕಸರತ್ತುಗಾರರನ್ನು ನಾವಿಂದು ಬುದ್ಧಿಜೀವಿಗಳೆಂದು ಕರೆಯುತ್ತೇವೆ. ಗೀತೋಪದೇಶದ ಆರಂಭ ಶ್ಲೋಕದಲ್ಲಿಯೇ ಪ್ರಜ್ಞಾವಾದಿಗಳನ್ನು ವಿಷಾದಿಗಳೆಂದು ಕರೆದ ಕೃಷ್ಣ, ಪ್ರಜ್ಞಾವಾದದ ಮನೋರೋಗದ



ದುಷ್ಟಭಾವಗಳನ್ನು ಸಾಂಖ್ಯೋಗದಿಂದ ಅಲ್ಲಗಳೆಯುತ್ತಾನೆ. ಅಲ್ಲಲ್ಲಿ ಜ್ಞಾನೋಗ, ಬುದ್ಧಿಯೋಗ, ಅಭ್ಯಾಸೋಗ ಮುಂತಾದ ಪದಗಳಿಂದ ಸ್ವಸ್ಥಮನಸ್ಸಿನ ಶುಭಲಕ್ಷಣಗಳನ್ನು ಮನೋವೈಜ್ಞಾನಿಕ ಪರಿಭಾಷೆಯಲ್ಲಿ ಮಂಡಿಸುತ್ತಾನೆ. ಸಾಂಖ್ಯೋಗವೆಂಬ ಹೆಸರಿನ ಎರಡನೆಯ ಅಧ್ಯಾಯದಲ್ಲಿ ಬುದ್ಧಿ ಎಂಬ ಶಬ್ದ ಹನ್ನೆರಡು ಜಾಗಗಳಲ್ಲಿ ಬಳಸಲ್ಪಟ್ಟಿದೆ.

ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಇಂದಿನ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳ ಪದವೀ ಸಂಪನ್ನ (ಸುಶಿಕ್ಷಿತ) ತರ್ಕವಾದೀ ವರ್ಗ ಬುದ್ಧಿಜೀವಿಯಾಗಬಹುದು, ಬುದ್ಧಿಯೋಗಿ ಅಲ್ಲವೇ ಅಲ್ಲ. ಇಂತಹ ಬುದ್ಧಿಜೀವಿಗಳು ತಮ್ಮ ಡೋಂಗೀ ಸಮತಾವಾದ-ಸಮಾಜವಾದ ಪಾಶ್ಚಾತ್ಯ ಪಾಠೇಯಗಳನ್ನು ಕಂಠಪಾಠ ಮಾಡಿ ಭಾರತೀಯ ಪರಂಪರೆಯ ಎಲ್ಲಾ ಶಿಷ್ಟಾಚಾರಗಳನ್ನೂ, ಕಂದಾಚಾರಗಳೆಂದು ಕೆಂಡಾಮಂಡಲವಾಗಿ ಖಂಡಿಸುತ್ತಾ, ಮಾಧ್ಯಮಗಳಲ್ಲಿ ಮೆರೆಯುವುದು ಆಧುನಿಕಪ್ರಜ್ಞಾವಾದದ ವಿಕಟಾಟಹಾಸ.

ಇಂಥವರಿಗೆ ಮತ್ತೊಂದು ಸೋಮಯಾಗ ಗ್ರಾಸವಾಗಿದ್ದೊಂದು ವಿಡಂಬನೆ. ವೇದವಿಜ್ಞಾನದ ಪ್ರಕಾರ 'ಸೋಮ' ಎಂಬುದು ತೃತೀಯಸ್ವಾಮಿಧೋ ದಿವಿ ಸೋಮ ಆಸೀತ್ - ತೈ.ಬ್ರಾಹ್ಮಣ. ವಿಶ್ವಮಂಡಲದ ಅಂತರಿಕ್ಷದಲ್ಲಿ ವ್ಯಾಪಿಸಿರುವ ವಿಶ್ವಮಂಗಲಕಾರಕವಾಗಿರುವ, ಭೂಮಂಡಲದ ಮೇಲೆ ವಿವಿಧ ವನೌಷಧಿ ಸಸ್ಯಗಳು ಮತ್ತು ಜೀವವೈವಿಧ್ಯಗಳನ್ನು ಉಂಟುಮಾಡುವ ವಿಶ್ವವ್ಯಾಪ್ತ ರಶ್ಮಿಗಿರುವ ಹೆಸರು. ಆ ಪ್ರಕಾರ ಸೋಮ ಸೂರ್ಯ ರಶ್ಮಿಗಳೆರಡರ ಸಮಸ್ಥಿತಿಯಲ್ಲಿ ಭೂಮಿಯ ಸಕಲವಿಧ ಭಾಗ್ಯಚಕ್ರದ ಭ್ರಮಣವಾಗುತ್ತದೆ. ಶತಪಥಬ್ರಾಹ್ಮಣದ ಪ್ರಕಾರ 'ಸೋಮಸೂರ್ಯತೃಕಮಿದಂ ಜಗತ್', ಸೋಮ ಸೂರ್ಯರೆಂಬ ಶಿಶುಗಳೆರಡರ ಕ್ರೀಡಾಸ್ಥಳವಾದ ಜಗತ್ತು ಸುವ್ಯವಸ್ಥಿತ ಚಕ್ರಬಂಧ. ಈ ಸಮಸ್ಥಿತಿಯ ಪಾಲನೆಗಾಗಿ ಭೂಮಿ ಮೇಲಿನ ಮಾನವ ತನ್ನ ವಿವೇಕಶಕ್ತಿಯಿಂದ ಅಂತರಿಕ್ಷದಲ್ಲಿ ಸಮಸ್ಥಿತಿಯನ್ನು ಕಾಪಾಡಲಿಕ್ಕಾಗಿಯೇ ಶಾಸ್ತ್ರೀಯ ವಿಧಾನದಿಂದ ನಿತ್ಯಾಗ್ನಿಹೋತ್ರ ಮಾಡುತ್ತಾ, ಪಾಕ್ಷಿಕ ಇಷ್ಟಿಗಳನ್ನು ಅನುಷ್ಠಾನ ಮಾಡುತ್ತಾ, ಸೃಷ್ಟಿಗೆ ಪುಷ್ಟಿ ಕೊಡಲೆಂದೇ ಗಾರ್ಹಸ್ಥ್ಯ ಧರ್ಮದ ಅನುಷ್ಠಾನದ ಭಾಗವಾಗಿ, ಏಳು ಸೋಮಯಾಗಗಳನ್ನು ಮಾಡಬೇಕು. ಇದರ ವಿಧಿವಿಧಾನಗಳು ಬೋಧಾಯನಾದಿ ಋಷಿಗಳು ರಚಿಸಿದ ಸೂತ್ರಗಳಲ್ಲಿ ಕರಾರುವಾಕ್ಕಾಗಿ ದೊರೆಯುತ್ತವೆ.

ಅಂತರಿಕ್ಷದಲ್ಲಿ ಸೋಮಶಕ್ತಿಯನ್ನು ಕಾಪಾಡಲು ಮುಖ್ಯವಾಗಿ ಬೇಕಾಗಿರುವುದು ವೇದೋಕ್ತವಾದ ಪರಿಸರಪ್ರಜ್ಞೆ. ಆಧುನಿಕಯುಗದ ಬುದ್ಧಿಜೀವಿ ಮಾನವ 'ಪ್ರಗತಿ' ಎಂಬ ಮಂತ್ರದೀಕ್ಷೆ ಪಡೆದು ಮಹಾ ಮಹಾ ಯಂತ್ರಗಳ ಮೂಲಕ, ಪ್ರಕೃತಿಯಲ್ಲಿರುವ ಸಂಪನ್ಮೂಲಗಳನ್ನೆಲ್ಲಾ ಅಗೆದು, ಬಗೆದು ಭೋಗೋಪಕರಣಗಳನ್ನು ತನ್ನ ಸುಖಕ್ಕಾಗಿ ನಿರ್ಮಿಸಹೊರಟ ಹದಿನೆಂಟನೆಯ ಶತಮಾನದಿಂದ ಅಂತರಿಕ್ಷದಲ್ಲಿರುವ ಸೋಮಶಕ್ತಿಯ ಮೇಲೆ ಘೋರ ಅತ್ಯಾಚಾರವಾಗುತ್ತಿದೆ. ಇದರ ಪರಿಣಾಮವಾಗಿ ಸೋಮಸೂರ್ಯ ಸಮತೋಲ ಹದಗೆಟ್ಟು ಸೂರ್ಯಮೂಲದಿಂದ ಅಲ್ಪಾ ವೈಯಲೇಟ್ ಮುಂತಾದ ಘೋರ ಸೂರ್ಯರಶ್ಮಿಗಳು ಭೂಮಿಯ ಪದರದ ಮೇಲೆ ಧುಮ್ನಿಕ್ಕುತ್ತಿವೆ. ಇದರಿಂದ ಕ್ರಮೇಣ ಸೋಮಲತೆ ಎಂಬ

ಅಮೃತೌಷಧಿ ಭಾರತಪುಣ್ಯಭೂಮಿಯಿಂದ ಅದೃಶ್ಯವಾಯಿತು. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಯಜ್ಞಕ್ಕೆ ಬೇಕಾದ ಆವಶ್ಯಕದ್ರವ್ಯಗಳೇ ವಿರಳವಾಗಿ ಯಾಗ ತನ್ನ ಮೂಲಸ್ವರೂಪವನ್ನೇ ಕಳೆದುಕೊಂಡಿದೆ. ಈಗಿತ್ತಿನ ವರ್ಷಗಳಲ್ಲಿ, ಮಹಾರಾಷ್ಟ್ರದ ಗಂಗಾಖೇಡ್ ಎಂಬಲ್ಲಿ ಇಡೀ ವರ್ಷವ್ಯಾಪಿ ಸೋಮಯಾಗ ನಡೆದಾಗ, ಅಲ್ಲಿ ಸೋಮವಲ್ಲಿಯ ಸ್ಥಾನದಲ್ಲಿ 'ಪೂತಿಕಾ' ಎಂಬ ಬಳ್ಳಿಯ ರಸವನ್ನೇ ಆಹುತಿಗಾಗಿ ಬಳಸಲಾಗಿದೆ. ಹಿಮಾಲಯ ಪರ್ವತಾವಳಿಯ ಒಳಹಂದರಗಳಲ್ಲಿ ಅಲ್ಲಲ್ಲಿ ಸೋಮವಲ್ಲಿ ಇದೆ ಎಂಬ ಮಾತು ಆಗಾಗ ಕೇಳಿಬರುತ್ತಿತ್ತು. ಮತ್ತೊಂದು ಸೋಮಯಾಗದ ಸಂಘಟಕರು ಅಂತಹ ಸಾಹಸ ಮೆರೆದು, ನಿಜವಾದ ಸೋಮವಲ್ಲಿಯ ರಸವನ್ನೇ ಸೋಮಯಾಗಕ್ಕೆ ಬಳಸಿದ್ದಾರೆಂದರೆ ಇದೊಂದು ಐತಿಹಾಸಿಕ ಉದಾತ್ತವೃತ್ತಾಂತ ಎಂದು ನಾನು ಭಾವಿಸುತ್ತೇನೆ.

ಸೋಮಯಾಗದ ಅನುಷ್ಠಾನವನ್ನು ಪರಿಸರಪ್ರಜ್ಞೆಯ ವೈಜ್ಞಾನಿಕ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ವಿಶ್ಲೇಷಿಸುವ ಸಮುದೃಷ್ಟಿ ಇಂದು ಬೇಕಾಗಿದೆ. ವೇದ-ವೇದಾಂತ, ಶಾಸ್ತ್ರ-ಅನುಷ್ಠಾನ ಎಂಬ ಪದಗಳಿಂದಲೇ ವ್ಯಾಮೋಹಿತರಾಗಿ ಪ್ರಾಚೀನವೆಲ್ಲವೂ ಪ್ರಕೃಷ್ಟವೆಂದು ಅಹಮಿಕೆಯಲ್ಲಿ ಬೀಗುವ ವೈದಿಕವೃಂದ ಒಂದೆಡೆ ಸಮಾಜಸ್ವಾಸ್ಥ್ಯವನ್ನು ಹದಗೆಡಿಸುತ್ತಿದೆ. ಇಂಥ ಪುರೋಹಿತ ವರ್ಗ ತನ್ನ ಮೌಢ್ಯದಿಂದ ಮೌಢ್ಯವಿರೋಧಿ ಕಾನೂನಿಗೆ ದಾರಿ ಮಾಡಿಕೊಡುತ್ತಿರುವುದು ಭಾರತೀಯ ಋಷಿಪರಂಪರೆಗೆ ಅಪಚಾರ. ಭಾರತೀಯ ಋಷಿಪರಂಪರೆಯ ಸದಾಚಾರಗಳಾವುವೂ ಅಭಿನಿವೇಶ, ಅಭಿಮಾನ, ಗುಂಪುಗಾರಿಕೆಗಳ ಖೆಡ್ಡಾದಲ್ಲಿ ಸೇರಿಲ್ಲ. ವೇದೋಕ್ತ ಸದಾಚಾರಗಳು ಪ್ರಯೋಗ-ಪರಿಶೀಲನ-ಪರಿಷ್ಕಾರಗಳೆಂಬ ವೈಜ್ಞಾನಿಕ ಪ್ರಯೋಗಸಿದ್ಧಸತ್ಯಗಳ ಮಣಿಹಾರದಲ್ಲಿ ಸೇರುತ್ತವೆ.

ನಮಗಿಂದು ವೇದವಿಜ್ಞಾನಿಗಳು ಬೇಕು, ವೇದವಾದಿಗಳಲ್ಲ

ಬುದ್ಧಿಯೋಗಮುಪಾಶ್ರಿತ್ಯ - (ಭ.ಗೀ 18.57) ಎಂಬ ಮಾತಿನಲ್ಲಿ ಗೀತಾಚಾರ್ಯ ಋಷಿಪ್ರಣೀತ ಪ್ರಕೃತಿಪ್ರೇಮಿ ಚಿಂತನಪೂರ್ವಕವಾದ ಜೀವನಕ್ರಮಕ್ಕೆ ಬುದ್ಧಿಯೋಗ ಎಂಬ ಹೆಸರನ್ನು ಕೊಟ್ಟಂತೆ ಕಾಣುತ್ತದೆ. ಬುದ್ಧಿಯೋಗಪೂರ್ವಕ ಮಾನವೀಯ ಯಾತ್ರೆಯಲ್ಲಿ ವೇದವಾದಿಗಳ ಪರಲೋಕಚಿಂತನೆ ಆತ್ಮದರ್ಶನರಹಿತವಾದ ಕರ್ಮರತನ, ಹಠವಾದ, ಜಾತಿವಾದ ಮುಂತಾದವುಗಳು ಅತಿಂದ್ರವಾದವುಗಳು ಶ್ರೀಕೃಷ್ಣ ಭಗವದ್ಗೀತೆಯ ಎರಡನೆಯ ಅಧ್ಯಾಯದಲ್ಲಿ 'ವೇದವಾದರತಾಃ' ದಿಂದ ಆರಂಭಿಸಿ ನಕಾರಾತ್ಮಕ ಚಿಂತಕರಾದ ಭೋಗಪರರಾದ ಕಾಮ್ಯಕರ್ಮರತರಾದ ಪುರೋಹಿತವಾದಿ, ಪರಲೋಕವಾದಿ ಜನರನ್ನು ವೇದವಾದಿಗಳೆಂದು ನಿಂದಿಸಿ ಇವರಿಗೆ ಸಮಾಧಿಯಲ್ಲಿ ನಿರ್ಧಾರಾತ್ಮಕದೃಷ್ಟಿ ಇರುವುದಿಲ್ಲ ಎಂದು ಇಂಥವರನ್ನು ಪ್ರಜ್ಞಾವದಿಗಳನ್ನು ನಿರಾಕರಿಸುವಂತೆ ಸಮಾಜಸ್ವಾಸ್ಥ್ಯಕ್ಕೆ ಬಾಧಕರೆಂದೇ ಸ್ಪಷ್ಟವಾಗಿ ನಿರಾಕರಿಸಿದ್ದಾನೆ.

ಬೆಂಗಳೂರು, ಮೈಸೂರಿನಂತಹ ಮಹಾನಗರಗಳಲ್ಲಿ, ರಾಹು-ಕೇತು, ಶನಿ ದೋಷಗಳ ಭಯ ಹುಟ್ಟಿಸಿ ಐನೂರು ರೂ.ಗಳಲ್ಲಿ ಖರ್ಚಿನಲ್ಲಿ ನಡೆಸಬಹುದಾದ ಸಾಮಾನ್ಯ ಅನುಷ್ಠಾನಗಳಿಗೆ ಸಹಸ್ರಾರು ರೂ.ಗಳ ಖರ್ಚು ಮಾಡಿಸಿ, ದಕ್ಷಿಣೆ-ಪ್ರದಕ್ಷಿಣೆಗಳ ಆಟವಾಡುವ ಕರ್ಮಕಾಂಡದ ನಾಟಕ ಸಮಾಜಸ್ವಾಸ್ಥ್ಯಕ್ಕೆ ಭಂಗ ಉಂಟುಮಾಡುತ್ತಿದೆ. ಆದ್ದರಿಂದ



ನಾವಿಂದು ಪ್ರಜ್ಞಾವಾದ-ವೇದವಾದಗಳೆಂಬ ಎರಡೂ ತರಹದ ಖೆಡ್ಡಾ ಆಪರೇಷನ್ ಗಳಿಂದ ಮೇಲೆದ್ದು ಭಗವದ್ಗೀತೆ ನೀಡುವ ಬುದ್ಧಿಯೋಗದ ಬೆಳಕಿನಲ್ಲಿ ಮುನ್ನಡೆಯಬೇಕಿದೆ.

ಸೆಕ್ಯುಲರಿಸಂ, ವೈಜ್ಞಾನಿಕತೆ, ಬುದ್ಧಿವಾದ ಮುಂತಾದ ಮೋಹಕ ಪದಪುಂಜಗಳಿಂದ ಒಂದೆಡೆಗೆ ಶ್ರದ್ಧಾಭಂಗ ಮಾಡುವ ದುಷ್ಟಶಕ್ತಿಗಳು ಆಧುನಿಕತೆ ಎಂಬ ಹೆಸರಿನಲ್ಲಿ ಹಲ್ಲು-ಉಗುರುಗಳನ್ನು ಬೆಳೆಸಿಕೊಂಡು ಸಮಾಜತೋಷಣೆಯಲ್ಲಿ ತೊಡಗಿದ್ದಾರೆ. ಇನ್ನೊಂದೆಡೆ ಪೌರೋಹಿತದ ಶನಿಕಾಟ, ಮಠಮಂದಿರಗಳ ವಿಕಟನಾಟಕಗಳು ಶ್ರದ್ಧಾಭಂಗ ಮಾಡಿ ಆಸ್ತಿಕರನ್ನು ದಾರಿ ತಪ್ಪಿಸುತ್ತಿವೆ.

ನಮಗಿಂದು ಬೇಕು ಬುದ್ಧಿಯೋಗಪ್ರೇರಿತ ಪರಿಸರಪ್ರಜ್ಞೆ ಈ ವೈಜ್ಞಾನಿಕ ದೃಷ್ಟಿಗೆ ಮಾರ್ಗ ತೋರುತ್ತದೆ ವೇದವಿಜ್ಞಾನ. ಈ

ವಿಜ್ಞಾನದ ಮೂಲ ಸಿದ್ಧಾಂತ ಸೂರ್ಯ-ಸೋಮ ವಿಶ್ವರಶ್ಮಿಯ ಜ್ಯೋತಿರ್ವಿಜ್ಞಾನದ ಒಳನೋಟವನ್ನು ಹೊಂದಿದೆ. ಈ ಬೆಳಕಿನಲ್ಲಿ ನಡೆಯುವ ಯಜ್ಞ ಇಂದು ವಿಶ್ವಸ್ವಾಸ್ಥ್ಯಕ್ಕೆ ಸಹಾಯಕವಾಗುವ ಯೋಗದಷ್ಟೇ ಹಿತಕರವಾದದ್ದು. ಭಗವದ್ಗೀತೆ 'ಯೋಗಯಜ್ಞ'ವೆಂಬ ಪದವನ್ನೇ ನೀಡಿದೆ. ವಿಶ್ವಮಾನ್ಯವಿಶ್ವದ್ಯಾಲಯಗಳಲ್ಲಿ ಭಾರತದ ಒಳಹೊರ ವೇದಿಕೆಗಳಲ್ಲಿ ಯಜ್ಞಾನುಷ್ಠಾನಗಳನ್ನು ಅತ್ಯಾಧುನಿಕ ಯಂತ್ರಗಳಿಂದ ಪರೀಕ್ಷಿಸಿ ಪ್ರಮಾಣೀಕರಿಸುವ ಪ್ರಕ್ರಿಯೆಯಲ್ಲಿ ನಾವು ತೊಡಗಿದ್ದೇವೆ. ಆಧುನಿಕ ವೈಜ್ಞಾನಿಕದೃಷ್ಟಿಗೆ ಈ ಎರಡೂ ವಾದಗಳು ಅಪಾಯಕರ. ಸೃಷ್ಟಿಗಿಂದು ಸೋಮಶಕ್ತಿ ಬೇಕಿದೆ. ಆ ಶಕ್ತಿಗಾಗಿ ಎಂಥ ಯಾಗ ಬೇಕು, ಎಂಥ ಹೋಮ-ಹವನ ಬೇಕು ಎಂಬ ಪ್ರಶ್ನೆಗೂ ನಾವು ವೇದಾಂತ ವಿಹಿತ ಆತ್ಮಯೋಗದ ಬೆಳಕಿನಲ್ಲಿ ಮತ್ತು ಬುದ್ಧಿಯೋಗದ ಬೆಳಕಿನಲ್ಲಿ ಉತ್ತರವನ್ನು ಕಂಡುಕೊಳ್ಳೋಣ. ಅಹಮಿಕೆಯ ಅಕಾಂಡತಾಂಡವ ನಿಲ್ಲಲಿ. ■

Bhagavatam contains the basic principle of Homeopathy

'If a medicine causes symptoms of a disease in the normal, it is the remedy for that disease'. "Similia similibus curantur" – this is the basic principle of Homeopathy unveiled by Dr Samuel Hahnemann, the founder. Swami Divyananda Ji, Mahamandaleshwar of Kailasashram, Rishikesh who practices Homeopathy unravelled this principle in Bhagavata is given below

(श्रीधरी व्याख्या - ननु संसारहेतोः कर्मणः कथं तापत्रयनिवर्तकत्वम् । समग्रीभेदेन घटते इति सदृष्टान्तमाह ।)
आमयो यश्च भूतानाम् जायते येन सुव्रत । तदेवह्यामयं द्रव्यं न पुनाति चिकित्सितम् ॥

- भागवतम् - १-५-३३ ॥

(Commentary by Shridharacharya – how do actions, the causes of bondage, act as an agent for removing three types of sufferings? Yes, the actions remove bondage when they are refined after processing in the right manner, it is explained with an example in this Shloka)

*Āmayo yaśca bhūtānām jāyate yena suvrata ।
Tadevāhyāmayaniṁ dravyaniṁ Na punāti cikitsitam ॥*

- Bhāgavatam - 1-5-33 ॥

Āmayah - diseases; *yaś ca* - whatever; *bhūtānām* - of the living being; *jāyate* - become possible; *yena* - by the agency; *suvrata* - O good soul; *ta* - that; *eva* - very; *hi* - certainly; *āmayam* - disease causing; *dravyam* - object; *na* - does it not; *punāti* - cure; *cikitsitam* - treated with

This creation of the God is mysterious that can be detrimental and destructive (Maraka), can be converted into constructive and productive (Taraka). Likewise, there are some adverse materials for health, like poison, curds etc., if they are cultured and nurtured they can be used for curing the diseases and therapeutic aspect for good health. Homoeopathy, one of the medicinal systems, is based on the same phenomenon, which is well understood by the Indian spiritual masters who could convert the binding Karma into a liberating factor as a thorn, can remove the thorn which causes severe pain at your feet. ■



Simhastha Kumbhamela 2016 | Ujjain, Madhya Pradesh



Kumbhamela - 2016, grand seminar of greatest intellectuals, was organized by Govt. Madhya Pradesh in Ujjain. Vice Chancellor, Prof. Ramachandra G Bhat and many senior professors of S-VYASA, were invited to take participation in 'International Conference on Living the Right Way: Universal Message of Simhastha 2016'. The main conference took place in Ninora village of Ujjain, between May 12-14. Honorable

Prime Minister, Shri Narendra Modi Ji, in the valedictory session, held high our tradition with historical background which inspired all the participants. ■

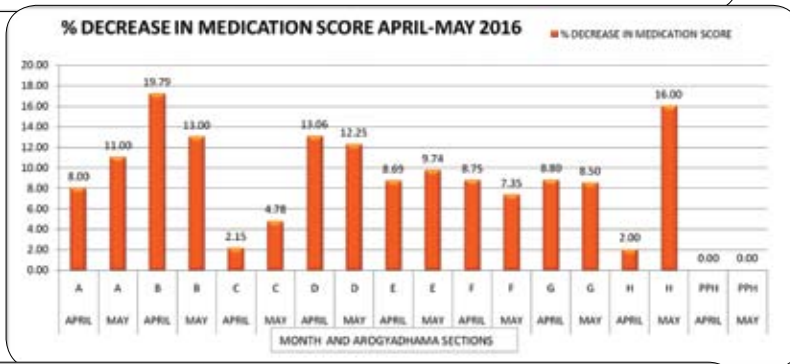
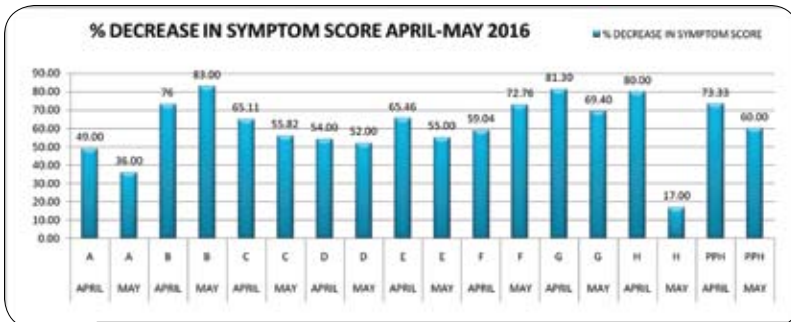


Prof. Alex Hankey and Prof. Ramachandra G Bhat from S-VYASA

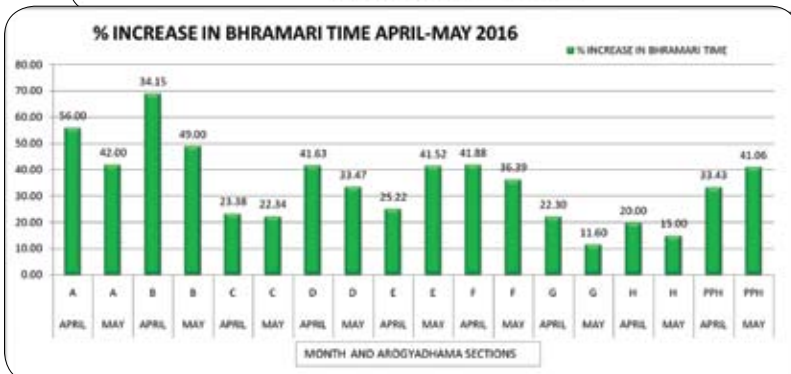




AROGYADHAMA DATA - April-May, 2016

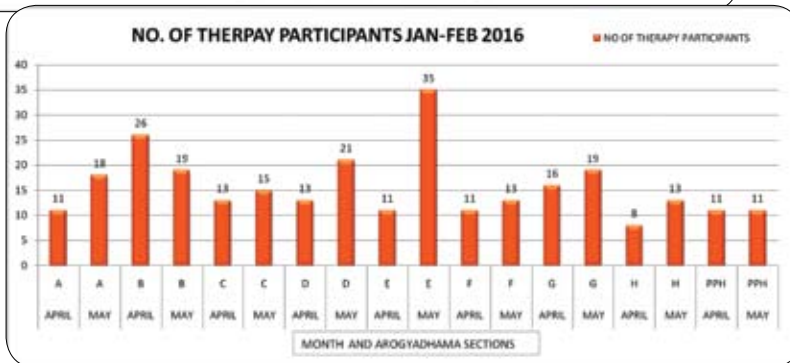


Symptom Scores:
 0 - no symptoms,
 1 - mild,
 2-moderate,
 3-severe



Medication Score:
 Score 1 for each
 medicine.

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



AILMENTS TREATED IN AROGYADHAMA (SECTION WISE)

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



SELF HEALING PROCESS

A Case of MND

Letter to a patient with Motor neuron disease with mild disability in walking and no swallowing difficulty .he wrote **"will go to any extent to make it on my own with "bhagwan shiv mantra sadhana"**

Dear V ji, two important factors that are important for complete healing are:

1. Absolute fearlessness like a soldier who goes to the warfare with conviction that there is now way he can give up come what may. This is achieved by your complete faith in the divine will.
2. The next one that is important is the actual technique-- the right way of moving . This is highlighted by patanjali when he describes 'sanyama' as 'thrayam ekatra sanyamah'. please read and internalize this concept when you want to move on with your sadhana of self healing.



The steps of sanyama are

1. Dharana -intense focusing on the thought 'healthy motor neurons' - see some pictures of motor neurons in spinal cord from the google search - visualize them as healthy cells and focus on them intensely within your spinal cord.
2. Then comes dhyanam - slow down the thoughts in the same area by feeling the 'let go effect '. imagine the neurons are becoming huge and diffuse and getting charged with vital energy which is very soft, like a lotus or diffuse bright shiny wool. Each neuron should become so big and diffuse that you enjoy the blissful awareness with ease and effortlessness. Here you can start seeing your

■ *Dr. R Nagarathna*
CMO & Director
SDM-VYASA



divinity within the neurons in the form of shiva shakti -the meditative shiva .

3. Samadhi - Then as you go on doing this with very soft mantra japa you will find yourself getting into a state in which you forget everything and become one with that shivashakti that is in the spinal cord, so blissful, easy, absolutely free, completely dissolved in it without any other awareness - you will not even know what happened to you during this third phase - it may be like you came out of a deep yoga sleep - you would experience that i had a great divine wash of all my system.

This goes on and on in spurts as you go on and on with your regular japa and tapa. Need to give much time.

Layers and layers of deep seated stresses will get washed off by this divine grace. The process will start showing up in the near future as rejuvenation of the neurons that you look forward to.

May your sadhana go on with all four yogas incorporated rajayoga, asanas, kriyas, pranayama and this sanyama bhakti yoga - complete surrender to the shivashakti karma yoga - uninvolved attitude at work - i am not the doer, shiva is the doer attitude jnana yoga - fearlessness - i am not this body or the mind - i am that imperishable atman. ■



SDM Central Office Bangalore

Activities of May, 2016

Four New SDM Centers were opened in the following States / UT:

1. Gadhinglaj - Maharashtra
2. Pune - Maharashtra
3. Parbhani - Maharashtra
4. Chennai - Tamilnadu
5. Bengaluru - Karnataka

Koti Rama Japa Yajna in Prashanti



May 2: Koti Rama Japa Yajna was held in Prashanti Kutiram under the Guidance of Dr. Ramachandra G Bhat, Dr. R Nagarathna along with SDM Office Bearers - Sri Srinivas Murthy (National Co-ordinator MMB), Sri Basavaraj D M (Karnataka State Co-ordinator), Sri Sanjay C V and Staff of VYASA and S-VYASA for the welfare of one and all, on the completion of Koti Rama Japa.

Bagepalli YADM training program

May 14 & 15: Sri Srinivas Murthy (National Co-ordinator MMB) Dr. Gayatri Melnad along with Sri Devaraja conducted two days YADM training program in Bagepalli to train Yoga Teachers. Eleven people were trained and

certificates issued on the successful completion of training program.

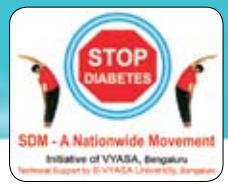
Visit to Chittoor by SDM Team

May 5: A team headed by Dr. R.Nagarathna, Director, SDM-VYASA along with and Dr. Hemanth Bhargav, Sri Basavaraj D M, Sri Sanjay C V visited Arogonda Village Chittoor to study the modalities of conducting Health Survey. This is in anticipation of entering MoU with M/s Apollo Health Care to conduct SDM camps.



SDM Survey in & around Jigani

VYASA has identified thirty villages in and around Jigani for conducting SDM Survey as per the orders issued by Dr. R Nagarathna and Dr. H R Nagendra. In this regard on May 15, Dr. Ajay from Delhi and Dr. Anil, Bangalore, demonstrated the Android Mobile Application that can be deployed in SDM Survey. ■



Stop Diabetes Movement 'Train the Trainer' program in Pune

Model Colony-Pune, Apr 16-17: Around thirty Yoga Teachers were trained for the 'Stop Diabetes Movement Program'. Which was initiated by VYASA Bengaluru, Technical support was given by S-VYASA Yoga University Bengaluru and organized by Dr. Sunanda Rathi, Director Chiranjiv Foundation and Mr. Ramkumar Rathi from Rathi Foundation's Yoga Initiative, Pune. It is an ambitious movement to prevent India from becoming "The Diabetes Capital of the World". India's Prime minister Shri Narendraj Modi has been supported by UNO - United Nation Organisation to declare a June 21st is an "International Yoga Day."

Main aim in behind this yoga program is, to promote awareness about yoga based life style change for prevention and management of Diabetes in India.

Yoga Teachers were trained by Dr. Amit Rathi who is National head of SDM of S-VYASA Yoga University, Bengaluru. Unique protocol of certain Yoga Asana, Pranayama, Meditation and Diet is designed and being researched on diabetic patients at S-VYASA Bengaluru since 2008.

This program has helped Type II Diabetes patients to reduce and maintain blood sugar

level and other symptoms as per the result of the research.

These trained Yoga Teachers and Chiranjiv Foundation would be conducting Stop Diabetes Movement Program all over Pune and Maharashtra in near future.

Mr. R H Rathi, founder member of Rathi Foundation 's Yoga Initiative, Pune has shared his views and experience in Yoga.

Dr. Sunanda Rathi shared future plans of Yoga Programs, Chiranjiv Foundation supported from Rathi Foundation 's Yoga Initiative, Pune have started all yoga programs of YIC- BSC & MSC.

Mr. Atul Lahoti and Mrs. Sushilaben Rathi expressed their thoughts upon the need of this program for diabetes patients and extended their wishes and co-operation for conducting such programs in near future on behalf of Maheshwari Vidya Pracharak Mandal, Pune.

Yoga teachers Pankaj Pande, Neha Halbe, Maya Chatur, Rajkumar, Ratnaprabha Savdekar, Seema, Arti Ranade, Prerana Aadake, Sona Hadke, Amit, Madhuri Kelkar, Vikram Sing Tomar, Ramdas, Tarun Saha, Yojangandha Marathe, Manali Deo, Anjali Rajendra, Sharada, Dr. Nilakanth, Dr. Sunita

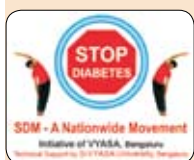
Chaudhari, Dr. Jyotsna Hirmukhe from Pune would be conducting SDM workshops at various locations around Pune city.

Aarti Khadilkar from Sangli, Shrivankumar Sharma from Goa, Amarjeet Kaur from New Mumbai, Dr. Dhananjay Ichekar from Ichalkarnji would be conducting SDM workshops at respective cities. ■



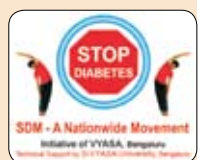


MoU with All India Institute of Medical Science (AIIMS)
New Delhi: Recently, S-VYASA entered into an MoU with AIIMS



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

Dharam Vir Jain

SDM Central Office, VYASA, 'Prashanti Kutiram', Jigani, Bengaluru, INDIA
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Effect of remedial yoga module in the management of irritable bowel syndrome

Introduction

Irritable Bowel Syndrome (IBS) is a group of symptoms manifesting as a functional gastrointestinal (GI) disorder in which patients experience abdominal pain, discomfort, and bloating that is often relieved with defecation. IBS is often associated with a host of secondary comorbidities such as anxiety, depression, headaches, and fatigue and Yoga is well proven in the management of these conditions. To treat IBS and its complexities, a holistic approach is the need of the hour. The scope of the study is to provide insight into the complexities of IBS as a mind-body-breath disorder and to evaluate the efficacy of a Remedial Yoga Module (RYM) in treating / managing the primary and secondary symptoms of IBS.

Literature Review

The traditional literature review provides a theoretical framework for the holistic understanding of human well-being with the concepts of *Pañca Kośās*, *Triguṇās*, *Tridośās*, and *Ādhi Vyādhi* (mind originated diseases) and how it relates to IBS. The modern scientific literature review gives an overview of IBS and its treatment with conventional modality and its shortcomings.

Aim and Objectives

The aim of the study was to investigate the efficacy of the Remedial Yoga module, in a Randomized Controlled Trial (RCT), that was formulated based on the traditional concepts of holistic health on the primary and secondary symptoms of IBS patients.

Methods

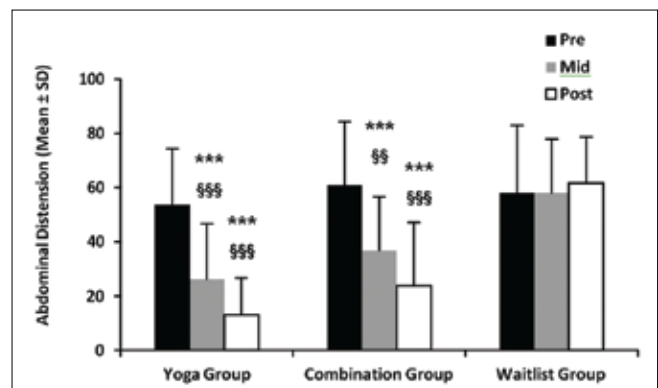
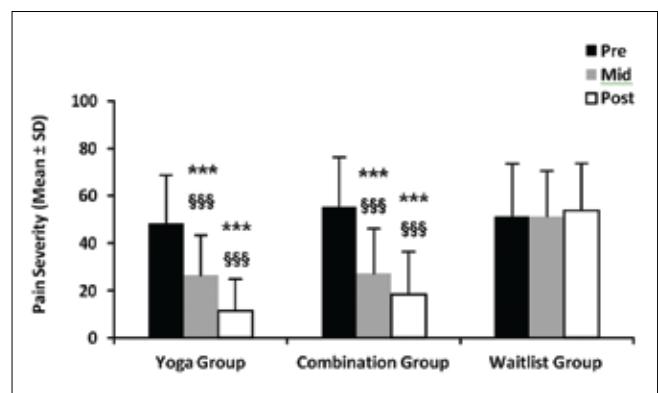
Subjects: Ninety seven patients, both male (n=13; median age 46 years; median weight

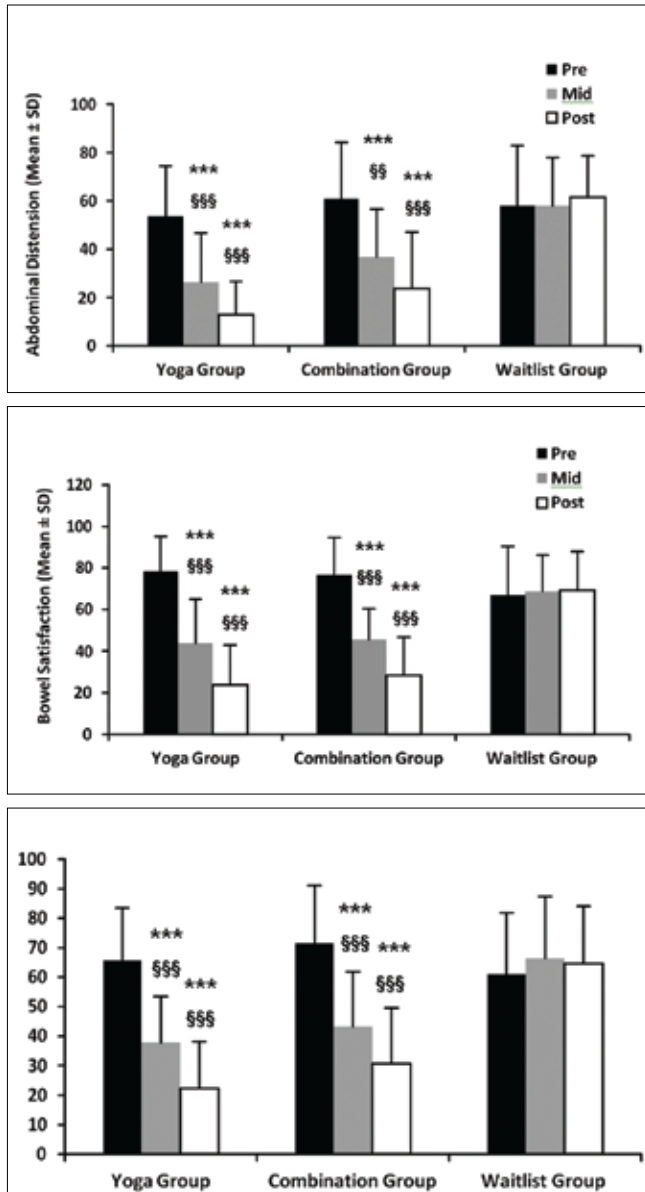
■ Dr. Kavuri Vijayalakshmi
Abstract of PhD Thesis



157 pounds) and female (n=84; median age, 45 years; median weight 157 pounds) qualified as IBS patients (Rome iii criteria) were randomized into three groups: Yoga group (n = 36); Combination group (n = 36) and Wait-list Control group (n = 31). For the long term impact of RYM study, a total of 28 patients (Follow-up group), have volunteered.

Design: The study design was Randomized Control trial with three groups (Yoga; Combination; and Wait-list Control group) and three measurements, Week 0, end of Week 6 and end of Week 12. For the follow-up group, another measurement was done at the end of Week 24.





Assessment tools: The primary outcome assessments were IBS- Symptom Severity Scale (IBS-SSS) and IBS Quality of Life (IBS-QOL) questionnaires. To assess the secondary symptoms, Hospital Anxiety and Depression Scale (HADS), Autonomic Symptom Score questionnaires, IBS-Global Assessment of Improvement (IBS-GAI) and Medicine and Supplement Use were used. To assess the autonomic changes, two sympathetic reactivity tests and two parasympathetic reactivity tests were conducted. Physical body changes such as BMI and flexibility (hip-trunk, and shoulder) were also measured.

Data was extracted manually from all

questionnaires, and the HRV data was extracted using kubios software. All the data were analyzed with SPSS 20.0.

Results

A total of 78 patients completed the study with an adherence (to yoga sessions) rate of

90%. There were significant improvements in IBS-SS scores and IBS-QOL in Yoga

(n=25; p<0.001) and Combination groups (n=26; p<0.001) compared to Control group (n=27). Also, Hospital Anxiety and Depression Score, Autonomic Symptom Score, IBS Global Assessment of Improvement, physical flexibility, and autonomic functions were significantly improved in the Yoga intervention groups. Correlatively, the amount of Medicine and Supplement use were significantly reduced in Yoga and Combination groups. Seven patients in the Wait-List Control group completed 12 weeks of RYM intervention. The results of WL-Yoga group were similar to those of Yoga and Combination groups in most of the assessments. Results of the Follow-up group revealed that after 12 more weeks of RYM maintenance intervention, all the improvements were sustained and further improvements in few outcome assessments were observed.

Conclusion

Our observation suggests that RYM is very effective in relieving symptoms of IBS, easy to be administered, and cost effective with high adherence rate. In the long term study, all the improvements that were observed at the end of 12 weeks were sustained / enhanced at the end of 24 weeks. Thus, RYM could be a viable stand-alone treatment or an integrative option with conventional modality for IBS patients.

Keywords: IBS, IBS-SSS, IBS-QOL, Anxiety, Depression, Remedial Yoga Module ■



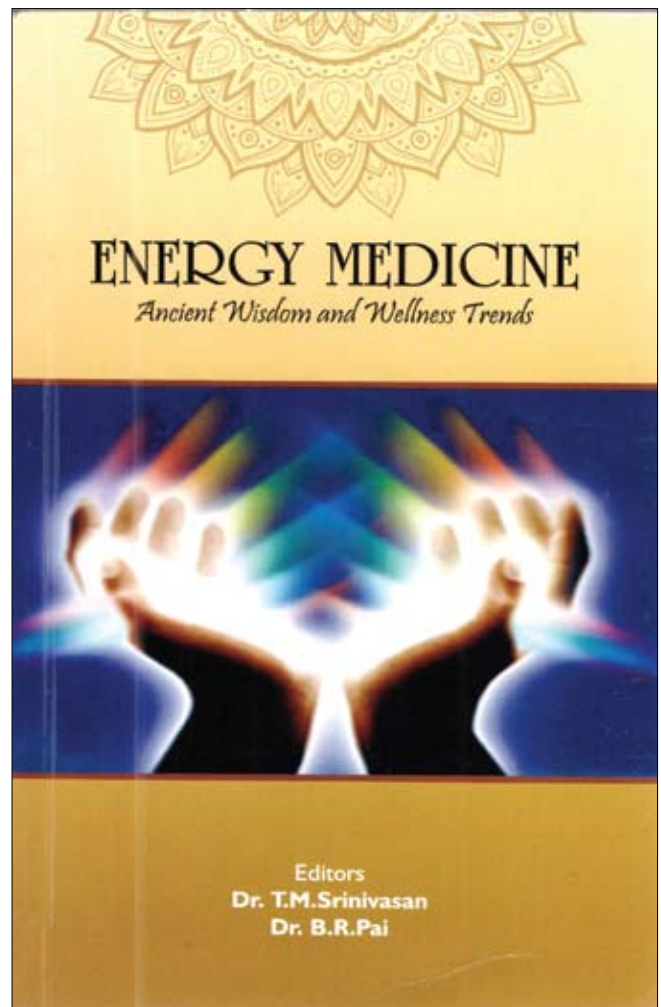
BOOK REVIEW

■ Dr. Guru Deo
Asst. Professor, S-VYASA

Introduction

Energy medicine recognizes energy as a vital living, moving force that determines health and happiness. Its flow in the body at the subtle level is the basis of health and wellness and mind – body – spirit integration. Energy medicine has its application in different areas such as hands on procedures as in therapeutic touch and hands off as in *prāṇīchealing* and prayer. It endeavors to understand, measure and restore energy field of the body for the management of disorders and promoting health and wellness. Energy medicine is one of the aspect of Complementary and Alternative Medicine which encompasses five areas: Mind-body Medicine, Biological-based Practices, Energy medicine, Manipulative and Body-based Practices and Whole Medical Systems. These are not independent areas but interrelated. They are distinguished here based on the prepositions and mechanisms.

The current book deals with four major areas altogether, the first part of this portrays the concept and modeling which provides base to understand energy medicine areas. The second part deals with Healing, Self- regulation and control of autonomic functions by Yogis as observed from a scientific perspective. The third part displays ideas related to consciousness and Reality, a subject of great relevance in the era of applying quantum physics to consciousness studies. The book presents a model from the ancient classical texts which need to be tested and experimented to enrich the claims through scientific observation. The last part offers a brief introduction about the fast emerging modern trends in the field of energy medicine and scientific tools being used currently and their claims about the findings so far.



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Energy Medicine in Ancient Healing System

Energy medicine heals the body by activating its natural healing energies; by replacing energies that have become weak, disturbed or out of balance. In the words of David Feinstein “Energy medicine, at its foundation, focuses on the energy fields of the body that recognizes and controls the growth and repair of cells, tissues and organs”. At present it is acclaimed that the 21st century



is the 'Age of Energy'. Scientists exploring in this areas, have found that there is profound interconnection among matter, energy and consciousness. In classical healing systems (that have been practiced over several millennia), this energy is thought of as a non-measurable entity that maintains homeostasis of the body. We have different names to this energy such as Prana (India), Chi (China), Ki (Japan), Odic Force of Reichnbach etc. Classical healing Systems consists of Traditional Chines medicine (Chines Materia Medica, Acupuncture), Ayurveda, Yoga, Homeopathy and Native System of Medicine. These traditional practices have been practiced in every nook and corner of the globe over centuries and the native plants and their derivatives have helped humans in maintaining health and longevity^[p.31-42].

Acupuncture and Body Energies

Philosophical concepts in Eastern World are both ancient in their origins and timeless in their understanding. The traditional medicine in China has three elements in it that are of distinct religious influence, namely Confucianism, Buddhism and Taoism. Taoism is the oldest one and considered by many to be more a way of life itself than a religious concept upon which the practice of medicine in China was established. This concept is still in many ways continued to guide the people of China. According to Taoism, everything in the universe arise from Tao. And all the things created in the universe are composed of the conflicting, yet harmonious forces which are called Yin and Yang. Physician always try to seek solution of any disease through imbalances of the life force, namely Ch'i or Qi deficiency in the body. We might consider Yin and Yang working together in the body as sympathetic and parasympathetic nervous system that produces a normal peristalsis in healthy humans after a meal. The Chinese way of treating ailment brought everything in nature into therelativity of Yin and Yang. The ancient Chinese experts

of Yin and Yang tracked the energy pathways (meridians) and gave the solution to all health hazards. This book has nicely elaborated the principles involved in the application of subtle energies modalities of acupuncture in a very scientific way.

Ayurvedic Concept of Energy in Human Body (OJAS)

Mind functions as per the predominance of one out of three *Gunās* namely Sattva, which is pure, calm and quiet, Rajas, which is responsible for anger, lust, envyetc and Tamas which subjugates the mind into lethargy and inactivity.

Ojas is used in Sanskrit to indicate vitality, vigor etc in a person. In Vedic literature Ojas is equated to pranashakti which means life energy and cause of strength. In Ayurveda it is described as a material circulating in the tissues, a part of which remains constantly in the heart of a person. The presence of this during life gives energy to a person, reduction of it leads to various disease and its total absence leads to death. It is said that as honey is collected from the various flowers by the bees, Ojas is gathered from the seven dhatus (tissues) namely Rasa (plasma), Rakta (blood), Mamsa(muscle),Meda(fat), Asthi (bone), Majja (bone marrow) and Shukra (reproductive fluid or semen). Another oft-quoted simile is given as ghee pervades all through milk, Ojas pervades all through the tissues. The book provides detailed description about the formation of Ojas and its interrelation with five gross elements - ether, air, fire, water and earth along with vata, pitta and kapha^[p.55-61].

Biofeedback Methodology in Psychophysiologic Self-Regulation

Biofeedback training is 'awareness training', awareness of our physiological selves and body sensations, awareness of our emotions and



awareness of our thoughts. Such awareness is necessary for achieving voluntary control of 'involuntary' processes. In the current scenario, biofeedback is playing vital role in accelerating development towards more encompassing healing system, often referred to as Holistic Health Care or Holistic Medicine^[p.88-97]. Biofeedback is a feedback of biological information to a person. It is a continuous monitoring, amplifying and displaying of ongoing internal physiological processes such as muscle tension, temperature, heart behavior or brain rhythm. The current book gives the methodology how this feedback is used in self-regulation of autonomic processes.

The seventh chapter deals with *The Parallels Between Yoga and Acupuncture Theory*. The subject matter goes with description that western medicine has focused on an anatomical understanding of the human body. In acupuncture, on the other hand focus is given on the points to be stimulated for the balance of energy and in Yoga the flow of Prana is regulated by pranayama. Both the system of Approach-Indian Yoga and Chinese acupuncture apply and accept the energy flow of the body at the subtle level though they are named differently^[p.65-75]. The energy medicine book has brought beautifully energy medicine and a model for consciousness together in fourteenth chapter^[p.154-168].

Water for Wellness and Water for Life

Viktor Schauberger, a renowned water expert, say "Water is the life blood of earth. When water is healthy it has a complex structure that enables it to communicate information, carry

energy and nutrients, promote healing, self-cleansing and the discharging of wastes". Water is the elixir of life; there is no life without water. In Ayurvedic and Vedic literatures also, we find many texts related to application of water and mantras respectively. This chapter provides valuable information about usage of structured water for home and in the field ^[p.171-180].

Thus, this book on Energy Medicine gives fundamental understanding related to subtle energy and its various forms in 16 chapters in four parts. The last chapter has elaborately given the scientific tools and their effort being applied to track the disorders and disturbances that occurs at subtle level in human system. Every chapter is loaded with meaning but some of the chapters need more elaborate explanation. The next issue of this book needs more attention on the systematic bibliography and citations presentation wherever given. The book should give more detailed description about classical benefits and conditioning effect of asanas and pranayamas as discussed in the 7th chapter.

Moreover, all the subject-matter in the book has significant place and well knitted as per the title 'Energy Medicine'. This book will enlighten many readers, healers, therapist and scientists working and exploring at subtle level to find the solution of human problem before its manifestation at gross level. I hope this book will enrich the knowledge of readers in energy medicine for promotion of health, harmony and happiness. Last, but not the least, the book is presented with many supporting pictures, fine printing and excellent artwork, all of which make the book of a high standard. ■



Take up one idea. Make that one idea your life - think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success.

Swami Vivekananda



BRAIN IN DEFAULT MODE AND YOGA

INTRODUCTION

The title of the paper is obviously ambiguous. A new way of looking at brain activity in certain cognitive tasks is through Default Mode Network (DMN) monitoring. These networks are connections seen in certain areas of the brain, specifically in ventromedial prefrontal cortex, anterior cingulate, lateral parietal cortex, and lateral temporal cortex. There are also other areas involved such as amygdala, par hippocampus, and hippocampus. These interconnected areas become active when one is in a self-referential mode, namely thinking about oneself, just thinking in a wandering way, not related to any specific problem or concern. It is said a wandering brain is an unhappy one [1]!

Humans spend much of their waking time in things that are not immediately relevant; they think about the past, plan for the future and are often entangled in feelings of frustration and disappointment. This stimulus-independent thinking is known as Default Mode; a mode of activity that the brain settles, as long as there is no focus on any specific problem. In many habitual activities also – such as while driving a car – we get into Default Mode! The associated brain network is active and seems to be engaged

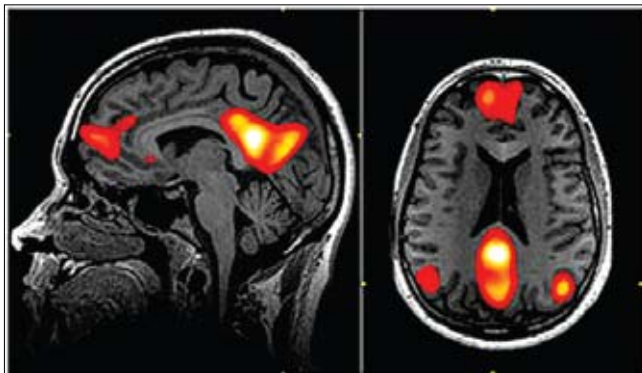


Fig 1: Default Mode Network in MRI Imaging (Wikipedia)

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

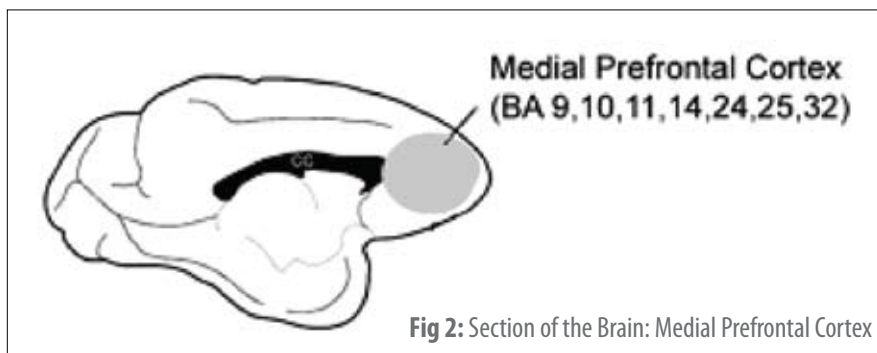


in diffuse 'planning' activity. Real time sampling in over 2,200 respondents revealed that this phenomenon of wandering is very common and irrespective of the contents of wandering (either pleasant or unpleasant) they tend to feel less happy immediately after wandering [1].

Thus, mind-wandering is related to self-referential processing activated by DMN. "This network has been associated with processes ranging from attentional lapses to anxiety to clinical disorders, such as attention-deficit hyperactivity disorder (ADHD) and Alzheimer's Disease. Given the interrelationship between the DMN, mind-wandering, and unhappiness, a question arises: Is it possible to change this default mode into one that is more present-centered, and possibly happier? One potential way to reduce DMN activity is through the practice of mindfulness meditation" [2].

In case of focused activity as in specific external problem solving, the DMN activity reduces. It is thought a failure to reduce the DMN chatter could lead the person to attend to internal emotional states found in patients with depression.

Mindfulness Based Stress Reduction (MBSR) techniques are in extensive use in clinical medicine for the management of stress-related problems from hypertension to depression and related disorders. MBSR techniques include Tibetan Buddhist meditation methods, Vipassana, Anapanasatti meditation, Zen techniques etc. However, it is difficult to draw any conclusions from these hundreds of



CHANTING AND DEPRESSION

It has been pointed out in earlier presentations that chanting OM could possibly mitigate the ravages of depression [3]. It is likely many aspects and angas of Yoga practices (such as yama and niyama) may also be able to disengage the brain from

studies the neural correlates of meditation and functional connectivity of different centers of the brain. Thus it becomes difficult to determine how MBRS techniques could alter the underlying behavior and hence, improvements in clinical outcomes.

The work reported so far in assessing the role of DMN has thrown some light in this direction. In MBSR techniques, irrespective of origin of the method, it is found an object of awareness reduces DMN activity. When the mind wandering is down regulated through these practices, there seems to be an increased connectivity between DMN and brain structures that are implicated in monitoring for conflict, as well as cognitive control [2]. MRI studies reported so far have indeed provided a hypothesis for this and neural correlates of meditation and the role of DMN in depression.

It has been found patients with depression are unable to reduce the activity of DMN while looking at negative pictures passively or while actively recalling the picture contents. Actually, looking at negative pictures elicited significantly increased activity in all major components of DM Network. Thus, inability to down-regulate (decrease) the activity of DMN is an indicator of depression. These observations are important since depression is a major cause of work related absence and anti-depressants are the most sold medication in the world today with its associated toxicity. Thus, a non-pharmacological method of management is of great importance in helping people going through depression.

DMN predominance (self-engaging) to other-engaging, namely having altruistic attitude towards others. Most meditation techniques take one away from the self-centered concerns to thoughtless state which could then lead to altruistic attitudes. It has been reported that OM chanting could improve efficiency of neural activity (needing less amount of blood supply) especially in the central areas of the brain. This study used fNIRS, an array of infrared emitters and detectors over the scalp determining blood flow to different parts of the brain. This is an indirect evidence of reducing DMN through OM chanting. Another more recent work also found lesser prefrontal brain activity after OM chanting, giving more ammunition to the thought that the DMN networks are being down-regulated due to OM chanting [4].

“Singh assessed immediate effect of 20 minutes of OM meditation (mental chanting with effortless defocusing on syllable “OM”) on Stroop task using fNIRS technology. They found that the mean reaction time was shorter during Stroop color word task with concomitant reduction in total hemoglobin (total prefrontal blood flow) after OM meditation as compared to random thinking for same duration, suggestive of improved performance and efficiency after OM meditation in task related to attention. Our findings with OM chanting of 5 minutes are similar to this study (Singh et al., 2012) i.e. there was lesser pre-frontal activation with better performance after OM chanting. This may suggest improved efficiency i.e. better cognitive



output with lesser utilization of resources after OM chanting” [4].

this in the next issue.

HQ: HAPPINESS QUOTIENT

It looks like we are involved in measuring happiness in individuals; as long as DMN is subdued, it is possible the person is happy (we know the opposite is true, anyway). Thus, after IQ, EQ (Emotional) and SQ (Spiritual), we now can embark on HQ! With God particle, bliss molecule and Happiness Network in the brain, we seem to have conquered most area of our molecular bottle. It is then time to sit quietly and practice some dhyana. More on

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One week follow up camp to YIDM (Yoga Instructor for Diabetes Mellitus) held in Kothrud



Preparatory Meeting for NAAC inspection held in Prashanti



Bengaluru: FKCCI (Federation of Karnataka Chamber of Commerce), Bengaluru honoured Chancellor Dr. H R Nagendra for being awarded Padma Shri. Mr. Lokaraj, Secretary, Mr. N Parthasarathi, Secretary General, Dr. B Amarnath, Chairman, Civic Affairs Committee, Mr. Tallam R Dwarakanath, President & Mr. K Ravi Vice President were present during the occasion



Bengaluru, Apr 30: A book '**Create Your Own Future through Body Mind Programming**' by Prof. (Rtd) K N Krishnaswamy, Management Studies, IISc and Shri Raj Kumar Dham, Motivational Trainer, Life Coach & Healer, released in Bharatiya Vidya Bhavan, for which Chancellor Dr. H R Nagendra ji has written Foreword.



Dr. John Ebnezar is the first Scholar from S-VYASA, who was awarded with **Padma Shri**. He was awarded along with Guruji and he is the first Orthopedic Surgeon from Karnataka who has got this award.

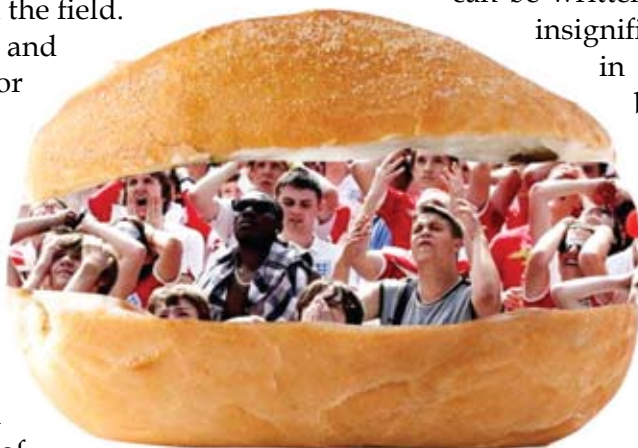


Sandwich Stress

To be sandwiched is to be pressed from both the sides. To be pressed is to be strained. To be strained is to be stressed. Most people are sandwiched between ambitious bosses and indifferent subordinates; high ideals and umpteen obstacles; great ambitions and low abilities; flying imaginations and flat realities. The result is sandwich stress.

Mr. Joseph was an executive in a public sector organization. He was sandwiched often between the bosses of high expectations in the Capital and lethargic subordinates in the area of activity. It was every day an unbearable headache to listen to the endless instructions from the Master and transfer the same for implementation by the jolly and easy going colleagues/subordinates in the office. While the Top man demands quick results on the very same day or on the next day, the workmen on the spot either escape with lame excuses or postpone the work indefinitely showing some petty reason or another. The Boss bombards from above and the subordinates slip away from below. Poor Joseph cannot face the angry master; nor can he contain and control the non cooperative colleagues of genuine difficulties and the subordinates of unfavorable families impeding the completion of the work assigned to them. The Boss is interested only in the work and quick results; the employees below are more concerned about their families and the working difficulties in the field.

In between the master and the servants is the poor executives sandwiched. Day after day, the pressure was mounting up. Stress was unbearable. He was sweating frequently without physical work. He was feeling weak and exhausted in spite of



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



sumptuous meals and time to rest. His wife was worried about the symptoms of restlessness and the tension in Joseph. A Doctor was called in, the Diagnostic tests revealed hyper tension and high sugar levels. The fate of multiple masters is much worse. And their condition is much more pathetic.

One day at about 11.00 am, there was a call from the Boss in Delhi. He had earlier asked Joseph for a report on a particular matter in the organization. Unfortunately, it was not yet ready because of the lethargy, indifference and ignorance of the staff. There were also several technical difficulties such as electrical failure, internet connectivity failure, machine breakdown etc. Added to that, one person or another was always on leave. Unless the inputs were provided by all, the report could not be completed in time. The report required various facts from various sources. Because of some reason or another, the required data could not be gathered and the report could not be sent to the Boss in Delhi on the stipulated day. Even if one bolt or nut is absent or loose, the machine does not function well. Similarly, no report can be written even if one input from one insignificant source is not submitted

in time. Joseph therefore was being scolded left and right by the Boss almost every day. On that particular day, an ultimatum was given by the Boss in an angry tone. Swallowing the shouts, Joseph called in his subordinate officer who was in charge of collecting the data for the report. p25...



882nd Birth Anniversary of Basaveshwara celebrated in London



Basaveshwara statue on the bank of the river Thames in London

882nd Birth Anniversary of Basaveshwara (1134-1168 AD) was celebrated in London.

For the first time Basaveshwara birth anniversary was officially celebrated on the British soil with the approval from Lambeth council.

The statue of 12th century Indian Philosopher and social reformer was erected along the bank of the river Thames in London.

This was the first statue of an Indian philosopher approved by the British Government on conceptual grounds in the vicinity of the British Parliament.

The Prime Minister of India; Shri Narendra Modi ji unveiled the statue of Basaveshwara in the backdrop of British Parliament on the 14th of Nov 2015 along the bank of the river Thames.



Hon Minister Mr. Anjeyena garlanding the statue



The Editor of Gujarat Samachar Mr. C B Patel



Address by Chancellor Dr. H R Nagendra

Modi ji Yoga guru Dr. H R Nagendra and Hon Minister for Social Welfare of Karnataka Mr. Anjeyena were invited as a special guest for this occasion by The Basaveshwara Foundation UK.

The Hon Minister for Social Welfare applied Vibuthi to Basaveshwara and paid his respects.

Rt Hon Keith Vaz, the longest serving MP of Great Britain and the Editor of Gujarat Samachar Mr. C B Patel were also present at this occasion.

The British Government approved the statue because of Basaveshwara's role in promoting democratic ideals, gender equality and his crusade against caste discrimination.

The Prime Minister was very concerned about the ongoing drought situation in Karnataka/ India and was against any lavish expenditure towards the event.

The entire event was organized within a budget of £1:00 that was paid for the garland to the statue. Money was raised at this event and in support of the distressed farmers of Karnataka and given to the Karnataka Chief Minister's relief fund.

<https://www.lambeth.gov.uk/events/birth-anniversary-of-basaveshwara> ■

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With equal anger and anguish, he shouted at the person in charge. The Officer did not say anything in return. He simply stood silent and promised to submit the report the very next day at 10.00 am. Joseph went home and returned to the office next date at 10.00 am confident of receiving the report. To his shock and dismay, he found on his table the leave letter along with a medical certificate from the person who was to give the much awaited report. Nobody in the office was able to give the required information about the data. The report was not ready. Soon it would be 11 o' clock and the Boss would shout once again. Joseph was nervous. He was tension ridden. Lo and behold, it was 11 and the Boss

called. Stressed, the sandwiched Joseph lifted the receiver and collapsed on the ground. The Boss was shouting and the victim was breathing his last. It was the death knell of the sandwiched heart.

How many people are not like Mr. Joseph! What is the way out? Can we change the Bosses? Can we improve the sincerity and efficiency of the staff? Doubtful. But, there is one remedy to prevent tension, to prevent ailments and to prevent premature death. And that is YOGA. Take to Yoga and be free from stress. Practice Pranayama and prevent ailments. Be peaceful amidst all problems. ■



SWA is SPA

SWA - Safe Working Attitude

SPA - Superb Pragmatic Approach

■ *Mr. Rajeeva Kumar*
Chief Chemist-CSR, ONGC Ltd, Delhi, India

Safe working attitude is a learned predisposition, a state of mind, a way of life that needs to be created, built and strengthened among the work-forces where every one takes the ownership of the safe practices for the site and participates as an integral safety team member. In today's competitive scenario, safe working practices have to be made a clear cut barometer and yardstick of our performances in all the fields. An important dimension of any dynamic organization is to choose the structures and procedures that optimally contribute to the alignment of attitudes. Individual working attitudes are related in a systematic way to a number of factors, including beliefs, values, working culture, organizational climate and past experiences.

Working attitude of an individual is conceptualized and guided by two different factors: his or her personal values and the influence exercised by others over him or her. These two influences may reinforce each other, if aligned, or have the opposite effects. Even if we are equipped with the best available technology, latest tools and gadgets of the world, if we have not developed the right mind set and safe working attitudes in ourselves, the embodiment with these techs are of absolutely no use. We have to prepare ourselves for taking up any eventuality while working in different environments with right frame of mind and safe working attitudes.

This paper intends to emphatically shed light on the different facets and dynamics of safe working attitudes which is drawing attention

increasingly of top management, managers, behavioral scientists and professionals in aligning the desirable attitudes of the workforces with the organizational objectives and goals. This paper also aims at instilling, infusing and propagating safe working attitudes ingeniously among the work-forces associated with different organizations.

Dynamics of Changes in Working Attitude in Organizational Set Up

Individual working attitudes in an organizational set up is often affected by the prevailing attitudes of organization members with whom they interact and the prevailing organizational structure. Organizational structure is referred as the system of formal and informal communication channels characterizing the organization. It has been observed that the network of informal communication often complement the system of formal authority and the regulated channels. Two extreme types of organizational structures are - hierarchy and the network.

Hierarchy is a system in which the communication channels correspond to the links of authority that characterize the formal structure. The formal structure is composed of the set of positions in the organization, the way these positions are clustered and the way the formal authority flows among them. Network may be referred as an organizational structure where the communication channels corresponding to the formal links of authority are complemented by a complex system of informal relationships



between organizational members, so that all the members within the organization are linked. In an organizational set up, two classes of dynamics of attitude changes quite relevant are – the simultaneous dynamics and the sequential dynamics. In the simultaneous dynamics, information flows quickly in the organization so that all the elements adjust their attitudes simultaneously. In the sequential dynamics, individuals adjust their attitudes sequentially from the top of the organization to the bottom.

The evolution of working attitudes in an organization depends not only on its structure and on the timing of information flow, but also on the initial configuration of working attitudes. The two different types of initial configuration are- the isolated leader case and the supported leader case. The isolated leader case corresponds to the situation where a leader tries to change the working attitude of the rest of the organization, which is opposed to them. This captures important elements of the situation often faced by the top management when initiating a change process in their organization. The supported leader case corresponds to the situation where, in each organizational level, the number of individuals that share the top manager's attitude is at least equal to the number of individuals who have the opposite attitude.

Methodologies for bringing Effective Changes in Working Attitude

Undoubtedly cultivation of good working attitude is crucial for enhancing the chances of success at work. Adopting a “can do” attitude is indeed very essential for cultivating good general attitude at work. We are bound to face some form of setbacks and failures with our projects at work. When we are faced with setbacks- never say die, never give up. Failures happen when we give up. When we never say die, we continue to slog against all odds. The concerted efforts will always pay regardless of the success of the project. There has been so much talk about working smart that many people neglect the importance of working hard.

There are no short cuts to success. If there are, then there will be a lot more successful people in the world.

Cultivating good working attitude can determine our career success. If we are serious about our career success, then it is time to consider what our attitudes in the workplace are? There have been some proven methodologies which are quite effective in bringing about the desired changes in our working attitudes.

1. **Information flooding:** people have often tendencies not to see or feel the need to change. Providing required and suitable information from time to time to support change or the need to change can probably open previously closed door effectively. Communicating change initiatives prior to implementation is often scary but almost always better than not doing it until the implementation begins.
2. **Judicious usage of fear positively:** Fear of some sort, often creates the urgency needed for change to take place and for change gaps to be bridged. The key to using fear is to show how the present modus of operandi is not the best one. We need to use a combination of tactics to show with information how the present direction will lead to lower levels of benefits and lesser merits than changing directions with much more merits.
3. **Resolution of cognitive dissonance:** It has been felt that each one of us have a dialectic taking place inside ourselves about our attitudes and about the results of our behaviors. Through resolution of dissonance or conflict, we can often lead to positive changes in working attitudes. Hence helping the work-force to understand the conflict between their working attitude and behavior can lead to positive change.
4. **Un-locking from prior commitment:** One of the reasons that many people do not change their working attitude is because they have made a conscious or sub-conscious prior commitment. Un-covering those hidden agendas usually results in an opportunity to change one's working attitude about previous commitments. For instance, stability



can be a prior commitment. If new change in the method or the system pertaining to attitude further elicits more stability and more pragmatism, the desirable changes in the attitude is bound to come.

5. **Entrusting responsibilities:** When people are entrusted with the responsibilities whose attitude is deviant from the norm or required goal, such leadership opportunity can often lead to positive change for the work-forces and the organization. At times the resistance energies of the work-forces can be harnessed to propel the organization forward while leading to attitudinal change in the opposition.
6. **Invoking sense of acceptance:** We need to accept the fact that we are all different and that resistance is not always bad, or else we would lose valuable energy and innovation. Change occurs consciously and un-consciously and some time resistance is just change occurring un-consciously, thereby forcing us to examine things that are outside of our own path. By accepting that some people will oppose our path, we open ourselves and our organization to the innovative spark of differences.
7. **Dialog:** Providing the space for the disclosure of assumptions, mental models and tightly held beliefs in safe harbors can lead to effective changes in working attitude. Structuring the process of dialog in an organization can be very good strategy to provide motivational impetus to change the work-force's attitude favorably.

If all the above strategies are combined in to an amalgam of actions, then the favourable change in working attitude is quite likely to precipitate with positive outcomes.

Role of 8 Eyes in strengthening SWA

1. **Ideas** - Irrespective of how junior we are in the organization, we can have ideas that positively affect the organization. One should not be contented with just doing one's own

work. One should not be shy or embarrassed about sharing them either. People can laugh and reject the ideas but if one ponders over the implications thoroughly, then the information can be used to come out with better ideas.

2. **Impact-** One should be smart enough to have the wisdom to cross check the merits of the project undertaken and its implications on the organization, the individual is working in. One should be hard working enough to see it through. One should have the wisdom to cross check with one's bosses to make sure it is a challenge and not impossible for one's experience. That way one can create an impact in the company.
3. **Impeccable-** The safe working behaviour should be flawless in terms of language and dressing. First impression is made by what one wears and not what one talk. Being impeccable means being simple, explicit and understandable in language.
4. **Independent** - One should develop skill and learn to work independently. When one works independently, it allows seniors and bosses to concentrate on other things. One must remember to update the seniors and bosses on what and how one is performing in the assigned tasks.
5. **Ignite** - One should always take initiative to start something. when one is a positive cognition in the organization. The individual is ought to be noted by seniors and bosses.
6. **Interest** - one should always show interest in the organization's initiatives. One should be an interested party in things involving the department which in-turn would help in moving up the corporate ladder.
7. **Intangible-** One should not always focus on tangible benefits while working or taking up the challenging tasks. There are lots of value adding things that may not be seen to benefit one at the moment, but will definitely benefit afterwards in long run.
8. **Integrity** - It means that one should have a sound moral character. One should be honest in dealings with colleagues, clients,

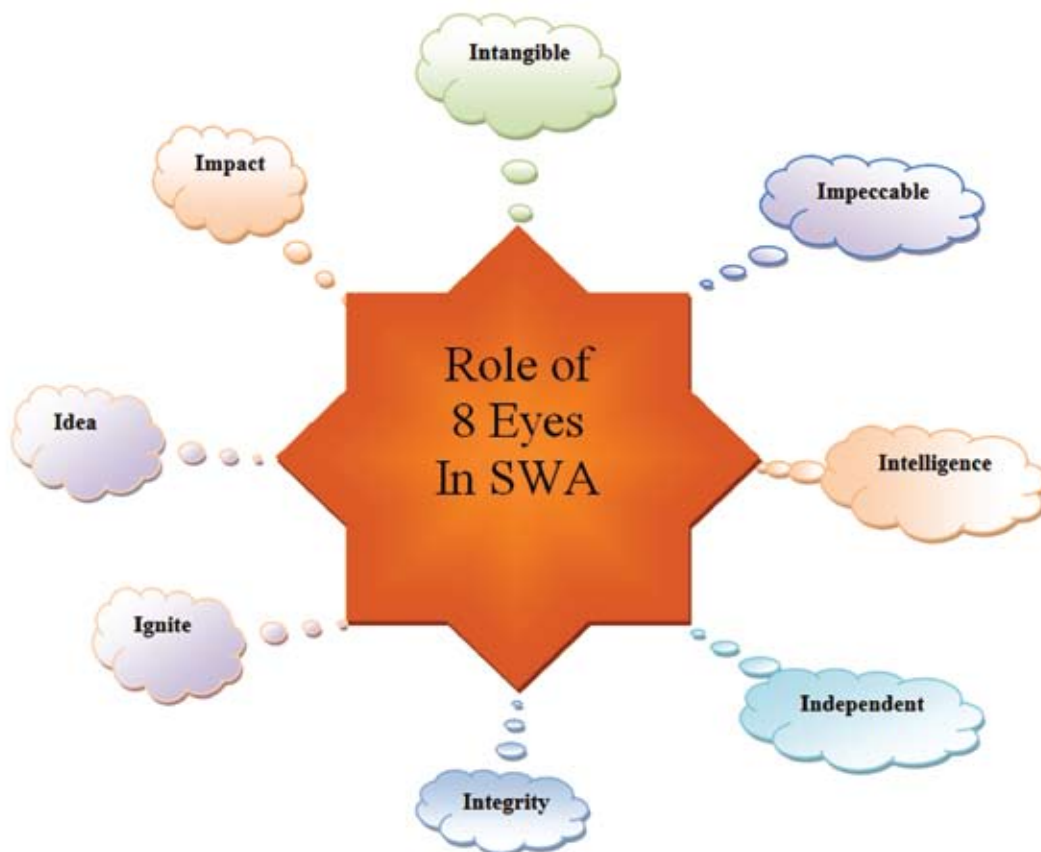


subordinates, seniors, business partners and suppliers.

Highly successful people exhibit an impeccable attitude of positive behavior and there is nothing these people can't achieve in their life. There is absolutely nothing they cannot aspire to be and there is simply nothing they cannot possess! These people are the masters of positive attitude, a self realized energy that propels them towards the path of greatness. We can do whatever we want if we have the power of positive attitude. How we steer our life, depends on how we adjust our attitude; a positive attitude will help one to develop a successful career, while a negative attitude will create more problems in one's personal life. More often the trait of positive attitude is developed from the time we are adolescent. A person shows a high degree of positive attitude, if he/she grows in an environment, that is highly positive and immensely hopeful. People with a positive attitude always look at

things very positively and respond to any tricky situation with positive answers like, Yes, I can do it, It is achievable, It is perfectly possible and I am capable. While negatively inclined people always complain about people and situations and are always pessimistic in what ever they think and do.

Attitude is a state of our mind which also tests our patience and stress. If we handle our stress with optimism and hope, we'll come out of the clutches of despair and hopelessness. A positive attitude will also ensure that we stay optimistic in whatever we do and perform in our life. Optimists are effective in countering any form of stress or problem to emerge as ultimate winners, while a pessimist is likely to deny the existence of problem and run away from the source of problem as well. An optimist invariably becomes successful in achieving his cherished goals, while a pessimist can never hope to become successful, because of his negative attitude. Safe working attitude refers to an





optimistic approach which involves inculcation of a thought process that empowers every action directed towards certain goal which in turn helps to envision the goal and the outcome of every subsequent action. The power of positive and safe attitude helps to define a route map towards achievement. Expansion and success are in our mind-set. The right mental attitude generates favorable results.

Cultivating Safe Working Attitude 5 Quick Tips for the Workplace

A simple way to build safe working attitude is to learn the job well and then know the hazards and safeguards associated with it. If we understand our work well, we will have a better understanding of the importance of safe working practices and good safety attitude. Our best defense against injuries and accidents is a good safe working attitude. Five quick tips are listed below for cultivating safe working attitude at any place.

- 1. Can Do:** The first quick tip in cultivating good general attitude at work is to adopt a “Can Do” attitude. Co-workers who don’t seem to think that things can be done and is always negative drive others crazy. They affect the morale of the organization and they waste precious time convincing others why certain things cannot be done.
- 2. Never Say Die:** We are bound to face some form of setbacks and failures with our projects at work. When we are faced with setbacks – never say die. Never give up. Failure only happens when we give up. When we never say die we continue to slog against all odds. That effort will pay off regardless of the success of the project. Others observe the good attitude, especially bosses and superiors. Develop a never say die attitude at work and we will be cultivating a good safe working attitude that is a competitive advantage to our team.
- 3. Do Not Complain:** Complaining is a common ‘disease’ in the workplace. Somehow, two co-workers get together and the possible topic would be complaining about something.

Complaining is a bad habit and can be detrimental to our career success. Cultivating a good general work attitude means stopping the complaining. When we complain, nothing positive comes out of it. We are merely voicing your dissatisfaction. That’s it. If what we complain falls on the wrong ears, it may even hurt our career. Instead, discuss the issue if we really feel that it is affecting our work. When we discuss there is a next step in what we can do about the situation. This then is cultivating good safe working attitude.

- 4. Work Hard:** The fourth tip in cultivating safe working attitude is – working hard. Now we know, would probably think whoever works hard anymore in this modern age? There has been so much talk about working smart that many people neglect the importance of working hard. There are no short cuts to success. If there are, then there will be a lot more successful people in this world. If we are serious about pursuing career success then we cannot neglect working hard. When cultivating safe working attitude, consider working hard. It means doing extra to make sure a job is done with pride. To make sure that it surpasses the basic qualities as it has our name and reputation on it.
- 5. Be Organized:** The last quick tip in cultivating a safe working attitude is to be organized. If we are organized, we are bound to become efficient thus allowing our superiors to consider us for more important assignments. This is because they know we would be able to complete them on time and make more efficient use of our productive time.

Cultivating a safe working attitude can determine our career success. If we are serious about our career success, then it is time to consider what our attitudes are in the workplace. Work attitude is the feel part of our work and in fact a sub-conscious transfer of feelings about our approach to work. So we do the things with pride passion and belief.



Conclusion

Safe working culture is the product of individuals and group values, attitudes and perceptions, competencies and pattern of behaviour that determine the commitment to and the style and proficiency of an organization's health and safety management system. Six most promising attributes such as working culture, stress recognition, job satisfaction, safety climate, perceptions of management and team work ethos have proved to be boon for strengthening safe working culture among the work-forces in any organization.

The majority of accidents in the workplace are caused by the unsafe acts of people -- not unsafe facilities or equipment. While hazard recognition remains a safety priority, employees and supervisors need to realize that most accidents happen because a person breaks a safety rule, does not follow safe work procedures, or takes a "shortcut" around proper work practices pervasive safe working attitude creates the foundation upon

which all other core competencies can be built. Without a safe work culture, the organization lacks a foundation, a guiding principle. Lacking a foundation, other competencies are unable to flourish and realize their full potential. We need to create pleasing, conducive, encouraging and comfortable work place environment for the work-forces in the organization which in turn would lead to a more productive and profitable business

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Programs of Guruji at Kalyan

Organised by: VYASA Kalyan



Lodha Dham: Program in the Divine Presence of Shankaracharya Ji and Meeting with MLA Shri Mangal Prabhatji

Meeting at Spring Time club Kalyan. The meeting was conducted with Karyakartas of Bharati Purohit Yoga Sansthan S-VYASA Kalyan. MLA Shri Narendra ji Pawar Saheb and Dr. Sanjay Deshmukh, University of Mumbai Vice Chancellor were present.





Meeting at Birla College, Kalyan. The meeting was conducted with Principal Dr. Naresh Chandra and Faculty Members, Dept. of Biotechnology and Dept. of Botany Research. It was discussed to find and implement research outcomes. Guruji has guided on how to take the research at Higher level with special reference to AYUSH & especially Ayurveda



Nagari Satkar
to Chancellor Dr. H R Nagendra Ji
at Atre Hall



AEON 2016

...Come
...Connect
...Create

AEON the Novel Horizon

The idea of conducting Fest for creating a common platform for the union of blooming Naturopaths has taken its shape in the name of Aeon 2016. Aeon is an eternal golden Natureon, suggesting the era of nature, amalgamating the systems of Yoga and Naturopathy for BNYS students.

Vision and mission of the fest

A journey in the Pursuit of knowledge...

Aeon is destined to avidly explore the world of science, embracing the traditional wisdom with the new dimensions. It aims at the endorsement in the perception of knowledge by divulging the radiance of talent, intellect and creativity. The forum intends to unite all the BNYS colleges together through the medium of fun learning and enjoyment. This event promotes the system of Yoga and Naturopathy medicine not as a measure of profession or livelihood but as the aspiration and the mission for every BNYS student. It creates platform for combing best of the east with that of the west, emerging the science in spiritual temperament.

Aeon 2016 is been planned to be conducted between 11th to 16th July 2016. The fest encompasses four mega events like sports, cultural, academics (innovation & research) and yoga bestowing the wonderful opportunity to unite the students from all BNYS colleges (15) across INDIA.

Aeon 2016 is exclusively organized by the students of TSYNM under the guidance of Director - Dr. N K Manjunath and Deputy Director- Dr. Kavitha V. The elections among the students of BNYS were conducted on 2nd of March 2016 for selecting the office bearers and organizers for the fest. With bountiful blessings from Guruji and Prof. Ramachandra Bhat ji, the spirit of each and every student of BNYS community would stay enlightened to serve the purpose of this mega event.

Organised by
The School of Yoga and Naturopathic Medicine, SVYASA University
Prashanti Kutiram Vivekanand Road, Kallabalu post, Jigani Hobli,
Anekal Taluk, Bengaluru- 560105

Contact details Convenor -
9449304271 , 080-22639981
Website- www.aeon2016.com
mail id- aeonbnys2016@gmail.com



News from VYASA - Kolkata

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

Apr 4: A Yoga Awareness Programme (YAP) on **Yoga for Back Pain and Spondylosis** has started at VYASA Kolkata.

Apr 17: There was a special session on **Yoga Nidra** (Deep Relaxation Technique) and **Pranayama** at Lions Safari Park of Rabindra Sarobar, Kolkata. As a part of Corporate Social Responsibility (CSR) it was conducted by Mr. Sanatan Mahakud a Senior Yoga Therapist of VYASA Kolkata.

Apr 27: VYASA Kolkata has lost one of his senior family members **Sri Arjun Lal**, who has been associated from the beginning of the construction of this Eknath Bhawan building of VYASA Kolkata. We pray for the peace of his divine soul.

Apr 30: There was a Lecture session on Holistic Health and SVYASA Movement by **Dr. Manjunath Sharma & Dr. R M Acharya** of



S-VYASA University Bengaluru. Programme was especially for the **Nirogi Kaaya & Kaaya Kalpa Manch** (2 Health Conscious group) made through mobile social media WhatsApp. It was organized by Mr. S S Rajputji of Lions Safari Park, Rabindra Sarobar.

Yoga Awareness Programme (YAP) on **Yoga for Back Pain and Spondylosis** got over.

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

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श्रुतेस्तु शब्दमूलत्वात् (ब्रह्मसूत्रम्-२-१-२७)
Śruteṣtu śabdāmūlatvāt (Brahmasūtram-2-1-27)

Meaning: *But (this is not so) on account of scriptural passages and on account of (Brahman) resting on scripture (only).*

The Brahma has nothing to do with this world. He just witnesses, never totally engrossed with the creation. Brahma ensures that the world gets expanded.

Chandogya Upanishad claims that 'Brahma enters and pervades the cosmos after creation'. Generally this logic, of 'creating and entering into the creation' doesn't apply in normal course. For instance, the threads are inherent cause for a cloth, clay for a pot. Once the pot or cloth is created, there is nothing left out in the place of clay or threads. Transformation took place in them to be a product itself. One can not apply general rule in the case of Brahma. Mysterious

cosmos doesn't follow the normal course of cause and effect theory. 'Naisha tarkena matirapaneya' - logics do not apply. Next Sutra also denies the fact.

It is very much certain that entire form of cause changes into the effect in normal conditions. On the contrary, here Brahma is supported by divine essence (Prakriti or Maya); with the help of Sattva, Rajas and Tamas; power of Jnana, Iccha and Kriya, creates the world. Though Brahma permeates the creation, even then remains unattached, undivided and untouched. Thus, Adhikarana deals with ecology.

to be continued...



Annual Family Yoga Retreat by VYASA Houston



The last weekend of April 2016 witnessed the 5th annual convocation and passing out ceremony of a proud batch of Yoga Instructors from VYASA, a global Yoga University based out of India. The convocation and retreat was held at the pristine environs of "Camp CHO YEH", a short drive from Houston on Interstate 59-North.

S-VYASA which was founded in Bangalore, INDIA in 1987 by eminent scientist and Yoga Researcher Dr. H R Nagendra, has been leading the field in research based Yoga therapies in India and abroad. S-VYASA's unique western style educational model offering a full 5 year program in YOGA leading to a Master's degree has been very popular among teens in INDIA who want to pursue a career in YOGA. S-VYASA is notable in the courses it offers as it is among the few Universities in the world that are accredited by the Government of India, not just courses but also research programs leading to a PhD in YOGA. In the United States S-VYASA's focus has been to provide a certification course for people wanting to learn and teach YOGA. The Yoga Instructor Certification Course (YICC) is a 200 hour which includes a requirement for 40 hours of Instruction, thus integrating learning with teaching.

The retreat was a

healthy mixture of fun filled activities to nourish the spirit, informative sessions to nourish the mind and needless to say some intense Yoga postures to nourish the body. There were a total of four lectures led by the Senior professor of Yoga from S-VYASA, Bangalore, Sri N V Raghuram. The lectures revolved around the mention of YOGA in the Bhagavad Gita. Cultural programs included art and classical performances, most notable among them being the demonstration of exceptional memory cultivation by young Ms. Nitya Hosur who demonstrated her uncanny capability to recall the precise verse number of any given verse in the "Vishnu Sahasranamam" and also recite the verse from memory. Her abilities extend to even recovering a fragmented verse with its precise location and wording. Needless to say she left the audience speechless and much humbled in the areas of short term and long term recall.

On the whole with 55 participants the event stood out as memorable in the minds of the Yoga community of the greater Houston area and stands out yet again as a fine validation of the dedication and hard work of the Director and Asst director of VYASA Houston, Shri Vishwarupa and Smt. Smitha Malliah, whose affable and simple natures inspire many a skeptical Yoga student to be veritable Yoga enthusiasts. VYASA Houston is a registered 501C non-profit in the state of Texas address 4018 West Hollow parkway, Houston Texas 77082. ■





2016 H.O.P.E. China Conference

Organised by: Yogi Yoga (China)



Inaugural Ceremony in Fanghua Hall. Shri O P Tiwari from Kaivalyadhama, Lonavala and S-VYASA Chancellor, Dr. H R Nagendra presided over the ceremony



Dr. H R Nagendra delivering a Inaugural Address and also conducting a Stress Management Workshop



Acceptance to join hands to make International Day of Yoga (IDY) a grand success this year on June 21st



The moment I have realized God sitting in the temple of every human body, the moment I stand in reverence before every human being and see God in him - that moment I am free from bondage, everything that binds vanishes, and I am free.

Swami Vivekananda

तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्
योगसुधा



A Monthly Yoga Journal of
S-VYASA Yoga University
Editor: Dr. H R Nagendra

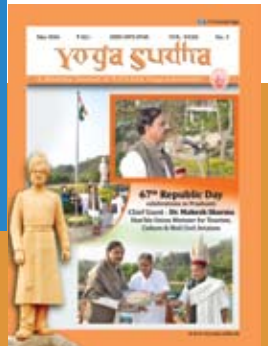
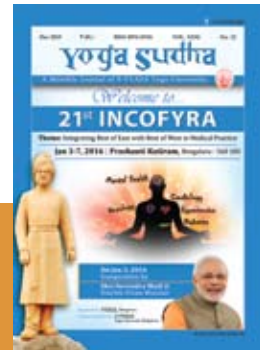
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Life	₹ 4000	\$ 500

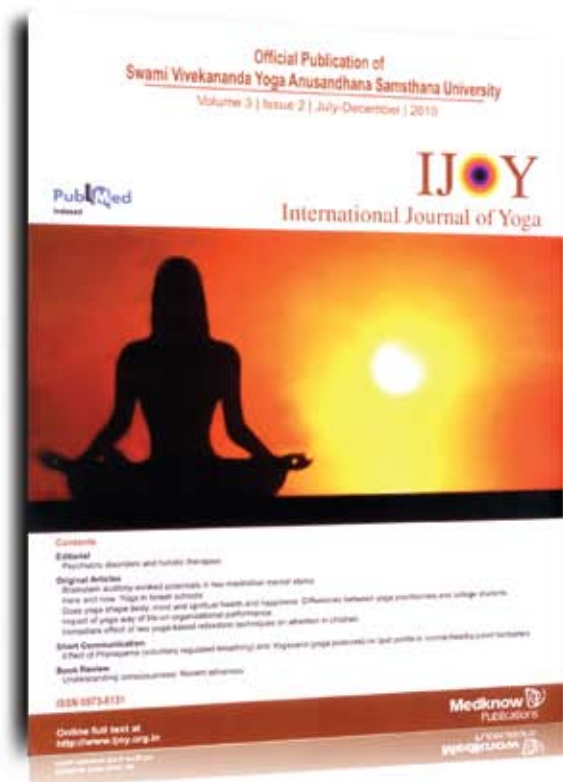
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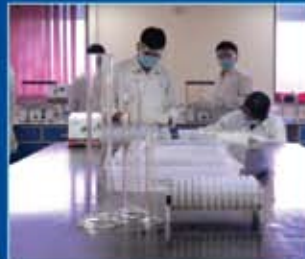
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

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