

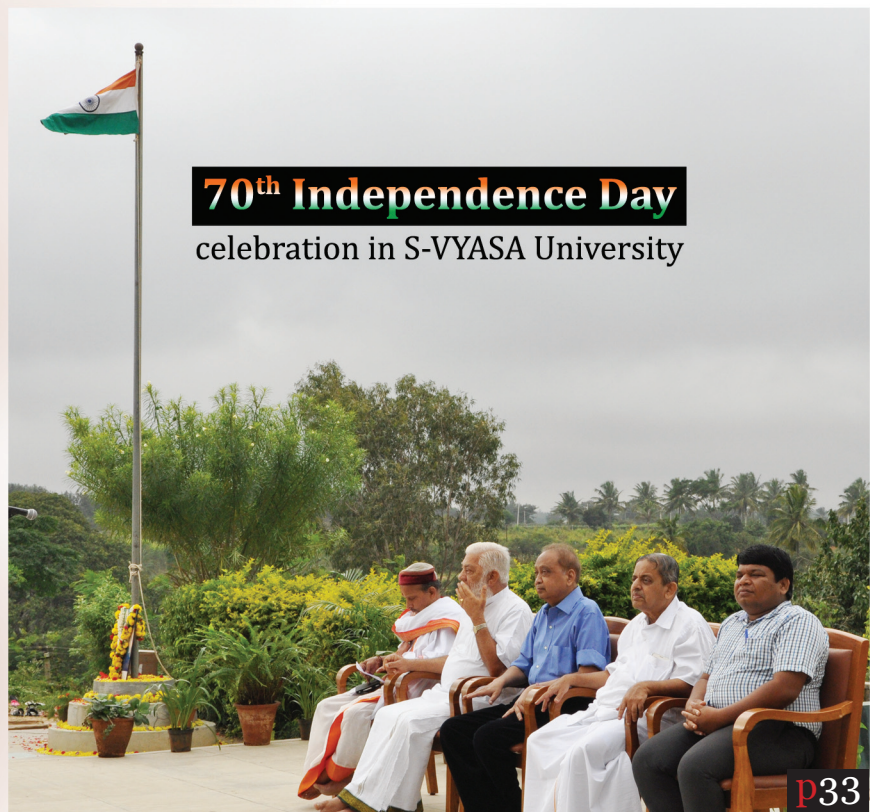
YOGA SUDHA

A Monthly Journal of S-VYASA Yoga University



Harvard Medical Symposium
Integrative Medicine and Role of Yoga and Ayurveda

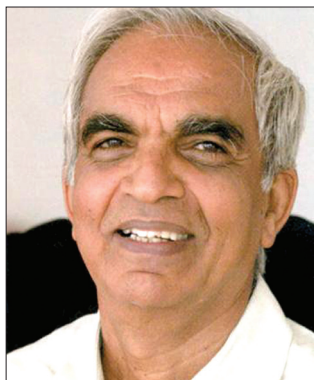
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Sri Desikachar: profound simplicity

■ *Raghu Ananthanarayanan*



Desikachar was always dressed in white dhoti and a shirt, a simplicity that belied the profound mind and deep heart he possessed. The last few days have been some of the most difficult for many of us who

were the initial cohorts at the Krishnamacharya Yoga Mandiram (KYM) with our teacher Sri Desikachar (who passed on in the early hours of Monday the 8th of August, 2016).

What drew us to Vadiyar (Teacher, in Tamil) and his teachings was his simplicity. This was not a typical Guru that we were dealing with, here was a person who imparted a profound tradition, but was at other times a friend, a mentor or even a companion. In Desikachar we found a person who was rooted in the depth and the rigor of his father Yogacharya T Krishnamacharya's teaching, but was also at home with the emerging world. Here was a teacher who straddled J.Krishnamurti as well as the Upanishads.

Desikachar's ability to observe a person who came to learn yoga especially for therapy was awesome. In the brief time it took for the person to walk into his consulting room, Desikachar sensed his pulse and exchanged a few words; this was enough for him to have a good grasp of the person and his condition. The course that we were taught to impart was an integral unit comprising of a progression of asana and pranayama with appropriate periods of rest. These were conveyed through stick figures, and minimal use of words. The process of learning the principles of his way of teaching was like learning Carnatic music: improvising while remaining within the rigor of the grammar. This way of teaching yoga is as unique as it is effective.

And this is Desikachar's lasting gift to us.

Desikachar taught a very wide range of people. He taught many prominent people from the world of art, with a great sensitivity to the individual temperament of artists. He taught many politicians saw the human being behind the façade. He taught atheists to pray to Vishnu and accept Bhakti to a larger power to help them let go! He taught the pious how to be more grounded and discriminating. He taught powerful businessmen how to act without becoming obsessed with results. He initiated work with the mentally challenged, and encouraged us to engage with people from all walks of life through his example. He shared what he learnt from his long association with Krishnaji, and what he learnt from engaging with simple people. In all this, he never let go of his rootedness to the tradition. To us this was a living evocation to practice the essential dharma of Yoga, He used to say: "My roots are in my father's teaching, its fruits can reach everyone who needs it, and in the form they need it".

The passing on of our revered teacher has left a huge vacuum not only in us, his students, but also in the world of Yoga. Desikachar studied with his father all his life, except for a small period when he was in Mysore and Sri Krishnamacharya moved to Chennai. Desikachar's translation of the teaching and its transmission in a modern idiom has created hundreds of teachers all over the world who carry forward the flame his father restored. The openness, subtlety and profundity of the heritage are what the thousands of people, rich and poor, famous and ordinary, teachers and students who have benefited from Desikachar, will remember.

The author studied Yoga with Sri Desikachar, and taught at KYM for more than a decade. He can be contacted at www.raghuananthananarayanan.com ■

तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्
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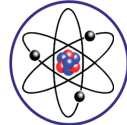
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EDITORIAL

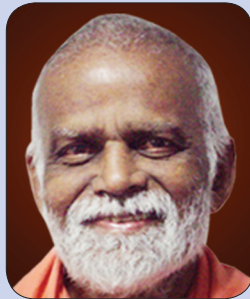
S-VYASA University wanted to bring the role models of persons from five dimensions of Yoga - Jnana, Raja, Karma, Bhakti Yoga and Shanti Peethams in the Division of Yoga-Spirituality. In the other four divisions one chair each will be set up. So far we have been able to set up the following Peethams and Chairs:

Prof. ASN Shastry Memorial Jnana Yoga Peetham adorned by Swamini Samananda Saraswati Ji of Gujarat, Ramana Maharshi Raja Yoga Peetham adorned by Pujya Swami Prajnaranya Ji and Bhakti Yoga Peetham adorned by Pujya Prema Pandurang Ji.

Prof. ECG Sudarshan is holding the Chair for Division of Yoga & Physical Sciences and Dr. Balamurali Krishna is holding the Chair for Division of Yoga & Humanities.



Swamini Samananda
Saraswati Ji



Pujya Swami
Prajnaranya Ji



Pujya Prema
Pandurang Ji



Prof. ECG
Sudarshan



Dr. Balamurali
Krishna

Now, we have selected **Padmavibhushan Dr. D Veerendra Heggade Ji** of Dharmasthala, as the Karma Yoga Peethadhipati of S-VYASA University. He is the Dharmadhikari of Shri Kshethra Dharmasthala. Soaked in spirituality, he has dexterously blended spiritualism with the materialistic world. As the Chief of Sri Manjunatha Swamy temple he has implemented several programmes for spiritual upliftment. He was instrumental in bringing a large body of educational and charitable institutions. For his earnest zeal to work for humanity, he can be called as a true Karma Yogi.

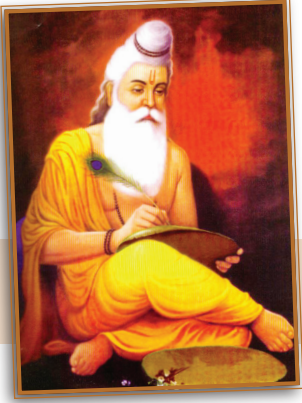


These role models have agreed to offer their wisdom and expertise with our students and faculty every year, by coming and staying in the campus. For example, Swami Dayananda Saraswati Ji had conducted special Spiritual Retreats for 3 - 6 days for spiritual upliftment of S-VYASA staff and students. Swami Prajnaranya Ji conducts Atma Prishodhana Shibirs of one week duration almost twice a year. Prof. ECG Sudarshan has stayed one month in the campus to have discussions, work on specific research projects, etc. Prema Pandurang Ji offers her week-long thrilling Bhagavata, Ramayana, Narayaneeyam Satsangs every year.

This year we have selected Padmavibhushan Dr. D Veerendra Heggade Ji of Dharmasthala for our Karma Yoga Peetham. We will be announcing the Peetharohana Samarambha soon. Look forward to the dates to witness the grand function in Prashanti.

■ *Dr. H R Nagendra*





ब्रह्मसूत्रम् (Brahmasūtram)

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



वैषम्यनैर्गुण्ये न सापेक्षत्वात् तथा हि दर्शयति (ब्रह्मसूत्रम्-२-१-३४)

Vaiṣamyanaigrṇye na sāpekṣatvāt tathā hi darśayati (Brahmasūtram-2-1-34)

Meaning: *Partiality and cruelty cannot (be ascribed to Brahman) on account of His taking into consideration (other reasons in that matter viz., merit and demerit of the souls), for so (scripture) declares.*

This aphorism takes up Indian cosmological theory for examination in detail. Brahma, actual cause for emergence of world, becomes root of everything. One problem still remains, namely this world is highly fluctuating and unevenly spread. Some are gifted and some are not, some are happy and some are unhappy, some succeed and some fail at every attempt, which are called Vaishamy Nairgrinya (unevenly shared). Why should almighty create something which is so uneven? Why should there be disorderliness if indeed, the creator is almighty? Creator must not have partiality; make some happy and others unhappy, some successful and others a failure. No one creates something this uneven if the power of creations is given. Thus, Ishvara-Karana-Vada (Theory of Ishvara to be the cause of creation) is questioned by great thinkers which naturally lead some intellectuals towards accidental theory. According to them, this world is an accident. Some others advocated uncertainty principle, everything to be uncertain. Agnostics claimed knowing nothing which is mysterious and unknown. But, Vedas presented certain, specific and highly organized master mind which is called God, Ishvara.

Ishvara-Karana-Vada claims that Ishvara doesn't create anything independently, but organizes and arranges systematically. This is because it is an endless, start-less wheel. In the infinite wheel, every moment is supported by the previous; the present Kalpa is preceded by a previous one. In this cyclic existence, no starting point could be

identified. Hence, partiality cannot be attached to the Lord, since the Lord just arranges and organizes everything. The Lord is not responsible for Papa and Punya of individuals which they carry from past lives. The Lord just distributes Karma Phala (results of actions) according to one's best possible capacity.

Lord's responsibility is compared with the process of raining - Parjanya. Every seed farmed in the field start sprouting, start growing into plants. The inbuilt potentiality of a seed is being nourished and expressed with the aid of water droplets from the rain. Potentiality to expand from seed to sprout to seedling, seedling to plant, from plants to leaves, to flower and to fruit and so on etc; the whole procedure is just supported by the Lord. Every seed has a unique feature to expand and become a plant. Droplets from the rain do not cause a seed, but facilitate the inner power of a seed to express. Similarly, in the wheel of Samsara, which is endless and start-less, individual expressions go on and on to infinitely. Thus, Ishvara has no partiality, oddity or unevenness at all.

Semantic religions have problem with confusions. Rgveda says - 'Surya chandramasau dhata...', Sun and the Moon with authenticity as planned by the Lord. Many theories originate from Puranas, personifying different Devatas and these cannot be accepted as an authentic source except Vedas. Thus, Vedic cosmology is expanded with little more clarification.

to be continued...



Ma. Sah Sarkaryavah of RSS Sri Dattatreya Hosabale ji tribute to Basaveshwara statue in London



Sri Dattatreya Hosabale ji paid tribute to Basaveshwara statue in London. The Former Mayor of Lambeth Dr Neeraj Patil had invited him on behalf of The Basaveshwara Foundation,

He expressed his tribute to Basaveshwara for contribution to democracy and social justice. He said, I am extremely pleased to see the statue of an Indian philosopher in the backdrop of British Parliament overlooking the river Thames.

He is on a special visit to United Kingdom to

celebrate the 50th Anniversary of HSS in the UK.

The Basaveshwara statue was unveiled in the London Borough of Lambeth by Hon Prime Minister of India Shri Narendra Modi on 14th Nov 2016.

This is the first conceptual statue to be approved by British Government in the vicinity of British Parliament as a mark of respect to 12th century Indian Philosopher and social reformer Basaveshwara for promoting democratic ideals and gender equality during the 12th century. ■





Harvard Medical Symposium

Integrative Medicine and Role of Yoga and Ayurveda

■ Anusha Sehgal



Dr. H R Nagendra, Amrta Suryananda Maha Raja, Dr Manjunath N K and other dignitaries

June 7: A one-day Symposium on Integrative Medicine and Role of Yoga and Ayurveda was convened by multiple organizations spearheaded by the Indo-American Health Initiatives at the Gordon Hall of Harvard School of Medicine, Boston. Experts in the field of research, and integrative practice of Yoga and Ayurveda came together to deliberate on the current status, challenges and future growth of Integrative medicine.

Today the entire health and wellness industry faces challenges of access, rising cost, standardization and quality control. The purpose of this symposium was to address the solutions to these key issues by bringing in the experts that will contribute to transform the healthcare of the emerging world with integrative approach bringing ancient systems of Ayurveda and Yoga with conventional medicine via research and development, high level education and

entrepreneurial business partnership.

Mr. Kanchan Banerjee, Vice President of Global Indian Business Council and Co-Convener of the Symposium, as a chair of the inaugural session provided the initial objective of the effort to serve the society. In his welcome address Dr. Darshan H. Mehta, Medical Director, Benson-Henry Institute for Mind Body Medicine at Harvard Medical School, expressed his pleasant surprise on the fast pace rise of the use of Yoga and Ayurveda in the practice of medicine.

Mr. Shripad Yasso Naik, Minister of State, Ministry of AYUSH, Govt. of India could not attend the event due to last minute engagement in New Delhi sent a video message and promised full support to advance the knowledge and practice of Ayurveda and Yoga for healthcare worldwide. He called this event as a historic step forward for Integral Medicine.



Dr. H R Nagendra, Chancellor, S-VYASA



Address by an Eminent Scholar



Address by an Eminent Scholar

This was followed by several keynote addresses. First was Dr. H R Nagendra, Chancellor, S-VYASA University in Bangalore India outlined a list of scientific research for the past 30 years, and requested scientists and physicians to join hands with Indians scientists and experts in Ayurveda and Yoga to place these practices on solid foundation.

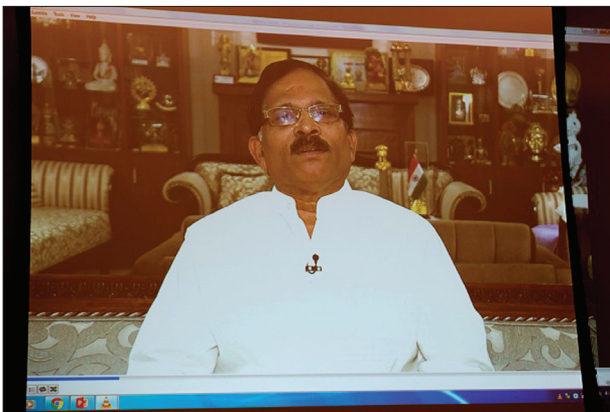
Dr. Greg Fricchione, Director, Benson-Henry Institute for Mind Body Medicine, suggested that resilience to stress, as practiced in yoga, has been verified at the systems biology level. He also added that traditional sciences approach and understanding of human dynamics is at a high level in relation to energy and function.

The session concluded with a detailed presentation by the state Health Commissioner of Massachusetts Dr. Monica Bharel, who was emphatic in her support to Ayurveda and Yoga for providing holistic healthcare especially to underserved communities.

A session reviewing basic research in Yoga and Ayurveda was chaired by Dr. Dinesh Patel, former Chairman of Board of Registration in Medicine, State of Massachusetts and Associate

Clinical Professor Harvard Medical School and a well-known Ortho surgeon at MGH. He noted that access, quality, safety and affordability in Health and welfare of millions should be the mission health care professionals and this event is significant towards this direction.

Several speakers spoke on various related subjects. Dr Manjunath S K, Director International Affairs & Director R&D, S-VYASA, India: Research and funding status on Ayurveda & Yoga in India and worldwide. Dr. Sara Iazar, Assistant Professor, Harvard Medical School: Impact of Meditation on brain, body and mind. Dr. Richard Fletcher, mobile technology group at MIT D-Lab: Mindfulness Research. Dr. Robert Saper, Chair of the Academic Consortium of Integrative Medicine and Healthcare at Boston University, suggested that Ayurveda take cue from the success of Yoga to become popular by more research to ensure safe and effective use. Dr. Ariana Vora, Harvard Medical, Spaulding Rehab and Mass General Hospital spoke to the effect of continuous exchange and education between conventional medicine and traditional systems, integrating the best of the east with the best of the west.



Shri Shripad Yasso Naik, Union AYUSH Minister, Gol



Puja Shri Ravi Shankar, Art of Living, Bengaluru



Next session explored the current work in these areas in terms of prevention and therapy which was chaired by Dr. David Mischoulon, Psychiatrist, Massachusetts General Hospital.

Several experts presented in this session as follows:

Dr. Lisa Conboy, Health Researcher, Osher Center for Integrative Medicine Brigham and Women's Hospital: Clinical research on Ayurveda/Yoga. Dr. John Denninger, Director of Research, Benson-Henry Institute for Mind Body Medicine, Massachusetts General Hospital: Conceptual and procedural hurdles for the acceptability of Ayurveda and Yoga. Dr. Pratibha Shah, Ayurveda Expert, Founder President Holistic Health Alliance: Ayurveda in the US, realities and potential.

A panel Discussion on strategies and steps for advancing Ayurveda & Yoga for healthcare was chaired by Dr. Bal Ram Singh, President, Institute of Advanced Sciences, Dartmouth, MA.

Various expert panelists shared their knowledge and experience. Dr. Bindiya Thakkar, Endocrinologist, Hallmark Health System: Nutrition and Community Health - Diabetes and Obesity. Dr. Sharmila Mudgal, Occupational and Environmental Medicine, Primary Care Orthopedics, & Parag Mehta, Co-Founder of Navitas International Corporation: Ayurveda 2016: Bedside to Bench to Bedside.

Dr. Margrit Mikulis, Secretary, Board of Director of National Ayurvedic Medical Association (NAMA): Legal status, educational standards and practice of Ayurveda in United States - ways to move forward, and Prof. Sat Bir Khalsa, Harvard Medical School: Yoga in Healthcare - The Science and the Research Evidence.

In the Concluding session Jagat Guru Amrta Suryananda Maha Raja President of Yoga Portuguese Confederation from Portugal talked about how modern science is coming closer to the sciences of India - material and inner.

A video message from AOL founder and Spiritual Guru Sri Sri Ravishankar sent his greetings and congratulated the Organizers and said that it's the right time to bring the benefits



Dr. N K Manjunath with dignitaries

of Yoga and Ayurveda which is the time tested ancient science to the millions. He also added that we should look at Ayurveda and Yoga with a modern scientific angle. Yoga has proven to be the best tool for prevention of many illnesses and Ayurveda has helped millions to recover from various ailments.

Pramit Maakoday, Co-Convener of the event gave the vote of thanks to distinguish faculty, visitors from overseas, sponsor Mr Vipul Amin, of Param, attendees and Harvard medical school for this wonderful opportunity for allowing this to happen in Gordon Hall.

Both the experts and participants of the event expressed that this symposium was truly a global exploration for finding solutions for healing the hurt. The ancient science and arts of healing from India has created an added avenue to heal the hurt with an Integrative approach. Experts in India and US need to work globally to facilitate full opportunities for researchers, practitioners and care receivers alike to be part of a truly Integrative Health Care system and work with large network of health care providers, academics and research scientists and exploring further basic research, development and clinical trials globally.

The event was organized by the Indo-American Health Initiatives based in Boston who plans to promote collaboration between the two countries in the Healthcare sector - primary goal being bringing technology to India and bringing Indian healing systems to the US. The supportive organizations included S-VYASA India, Institute of Advanced Sciences in Dartmouth MA, The event was sponsored by PARAM, a Health care company based in New Jersey. ■

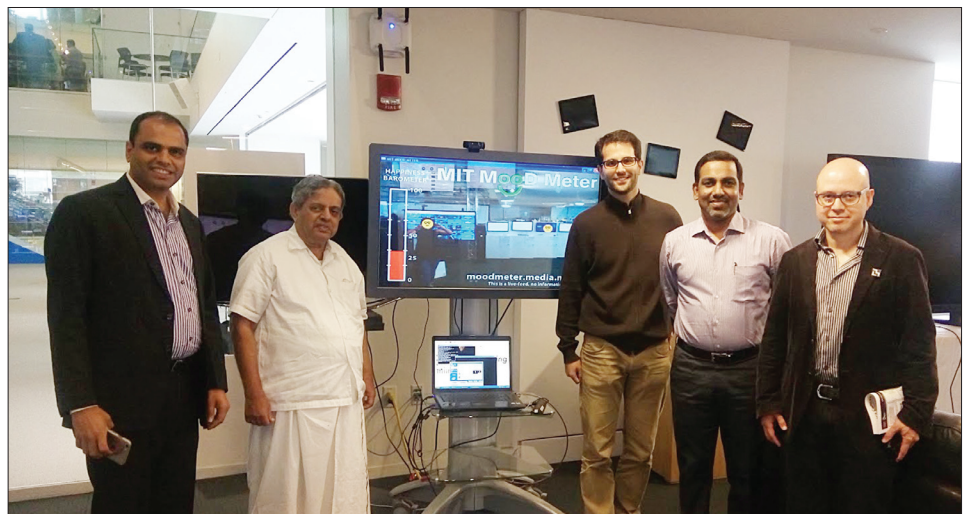


2016 May-June: **US trip of Guruji** accompanied by Dr. Manjunath N K



Meeting held at the earlier for Mindfulness in medicine health care and Society, University of Massachusetts, USA

Visit to the Media lab of MIT at Boston, Mr. Pramit, Guruji, Dr. Manjunath and Dr. Fletcher



Guruji and Dr. Manjunath Sharma were the guests at ASSISI, Italy between May 20-22, 2016



VISVASAMSKRITADINAM

World Sanskrit Day celebration in Prashanti





ಯೋಗ: ಯಶಸ್ಸಿನ ಸೂತ್ರಗಳು ಹಾಗೂ ವಿಫಲತೆಗೆ ಕಾರಣಗಳು

ಯೋಗ ಸಾಧನೆಗೆ ಆರು ಅಡ್ಡಿಗಳು

ಅತ್ಯಾಹಾರ: ಪ್ರಯಾಸಶ್ಚ ಪ್ರಜಲ್ಬೋ ನಿಯಮಗ್ರಹಃ |
ಜನಸಂಗಶ್ಚ ಲೌಲ್ಯಂ ಚ ಪಠ್ಯಯೋಗೋ ವಿನಶ್ಯತಿ ||

ಅತಿಯಾದ ಆಹಾರ ಸೇವನೆ, ಅತಿಯಾದ ಶಾರೀರಿಕ ಮತ್ತು ಮಾನಸಿಕ ಕೆಲಸಗಳು, ಅತಿಯಾದ ಅನಗತ್ಯ ಮಾತು, ನಿಯಮಗಳಿಗೆ ಅತಿಯಾಗಿ ಅಂಟಿಕೊಳ್ಳುವಿಕೆ, ಜನಸಮೂಹದಲ್ಲಿರುವುದು, ಮನಸ್ಸಿನ ಚಂಚಲತೆ ಈ ಆರು ಸಂಗತಿಗಳು ಹಠಯೋಗ ಸಾಧನೆಯ ವಿಫಲತೆಗೆ ಕಾರಣವೆಂದು ಸ್ವಾತ್ಮಾರಾಮರ ಅಭಿಮತ.


ಆಹಾರ: ಯೋಗಮಾರ್ಗದಲ್ಲಿ ಸಾಗುವವರಿಗೆ ಆಹಾರ ಮೊದಲ ಪಠ್ಯ. ಹಿತ-ಆಹಾರ, ಮಿತ-ಆಹಾರ, ಋತ-ಆಹಾರ ಎಂಬುದು ಎಲ್ಲರಿಗೂ ತಿಳಿದಿರುವ ಸಂಗತಿ. ಗೀತೆಯಲ್ಲೂ ಕೃಷ್ಣನ ಹೇಳಿಕೆ ಇಲ್ಲಿ ಪ್ರಸ್ತುತ. ಯುಕ್ತಾಹಾರ ಎಂಬಲ್ಲಿ ಸಾತ್ವಿಕ ಆಹಾರವನ್ನೇ ಪ್ರಧಾನವಾಗಿ ಉಲ್ಲೇಖಿಸಲಾಗಿದೆ. ಯಾವ ಆಹಾರ ಪದಾರ್ಥಗಳು ಆಯಸ್ಸು, ಶುದ್ಧತೆ, ಬಲ, ಆರೋಗ್ಯ, ಸುಖ ಮತ್ತು ಪ್ರೀತಿ ಗುಣಗಳನ್ನು ವೃದ್ಧಿಸುವ ಆಹಾರ ಮಾತ್ರ ಯೋಗಮಾರ್ಗಕ್ಕೆ ಸೂಕ್ತ. ರಸಯುಕ್ತ(ದ್ರವಾಹಾರ), ಸ್ನಿಗ್ಧ(ತುಪ್ಪ ಇತ್ಯಾದಿ), ಸ್ಥಿರ(ಶರೀರಕ್ಕೆ ಹೆಚ್ಚು ಸಮಯ ಪೋಷಣೆ ಮತ್ತು ಶಕ್ತಿ ಕೋಡುವ ಪದಾರ್ಥ), ಹೃದ್ಯ(ಮನಸ್ಸು ಮತ್ತು ದೇಹಕ್ಕೊಪ್ಪುವ ಆಹಾರ) ಇವುಗಳು ಯೋಗಸಾಧನೆಗೆ ಪೂರಕವಾದ ಆಹಾರ. ಯಾವುದೇ ಪದಾರ್ಥವೇ ಆದರೂ ಅತಿಯಾದಾಗ ಅದು ವಿಷ ಎಂಬುದು ನಾಣ್ಣಡಿ. ಹಾಗಾಗಿ ಆಹಾರದ ಸೇವನೆಯಲ್ಲಿ ಹಿತ-ಮಿತವಿರುವುದು ಅನಿವಾರ್ಯವಾದ ಸಂಗತಿ.

ಪ್ರಯಾಸ: ಸಾಧನೆಯ ಹಂತದಲ್ಲಿರುವವನಿಗೆ ಶರೀರಕ್ಕೆ ಶ್ರಮ/ಆಯಾಸ ತರುವಂತಹ ಕೆಲಸಗಳಲ್ಲಿ ನಿಯಂತ್ರಣವಿರಬೇಕು. ಕಾರಣವೆಂದರೆ, ಶಾರೀರಿಕವಾಗಿ ಅಥವಾ ಮಾನಸಿಕವಾಗಿ ಆಯಾಸವಾದಾಗ ಸಾಧನೆ ಸಾಗುವುದಿಲ್ಲ.

ಪ್ರಜಲ್ಬ: ಅತಿಯಾದ ಮಾತು ಶಕ್ತಿಯನ್ನು ಹ್ರಾಸಗೊಳಿಸುತ್ತದೆ. ಸಾಮಾನ್ಯವಾಗಿ ಪ್ರತಿಯೊಬ್ಬ ಮನುಷ್ಯನು ಸ್ವಭಾವತಃ ವಾಚಾಳಿ. ಅನ್ಯರ ವಿಷಯಗಳಲ್ಲಿ ಅಥವಾ ಅನ್ಯ ಪರಿಸ್ಥಿತಿಗಳ ಬಗ್ಗೆ ಅನಗತ್ಯವಾಗಿ ಪ್ರವೇಶಮಾಡುವ ಸ್ವಭಾವದಿಂದ ದೂರವಿರಬೇಕು.

ನಿಯಮಗಳಿಗೆ ಅತಿಯಾಗಿ ಅಂಟಿಕೊಳ್ಳುವಿಕೆ: ಯೋಗ ಮಾರ್ಗದಲ್ಲಿ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಮಕ್ಕೆ ಬದ್ಧನಾಗಿರಬೇಕು. ಆದರೆ ಕೆಲವೊಂದು ಪರಿಸ್ಥಿತಿಗಳಲ್ಲಿ ನಿಯಮಕ್ಕೆ ಅಂಟಿಕೊಳ್ಳದೆ ಮನಸ್ಸನ್ನು ಸಡಿಲಮಾಡಿಕೊಳ್ಳುವ ಅನಿವಾರ್ಯತೆ ಉಂಟಾದಾಗ ಅದಕ್ಕೂ ಸಿದ್ಧವಾಗಿರಬೇಕು. ಅತಿಯಾದ ಉಪವಾಸ, ಶರೀರದ ಉಷ್ಣತೆಗೊಪ್ಪಿರುವ ನೀರಿನ ಸ್ನಾನ(ಅತಿಯಾದ ಭಳಿ/ಬಿಸಿ) ಇತ್ಯಾದಿ...

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



ಜನರ ಸಹವಾಸ: ಸಾಮಾನ್ಯವಾಗಿ ಮನುಷ್ಯನ ಮನಸ್ಥಿತಿಯು ಪರಿಸರ ಮತ್ತು ಪರಿಸ್ಥಿತಿಗೆ ತಕ್ಕಂತೆ ಬದಲಾಗುತ್ತದೆ. ಕಾರಣ ಇಂದ್ರಿಯಗಳ ಸ್ವಭಾವವೇ ಹೊರಗಿನ ವಿಷಯವಾಸನೆಗಳನ್ನು ಗ್ರಹಿಸುವುದು. ಆದ್ದರಿಂದ ಸಾಧಕನು ಜನಸಂಗದಲ್ಲಿದ್ದರೆ ಸಾಧನೆಯು ಭಂಗವಾಗಿ ಸುರಕುಡಿದ ಮಂಗನಂತಾಗುತ್ತಾನೆ.

ಮನಸ್ಸಿನ ಚಂಚಲತೆ: ಮನಸ್ಸಿನ ಸ್ವಭಾವವೇ ಚಂಚಲ. ಸಾಧನೆಗೆ ಮುನ್ನ ನಿರ್ದಿಷ್ಟವಾದ ತತ್ವಜ್ಞಾನ ಹಾಗೂ ಗುರುವಿನ ಮಾರ್ಗದರ್ಶನವಿಲ್ಲದಿದ್ದರೆ ಚಿತ್ತಚಾಂಚಲ್ಯವಿರುತ್ತದೆ. ಯೋಗಶಾಸ್ತ್ರದ ವಾಸ್ತವಿಕ ಹಿನ್ನೆಲೆಯಿಲ್ಲದ ಯಾವುದೇ ಸಾಧಕನು ಹಠಯೋಗದಲ್ಲಿ ಮುನ್ನಡೆಯಲಾರ. ಪ್ರಸ್ತುತ ವಿಶ್ವಾದ್ಯಂತ ಯೋಗದ ಹೆಸರಿನಲ್ಲಿ ಅನೇಕ ರೀತಿಯ ವಿನ್ಯಾಸಗಳು ಉದ್ಭವವಾಗಿದ್ದು ಆರಂಭದ ಹಂತದಲ್ಲಿರುವ ಸಾಧಕನು ಗೊಂದಲಕ್ಕೀಡಾಗುತ್ತಾನೆ. ಈ ರೀತಿಯ ಮನಸ್ಥಿತಿಯಲ್ಲಿರುವವನಿಗೆ ಹಠಯೋಗ ಸಿದ್ಧಿಸುವುದಿಲ್ಲ ಎಂಬುದು ಸ್ವಾತ್ಮಾರಾಮರ ನಿರ್ದೇಶನ.

ಯೋಗದ ಯಶಸ್ಸಿಗೆ ಆರು ಮಾರ್ಗಗಳು

ಉತ್ಸಾಹಾತ್ಮನಾಹಸಾದ್ಧೈರ್ಯಾತ್ ತತ್ವಜ್ಞಾನಾಶ್ಚ ನಿಶ್ಚಯಾತ್ |
ಜನಸಂಗಪರಿತ್ಯಾಗಾತ್ಪಠ್ಯಯೋಗಃ ಪ್ರಸಿದ್ಧ್ಯತಿ ||

ಉತ್ಸಾಹ, ಸಾಹಸ, ಧೈರ್ಯ, ತತ್ವಜ್ಞಾನ, ದೃಢನಿಶ್ಚಯ ಮತ್ತು ಜನಸಂಗದ ಪರಿತ್ಯಾಗ ಈ ಆರು ಸಂಗತಿಗಳು ಹಠಯೋಗ ಸಿದ್ಧಿಗೆ ಉಪಾಯಗಳು...

ಉತ್ಸಾಹ: ಯಾವುದೇ ಕಾರ್ಯದ ಆರಂಭ ಧನಾತ್ಮಕ ದೃಷ್ಟಿಯೊಂದಿಗೆ ಆರಂಭವಾಗಬೇಕು. ಆಗ ಮಾತ್ರ ಉತ್ಸಾಹ ಸಹಜವಾಗಿಯೇ ತುಂಬಾ ತೀವ್ರವಾಗಿರುತ್ತದೆ. ಅಭ್ಯಾಸದಲ್ಲಿ ಯಾಂತ್ರಿಕತೆ ನಿರ್ಮಾಣವಾಗದ ಹಾಗೆ ನಿಧಾನವಾಗಿ ತೀವ್ರಉತ್ಸಾಹವನ್ನು ಗುರಿಮುಟ್ಟುವವರೆಗೂ ಕಾಯ್ದುಕೊಳ್ಳುವುದು ನಿಜವಾದ ಧೀರನ ಲಕ್ಷಣ. ಒಂದುವೇಳೆ ಆರಂಭ ಉತ್ಸಾಹಿಗಳಾದರೆ ಸಾಧನೆಯ ತೀವ್ರತೆ ಕ್ರಮೇಣ ಕ್ಷೀಣವಾಗುತ್ತದೆ. ಮಹರ್ಷಿ ಪತಂಜಲಿಗಳು ಹೇಳುವಂತೆ “ತೀವ್ರಸಂವೇಗಾನಮಾಸನ್ನಃ”, ಅಂದರೆ ಸಾಧನೆಯಲ್ಲಿ ತೀವ್ರತೆ ಉಳಿಸಿಕೊಂಡವನು ಮಾತ್ರ ಅಂತಿಮಗುರಿಯನ್ನು ತಲುಪಲು ಸಾಧ್ಯ. ಪ್ರತಿನಿತ್ಯವೂ ಸಾಧನೆಯಲ್ಲಿ ಹೊಸತನವನ್ನು ಕಂಡುಕೊಳ್ಳುವವನು ಮಾತ್ರ ನಿರಂತರ ಅಭ್ಯಾಸವನ್ನು ಮುಂದುವರಿಸಲು ಸಾಧ್ಯ.



ಸಾಹಸ ಮತ್ತು ಧೈರ್ಯ: ಸಾಧನೆಯ ಆರಂಭದಲ್ಲಿ ಅಡ್ಡಿಗಳು ಸಜಜವಾಗಿಯೇ ಸಾಧಕನನ್ನು ಅಧೀರನನ್ನಾಗಿಸುತ್ತವೆ. ಸಾಧಕನಾದವನು ಯಾವ ಕಾರಣಕ್ಕೂ ಧೈರ್ಯಿಡದೆ ಎಲ್ಲ ಅಡೆತಡೆಗಳನ್ನು ಎದುರಿಸಬೇಕಾಗುತ್ತದೆ. ಸಾಧನೆ ನಿರಂತರವಾಗಿದ್ದಾಗ ಮಾತ್ರ ಪೂರ್ಣತೆಯೆಡೆಗೆ ಸಾಗಲು ಸಾಧ್ಯ. ಸಾಧನಾಸ್ತರದಲ್ಲಿ ಯಾವಕಾರಣಕ್ಕೂ ಬೇರೆಯವರೊಂದಿಗೆ ಹೋಲಿಸಿಕೊಳ್ಳಬಾರದು ಮತ್ತು ಫಲಿತಾಂಶವನ್ನು ನಿರೀಕ್ಷಿಸಬಾರದು. ಸಾಧನೆಯು ಅಂತಿಮ ಗುರಿಯನ್ನು ತಲುಪುವವರೆಗೂ ನಿರಂತರ ನಿರಾತಂಕವಾಗಿ ಸಾಗಬೇಕು ಮತ್ತು ಇಂತಿಷ್ಟೇ ಸಮಯದಲ್ಲಿ ಸಾಧನೆ ಪೂರ್ಣವಾಗುತ್ತದೆ ಎಂಬ ನಿರೀಕ್ಷೆ ಎಂದಿಗೂ ಇರಬಾರದು. ಅದು ಒಂದು ಮಾಸವಾಗಬಹುದು ಅಥವಾ ಸಂವತ್ಸರವಾಗಬಹುದು ಇಲ್ಲವಾದಲ್ಲಿ ಜನ್ಮಪೂರ್ಣವಾಗಬಹುದು. ಆದರೆ ಸಾಧನೆಯಲ್ಲಿನ ಸಾಹಸ ಎಂದಿಗೂ ನಿಲ್ಲುವಹಾಗಿಲ್ಲ.

ತತ್ವಜ್ಞಾನ ಮತ್ತು ನಿಶ್ಚಯ: ಯಾವುದೇ ಅಭ್ಯಾಸಕ್ಕೆ ಮುನ್ನ ಸೂಕ್ತವಾದ ಮಾರ್ಗದರ್ಶನ ಮತ್ತು ಸರಿಯಾದ ತಿಳುವಳಿಕೆ ಅಗತ್ಯ. ವಿಪರೀತ ಜ್ಞಾನ ಅಥವಾ ತಪ್ಪು ತಿಳುವಳಿಕೆ ಮತ್ತು ಅದರ ಅಭ್ಯಾಸ ಅನರ್ಥವಾದೀತು. ಹಾಗಾಗಿ ಶಾಸ್ತ್ರ-ಗ್ರಂಥಗಳ ಸರಿಯಾದ ತಿಳುವಳಿಕೆ ಮಹಾತ್ಮರ ಅಥವಾ ವಿಷಯತಜ್ಞರಿಂದ ಅರ್ಥೈಸಿಕೊಳ್ಳುವುದು ಅತ್ಯಂತ ಸೂಕ್ತವಾದ ಮಾರ್ಗ. ಗುರುವಿನಲ್ಲಿ ಮತ್ತು ಅವನ ವಾಣಿಗಳಲ್ಲಿ ಅಚಲವಾದ ಶ್ರದ್ಧೆ ಮತ್ತು ನಂಬಿಕೆ ಸಾಧನೆಗೆ ಸೂಕ್ತವಾದ ಸೋಪಾನ. ಮನಸ್ಸನ್ನು ಚಂಚಲಗೊಳಿಸುವ ಅಥವಾ ಸಂಶಯಕ್ಕೆಡೆಮಾಡುವ ಯಾವುದೇ ಪ್ರಸಂಗ ಸಾಧಕನನ್ನು ತಪ್ಪು ಮಾರ್ಗದಡೆಗೆ ಕೊಂಡೊಯ್ಯುತ್ತದೆ. ಈ ಎಲ್ಲ ಕಾರಣಗಳಿಂದ ಸೂಕ್ತವಿಶ್ಲೇಷಣೆ ಮತ್ತು ನಿಶ್ಚಯವಾದ ಮಾರ್ಗದಲ್ಲಿ ಸಾಧಕನು ಸಾಧನಾ ಪಥದಲ್ಲಿ ಮುನ್ನಡೆಯಬೇಕು.

ಜನರ ಸಹವಾಸದಿಂದ ದೂರವಿರುವಿಕೆ: ತಪಸ್ಸಿಗೆ ಏಕಾಂತದ

ಅಗತ್ಯವಿದೆ. ಯೋಗಾಭ್ಯಾಸದ ಪ್ರಮುಖ ಯಶಸ್ಸಿನ ಸೂತ್ರ ಏಕಾಂತ. ಇಬ್ಬರಿದ್ದಲ್ಲಿ ಸಾಧನೆ ಅಸಾಧ್ಯ. ಏಕಾಂತವಿದ್ದಲ್ಲಿ ಖಂಡಿತವಾಗಿ ಯಮ-ನಿಯಮಾದಿಗಳು ಸಹಜವಾಗಿಯೇ ಅಭ್ಯಸಿಸಲ್ಪಡುತ್ತವೆ. ಸಾಮಾನ್ಯ ಮನಸ್ಸಿನ ಮತ್ತು ವಿಷಯಾಭಿಲಾಷೆ ಇರುವ ಜನರ ಸಮೂಹದ ನಡುವಿನ ವಾಸ ಸಾಧನೆಗೆ ಭಂಗ ತರುತ್ತದೆ. ಗೀತೆಯಲ್ಲೂ ವಾಸ್ತವಿಕ ಯೋಗದ ಅನುಶಾಸನವನ್ನು/ಜೀವನವೇ ಯೋಗವೆಂಬುದನ್ನು ಎಂಬುದನ್ನು ಪ್ರತಿಪಾದಿಸಿರುವುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ.

**ಯುಕ್ತಾಹಾರವಿಹಾರಸ್ಯ ಯುಕ್ತಚೇಷ್ಟಸ್ಯ ಕರ್ಮಸು |
ಯುಕ್ತಸ್ವಪ್ನಾವಬೋಧಸ್ಯ ಯೋಗೋ ಭವತಿ ದುಃಖಹಾ ||**

ಭಗವದ್ಗೀತಾ - 6.17

ಮೇಲಿನ ಶ್ಲೋಕವನ್ನು ವಿಶ್ಲೇಷಿಸಿದಲ್ಲಿ, ಬದಲಾಗುತ್ತಿರುವ ಜಾಗತೀಕರಣದ ಪ್ರಭಾವದಿಂದ ನಮ್ಮ ಜೀವನಶೈಲಿ ಅತಿಯಾಗಿ ಅವ್ಯವಸ್ಥಿತವಾಗಿದೆಯೆಂಬುದನ್ನು ಗಮನಿಸಬಹುದು. ಪಶು-ಪಕ್ಷಿಗಳಲ್ಲಿರುವ ಪ್ರಕೃತಿಸ್ನೇಹಿ ಜೀವನಪದ್ಧತಿಯನ್ನು ಅನುಸರಿಸಲು ಮಾನವನು ಅಸಹಾಯಕನಾಗಿದ್ದಾನೆ. ಆಹಾರದಲ್ಲಿ ಅಯುಕ್ತತೆ, ದೈನಂದಿನ ವ್ಯವಹಾರಗಳಲ್ಲಿ ಮತ್ತು ಕ್ರಿಯಾಕಲಾಪಗಳಲ್ಲಿ ಒತ್ತಡ, ಎಚ್ಚರ ಹಾಗೂ ನಿರ್ದೇಗಳಲ್ಲಿ ಅಯುಕ್ತತೆಗಳು ನಮ್ಮ ಶಾರೀರಿಕ ಮತ್ತು ಮಾನಸಿಕ ಸ್ತರದಲ್ಲಿ ಏರಿಳಿತ ಉಂಟುಮಾಡಿ, ಅನೇಕ ರೋಗಗಳನ್ನು ತಂದೊಡ್ಡಿವೆ. ಯಾವ ಜೀವನಶೈಲಿ ನಮ್ಮನ್ನು ಎಲ್ಲ ತಾಪಗಳಿಂದ ದೂರವಿಡಬೇಕೆತ್ತೋ ಆ ಸಂಗತಿಗಳೇ ರೋಗ-ರೂಜಿನಗಳಿಂದ ಬಳಲುವಂತೆ ಮಾಡಿವೆ.

ಈ ಹಿನ್ನೆಲೆಯಿಂದ ಗಮನಿಸಿದಾಗ ಯೋಗಶಾಸ್ತ್ರವನ್ನು ಮನೋವೈಜ್ಞಾನಿಕವಾಗಿ ವಿಶ್ಲೇಷಣೆ ಮಾಡಿ ಶಬ್ದದ ವಾಸ್ತವತೆಯನ್ನು ಅರ್ಥೈಸಿಕೊಂಡು ನಿತ್ಯ ಜೀವನದಲ್ಲಿ ಅಳವಡಿಸಿಕೊಳ್ಳುವ ಅನಿವಾರ್ಯತೆ ಇದೆ. ■



Recently, Bengaluru South MLA Sri M Krishnappa has given a scooter to physically challenged Sri Devendra B K who is a Sevavratii of VYASA. It has been given under the scheme, Local Area Development. Later, Gurujii congratulated him.



Is Freedom Intrinsic to Free Will

■ Dr. Rama Phaniraj, MBBS, MRCOG

All attempts made to make oneself happy, proves beyond doubt *one is not fine*. That is, my happiness is not at all dependent on myself where as I am always dependent on things other than me whether it be an object of sensual pleasure or a person in relationship or a place, a situation, an ambience, all of which creates a particular state of mind. Whatever we depend on to be happy, peaceful, pleasant is called "RESULT". Many results manifests or presents by not just my known direct action, (called Vikriya or results of my own past choices) while others, one **can connect having chosen** to do (kriya). Nevethless every result is out of an action, some of them contribute to ones happiness while most of others do not. Every result one goes through should necessarily be done by him/her alone, whether one remembers it having done it or not. This is a Law, "That doer alone with a time gap enjoys its result" understanding which makes one to attempt an action. Hence although as a doer (Karthā), "one appears to be free" to choose an action expecting a result, he is not really independent for any result that accrues, if it were to be so as a law, there could never have been any anxiety, uncertainty or even expectation as one would have been very sure he produces the desired result, so choice can only be a relative freedom at best & only to act.

Unfortunately "will" or "choice", action & result is the only realm available for contentment, even with new discoveries & inventions. The stress is due to "the slavishness" that has expanded to number of things one depends constantly to enjoy ones' own well being, as a modern man. A person depends on less things does not necessarily mean that he is any happier or do not desire for opportunities!

One who is sensitive & simple, intelligent enough to see this trap, has got to raise up to ask... Is there any other way to address the issue of choice less, unending desire "to be otherwise". A basic non acceptance of how one sees himself or herself to be, is too fundamental an issue to be recognized as a cause for all suffering. "Fulfilling desires" is the life program for everyone & this alone is the motive even in seeking knowledge and action of any kind, whether for "individual" or for "social" well being. But all "progress"! has led to more violence, intolerance or non accommodation, exploitation, and total lack of sensitivity to pause and open for an introspection and learning irrelevant of individual status of identity.

Today no religious culture has contributed to evolution towards values instead is resulting as another major cause of violence in man, purely due to wrong understanding. "Religiousness" is a very sacred term which cannot be conditioned by any one persons opinion but is true maturity & sensitivity of a human being to respect a higher order in this creation on which we are all constantly dependent. We hardly understand what is violence then where is the question of assuming "to





be non-violent!" If an individual is vulnerable to get hurt psychologically, how can anyone not hurt (psychologically) him? Physical expression of violence is very well known to be in the deeper psyche of man as hate, pride, jealousy, power to manipulate & exploit etc, all cantered on one single issue ...sense of inadequacy, in spite of all material wealth & status, which is the fundamental cause of all (any) kinds of desires. It is too obvious that violence is a direct consequence of strong likes & dislikes.

Human being is unique as he aspires growth. Growth should then has to be defined before one attempts to grow, for which one has to define what is growth? There are as many definitions for growth as each person can project. Majority (which constitutes world as society) very spontaneously defines once well being as directly dependent on health, wealth education, power status etc. So, that is the only basis on which everyone agrees whether one is civilized or not. One who is supposed to have grown through all these to some extent, if one can pause, it is obvious that all growth is only at the level of physical comfort & conveniences, with extra wealth only to indulge in pleasure, in which process one destroys himself and society through competition, hate & violence, when he fragments the world experience into mine & not mine, he suffers inevitable consequence of attachment & aversions.

Here is the relevance of vedic wisdom (which is not a religion). A society built on Karthavya or Dharma and not on "rights" is what is discussed to provide an inner stability, peace and love for the entire creation. More and more man isolates, which expresses as mine & not mine based on country, then on language, belief systems, caste & creed, colour, borders etc. More he is fragmented, anxiety to sustain such a virtual division and to expand the community, obviously brings in hate & anger with intolerance and violence. Believers become intolerant to non believers as much as non believers are intolerant to believers. This

can never be growth by any means however prosperous materially as a person or as a society is or belong to any religion.

Then what is the difference between doing, out of responsibilities as compared to fighting for rights?

1. Responsibility called karthavya is out of understanding and sensitivity about the order in this entire creation, where every living being is given an opportunity to live & as a human being, to discover what is life for? When that intelligence which is governing this enormous universe with mind boggling laws both at individual (biological) level & "physical", creation, human being has to recognize how much he/she is receiving & in response what he can offer back. This is called "Rinam" in sanskrit, this acknowledgement comes by knowing that one is more at the receiving end, as opportunities to grow, cannot but make him humble, simple & be grateful. This is beginning of growth, as a devotee to the Omniscient. More material possessions does not equate to more contentment. More one discovers the wealth of a relative contentment within oneself (devotion), one can accommodate others & their aspirations, good or bad and can "pause" to use discriminative power to do what is to be done, without allowing strong likes & dislikes to overwhelm the situation. This makes one raise into the stream of a higher order (Niyathi of Bhagavan), called in Veda as Yajna dristi. This is the only way to evolve. Evolution has to be at Individual level, there is nothing called society but only individuals. Otherwise spontaneously everyone expects "the other" to be good & ready to advice!

2. While the other way to perform so called duties only leads to asking & demanding ones' rights either as an employer or employed. . "Demands "cannot contribute



to pragathi or vikasa, nor just by being submissive will not bring true sincerity & love to perform. The ownership of doing destroys the opportunity to grow while being grateful to be able to perform to whatever the moment or position expects, whether it be as a simple gardener or as a homemaker or a ruler or a healer, no one can ever be proud of owning results. For any result which accrues to an individual, there are countless seen & unseen factors, which has to be integrated (even to digest "an eating action"!). If one can only be grateful for what one receives, one cannot lose the pleasantness. This is the

true evolution a man can aspire, which is purely internal, by self introspection, & by learning how to look at experiences.

This insight is of a devotee where no religion divides, a religious life blossom, irrelevant of whether one wants to call himself a believer, religious or non believer a rationalist or irreligious. In Githa this is called Karma Yoga. This is an inevitable step towards addressing the main issue of "Self Identity", where begins Vedantha.

Om Tat Sat

Rakshabandhan celebrated in Prashanti



Celebrated on the auspicious day, Shravana Purnima. It reminds the sacred bond of Brother and Sister.





Who Sleeps, Who Wakes Who Dreams

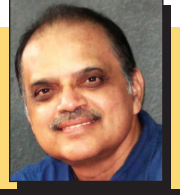
Mandukya Upanishad has only twelve mantras yet it is considered a seminal advaita text. The text analyses the four states of consciousness, namely, the waking state, the dream state, deep sleep state and the transcendental state. It examines connections between these states, distinguishes what reality is and answers the question who is the enjoyer of experience.

The *karika* (glossary) by Gaudapada is one of the finest philosophical works in our tradition. He is the *param guru* of Sri Sankara and the torchbearer of classical advaita philosophy.

Western philosophy and science plan their thoughts based upon mainly one facet of life, the waking state, since their focus is only what is observable. Psychologists study the dream state. They consider the deep sleep state as unconscious while the transcendental state is not explored at all. In contrast, here we have a complete analysis of human consciousness in the three states of waking, dreaming and deep sleep and the fourth state that transcends time & space. This comprehensive understanding of consciousness leads to a breathtaking philosophy of living.

In this article we will understand the four states of consciousness and answer the critical question-who is the enjoyer of experience.

■ *Atul Sinha*
PhD Scholar, S-VYASA



Atman has four Quarters

In the second mantra itself the four states are introduced

*Sarvam hyetad Brahma, ayam-atma Brahma,
So yam-atma catuspat
All this is Brahman, This atman is Brahman.
This atman has four quarters*

At first glance this mantra seems to contradict the philosophy. If Brahman is infinite and imperishable how can it have parts? Anything, which has internal divisions, is finite and perishable. So if we accept the dictionary meaning of the word quarter then the philosophy is contradicted. Here quarters refer to different aspects of the same reality. The first three that is waking, dreaming and deep sleep merge into the fourth to become one whole. It's like there are three 25 paisa coins and when the fourth is added, lo and behold it becomes a one rupee coin. Turiya is the eternal reality on which the other three states are superimposed. Once they merge there is no waking, dreaming or deep





sleep, only infinite awareness. This is the idea indicated by this mantra.

The First Quarter - *Vaisvanarah* (Waking State)

Visva (Waker) enjoys the waking state consciousness by extending outwards into the world of objects-form, sound, taste, smell and touch. Through the organs of perception, organs of action and inner psychological & intellectual personality we experience the waking state.

The Second Quarter - *Taijasa* (Dream State)

While experiencing the world in waking state, the mind gathers impressions and stores it. In the dream state another part of the mind views the part of the mind where these impressions are stored. Here the organs of perception are withdrawn from the outer world but operative in the inner world of dream objects. A question arises that if organs of perception are operative how come dream objects differ from waking state objects. This is because the dreamer has withdrawn his senses from the outside world and the intellect is unconscious. Thus discriminating capacity is low and the mind is unleashed.

The Third Quarter - *Prajna* (Deep Sleep State)

This is the most perplexing state. It would appear to be unconscious but it is not. When one wakes up, one has a memory of having slept well. Since the experiencer and the one who recalls the experience has to be the same entity, it stands to reason that one was not unconscious in the deep sleep state. So how is this seeming unconsciousness not unconscious?

Withdrawing attention from the external world we get into the dream state. Withdrawing further interior we go into the deep sleep state. The mind and intellect retire and therefore there is no object thought or *vritti*. The only thought is 'I have no knowledge' or 'I am ignorant'. Since

there is no *vritti*, there is no agitation caused by likes and dislikes and hence there is bliss. In the waking and dream states our awareness is dissipated amongst objects and thoughts. In deep sleep state it is concentrated and conserved (*prajnam ghanam*). Western science, which is focused on what is observable, sees this state as unconscious since there is no awareness of anything. But our rishis saw this as a state of concentrated awareness. It is the gateway to knowledge since the capacity to become aware of things is consolidated into one homogenous mass. From this state it is projected outwards to illumine the world of dreams and external world.

The Fourth Quarter-*Turiya* (Transcendental State)

Turiya is an indescribable state. It is state of Pure Consciousness unreachable by our senses. When the mind is free from *vrittis*, awareness coils itself and knowing itself it remains one mass of changeless knowledge absolute. The subject alone exists there is no object.

It would appear that *Turiya* is the same as *Prajna* because in both cases the mind is not there. However in *Prajna* there is no knowledge while in *Turiya* there is pure knowledge. *Prajna* is characterized by non-apprehension of Reality, while *Turiya* is the state of Supreme Reality.

Here a *sloka* from the *karika* will be extremely valuable to explain the difference between these states.

*Karya-karana-baddau
Tavisyete visva-taijasa
Prjnah karana-baddhas-tu dvau
Tau turiya na sidhyatah*

Visva and Taijasa are both conditioned by cause and effect. But Prajna is conditioned by cause alone. Both cause and effect exist not in Turiya

The only Reality is the All Pervading Pure Consciousness. When we do not apprehend this



reality (*avidya*) our mind projects a delusory world of names and forms (*viksepa*). This is the crux of Vedanta.

Visva is conditioned by both cause and effect. The cause is ignorance that I am the all-pervading Pure Consciousness. As an effect the mind projects the world of objects. We then get enmeshed in the world of objects with attachments, likes and dislikes. This is our life in the waking state- suffering the joys and sorrows of the world of objects.

Taijasa identifies with the subtle body and hence there is no world of outer objects. It however experiences the imprints left from our interactions in the waking state. Thus *Taijasa* too is conditioned by cause and effect.

Prajna is conditioned by cause alone. *Prajna* is not aware of any object. It is only aware of one main negative homogenous idea 'I do not know'. Therefore in the deep sleep state we experience only the cause-ignorance and not its effect, the world of projected objects.

Turiya is pure knowledge. It is the all-pervading Pure Consciousness. With this knowledge the mirage of objects cease to exist. By realizing *Turiya* one realizes that that *Visva*, *Taijasa* and *Prajna* are but delusory superimpositions upon *Turiya* the Reality. Born out of ignorance, they apparently exist only as long as ignorance prevails. The moment the light of knowledge washes ignorance away; the delusion of creation ceases to exist.

Who sleeps, who wakes, who dreams

Now to answer the key question-who is the experiencer of these states of consciousness. Understanding this requires subtle vedantic analysis. This analysis will also make clear what is real and what is delusory.

First let us take a look at the possible candidates. Pure Consciousness is the all-pervading Brahman. Being infinite it cannot identify with

anything, since there is nothing other than itself. Therefore it cannot experience anything.

The other entity is the mind. It is gross, perishable, inert matter. Since only a conscious entity can experience, the inert mind too cannot experience.

The only thing left is the combination of Pure Consciousness and the mind. Let us see how this becomes the experiencing entity.

A subtle body like *Vijnanamaya Kosha* (Intellect Sheath) is capable of reflecting Pure Consciousness. This Reflected Consciousness is called *Chidaabhaasa*. Pure Consciousness is Brahman and Reflected Consciousness *Chidaabhaasa*. Just like the moon reflecting the light of the sun, the mind reflects Pure Consciousness. The mind is enlivened by the *Chidaabhaasa* and thus begins to think that I am conscious. It assumes an identity. It is much like the moon thinking, I am shining, forgetting that it is only reflecting the sunlight.

This false identification with the mind gives rise to *ahankaara* (I-sense). *Chidaabhaasa* identifying with the mind develops a notion *I am this mind* and then *I am this body, I am the feeler, I am the knower*. In reality this is a wrong notion since it indicates that I am the possessor of consciousness and different from the all-pervading Pure Consciousness.

Now let us look at the process of gaining knowledge of objects. *Chidaabhaasa* or Pure Consciousness reflected on the mind, first makes the mind known. We first get aware of the mind. Next the senses reach out to objects in the world to send an object thought (*vriddhi*) to the mind. *Chidaabhaasa* lights up the *vriddhi* and reflects it back on the mind. This is how mind gains knowledge of the object. First there is a thought about the object followed by awareness of that thought.

The answer to the question- who is the one experiencing the waking and dream states is I,



the Reflected Consciousness identifying with the mind first claim that I am the knower. Then this entity knows the *vrittis* that arise in the mind.

Now let us look at the deep sleep state. As we saw Pure Consciousness reflects on the *Vijnanamaya Kosha* and enlivens it. It then extends outwards to *Manomaya kosha* (Mind Sheath), *Pranamaya kosha* (Energy Sheath) and *Annamaya kosha* (Physical Sheath) broadening the identification, as *I am this mind, I am this body, I am the doer, I am the thinker*.

While going into deep sleep state the reverse process happens. *Annamaya kosha* folds into *Pranamaya kosha*, which in turn folds into *Manomaya Kosha* and then into *Vijnanamaya kosha*. The thought *I want to sleep* becomes the content of *Vijnanamaya kosha*. *Vijnanamaya Kosha* becomes unmanifest. This unmanifest *Vijnanamaya kosha* with all the other *koshas* folded in it is now called the *Anandamaya kosha* (Bliss Sheath). There is absence of any object thought and associated relationship, other than the homogeneous thought *I do not know*. Only ignorance or *avidya* remain. This is referred to as *avidya vritti*. Since there is absence of *vrittis* there are no agitations and no suffering. There is thus happiness born out of absence of suffering. *Anandamayam* is a *kosha* since there is inherent identification with the unmanifest *Vijnanamaya kosha* with all the other *koshas* folded in it. *Anandamaya kosha* is pure existential form since there is no plurality. In essence the sequential withdrawal of the *koshas* upto *Anandamaya kosha* is called deep sleep state.

On waking up, the *koshas* are unfolded in reverse order. The knower-known duality that was in potential form is now manifest. The knower is the mind and the known is the ignorance of everything. Hence, when I say I slept well, it implies two things. First I was there in potential form and second that I did not know anything. It is the experience of non duality but without any knowledge of the absolute truth of advaita. Non-duality of advaita is the experience of non-

duality in spite of apparent duality. In deep sleep, however, there is absence of duality and knowledge of ignorance.

Pure Consciousness is the only reality. When we do not apprehend this reality, we take the mind enlivened by Reflected Consciousness as real and project the world of objects. In truth the only reality is Pure Consciousness, the rest is fiction. Once we apprehend this reality the mirage of creation ceases to exist.

We began by saying that the comprehensive knowledge of consciousness will lead us to an enlightened philosophy of living. Limited scientific interpretation of consciousness leads us to identify with the Waking State Ego where we form the notion *This is me* and *This is mine*. Excelling in this state, we achieve material success, name and fame. However this external focus generates greed, selfishness and destructive behaviour. We pay personally with our health and mental stress, collectively with discords and instead of nurturing the planet, we end up destroying it. Strong identification with the Waking state ego is the root cause of suffering.

On the other hand when the mind is soaked with Brahman, *Visva* the Waking State Ego becomes a tool to transact in the world without seeking happiness from the fictitious world of objects. You interact with the world with compassion and harmony instead of greed and fear. You create good health and equipoise for yourself, social harmony and nurture the planet.

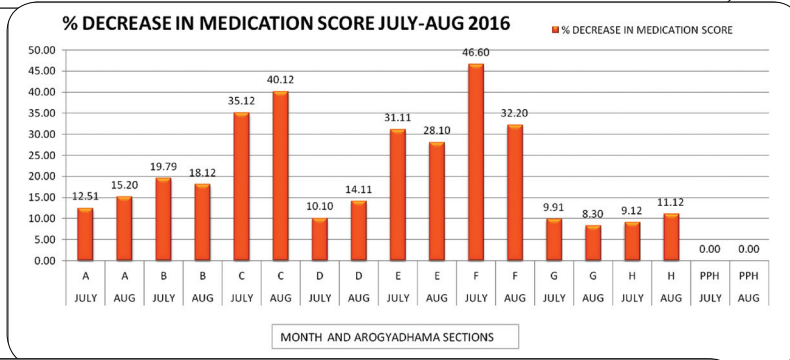
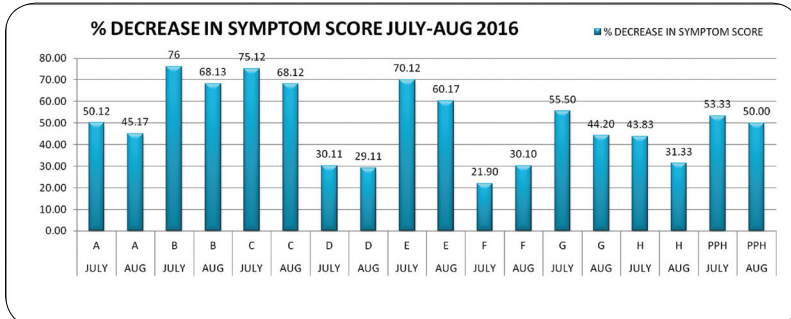
We wonder what the experience of Brahman is. Know that every time you move your fingers, gaze at the stars, hear the chirping of birds or smell the flowers, it is Brahman at work.

References

1. Mandukya Upanishad with Karika, Swami Chinmayananda
2. Who Slept Well, Essay by Acharya Sadanand, Advaita Society



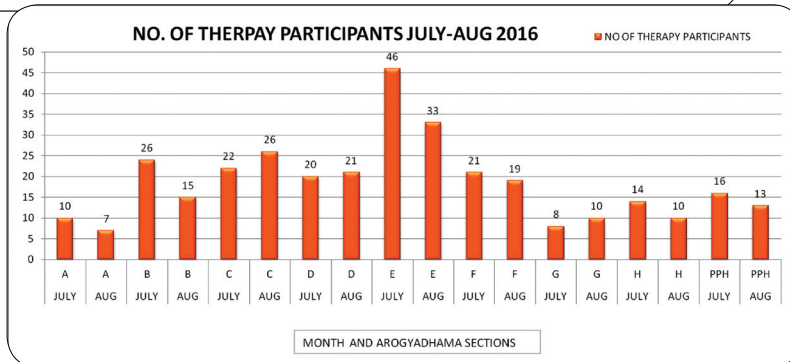
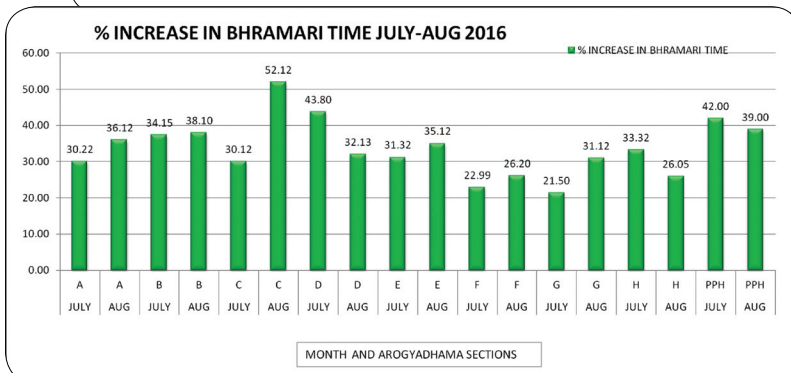
AROGYADHAMA DATA - July-Aug, 2016



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



Arogyadhama Success Story

Case 12: from Section C

The participant Mr X was a 20 year male, student of 12th std. Onset of illness was characterized by episodes of decreased sleep, increased psychomotor activity, increased fear, feeling that people are against him and after him, delusions of grandiosity, delusions of control, auditory hallucination with socio occupational dysfunction for 2 years.

He was admitted at NIMHANS, from Feb 14 to March 15 2016, patients of schizophrenia do not respond to the treatment or only partially improve and remain functionally impaired. The positive symptoms of the disease such as hallucinations and delusions, did show improvement with medications, however the negative symptoms of emotional withdrawal, lack of motivation, reduced socialisation and decreased level of energy needed custodial care. As chances of relapse are common for a patients who has been a psychotic for more than a year.

Understanding this, he was referred to Prashanti and from March 28, 2016 to May 2016 the participant stayed and attended all the sessions in Arogyadhama regularly. He felt more calm, relaxed and started taking medications more regularly by doing all yogic practices. He was in the present moment with busy schedule and felt more energetic in Prashanti kutiram. He understood that the diseases was triggered and aggravated by stress and then he learnt all the special techniques related to his health for further improvement and prevention of relapse.

The Integrated Approach of Yoga Therapy (IAYT) techniques were introduced to him, starting with Sattwic diet, Karma Yoga in the form of gardening, dynamic yogasanas, dynamic breathing practices and avoiding meditations.

Dynamic practices like sakti vikasas vyayamama are given which attained optimum level of exhaustion, which we call it as tiredness- that in turn lead to good rest full sleep. Balancing asanas, established normal functioning of Autonomic nervous system.

Through pranayama, regulated the prana in proper channel throughout the body.

Kapal bhati stimulated the brain, by letting go of stagnated carbon-dioxide. Cooling pranyamas besides giving feel good factor, also cooled down the system.

Nadi shuddhi corrected the metabolism, by establishing balance between sympathetic and parasympathetic nervous system.

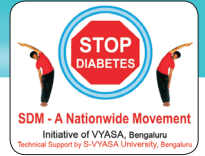
Maitri Milan, Geeta chanting and Om chanting thus eliminated imbalances at body mind level, by making notional correctional.

Besides by playing different yogic games which enhance awareness of the present moment that are offered in section C, interacting with others helped the participant to gain his confidence back and socialize better.

The Participant reported 100% reduction of negative thoughts, voices have reduced by 20% but still continuing through the day, but he is able to ignore and tolerate them better. Drowsiness, social withdrawal reduced considerably. He wants to go back to his studies sports- and promised to continue his yogic practises.

Following medication were advised to be continue along with the list of practices and CDs at the time of discharge:

- T. Lithium 1-0-2
- T Aripiprazole 30 mg 1-0-0
- T Liv-52, Ayurvedic



Stop Diabetes Movement

SDM Central Office Bengaluru activities of July, 2016

Four new SDM Centers were opened in the following States/UT: Pune (Maharashtra), Korba (Chhattisgarh), Kashipur & Dheradun (Uttarakhand), Valsad (Gujarath)

YIDM Program at Prashanti Kutiram



The SDM Central office organized 10 days YIDM course to facilitate YIC participants to expose to specialized training on YIDM, 22 YIC Participants Underwent the training.

SDM Awareness Camp in Pune

In Pune six people are conducted 10 days SDM awareness camp and received YIDM Final



Certificate from Dr. R Nagarathna CMO Director VYASA.

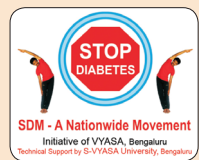
Mandsore SDM Camp

In Mandsore (Madhya Pradesh) 5 PGDYT / MSc students are Attended SDM camp. Around 200 people are participated in this camp.



Start SDM Centers - An Appeal

to all Alumni of VYASA & S-VYASA



We are happy to invite all the Alumnies 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

Sanjay C V

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Madhumeha Muktha Bharath report

In the month of June and July 1500 People are participated around 15-20 Places all over India and we collected Blood Samples. ■



Krishna Janmashtami celebrated in Prashanti





Central Pattern Generator in Spinal Cord and its Assessment in Yoga

INTRODUCTION

Nature is a great teacher; she reveals her secrets only to those who search for them and that too, only to the extent their awareness has blossomed. Spinal cord is an important conduit through which neurological information, as well as subtle energy information traverses. We have been told that subtle centers exist along the Spinal System (SS). Further, research by a great personality Dr. Irvin Korr has brought to focus the importance of SS in maintaining health and in promoting homeostasis. He coined the word 'sympathicotonia' for an increased sympathetic tone which produces recruiting responses and if experienced often and uncontrolled, gives rise to many psychosomatic disorders in the body [1]. Some health care providers believe that nerve interference is the main source of health problems. When physical, mental or chemical stress is experienced, the nervous system holds on to this stress as spinal tension that causes subluxations - which are spinal misalignments - as seen by chiropractic physicians. For reverting back to normal health, it is necessary to get over these 'nerve memories' either through inputs from a qualified chiropractor or through self adjustments (see below).

■ Prof. T M Srinivasan

Professor, Division of Yoga and Physical Sciences, S-VYASA



NETWORK SPINAL ANALYSIS

While working with spinal cord of patients, a spinal wave is observed - termed the *spinal network wave* - that consists of up and down undulations of spinal muscles which are elicited through gentle contact at areas associated with location of meningeal attachments of the spinal cord to the vertebral column. This network wave is both mechanical and electrical as in other neuromuscular systems. It is likely this wave is driven by higher center (perhaps in the brain) and the 'purity' (noise-free nature) and repeatability of the wave is an indication of spinal health. It is suggested that the signals become less random after a chiropractic treatment indicating better organization of the neural circuitry of the spinal muscles. Thus, sEMG (surface Electromyography) recorded from paraspinal muscles during and after spinal alignment provides an insight to the level of organization of these signals and their orderliness. The chaotic signals get to be ordered as noise-free

EMG signals after the spinal work. Since Yoga asanas also work on the spinal alignment and mobility, it is likely that measurement of sEMG could provide a window as to how much improvement has occurred in spinal health as well as in overall health in individuals after a practice session. Many asanas, as we note, work on the spine; the twists, extensions, contractions of the spine are all related to aligning and stretching

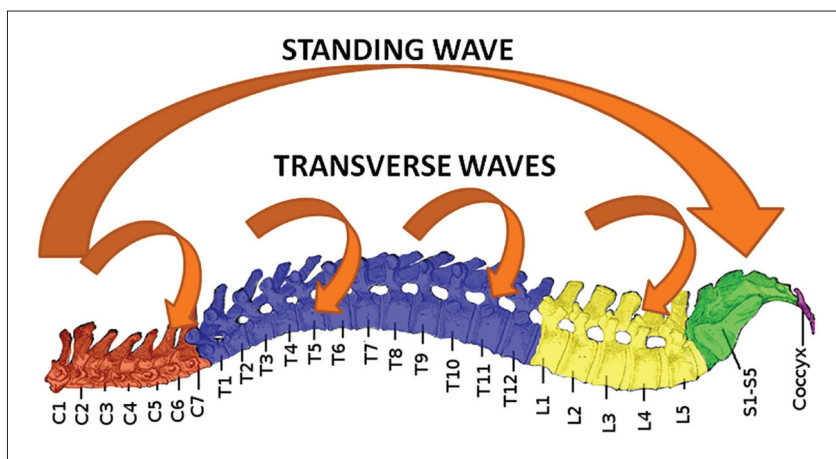


Fig 1: Standing and Transverse Waves along the Spine



spinal system and the muscles that support it.

As Fig 1 shows, there are two distinct waves that occur during manipulation. One is a standing wave between the ends of the spinal cord (note the overarching arrow) thus providing a direct *electrical coherence* between the two ends of the spinal cord. This is an exciting finding since the presence of such coherence seems to indicate overall wellbeing of the person. This wave could also be generated by the patient him/herself through deep inhalation and exhalation; this mechanical movement of the spinal cord is easy to detect and seems to relax the patient. This is known as *somatopsychic wave* along the length of the spine. Another wave is also observed due to undulations of the spinal segments in the lateral direction (perpendicular to the cord length) as shown by small arrows in Fig 1; these two waves facilitate reorganization of the spine towards health and wellness.

Mathematical analysis of the sEMG reveals a Central Pattern Generator (CPG); analysis also shows a coherence of the wave between the ends of the spinal cord. In other words, the lower and upper ends of the spine move mechanically in synchrony as though they are one single system! Further, this coherence is in the 12.5 Hz to 13.5 Hz range which falls in the lower beta waves of the EEG (brain wave) signals. Thus, there seems to be a synchrony between the network wave and the brain wave (normally, beta waves are expected in EEG since the person is awake and interacting). This could be 'zeitgeber' or timing signal for the entire central nervous system. There are many zeitgebers in the body (such as sleep-awake cycles) that provide both environmental and body related cues for activity or rest. The beta wave synchrony mentioned above is observed in a subject who is awake. However, in a resting or a sleeping person, the zeitgeber could take other values if it is driven by EEG; this is yet another aspect of research that should be studied.

Further, specific pranayama – such as kapalabhati with inward/outward movement of abdominal

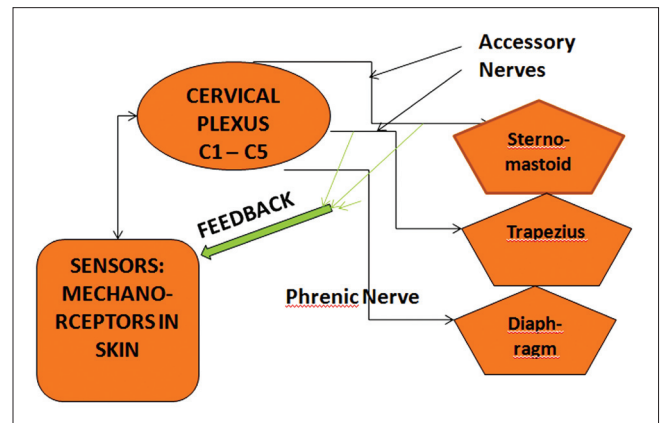


Fig 2: Sensory Motor Loop at Cervical Level (adopted from Ref 3)

muscles – could also initiate the standing waves improving coherence between the distal parts of the spine. This in its turn could improve spinal mechanics and also overall health. These ideas need to be studied in healthy as well as in patients with back problems and problems related to GI and abdominal organs.

The spine as a whole should be viewed as a tensegrity array or network (refer to an earlier paper in this series). This type of array (as in a geodesic dome) distributes forces to all elements in the network since all of them are interconnected. Thus a pressure at one point in the spine could be felt at a remote site in the array as seen in chiropractic care. A study demonstrated that the "...*somatopsychic wave* experienced during Network care exhibited a non-linear characteristic distinct from voluntary muscle contraction, further emphasizing its possible correlation with the dissipation of tension in the body of other neurophysiological processes" [2].

The initiation of spinal wave is as follows: a light pressure at S3–S4 level of the cord seems to switch the sacral oscillator into activity. An electrophysiological wave propagates towards the cervical area, which may not be self-sustaining. It is possible to elicit this wave a few times, after which it could be self-sustaining, reaching from sacral level to cervical level. On reaching the neck, it sets the neck muscles into oscillation. Now the upward travelling wave is reflected from the neck and starts moving



downwards. Finally, these travelling waves settle into a standing wave shown in Fig 1. In this condition, the standing waves create a coherent vibration (up and down movement) at the cervical and sacral levels [3].

Figure 2 shows the sensory motor feedback loops at the cervical level. The mechanoreceptors in the skin provide inputs to muscles at different levels; these muscles, in turn, provide feedback to the skin receptors adjusting the travelling waves in amplitude and phase so that spinal integrity is improved. It is thought that spinal health is an indicator of overall health of the individual. Similar feedback loop is also possible at the lumbar region; without such feedback systems it is not possible to control the overall integrity of the cord.

SELF ADJUSTMENTS THROUGH YOGA

As mentioned earlier, integrity of the spinal cord is a cardinal requirement for mind-body health. Many techniques are available for monitoring spinal problems. Apart from self assessed questionnaires, one can measure the temperature profile along the cord. Temperature could be high (in comparison with the surrounding areas) at the site of injury or trauma. Also, sEMG is another alternative. This latter method is sensitive to the sacro-cervical wave that was introduced earlier. Thus, sEMG could be a good indicator of spinal injury as well as progression towards normalcy of the cord during and after adjustments. Adjustments by chiropractors are of importance; however, one could also do this through carefully designed sequence of Yoga asanas and pranayama. The standing waves could be initiated through breathing alone and the longitudinal waves at the cervical level could be monitored visually. The adjustments through chiropractors have been closely monitored and many excellent papers are available; patients ranging from ADHD and asthma to many psychosomatic and structural problems are reported to be benefited by the Network Spinal Analysis [4, 5].

CONCLUSION

The importance of these findings should be translated into yoga practices, specifically towards recommendation of asanas and pranayama in spinal injury. In chiropractic, a sensory input (such as pressure at specific points of the spine) elicits spinal waves; it is possible to initiate these waves through breathing, abdominal pumping and through neck flexion and extension while practicing yoga.

It seems cognitive functions also improve after chiropractic care; in Yoga practice this finding has been confirmed many times. It becomes very important to measure sacro-cervical coherence in monitoring spinal injury as well as in any spinal cord related problem. It is said that the spinal cord is related to chakras and ida and pingala nadis, hence monitoring of this *somatopsychic* wave becomes important from an esoteric angle also. It is likely higher levels of awareness could be quantified through this measurement procedure.

REFERENCES AND NOTES

- 1 Sympathicotonia: A condition with increased tone of the sympathetic nervous system resulting in vascular spasm (as opposed to vagotonia). This word was coined by Dr. Irwin Korr, a great physiologist who explained manipulative therapies practiced in Osteopathy and Chiropractic Medicine. These ideas have also been applied to Yoga practices as explained by this author earlier.
- 2 Simon A. Senzon, Donald M. Epstein, and Daniel Lemberger, "The Network Spinal Wave as a Central Pattern Generator", *Journal of Alternative and Complementary Medicine*. July 2016, 22(7): pp. 544-556. This is a very important paper for all working with any spinal related problem.
- 3 E. Jonckheere, et. al., "On a standing wave Central Pattern Generator and the coherence problem", *Biomedical Signal Processing and Control*, 5 (2010), pp. 336-347. This is a mathematical paper giving design and procedures for detecting spinal waves.
- 4 Tara Rohrbach, Daniel Knowles and Richelle Knowles, "Restoration of the Cervical Curve and Improvement in Neurological Function in a Patient Following Network Spinal Analysis", *Vertebral Subluxation Res*, September 15, 2011, p. 99 - 103.
- 5 Network Spinal Analysis. Literature review: a list of peer-reviewed publications involving Network Spinal Analysis (NSA) Care is available at www.associationfornetworkcare.com. This is an interesting compilation with papers documenting clinical outcomes in application of NSA from asthma and psoriasis to ADHD and infertility. ■



YOGA FOR VISUALLY IMPAIRED

INTRODUCTION

Vision is the prime source to acquire knowledge about the external world and responsible for transmitting 80 to 90 percent of the information to the brain. It is remarkably essential for one's ability to function independently, to perform activities of daily living, and to travel safely through the environment. Impairment of the visual system adversely affects individuals' development, mobility, education, social, marital, and economic prospects; consequently influences the individual, their family, and the community. Thus, Visual Impairment (VI) is not only a physical disability but also a mental and social disadvantage.

Individuals with VI spend a relatively insufficient duration and intensity to be active as they do not have same opportunities as the sighted individuals. Inadequate engagement in physical activities results in lower levels of health-related physical fitness; reduced values of flexibility, cardio-respiratory endurance, muscle endurance, muscle strength, as well as inferior psychosocial health such as self esteem, self concept and intelligence in individual with VI



Fig 1: Children with paper cut outs

■ *Soubhagyalaxmi Mohanty*
PhD Scholar, S-VYASA



as compared to their sighted counterparts. This is associated with their loss of independence and a greater risk for developing serious health problems.

Numerous studies have highlighted deficiencies in all aspects of health in individuals with VI; however, little effort has been directed towards exploring rehabilitative interventions aimed at meeting the specific physical and psychological needs of individuals with profound vision loss.

Yoga, a traditional Indian approach promotes human health holistically and generally described as a practice which integrates four elements: postures, breath control, meditation, and relaxation. It may be regarded as a muscle strengthening and conditioning exercise program or better than exercise at improving a variety of health-related measures. The wide-ranging effects of yoga on physical fitness, cognitive abilities, psycho-social wellbeing and promoting overall health aspects in healthy individuals, patients with chronic diseases and differently-abled people are well documented. Accumulating evidence suggest that yoga based health promotion programs are well received by various groups of populations and may bring favourable changes in the visually impaired population also.

METHOD

A nonrandomised, single-blind, waitlist control trial, with the two groups matched on age, gender, height, weight and degree of blindness are selected. Eighty three children with VI



aged 9–16 years were enrolled by convenience sampling from the Ramana Maharishi Academy for the Blind (residential school), Bangalore. They were divided into two groups: yoga ($n = 41$) and control ($n = 42$). The yoga group participated in one hour of yoga practice, five days per week, for 16-week while the control group followed their regular activities. The yoga practices consisted of breathing exercises (5 mins), loosening practices (10 mins), yoga-asanas (20 mins), pranayama (10 mins), relaxation and meditation (15 mins). For convenience of learning, the yoga group was divided into four subgroups, each containing 10–11 students. Individual care was taken so that they could understand, feel and perform the chosen practices accurately.

Since the study was dealing with a special group of children, it was necessary to impart the instructions for yoga learning in special ways. A specially designed protocol, where five steps of teaching method was developed to impart yoga in an exciting and comfortable way to children with VI.^[1] A cardboard cut-out model of each asana was prepared and distributed among the participants so, they could feel the body positions with their tactile ability. Fig 1 depicts a paper cut out models of a posture (Bhujangasana). In addition, the yoga instructors spent time with each subject individually to correct their postures guiding their limbs to better positions. Special emphasis was given to relaxation between the practices and awareness of body sensations.

The following outcomes were assessed as indicators of physical fitness: a) muscles strength b) motor coordination, c) motor speed, d) endurance, e) flexibility, f) lung function and g) balance (both static and dynamic). From psychological aspects: a) depression, b) anxiety, c) self esteem, and d) working memory were evaluated after 16 weeks of yoga practice.

Repeated measures analyses of variance (ANOVA) followed by post hoc analyses with Bonferroni adjustment were done to compare significant differences between mean values

of the data after the intervention with pre-intervention data using SPSS Version 20.0 (IBM Corporation, USA).

RESULTS

Demographic characteristics were matched for both the groups.

- a Physical fitness: The baseline values of both yoga and control group were matched for all variables ($p > 0.05$). Two way ANOVA showed significant improvement ($p < 0.001$) in pre to post intervention in the yoga group for all variables of bilateral muscles strength: hand grip strength (HGS), pinch strength (PS), elbow extension (EE) and elbow flexion (EF), knee extension (KE) and knee flexion (KF), motor coordination, speed, muscles endurance and flexibility, lung function and balance for all trials of dynamic balance and in static balance for 30 sec ($p = 0.009$) and 40 sec ($p = 0.018$). In contrast, the control group showed significant within group improvement in left HGS ($p = 0.043$), lung function ($p = 0.047$), also a positive trend was observed in motor coordination ($p = 0.005$) for both hands.
- b Psycho-social variables: There were no significant differences between the groups at the baseline for all the variables. Within group comparisons, post-hoc test with Bonferroni adjustment showed significant improvements ($p < 0.001$) in scores for State Trait Anxiety Inventory for children (STAI-C), Children's Depression Inventory-2 (CDI), Rosenberg Self Esteem Scale (SE) and in N-back test in yoga group whereas control group showed significant changes in total scores of STAI-C ($p = 0.043$) and CDI ($p = 0.008$).

CONCLUSION

The study suggests that yoga has considerable benefits for improvement of physical and psychological health in children with VI. There are several other reasons to recommend yoga



as a fitness program for people with VI on the basis of evidence of previous studies. First, yoga does not need special facility or expensive equipment, and it can be practiced anytime (especially on empty stomach) and anywhere. Second, yoga is effective in improving various health related aspects. Third, yoga is a low cost, minimum technology exercise, and it can easily be implemented in any community setting. It is concluded that yoga is effective in promoting health, and it can be prescribed as an exercise program for enhanced individual psychophysiological performance in Visually Impaired.

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- 2 Soubhagyalaxmi Mohanty, Pradhan B, Hankey A. Upper extremity strength and motor speed in children with visual impairment following a 16-week yoga training program. *Isokinetics and Exercise Science*. 2015, 1-8.
- 3 Soubhagyalaxmi Mohanty, Murty PV, Pradhan B, Hankey A. Yoga Practice Increases Minimum Muscular Fitness in Children with Visual Impairment. *Journal of caring sciences*. 2015; 4(4):253.
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Yoga Instructors' Course (YIC) Batch 171, August, 2016



Prashanti Kutiram:
Chancellor, Dr. H R Nagendra
dedicated a new Generator



New Short Term Courses of S-VYASA

SNo	Course	Code	Days	Time	Fee ₹
1 Day Module					
1	Stress Management Module	SMM	Saturday	9am - 4:30pm	1500
2	Pranic Energisation Technique 1	PET 1			1500
3	Mind Sound Resonance Technique 1	MSRT 1			1500
4	Mind Imagery Technique 1	MIRT 1			1500
5	Mastering Emotions Technique 1	MEMT 1			1500
6	Vijnana Sadhana Kaushala 1	VISAK 1			1500
7	Anandamruta Sinchana 1	ANAMS 1			1500
2 Days Module					
1	Self Management of Excessive Tension	SMET	Saturday Sunday	9am - 4:30pm	6500
2	Pranic Energisation Technique 2	PET 2			6500
3	Mind Sound Resonance Technique 2	MSRT 2			6500
4	Mind Imagery Technique 2	MIRT 2			6500
5	Mastering Emotions Technique 2	MEMT 2			6500
6	Vijnana Sadhana Kaushala 2	VISAK 2			6500
7	Anandamruta Sinchana 2	ANAMS 2			6500
3 Days Module					
1	Advanced-Stress Management Technique	A-SMET	Friday - Sunday	9am - 4:30pm	10,000
2	Advanced-Pranic Energisation Technique	A-PET			10,000
3	Advanced-Mind Sound Resonance Technique	A-MSRT			10,000
4	Advanced-Mind Imagery Technique	A-MIRT			10,000
5	Advanced-Mastering Emotions Technique	A-MEMT			10,000
6	Advanced-Vijnana Sadhana Kaushala	A-VISAK			10,000
7	Advanced-Anandamruta Sinchana	A-ANAMS			10,000
7 Days Module					
1	SMET Rejuvenation		Monday - Sunday	9am - 4:30pm	15,000
2	PET & Health Rejuvenation				15,000
3	MSRT & Health Rejuvenation				15,000
1 Month Module					
1	Teachers Training Course (for SMET, PET, MSRT, MIRT, MEMT, VISAK, ANAMS)	TTC	2 nd of every Month to 30 th		25,000

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"My Philosophy is Correct" Deciphering the Parody of Faith

To get some conviction to explore the innate hunch that I am something more than the body and the mind is in itself a great challenge. But once we get to that point somehow, there is a greater challenge on the cards - to face the distraction caused by the massive market of ideologies that compels one to go into the shopping mode. Which one to select? Which one is *correct*? The Indian philosophies (*Darshanas*) in this market basically vary in their opinion about Ishwara (God), Jiva (soul), Jagat (world) and the connection among them (the same is true across religious systems). Some say all are one reality, some say they are independent realities etc. This multitude of perspectives on reality isn't a cause for concern by itself; the concern here is the intense belief we carry that we must *decide* which philosophy is *true* before embarking on our personal spiritual journey. We believe that our journey will otherwise be misguided. Here I question this very belief and present a case to show why such a step - that of deciding on the correct philosophical conclusion - is unnecessary, ridiculous and indeed, compulsorily dispensable for a true seeker.

The belief can be deciphered as follows. Having realized the incompleteness and the discontent inherent in the physical and the mental, the spiritual process for an individual begins with an intense conviction - *shraddha* - that there is a culmination to our journey, a reality beyond the body and the mind; in the language of Upanishads - "That by knowing which everything is known". This *core conviction* is natural and necessary, and is born out of the saturation with the worldly affairs. But more often than not, this conviction is extended to the *details* of this presently-not-perceived reality, such as "I am the ultimate reality", "My soul is different from the super-

■ Vasudeva Rao
Practitioner and Teacher
S-VYASA, youtube.com/jijnasu



soul", "Vishnu/Shiva is the ultimate reality" etc. And this is where the problem lies.

This *extended conviction* occurs because once it is accepted that there is something greater which is yet to be known, very few are potent enough to carry in them the intense emptiness of "I do not know anything about it" and wholeheartedly boil in the pain of ignorance about the nature of that reality. Most of us are highly impotent (incapable to acknowledge for long that "I do not know"), and very quickly we will yield to some *beliefs*; something like "I do not know.... but I think it is like this [mostly because someone ancient told like that]", after which we start feeling good by concealing our ignorance from ourselves, and thereby fooling ourselves that we *know* something about reality. Seeking ends and believing begins. Longing





for a solution gives way to finding solace from stories. Believing in something spares us from accepting that we actually do not know anything, and gives a false (*tamasik*) comfort. After this it is only about strengthening the beliefs, finding more people/scriptures who will endorse our beliefs, becoming aggressive towards other schools etc. The seeker is lost, and a fanatic is born. And then we always speak so assertively about the nature of reality, exactly as if we really *know* it. "Atman", "Brahman", and the relation between the two are then somehow more familiar to me than my relation with my spouse.

Of course, there are some arguments for why we become so. We think that only if we believe in the reality in its actual details (i.e. only if we have the extended conviction) we can get to it. Thus we think that we *must* believe in a particular philosophical conclusion. But this is a fundamental mix-up - between the *effort to perceive* (to know firsthand) reality and the *belief* about the nature of reality. These two cannot be same; the extended conviction about reality cannot have anything to do with the effort to perceive reality. It is a fallacy to think otherwise; because then it amounts to saying that the nature of the reality is within the reach of the mind (which belief is a part of) which all the systems have unanimously rejected.

Reality, however it is, is there to be seen by anyone who has enabled his *perception* of it, and this perception cannot be mental; and if we do the right things to transcend the mind, we will perceive reality. Therefore, only the process of enabling this perception is relevant for us, not believing the details about the reality we get to hear from others (regardless of whether they are true or not). For instance, it is not that the sun exists only for those who believe the sun to be round, and invisible for those who do not believe it to be round. The sun is visible in whatever form it exists for anyone who has opened his eyes; and for someone with closed eyes the sun

doesn't exist irrespective of what shape they believe the sun to be of. Therefore, any belief about the shape and nature of the sun is simply irrelevant; only the effort to perceive the sun is imperative (arising from the core conviction that there is a sun to be seen).

Furthermore, the extended belief about reality is not only irrelevant, it is also a hindrance. While the core conviction enables the longing to know reality and go beyond the mind, the extended conviction - no matter how *logical* - blocks it with stories at the mental level itself. The core belief enlivens the seeking spirit, and the extended belief kills it. "Too much of anything is bad", even belief. The core belief should intensify, but not extend. Thereby the process of enabling our perception - doing the right things to transcend the mind - right away excludes possessing (or rather being possessed by) extended beliefs about the reality. What we need is only the core conviction, and the intense longing and the pain of ignorance arising out of it. This vacuum created by emptying ourselves of all the accumulated mental nonsense automatically reveals reality. When we step aside, it steps in.

Apart from this essential point, there are several other supplementary reasons against the extended conviction:

- A believer of a particular philosophical school, no matter how learned he is, very often becomes hostile to other schools, while 'hostility' would ironically be listed as a "don't" in his own system. Thus extended beliefs lead to endarkenment, not enlightenment. This, actually, is the seed of terrorism if you look at it keenly - "My belief is correct, yours is wrong". It is indeed ridiculous if two blind people went about debating about how sun is, instead of putting some efforts to get their sight. As Ramana Maharshi said "When you adhere to one philosophical system (*siddhanta*) you are obliged to condemn the others. That is the *grahachara* of the heads of monasteries (*mathadhipatis*)" (Talk 40)



- A believer begins to extract his primary joy from the number of people that endorse his belief, rather than from his own practice. This is then no more a spiritual process, but only a juvenile and social process of mutual validation - "I am wearing blue, you are also wearing blue, yeaaaaah!"
- If we keenly observe, the fundamental prescription behind the teachings of all the schools for "enabling our perception" is the same: to make the mind non-sticky (less compulsive and more conscious) so that we are freed of it. It is only that the techniques to achieve that may greatly vary - from breathing techniques and food regulation to charity and service. If this is so, what does it matter which school I am following? The purpose is only to outgrow the mind. It would be ironical to get stuck at the mental level with an extended belief about the nature of reality - "Me and God are one; Me and God are different; etc."
- The extended beliefs are basically someone else's statements (conclusions) which we have not yet realized. If we utter them as if they are our statements, it amounts to fraud. It is like copying the final mathematical equations from a friend without us deriving them. We should therefore focus on the path - the process of enabling our perception - rather than the conclusions. Directly uttering the conclusions (such as 'Aham Brahmasmi') has only produced ugly situations for mankind.

The problem I am discussing here is an ancient

one, and was precisely the reason why Gautama Buddha taught the way he taught. His teachings were founded on the four noble truths, which I put forth as follows:

"Are you at complete ease with existence? Are you blissful?" - No

"Do you think there is a reason behind this lack of ease?" - Yes

"The cause behind your suffering can be nullified"

"I know how to nullify it, and I can tell you step by step"

That is all - methods to solve our fundamental friction with existence and to fuel the longing for something more; and no metaphysical speculations about the universe and God. Because he saw that they are only traps for a seeker. Logic and contemplation should only be used to improve our perception which in turn will improve the sharpness of our contemplation. Logic should be used to gradually outgrow logic, not to believe in a logical metaphysical conclusion and get stranded with the mind.

Ramana Maharshi elegantly summarized the matter as follows: "Both monists and dualists agree on the necessity of Self-Realisation. Let us do it first and then discuss the side-issues. *Advaita* or *dvaita* cannot be decided on theoretical considerations alone. If the Self is realised the question will not arise at all." (Talk 491) ■



Prashanti Kutiram: Recently, Dr. Christoph Garner from KWA-Klinik Stift Rottal Germany (Neurologic and Geriatric Rehabilitation Center), gave a lecture on Holistic Approach to Therapy in Neurology



70th Independence Day celebration in S-VYASA University



On the auspicious day of 15 Aug, the 70th Independence Day, whole of S-VYASA had gathered to remember the sacrifice of the heroes of freedom struggle as well as to remember the founders on the foundation day whose hard work and sacrifices has produced the banyan tree spreading the branches of health, wisdom and spirituality world over.

The celebration started at 6.30 am with Prabhat Pheri till the procession reached the Swami Vivekananda Statue. The dais was adorned by

the Chancellor Dr. Nagendra, Vice Chancellor Dr. Ramachandra Bhat, Pro-chancellor Dr. K Subrahmanyam and the chief guest of the function Dr. Ashok Panagariya. As per the tradition of the institute of invoking the divine grace, Bhagwat Gita was chanted by the gathering. The Tri color was unfurled and a salute was given to the flag.

In the opening remarks Vice Chancellor Dr. Ramachandra Bhat motivated one and all on the eve of Independence Day to march onwards



VYASA, National

progressively with pride and giving up all the bondages and to make India Vishwaguru. He reminded about the message about peace and love of the great and noble Hearts of the independence movement and also the zeal poured into the freedom struggle by the revolutionaries by their sacrifices. The chief guest Dr. Ashok Panagariya, one of the prominent personalities in the medical field, researcher, academician as well as public figure and a social worker was introduced to the gathering by the V.C.

The student and staff of S-VYASA sang a patriotic song embracing the spirit of Independence to the joy of the entire crowd.

Later the Chief Guest was felicitated by Guruji. Guruji (Dr. H R Nagendra) graced the dais with his speech on freedom physically and materially on one side and gaining the mastery over mind to achieve freedom from stress, NCD's and bondages of the mind stressing the importance of inculcating the divine qualities and giving up the Devil one's. He also congratulated PM Modi for his ability to see to it that Yoga not

only spreads in its own empire from kinder garden to University level but also comes on the international stage. He spoke about the HRD ministries efforts in introducing yoga in six central universities and NCT's initiative in training 13 lakh teachers. The students and staff inspired the gathering with one more patriotic song. Later the Academic toppers and sports winners were announced by Dr. Sony Kumari and Dr. Vikas Rawat respectively and awarded by the Dignitaries.

Later the chief guest addressed the gathering about the need of the hour to revive the lost heritage of the Indian medicinal system and integrate it with the modern medicine as achieved by Chinese. Being a neurologist he also shared his knowledge about the importance of diet, meditation and proper intellectual surge for overall happiness. He also reminded the people of the importance of living positively and creating a positive environment and impact on others life for the betterment of the society and nation. ■





High Power Committee dignitaries from Ministry of Labour & Employment, GoI visited Prashanti



Aug 22: High Power Committee dignitaries from Ministry of Labour & Employment, GoI, visited Prashanti Kutiram to study and recommend the Employees State Insurance Corporation. We request the authorities to make Aarogyadhama of Prashanti Kutiram as Referral Medical Centre for treatment by Yoga, Ayurveda & Naturopathy for the ESIC patients. During the visit there was a detailed discussion with the Chancellor, Dr. H R Nagendra and S-VYASA campus tour covering Aarogyadhama, Surabhi and Anvesana Research Laboratories.



Two Days Workshop Yoga and Spirituality for Women Empowerment An Extension Activity: Division of Yoga-Spirituality

On the eve of International Day of Yoga, the division had successfully organized two day workshop for women empowerment program at Sirsi, North Canara, Karnataka.

The women folk of that region with high culture but have confusion regarding how to lead life with religious life style in this modern age and also psycho-somatic problems are also observed.

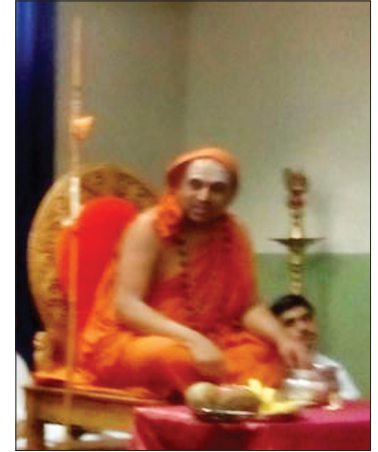
With this background, different session were organized on 25th and 27th June 2016. Dr. R Nagarathna of S-VYASA inaugurated the session by lighting the lamp and delivered the key note address for two day workshop. She requested all the women participants to open up themselves regarding their emotional, religious family problems.

The vice Chancellor of S-VYASA University Prof. Ramachandra G Bhat presided over the function. Dean of Yoga Spirituality Prof. G N Bhat, introduced the experts and briefed the session's discussion subjects.

June 25 - First Day sessions

Session 1: Prof. V K Hampiholi, retired Principal and Emeritus Professor of UGC delivered

the lecture on intellectual and creative power of women on the basis of ancient and modern psychology with a positive note to encourage the strength of women folk followed by the discussion.



Session 2: Problems of family and solutions part was dealt by Smt. Malini Hegde, an aged and experienced lady, who also underwent the agony of losing her husband in a younger age. Then was tremendous response and interaction.

Session 3: Vidwan Rajesh Acharya HK faculty of division conducted mediation program.

Session 4: Dr. R Nagarathna, interacted with specific points regarding psycho-somatic problems and solutions. Further there was yoga practice conducted by Vidwan Rajesh.

June 26 - Second Day sessions

Session 5: Vidwan Vishvanath author Sadgati book, on women rights and performances of funeral activity of her husband, kith and kin spoke elaborately quoting various scriptures.

Session 6: Prof. G N Bhat, chaired the session on the subject matter of widowhood and its missions. Smt. Shantakka, Smt. Sudha,





Smt. Sarvamangala, Smt. Vedavati, Smt. Rajeshvari and Smt. Bhagirathi presented their point of view and experiences. Then there was an emotional discussion wearing Kunkum, Taali, toe ring etc.

Session 7: International Yoga Day protocol program was shown to the participants followed by practice.

Session 8: Prof. Ramachandra G Bhat spoke on spirituality and culture question and answers.

Valedictory Program: Pujya Gangadharendra

Swamiji of Swarnavalli Matha and Samsthana blessed all. In his speech, Swami emphasized the spiritual capacity of women and encourage them to involve in socio-religious activities adoring with Kunkuma on forehead etc...

Local organization like, Yoga Mandira, Samshodhana, Veda Vidya Samskara and Samshodhana Kendra, Nelemavu, have organized and sponsored the two day program. More than 121 women participated and feedback was overwhelming, positive and observed useful. ■

News from VYASA Kolkata

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

From 22nd June to 21st July 2016 a month long free Yoga Camp was conducted on "**Common Yoga Protocols**" of International Day of Yoga. All sessions were conducted by Mr. Sanatan Bera.

Weekly **Teachers Meetings** were conducted in the presence of Mr. B K Dhanuka, the Chairman of VYASA Kolkata.

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 & Corporate Houses are going on.

From 5th Sept to 30th Sept 2016 VYASA Kolkata is going to conduct a Special Yoga Therapy Camp on "**Bronchial Asthma, Nasal Allergy & Sinusitis**". ■



DDE - Yoga Instructors' Course (YIC) Batch, August, 2016

तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्
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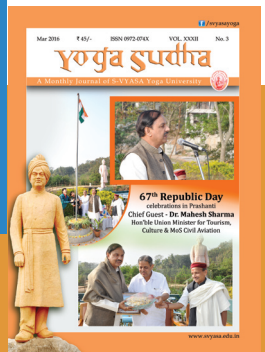
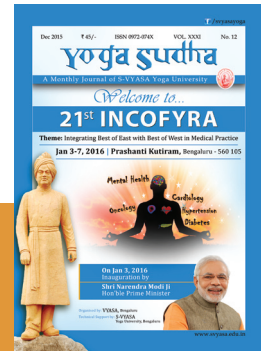
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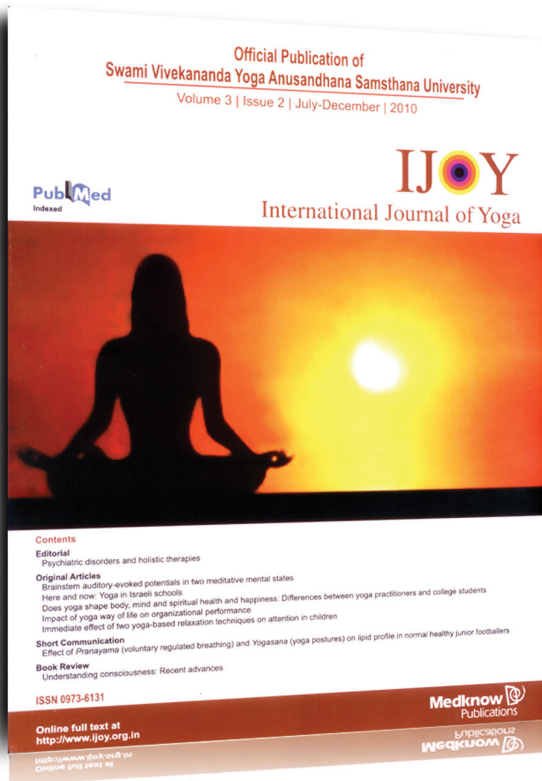
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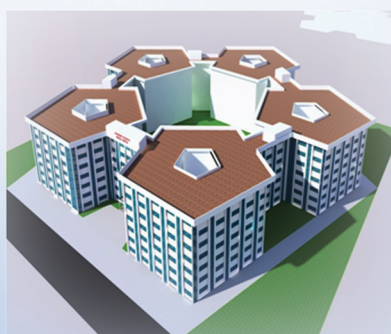
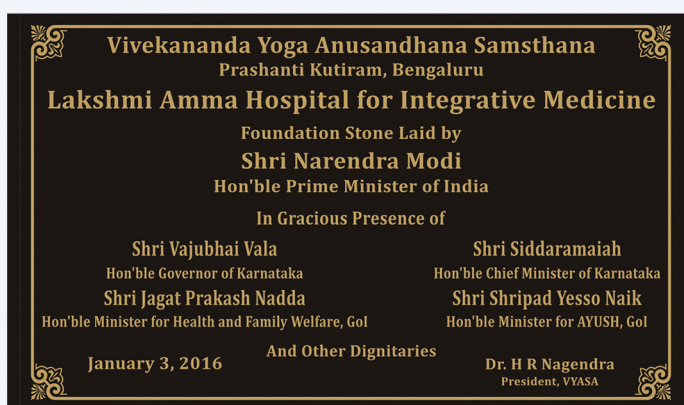
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