

YOGA SUDHA

A Monthly Journal of S-VYASA Yoga University



S-VYASA Yoga University Peethadhipatis & Chairs



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1925-2004



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1920-2009



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1930-2016



S-VYASA
Yoga University
Bengaluru

Division of
Yoga - Spirituality

शान्तियोग पीठारोहणम् Śāntiyoga Pīṭhārohaṇam



Śāntiyoga Pīṭhādhipati
Sri Sri Ravishankar
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Bengaluru

17 Jan 2017, Tuesday

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Prashanti Kutiram, Jigani, Bengaluru

7.00 - 7.45 am - Maitri Milan
8.00 - 10.30 am - Rāṣṭrarakṣā Homah and Viśvaśānti Homah
10.30 am - 12 pm - Śāntiyoga Pīṭhārohaṇam

Prof. Ramachandra G Bhat
Vice Chancellor

Dr. H R Nagendra
Chancellor

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Registrar

तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्
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EDITORIAL

Measuring the Subtle and the Unseen

Always, even in the physical world measurement of unseen as electricity is done by the effect it produces - a voltmeter measures the voltage associated with it by the movement of the needle as a pointer in a voltmeter; an ammeter measures the current by similar movement of needle.

Similarly, the effects of meditation are measured at the brain level, by EEG, EP, Doppler, fMRI, fNIRS, etc; at the nervous system level by ANS changes, etc; changes in bio-chemical parameters at blood level; molecular changes in Gene expression, etc. Effect of meditation or any Yoga practice brings out a wholesome effect at all levels which our lab Anvesana can measure. While there can be a predominant marker, there is no one single effect which can be a sole marker for the Yoga practices.

Not only these changes are produced at Annamaya Kosha, yoga practices produce the changes in the other 4 Koshas also. We measure the changes in the Prana by a highly developed form of Kirlian photography called GDV. Nadi Tarangini can measure concretely the changes in the Prakrtis and Vikrtis.

For measurement of various dimensions of mind as memory, creativity, etc different psychological tests have been developed. For measuring the Vijnanamaya Kosha changes we have similar tests in psychology and all these are available with us in our lab. Then the Anandamaya Kosha is measured by REG which measures the effect of various Yoga practices on the consciousness fields.

So our lab is equipped with the best of the modern technology to track all the Koshas. This is the only lab in the world which can track all changes in the five Koshas.

Modern science and technology looks at human system as a physical being and wants to track all at only the body level. Hence it misses the subtlety and causality of the creation and human system.

While matter and energy were considered as two distinct dimensions of creation for long, it has been established that both are same; it is possible to convert energy to matter and matter to energy. Similarly to say that body and mind are two different things and Atman and mind are different totally is one level of understanding. As science says that all is energy at the base of the physical world, we can say that it is all consciousness which pervades and manifests as the five Koshas. As we move towards higher and higher states of consciousness, we get greater and greater bliss, more and more comprehensive knowledge, greater and greater power, more and more freedom from all our limitations - tensions and stresses, diseases, mental restlessness, intellectual limitedness and ignorance and finally bondage of the body itself to merge with the infinite pure consciousness to become one with it. Like energy manifests in this fantastic physical world of varieties, consciousness manifests as infinite varieties at all the other four levels. Patanjali has clearly given this dimension taking mind or citta as the basic fabric of the whole creation and its manifestations. The realm of Siddhis mentioned in Vibhuti Pada are all the crystallisation of the power of mind to create things.

■ *Dr H R Nagendra*



IYA calls for Senior Research Officers (SRO)

for **Niyantrita Madhumeha Bharata** Abhiyaan (NMB), a National Diabetes Control Programme through Yoga. This is a **Research Project** funded by Central Council for Research in Yoga And Naturopathy (CCRYN), an autonomous body under the Ministry of AYUSH, Government Of India, New Delhi. Applications may be sent on email with a Photo and CV to sdm@svyasa.org immediately within One Week. **Eligibility for the Post:** MSc (Yoga) / Medical Graduation

2017 *Happy New Year*



Best Wishes from S-VYASA

on the auspicious occasions of

Jan 1: *Kalpataru Diwas*, Jan 12: *Vivekananda Jayanti*,

Jan 14: *Makara Sankranti*, Jan 26: *68th Republic Day*



Welcome to...

14th Convocation of S-VYASA

Jan 12, 2017

on the auspicious day of Vivekananda Jayanti



ब्रह्मसूत्रम् (Brahmasūtram)

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



उभयथापि न कर्मतस्तदभावः (ब्रह्मसूत्रम्-२-२-१२)

Ubhayathāpi na karmatastadabhāvaḥ (Brahmasūtram-2-2-12)

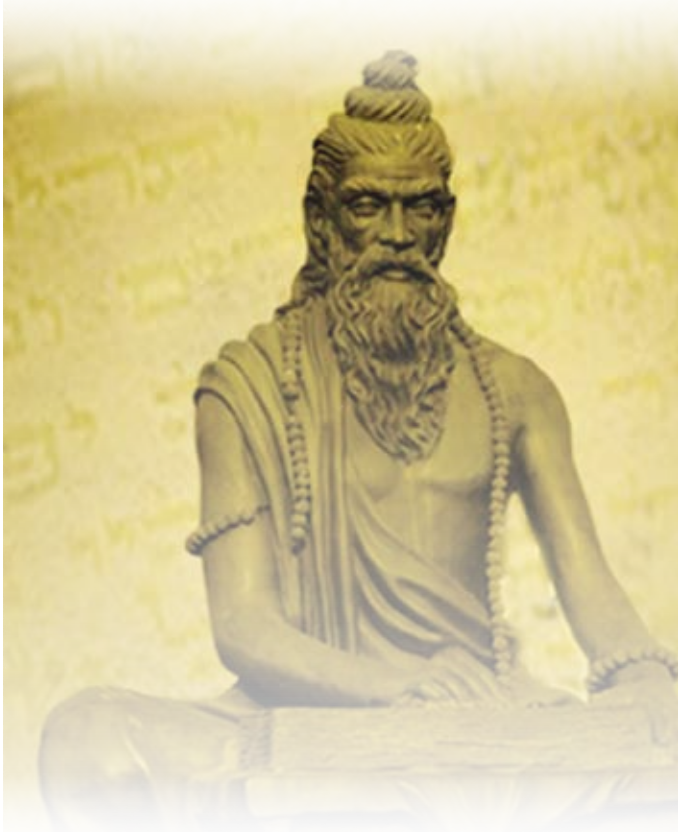
Meaning: In both cases also (in the cases of the Adrishta, the unseen principle inhering either in the atoms or the soul) the activity (of the atoms) is not possible; hence negation of that (viz., creation through the union of the atoms).

Vedacharya Badarayana takes up Nyaya system of philosophy for examination which advocates Paramanu (atom) to be the cause of the world. The very name of this Adhikarana reveals the subject domain of focal area in this context; Paramanu-jagat-karanattva-adhikaranam; 'Atom caused universe theory'. Bharatiya Darshana parampara (Indian Philosophical Tradition) has a couple of schools play major role in presenting cosmological insight; Sankhya presents Parinama-vada (theory transformation) and Nyaya says Arambha-vada (initiation with unseen principle). Shankara school of thought emphasizes Anirvachaniyata (theory of indescribable) which is otherwise called MAYA-VADA. Veda Vyasa intends to present Brahma-vada, well projected by Acharya Shankara. Brahma-vada is 'theory of everything', master key to unlock all the mysteries concerned with Srishti (emergence), Sthiti (sustenance) and Laya (destruction) of this manifested and non-manifested world. 'How and Why' are permeating questions at all the steps.

The world ought not to be thought as that emerged accidentally which is multicolored, miraculous and moreover, it is in real sense highly systematic and organized. It must have a cosmic brain behind which Vedic seers have named BRAHMA. The world is perfectly organized by master planning of BRAHMA.

Nyaya Darshana tries to argue that atom to be the root cause of universe ordered by 'ISHWARA' - the Lord. At some point of time and in relation with Karma, atoms start vibrating with the concern of Ishwara and start uniting themselves to create this huge universe. Vyasa denounces the theory of Nyaya. 'Adrishtavadatmasamyoga' - Punya and Papa connected with each atom causes movement and subsequently amalgamation happens to make large molecules and gross world. This theory is not based on proper evidences. Cosmological theory should consider Vedas to a great extent because of their very nature to be Supra-mental. Pramanukarana-vada has no logical base. Nether Vedas nor evidences support the theory of Nyaya,. This very concept of Arambha (initiation of movement in atoms) leads to Accidentalism. In this endless cyclic rotation of universe, one may not identify starting point. In this context, it is very important to accept something as ANADHI (no beginning entities, unknown starting) as in Vedanta. Since everything is connected with Brahma, the quality of Anadittva (beginning-less) gets reflected in Jiva, Ishwara, Vishuddha chit, Avidya etc. Nasadiay Sukta of Rg Veda also supports acceptance of Anadittva for clear understanding of creation.

For the seekers, theory of everything is BRAHMA, theory of something is MAYA. Maya is alike Prakriti of Sankhya, combination of p6...



ಪಾತಂಜಲ ಯೋಗಶಾಸ್ತ್ರ

26

ಈಶ್ವರಃ-ಪ್ರಣವಸ್ವರೂಪ ನಾದೋಪಾಸನೆ (ಓಂ)



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

ತಸ್ಯ ವಾಚಕಃ ಪ್ರಣವಃ

॥ ಪ.ಯೋ.ಸು - 1.27 ॥

ಓಂಕಾರದ ಅಂತಿಮ ಅವಸ್ಥೆ: ತುರಿಯ

ಈಶ್ವರನ / ಓಂ / ಪ್ರಣವದ / ಬ್ರಹ್ಮನ / ಪ್ರಜೆಯ / ಅರಿವಿನ ಅಂತಿಮ ಅವಸ್ಥೆ ತುರಿಯ. ಮಹರ್ಷಿ ಪತಂಜಲಿಗಳು ಅಂತಿಮ ಸತ್ಯವನ್ನು ಈಶ್ವರನೆಂದೂ / ಸರ್ವಜ್ಞನೆಂದೂ / ಕಾಲಾತೀತನಾದ ಗುರುವೆಂದು / ಪ್ರಣವವೆಂದೂ ಉಲ್ಲೇಖಿಸಿರುವುದನ್ನು ಉಪನಿಷತ್ತು ಸಹ ಪ್ರತಿಪಾದಿಸುತ್ತದೆ.

ಏಷ ಸರ್ವೇಶ್ವರ ಏಷ ಸರ್ವಜ್ಞ
ಏಷ ಅಂತರ್ಯಾಮಿ ಏಷ ಯೋನಿಃ

ಸರ್ವಸ್ಯ ಪ್ರಭವಾಪ್ಯಯೌ ಹಿ ಭೂತಾನಾಮ್

॥ ಮಾಂ. ಉಪ. 6 ॥

ತುರಿಯಾವಸ್ಥೆಯೇ ಅಥವಾ ಚೈತನ್ಯನೇ ಸರ್ವೇಶ್ವರನೆಂದೂ, ಎಲ್ಲರೊಳಗಿರುವ ಅಂತರ್ಯಾಮಿಯೆಂದೂ, ಎಲ್ಲ ಚರಾಚರಗಳ ಉತ್ಪತ್ತಿ - ಸ್ಥಿತಿ - ಲಯಕಾರನೆಂದೂ ನಿರ್ವಚಿಸಲಾಗಿದೆ. ಚೇತನ ಸ್ವರೂಪನಾದ ಬ್ರಹ್ಮನು ಸುಷುಪ್ತಿ ಮತ್ತು ತುರಿಯಾವಸ್ಥೆಯಲ್ಲಿ ಅಂತರ್ಯಾಮಿಗಿದ್ದು, ಸ್ವಪ್ನ ಮತ್ತು ಜಾಗೃತಾವಸ್ಥೆಗಳಲ್ಲಿ ಹೊರಮುಖವಾಗಿ ಅಭಿವ್ಯಕ್ತನಾಗುತ್ತಾನೆ. ಹೇಗೆ

ಸುಪ್ತಾವಸ್ಥೆಯಲ್ಲಿರುವ ಹಾವು ಬುಟ್ಟಿಯೊಳಗಿಂದ ಹೊರಬಂದಾಗ ಬಾಹ್ಯ ಪ್ರಪಂಚದ ಲೀಲೆಗಳಿಗೆ ಸ್ವಂದಿಸುತ್ತದೋ, ಹಾಗೆಯೇ ಅಂತರ್ಯಾಮಿಯಾದ ಬ್ರಹ್ಮನೂ ಸಹ. ಓಂ ಉಪಾಸನೆಯು ಸಾಧಕನನ್ನು ತುರಿಯಾವಸ್ಥೆಯ ಚರಮ ಸ್ಥಿತಿಗೆ ಕೊಂಡುಯ್ಯುವ ಮಾರ್ಗವನ್ನು ಎಲ್ಲ ಶಾಸ್ತ್ರಗ್ರಂಥಗಳೂ ಇದೇ ರೀತಿಯಲ್ಲಿ ವ್ಯಾಖ್ಯಾನಿಸಿವೆ. ಈ ಅವಸ್ಥೆಯು ಇಂದ್ರಿಯಾತಿತವಾದದ್ದು ಮತ್ತು ಬುದ್ಧಿಗ್ರಾಹ್ಯವಲ್ಲದಿದ್ದರೂ ಸ್ಥೂಲರೂಪದಲ್ಲಿ ಅರ್ಥೈಸಿಕೊಳ್ಳಲು ಕೆಲ ಲಕ್ಷಣಗಳನ್ನು ಉಪನಿಷತ್ ಈ ಕೆಳಗಿನಂತೆ ಚರ್ಚಿಸಿದೆ.

ನಾಂತಃಪ್ರಜ್ಞಂ ನ ಬಹಿಃಪ್ರಜ್ಞಂ ನೋಭಯತಃಪ್ರಜ್ಞಂ
ನ ಪ್ರಜ್ಞಾನಘನಂ ನ ಪ್ರಜ್ಞಂ ನಾಪ್ರಜ್ಞಮ್ |

ಅದೃಶ್ಯಮ್ ಅವ್ಯವಹಾರ್ಯಮ್ ಅಗ್ರಾಹ್ಯಮ್ ಅಲಕ್ಷಣಮ್
ಅಚಿಂತ್ಯಮ್ ಅವ್ಯಪದೇಶ್ಯಮ್ ಏಕಾತ್ಮಪ್ರತ್ಯಯಸಾರಂ
ಪ್ರಪಂಚೋಪಶಮಂ ಶಾಂತಂ ಶಿವಮದ್ವೈತಂ ಚತುರ್ಥಂ ಮನ್ಯಂತೇ
ಸ ಆತ್ಮಾ ಸ ವಿಚ್ಛೇಯಃ

॥ ಮಾಂ. ಉಪ. 7 ॥

ತುರಿಯನು ಅಂತಃಪ್ರಜ್ಞನಲ್ಲ, ಬಹಿಃಪ್ರಜ್ಞನೂ ಅಲ್ಲ ಹಾಗೆಯೇ ಉಭಯಪ್ರಜ್ಞನೂ ಅಲ್ಲ. ಪ್ರಜ್ಞಾನ ಘನನಲ್ಲ, ಪ್ರಜ್ಞನಲ್ಲ ಹಾಗೆಯೇ ಅಪ್ರಜ್ಞನೂ ಅಲ್ಲ. ಅವನು ದೃಷ್ಟಿಗೆ ಅಗೋಚರನು, ಮಾತಿನ ವ್ಯವಹಾರಕ್ಕೆ ಸಿಗದವನೂ, ನಮ್ಮ ಮತಿಯಿಂದ ಗ್ರಹಿಸಲ್ಪಡದೇ ಇರುವವನೂ, ಎಲ್ಲ ಲಕ್ಷಣಗಳನ್ನು ಮೀರಿದವನೂ, ನಮ್ಮ ಚಿಂತನೆಯ ವ್ಯಾಪ್ತಿಗೆ ಸಿಗದವನೂ, ಯಾವುದೇ ಶಬ್ದಗಳಿಂದ ನಿರ್ವಚಿಸಲ್ಪಡದೇ



ಇರುವವನು, ಸಮಸ್ತ ಜ್ಞಾನದ ಜ್ಞಾನಿಯೂ, ಪ್ರಪಂಚದ ಎಲ್ಲ ಬಾಹ್ಯ ಅವಸ್ಥೆಗಳನ್ನು ಮೀರಿದವನೇ ಆತ್ಮನಾಗಿದ್ದಾನೆ. ಅವನು ನಿತ್ಯವೂ ಶಾಂತ ಸ್ಥಿತನೂ, ಆನಂದಮಯನು ಮತ್ತು ಮಂಗಲಮಯನಾಗಿದ್ದು, ದ್ವಿತೀಯವೇ ಇಲ್ಲದ ಒಬ್ಬನೇ ಅನಂತನಾಗಿರುವವನಾದ ಆತ್ಮನನ್ನೇ ಅಂತಿಮವಾಗಿ ಅರಿಯಬೇಕಾದ ಮಾನವ ಜನ್ಮದ ಏಕೈಕ ಲಕ್ಷ್ಯ ಎಂದು ಉಪನಿಷತ್ತು ಸಾರುತ್ತದೆ.

ಇದೇ ನಾಲ್ಕನೆಯ ಅವಸ್ಥೆಯಾದ ತುರಿಯದ ಲಕ್ಷಣ. ಈ ಸ್ಥಿತಿಯನ್ನೇ ಓಂಕಾರದಿಂದ ನಿರ್ವಚಿಸಲಾಗಿದೆ ಮತ್ತು ಇದನ್ನೇ ವಿಭಾಗಿಸಲ್ಪಟ್ಟಾಗ ಅಕ್ಷರಗಳ ರೂಪದಲ್ಲಿ ಅ, ಉ ಮತ್ತು ಮಕಾರಗಳ ಸೂಚಿಸಲ್ಪಟ್ಟಿದೆ. ಅ-ಕಾರವು ಜಾಗೃತಾವಸ್ಥೆಯನ್ನೂ, ಉ-ಕಾರವು ಸ್ವಪ್ನಾವಸ್ಥೆಯನ್ನೂ, ಮ-ಕಾರವು ಸುಷುಪ್ತಿ ಅವಸ್ಥೆಯಿಂದ ಸೂಚಿಸಲ್ಪಟ್ಟಿದ್ದು, ಸಾಧಕನು ಪ್ರತ್ಯೇಕ ಉಪಾಸನೆಯ ಮೂಲಕ ಆಯಾಯ ಅವಸ್ಥೆಯನ್ನು ಮೀರಿ ಮುಂದುಮುಂದಿನ ಹಂತಕ್ಕೇರುತ್ತಾನೆ. ಈ ಪ್ರಣವದ ಉಪಾಸನೆಯನ್ನು ಮತ್ತು ಅದರ ಮಹತ್ವವನ್ನು ಮಹರ್ಷಿಗಳು ಮುಂದಿನ ಸೂತ್ರದಲ್ಲಿ ವಿಮರ್ಶಿಸಿದ್ದಾರೆ. (ತಜ್ಜಪಸ್ತರ್ಥಭಾವನಮ್...) ಮುಂದಿನ ಸಂಚಿಕೆಯಲ್ಲಿ ಅವಲೋಕಿಸೋಣ...

(ಸಶೇಷ)

...p4

Trigunas - Sattva, Rajas and Tamas. In most of the cases in Vedanta 'Maya' is not defined very descriptively. Anuvada of Nyaya, Parinamavada of Sankhya and Shunyavada of Bauddha should not be relied upon for cosmology.

The next Sutra also says Samavaya (eternal relation between two entities) of Nyaya should also not be taken as authentic, because nothing is permanent in universe. How can the relation (Samavaya) between materials be eternal when substances are mortal? It is

baseless. Shankara straight away makes all these theories baseless. All the questions can be answered only with Brahma-vada explaining multicolor, unpredictable and mysterious. Pratyaksha (perception), Anumana (inference) and Upamana (simile) will not help to cognize reality but the Vedas do. Rishis, extraordinary personalities revealed secret mystery through their dedication and commitment. Thus, Vyasa's Brahma-vada should be adored.

to be continued...



Gita Jayanti celebrated in Prashanti Kutiram. Vice Chancellor Prof. Ramachandra G Bhat and Chancellor Dr. H R Nagendra graced the occasion. Children of Prashanti Family chanted the few verses from Bhagavadgita

3rd Pune International Yoga Festival

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INTERNATIONAL CONFERENCE ON Yoga for Diabetes



Ministry of AYUSH



4th - 6th January, 2017

at New Delhi, India

Pravasi Bharatiya Kendra

Rizal Marg, Chanakyapuri
New Delhi - 110 021

ph: 011-2852 0430, 31, 32

e-mail: ccryn.goi@gmail.com

www.ccryn.org | www.ayush.gov.in

Organized By



Central Council for Research in Yoga & Naturopathy

Ministry of AYUSH, Govt. of India

under the Technical Guidance of S-VYASA University

61-65, Institutional Area, Opposite D Block, Janakpuri, NEW DELHI – 110 058

Invitation

It gives me an immense pleasure to invite you to the International Conference on Yoga for Diabetes organized by Ministry of AYUSH, New Delhi.

In modern age Diabetes mellitus and its related complications have become the biggest health hazard and a menace all over the world. A sizable amount of resources is drained for management of the Diabetes mellitus. The major causes of the diseases are the modern lifestyle, the food habits and the stress, besides other reasons. Researches in the field of Yoga have proved that the disease can be very well managed by adopting a regular yoga regime and healthy lifestyle and good food habits.

Hon'ble Prime Minister, while addressing the 2nd International day of Yoga celebration at Chandigarh, said: Let's focus on one thing in the coming days, how to mitigate diabetes through yoga. Diabetes can surely be controlled through yoga.

In response to this, Ministry of AYUSH has initiated several programmes for creating awareness about the role of Yoga in the prevention and management of Diabetes mellitus. For having a common Yoga protocol on the Prevention and Management of Diabetes, a Committee of Experts has been constituted under the Chairmanship of Dr. H. R. Nagendra, SVYASA, Bengaluru. It was also felt to organize an International Conference to bring the professionals involved in Diabetes on a single platform.

This conference is aimed to discuss and deliberate the role of Yoga in the prevention and management of Diabetes mellitus and to draw roadmap to be adopted in the control of Diabetes through Yoga. It will provide a common platform for the Allopathy & AYUSH practitioners, Researchers, Academicians, Policy makers and students.

We look forward to welcome you. We seek your active participation, association and cooperation for the success of this International Conference.

(Ajit M. Sharan)
Secretary (AYUSH), Ministry of AYUSH
Govt of India



Conference Structure

- Plenary session
- Parallel symposia
- Panel discussion
- Cultural Program / Satsangs

Number of Participants:

400 (approximately)

Proposed Topics:

1. Emerging trends of research on effects of Yoga in Diabetes mellitus.
2. Yoga Protocol, Indications & Contraindications of Yoga practices in the management of Diabetes mellitus.
3. Disseminate research findings in the field of Yoga for Diabetes Mellitus and give directions to future research.
4. Provide the evidence required to integrate Yoga therapy with conventional care for Diabetes mellitus.
5. Bottlenecks in incorporating Yoga intervention along with conventional therapy in the management of Diabetes mellitus.
6. Evidence required to integrate Yoga therapy in National Health Programmes in the management of Diabetes mellitus.
7. Roadmap to popularize the role of Yoga in Diabetes mellitus management.

Expected Speakers:

International Speakers

- Professor Elizabeth H. Blackburn, Professor of Biology and Physiology, Department of Biochemistry and Biophysics at the University of California, San Francisco, USA
- Prof. Andrew Boulton, Professor of Medicine, University of Manchester, UK
- Dr Kashinath Dixit, Consultant Diabetologist and Clinical Andrologist Manchester Royal Infirmary, UK
- Dr Prasanna Rao Balakrishna, Consultant Diabetologist, Manchester Royal Infirmary, UK
- Prof. Leszek Czupryniak, Professor of Medicine, Medical University of Lodz, Poland, Immediate Past President of Polish Diabetes Association & Chair, EASD Postgraduate Education
- Dr. Om P. Ganda, Director, Joslin Diabetes Center in Boston, USA
- Prof. Chen Luyan, Dean, India-China Yoga College, Yunnan Minzu University
- Prof Na Jinhua, India-China Yoga College, Yunnan Minzu University Kunming China
- Dr Kazuo Keishin Kimura, Director, Japan Vivekananda Yoga Kendra
- Swami Amrut Suryananda, President- The Yoga Portuguese Confederation
- Swami Maheshwarananda, Austria
- Mr Chang Kook Hyun, Senior Advisor, Indian Chamber of Commerce, Korea

- Prof Rich Fletcher, Research Scientist, MIT, Assistant Professor, Department of Psychiatry, UMass Medical School. USA
- Dr Christoph Garner, Director, KWA Klinik Stift Rottal, Bad Griesbach, Germany
- Dr Robin Richardson, Chair, American Diabetes Association, USA
- Antonietta Rozzi, President, Yoga Italia, Italy
- Prof. Predrag Nikic, Founder and President, Yoga Federation of Serbia, Serbia
- Dr Leigh Blashki, Past- President of Yoga Australia, and a member of the IAYT Certification Committee
- Prof. Wang X, Institute of Diabetes and Regeneration Research, Helmholtz Zentrum München, Neuherberg, Germany
- Dr. Rajan Narayanan, Life in Yoga Foundation, Washington D.C.

National Speakers

- Dr. H. R. Nagendra, Chancellor, S-VYASA, Bengaluru
- Dr. D. Prabhakaran, Director, Centre for Chronic Conditions and Injuries and Vice President Public Health Foundation of India
- Dr V Mohan, Director, Madras Diabetes Research Foundation, Chennai, India
- Dr. Nikhil Tandon, Professor & Head, Dept. of Endocrinology, AIIMS, New Delhi
- Dr. B. M. Hegde, World Academy of Authentic Healing Sciences, Mangalore, India
- Prof. R. L. Bijalani, Former Head, Dept. of Physiology, AIIMS, New Delhi
- Dr Balasubramanyam, Assistant Director & Senior Scientist, Madras Diabetes Research Foundation, Chennai, India
- Dr R Nagarathna, Medical Director, Arogyadhama, S-VYASA, Bengaluru
- Dr. Shirley Telles, Director, Patanjali Research Foundation, Haridwar
- Dr Bhushan Patwardhan, Vice-Chancellor, Symbiosis International University (SIU), Pune
- Dr. B K Sahay Diabetologist, Sahay Clinics, Hyderabad
- Dr. Ishwar V Basavaraddi, Director, MDNIY, New Delhi
- Dr Manjunath N K, Director – R & D, S-VYASA, Bengaluru
- Dr Naveen KV, Medical Director, Stress and Lifestyle clinic, Bangalore
- Dr Satish Babu, Consultant Diabetologist and Clinical Andrologist, Bangalore, India
- Dr Geetha Krishnan, Department of Integrative Medicine & Holistic Therapies, Medanta – the Medicity, Gurgaon
- Vaidya Rajesh Kotecha, Vice Chancellor, Gujarat Ayurveda University, Jamnagar
- Dr. G G Gangadharan, Director, M S Ramaiah Indic Centre for Ayurveda & Integrative Medicine, Bangalore.
- Dr. O P Tandon, University College of Medical Sciences, New Delhi
- Dr. K K Deepak, Professor & Head, dept. of Physiology, AIIMS, New Delhi
- Dr. Parameshwaran, Head of Central Siddha Research Institute, Chennai
- Dr Ananda Balayogi Bhavanani, Chairman, ICYER, Pondicherry
- Dr Prashanth Shetty, Principal, SDMCNYS, Ujire, Karnataka.
- Dr. BT Rudresh, Classical Homeopathic Practitioner, Bengaluru
- Dr. Ram Manohar, Director, AVP Research Foundation, Coimbatore



Niyantrita Madhumeha Bharata (NMB) Orientation Training Programme in North East

Four days Orientation Training Programme for Nationwide Niyantrita Madhumeha Bharata (NMB) has been conducted at different places of North east for 6 districts of North East. Dr. R Nagarathna, National Chief of the NMB program, Sri Sumant Chandwadkar, Regional Coordinator of NMB-North East, Smt. Dipanwita Chandwadkar, Coordinator for NMB-North East, the Senior Research Fellow (SRF) of NMB, Sri Darshan Sharma, Sri Nagendra Jain and Ganga and Sri Rahul Singh, Incharge Diabetes Section of Arogyadhama were the faculties for the training programs. The details of the training is as under.

1. NMB Orientation Training for Kamarup, Jorhat and Dibrugarh Dist. of Assam:

NMB Training program for Dibrugarh, Jorhat and Kamrup Dists. of Assam has been conducted on Nov 30 - Dec 3, 2016. Yuva Vikas Kendra- Amin Gaon, Guwahati was the venue for the programme. 48 Yoga teachers from 'Art Of Living' of Kamarup and Dibrugarh Districts and NGO, 'Snehapad' of Jorhat three Districts attended the workshop along with 4 SRF of North East. Dr. R Nagarathna of VYASA Bengaluru was the chief faculty for this workshop. Sri



Sumant Chandwadkar, Smt. Dipanwita Chandwadkar of VYASA Guwahati and Sri Rahul Singh from Arogyadhama Bengaluru were the faculties for this training program.

In this Training programme the focus was on teaching Protocol of Yoga & Diabetes techniques, Lectures on Yoga & Diabetes, along with 6 months project's implementation methodology. In this we have discussed about screening and registration of participants of NMB Project. The SRF got introduced with the Yoga Instructors of Diabetes Movement (YIDM).

2. NMB Orientation Training for Imphal West District of Manipur:

NMB Training program for Imphal West District of Manipur has been conducted on Dec 7 - 9, 2016. Jubinile Club Hall, Imphal was the venue for the programme. 19 Yoga teachers from Imphal West District attended the training programme. Sri Ningombam Ganga Singh, SRF of NMB Manipur, Prof. Sarada Devi, Dr. Y Bajao and Sri Chittaranjan were the faculties for this training program.

In this Training programme the focus was on teaching Protocol of Yoga & Diabetes





Details of the Training Workshop

SNo	Date	State	Districts	Venue	Faculties	Participants	SRF
1	Nov 30 – Dec 3, 2016	Assam	3 Districts Dibrugarh, Jorhat & Kamarup	Yuva Vikas Kendra, Amingaon, Guwahati	Dr. R Nagarathna, Sri Sumant Chandwadkara, Smt. Dipanwita Chandwadkar & Sri Rahul Singh	48	Sri Nagendra Jain & Sri Prakash Thakur
2	Dec 7 – 9, 2016	Manipur	1 District West Imphal	Jubvenile Club Hall, Imphal	Sri Ningombam Ganga Singh, Prof. Sarada Devi, Dr. Y Bajao & Chittaranjan	20	Sri Ningombam Ganga Singh
3	Dec 8 – 11, 2016	Arunachal Pradesh	1 District Papun Pare	Art of Living Ashrama, Nahar Lagun	Sri Sumant Chandwadkara, Smt. Dipanwita Chandwadkar & Sri Nagendra Jain	17	Sri Nagendra Jain
4	Dec 19 -22, 2016	Meghalaya	1 District East Khasi Hills & West Jayantia Hills	Rajastana Vishrama Bhawan, Shillong, Meghalaya	Sri Sumant Chandwadkara, Smt. Dipanwita Chandwadkar & Sri Darshan Sharma	25	Darshan Sharma



techniques, Lectures on Yoga & Diabetes, along with 6 months project’s implementation methodology. In this we have discussed about screening and registration of participants of NMB Project. The SRF got introduced with the Yoga Instructors of Diabetes Movement (YIDM).

3. NMB Orientation Training for Papun-Pare Dist of Arunachal Pradesh:

NMB Training program for Papun Pare District of Arunachal Pradesh has been conducted on Dec 8 – 11, 2016. Art of Living Ashram,

Papun Nalha, Nahar Lagun was the venue for the programme. 16 Yoga teachers from ‘Art of Living’ from Nahrlahun and Itanagar Districts attended the training progrme. Sri Sumant Chandwadkar, Smt Dipanwita Chandwadkar of VYASA Guwahati and Sri Nagendra Jain, SRF of NMB were the faculties for this training program.

In this Training programme the focus was on teaching Protocol of Yoga & Diabetes techniques, Lectures on Yoga & Diabetes, along with 6 months project’s implementation methodology. In this we have discussed about screening and registration of participants of





NMB Project. The SRF got introduced with the Yoga Instructors of Diabetes Movement (YIDM).

4. NMB Orientation Training for East Khasi Hills and West Jayantia Hills of Meghalaya at Shillong:



NMB Training program for West Khasi Hills and East Jayantia Hills District of Meghalaya

has been conducted on Dec 19 - 22, 2016. Rajasthan Vishrama Bhawan, Shillong was the venue for the programme. 25 Yoga teachers from 'Art of Living' from West Khasi Hills and East Jayantia Hills Districts attended the training programme. Sri Sumant Chandwadkar, Smt Dipanwita Chandwadkar of VYASA Guwahati and Sri Darshan Sharma, SRF of NMB were the faculties for this training program.

In this Training programme the focus was on teaching Protocol of Yoga & Diabetes techniques, Lectures on Yoga & Diabetes, along with 6 months project's implementation methodology. In this we have discussed about screening and registration of participants of NMB Project. The SRF got introduced with the Yoga Instructors of Diabetes Movement (YIDM).

Niyantrita Madhumeha Bharata (NMB) Orientation Training Programme in West Bengal



From Dec 21-24 Orientation Training Program of Niyantrita Madhumeha Bharata (NMB) was held in S-VYASA, Kolkata center. From Bankura Dist 20 and Burdwan Dist 17, totally 37 Yoga Trainers underwent the Training Program. Sessions were engaged by Sri Rajput, Sri Vishnu Kumar Dhanuka, Sri Priti Nandi and Sri Param Some.





Niyantrita Madhumeha Bharata (NMB) Orientation Training Programme in New Delhi



New Delhi, Dec 12: The NMB training camp was inaugurated by Dr. R Nagarathna & Dr. Ishwar Acharya (Director of CCRYN) at the International Yoga Therapy / Yoga Research Institute, Pitampura, Delhi.

The NMB training camp was conducted from Dec 13 - 22, 2016, at International Yoga Therapy Institute 3 hrs a day. There were 25 persons involved in NMB training camp. Dr. Sanjay Kumar, SRF conducted the full training camp and diseases lectures were delivered by Dr. Isha Bhalla (BAMS), Dr. Dhawan PK (Ex. Sr. Scientist, AIIMS Delhi) & Dr. Sanjay K.



Dr. R Nagarathna



Dr. Ishwar Acharya



Orientation Training Programme in Thane, Mumbai

Thane, Mumbai: NMB screening started at Thane, Maharashtra. This is the first phase of movement. The areas covered are Kolivali village (Yoga) and Kalyan city ward (Yoga). Initially Decision making people of the area

were briefed viz. corporator, senior principal, health worker and notice were displayed. 50 persons of 20-60 age group were

screened through assigned format at each place. Trained YIDM Teachers were assigned their individual task weighing, checking BP and measuring circumferences.

Screening at Kolivali, Thane



Dr. Amit Mishra during Screening Survey



Orientation Training Programme in Salem, Tamilnadu

Salem, Dec 18-21: About 20 trainers from SKY Yoga group, Vethathiri Maharishi Foundation participated in the training at Temple of conscious at Salem.

Mr. Ulavan Thangavelu, Director-Extension, World Community Service Center, was the Chief Guest for the Inauguration. Further, Mr. Perumalji, Director-Vision Development, World Community Service Center and Dr. R Vetrivrendan, Senior Yoga Expert from S-VYASA Yoga University, Bengaluru, enlightened the inauguration session. Ms. Gowri, Yoga Therapist from Vasista Clinic, Salem, took all the yoga sessions.

Mr. Subramani from Adyathma Yoga, Bengaluru spoke about the Yogic Diet for Diabetes.



Orientation Training Programme was organized in Balasore district, Odisha



NMB Orientation Training Programme was organized in Sri Dharmasthala Manjunatheshwara Sabha Bhavana, Bantwala, Dakshnina Kannada, Karnataka. The 3 days training program was inaugurated on Dec 27. The program was jointly organized by Sri Dharmasthala Manjunatheshwara Group of Institutions and S-VYASA Yoga University.



YIDM Training for Uttar Pradesh Group

YIDM (Yoga Instructor for Diabetes Movement) Training Program for a Group from Uttar Pradesh was conducted at Prashanti Kutiram, Bengaluru from Dec 26 – 29, 2016. The Training Program was Inaugurated by Dr. H R Nagendraji, Dr. Amit Singh and Sri Ajay Kumar Upadhyay on Dec 26. The training program was conducted for 52 participants from the Uttar Pradesh with the following breakup district wise:

SNo	District	Participants
1	Balia	9
2	Mau	5
3	Gorakhpur	4
4	Varanasi	12
5	Allahabad	6
6	Lucknow	4
7	Ghaziabad	12



The training program focused on theory relating to Diabetes Mellitus (DM), Diet, Stress Management and Practical Sessions focused on Asana, Pranayama, Cyclic Meditation and Yoga for T2DM Protocol. The training program was concluded on Dec 29 with the distribution of YIDM Certificates.



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

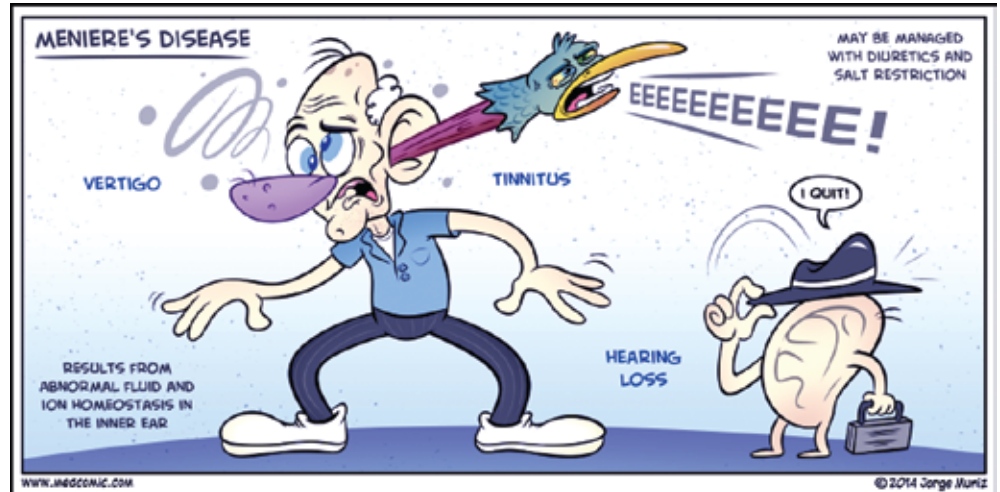




Arogyadhama Success Stories

Meniere's Disease

Meniere's disease is a rare disorder of the inner ear, characterized by giddiness, progressive hearing loss, ringing in the ear (tinnitus), and a feeling of fullness or pressure in ear. In most of the cases Meniere's disease affects only one ear. As the disease doesn't have a definite known cause, treating the same becomes backbreaking.



Mr. M, a 48 years old male, diagnosed with Meniere's disease in 2008 came to our Health House, Arogyadhama, with the complaints of aural fullness, giddiness, severe tinnitus, occasional vomiting and progressive gait imbalance. He was under medication (Vertin 16 mg) for the same. He was also suffering from disturbed sleep and diabetes since last 15 years.

A modified protocol of Integrated Approach of Yoga Therapy (IAYT) and Acupuncture was planned for a period of 21 days during his stay. He was made to practice special technique of Neurology department and also sleep special techniques. He was also made to do yogic kriyas twice a week. The counseling sessions were held with Sri Mohanji. There was a significant reduction in symptom scores in terms of giddiness and vomiting. The fullness of ear and gait imbalance was completely reduced. The medication was tapered at discharge and made to vertin 8 mg. He also reported that there was not a single episode of vomiting and giddiness after the 4th day of admission.

Parameter: During the stay there was significant improvement in all aspects of his health. Within 3 week, his giddiness reduced significantly. At the time of his discharge he reported 90% improvement on all counts.

Vital parameters

Parameters	DOA	DOD	Parameters	DOA	DOD
Pulse Rate (beats/min)	88	82	Medication Score	4	2
Blood Pressure (mm of Hg)	132/80	134/82	Brahmari Time (sec)	14	17
Respiratory Rate (cycles/min)	22	14	Symptom Score	6	2

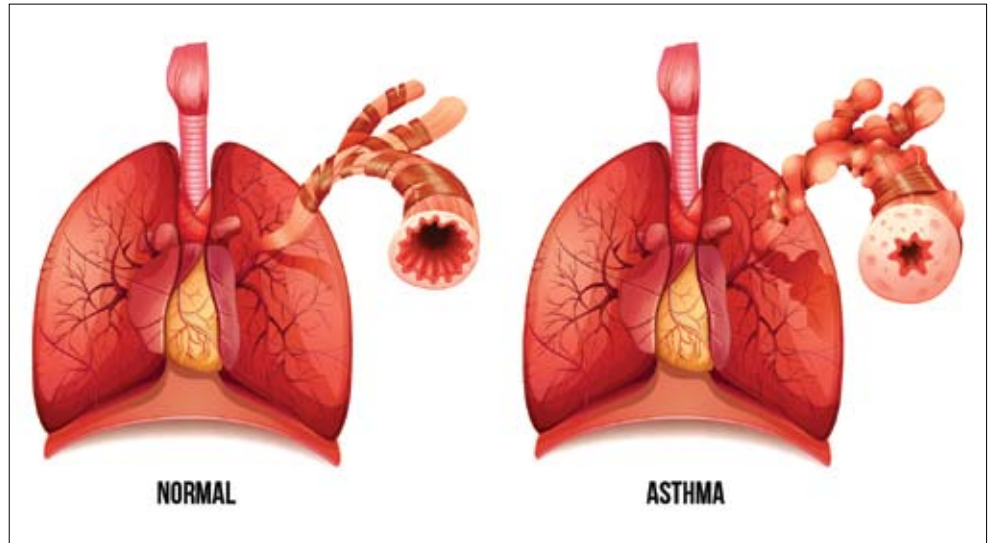
Symptoms as on date of admission (DOA) and date of discharge (DOD)



	1st week
Symptoms	Imbalance has relived completely Fullness of ear reduced Ringing of right ear reduced by 80%

Allergic Bronchitis, Deviated Nasal Septum

Mr. S, 47 years, MBBS doctor by profession, came to Arogyadhama, PrashantiKutiram in the first week of November with the complaints of breathlessness, dryness of nose & throat and dry cough since 20 years. Associated with fatigue, muscular weakness and drowsiness. Heaviness of head was present always. Also suffered with low back pain and disturbed sleep since 15 years.

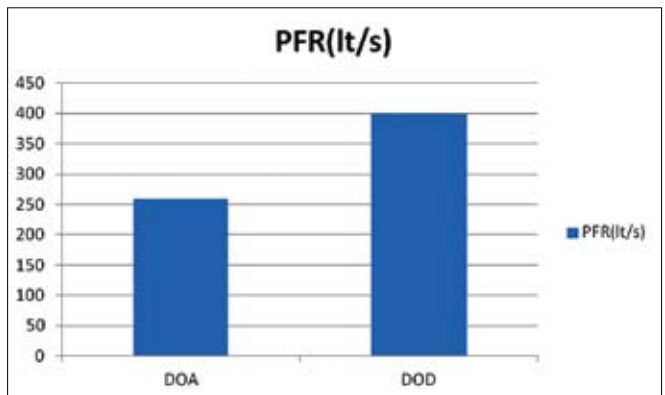
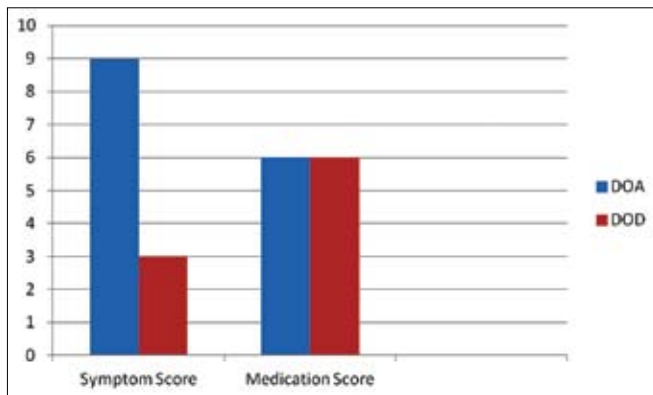
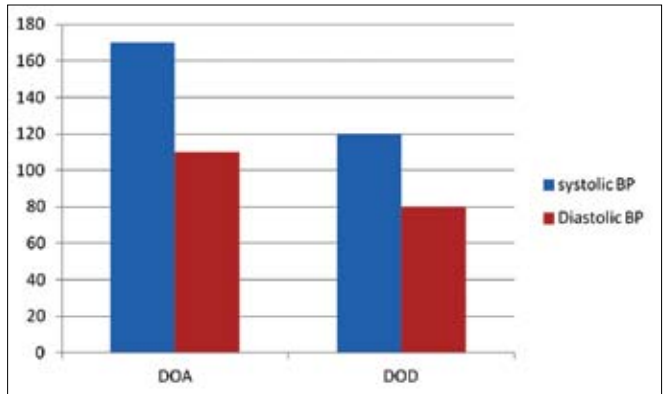
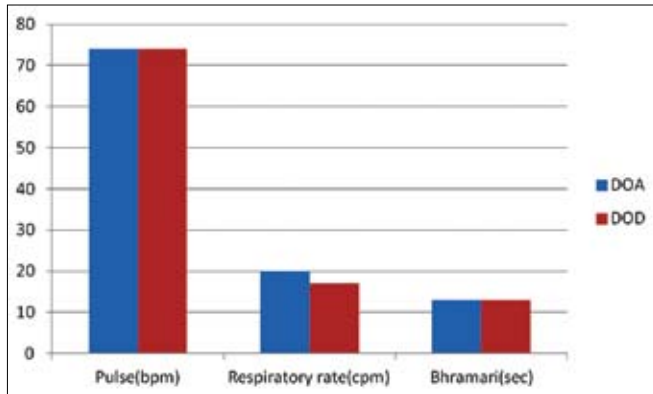


In his 2 weeks of stay, he underwent yoga practices based on Integrated Approach of Yoga Therapy (IAYT). He was made to practice special technique of Respiratory disorder and also sleep special technique, breathing exercises, and Pranayama and relaxation techniques. He was made to practice Jala Neti and Sutra Neti on every alternate days and Vaman Dhouti and Laghu Shankha Prakshalana twice a week. This resolved his issues to manageable level. His back pain resolved with lumbar stretches and Setubandasana. Counselling sessions were held with Sri Mohanji, spiritual master.

Parameter: Within two weeks, there was a marked improvement in all his complaints and overall improvements in his health.

Vital parameters

Parameters	DOA	DOD	Parameters	DOA	DOD
Pulse Rate (beats/min)	55	70	Weight in Kg	67	66
Blood Pressure (mm of Hg)	108/72	124/80	Height in cm	167	-
Respiratory Rate (cycles/min)	14	12	Symptom Score	9	1
Bhramari Time (Sec)	11	21	PFR ltr/sec	260	400
Medication Score (Tablet)	2	0			



Subjective parameters

Pre	Post
Breathlessness	Breathlessness reduced 90%
Dryness of nose & throat and cough	Dryness of nose & throat and cough 98%
Fatigue	Fatigue 100%
Muscular weakness	Muscular weakness 98%
Drowsiness	Drowsiness 100%
Heaviness of head.	Heaviness of head 95%
Low back pain	Low back pain 100%
Disturbed sleep	Disturbed sleep 98%

New Dining Hall for Ladies Hostel dedicated by Vice Chancellor Prof. Ramachandra G Bhat and Chancellor Dr. H R Nagendra





DHARANA

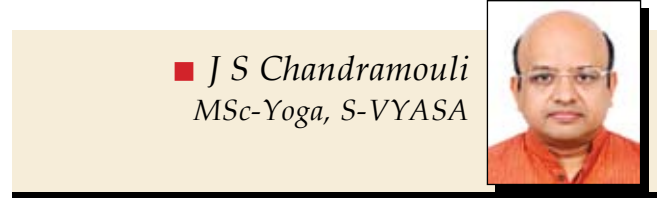
Mobile Application to Measure Time Consistency During Japa

Introduction

The idea behind this mobile application named “Dharana” is to give an insight into a repetitive, personal practice like Japa (or chanting or rosary prayers) with the help of our most commonly used modern gadget, namely, touch screen phones. This would not have been possible even a decade ago, so thanks to the advancement in technology we are able to perform better our own ancient practices.

The word “Dharana” in Yoga means concentration on a single point of awareness which also means there should be no thought of anything else. This is different from the concentration that we are generally aware of.

For example, if we read a book with



■ J S Chandramouli
MSc-Yoga, S-VYASA

concentration, it is not the specific one pointedness of concentration that Yoga expects, because when we read a book we go through a series of related or unrelated content in the mind which is not one-pointedness of Yoga. Similarly, any other action which we do in the world, even with our complete attention is not really concentration, though these actions could aid in the development of concentration in the context of Yoga.

According to Yoga, we need immense single-pointedness, so that the inner psychic or divine

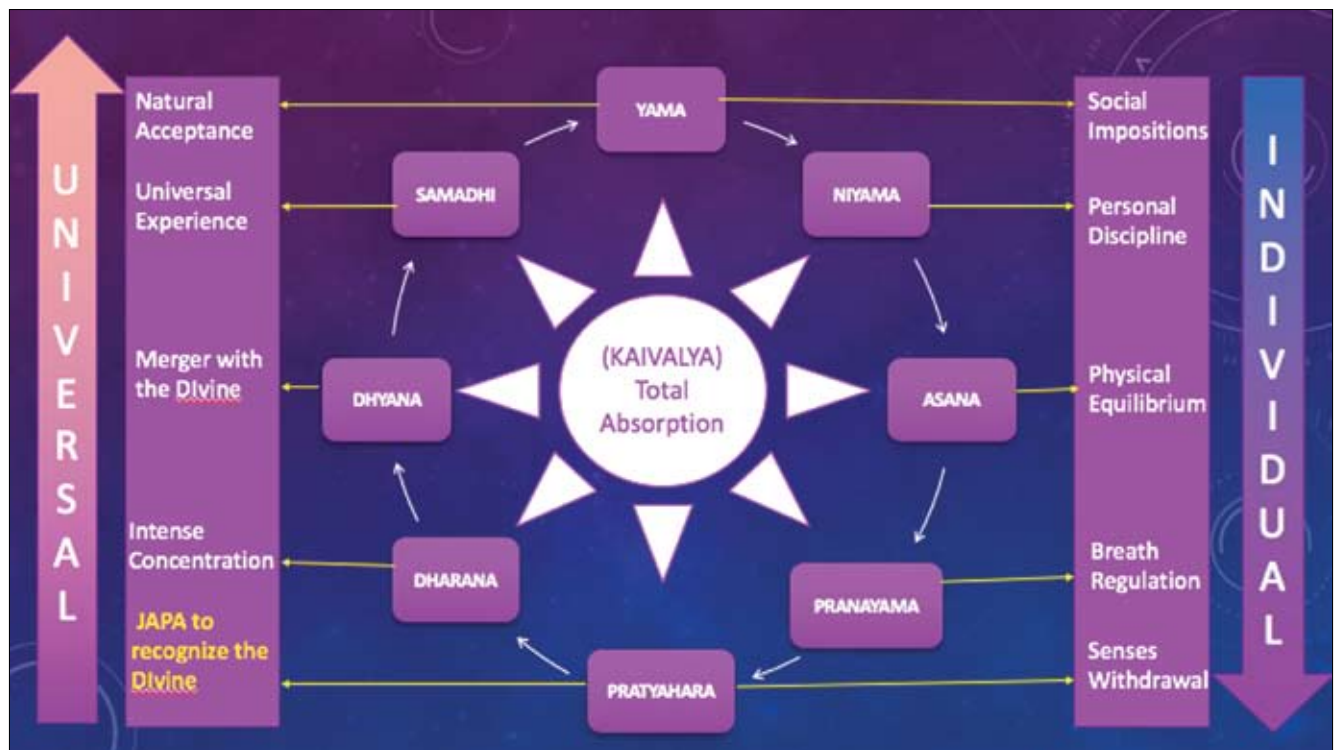


Fig 1: Yoga, the March from the Individual to the Universal



Table 1: The Duration of Concentration, Dharana and Dhyana

Units	Practice	State	Total Time (sec)
12	Concentration	Dharana	12 Sec
12	Dharana	Dhyana	12*12 = 144 Sec
12	Dhyana	Samadhi	12*12*12 =1728 Sec

nature can be accessed. The mind and senses have taken a total control of our personality that we are unable to see the underlying reality in the normal context of our physical existence. Practices such as Japa can help us regain our connection with divinity within.

Patanjali's Ashtanga Yoga system helps in this process of concentration by giving us a road map for self-analysis and practice.

Japa in the Context of Yoga

One may wonder how Japa may be related to Yoga. So let us gradually analyze the Ashtanga Yoga of Patanjali, understand the context of Japa and see how it can be applied.

When we get up in the morning, the first thing we comprehend is the world outside, it could be an alarm clock or someone calling or something other than us which wakes us up and then later

we acknowledge our presence as an individual relative to the world. Thus, the first facet of Yoga namely **Yama** deals with our relationships to the world, how we need to live in order to maintain peace and harmony with the external world around us.

The second facet of Yoga is **Niyama** which deals with personal discipline as individuals. One should take proper care of one's body-mind complex. The human body is our only vehicle for a higher understanding of reality or Jnana. Sickness is a great obstacle in Yoga.

The third facet is **Asana** which is harmonizing the physical body constitution. This facet is quite popular in the world today; for most people Yoga means mainly Asanas or physical postures which help to maintain or regain good health.

The fourth is **Pranayama** which is harmonizing the vital energies in the body, strengthening the nervous system and slowing down the rate of breathing.

The fifth facet of Yoga is **Pratyahara** which is withdrawal of the senses. The senses need to be withdrawn because the senses drive the mind outwards towards differences rather than inwards to the Truth. This is a big step because

Table 2: Mantras and Number of Japas for One Purascharana

No.	Mantras	Speed for Minutes			No. of Japa that can be done in 1 hour			Time required for completion of 1 Purascharana, devoting 6 hours daily			
		Low	Med	High	Low	Med	High	Month	Days	Hours	Min
1	Om	140	250	400	8400	15000	24000	Low	"	16	54
								Med	"	6	40
								High	"	4	10
2	Hari Om or Sri Ram	120	200	300	7200	12000	18000	Low	1	3	47
								Med	"	16	40
								High	"	11	7
3	Om Namah Shivaya	80	120	150	4800	7200	9000	Low	17	2	10
								Med	11	3	30
								High	9	1	35

The above details are condensed from Kurma Purana and Japa Yoga^[4]

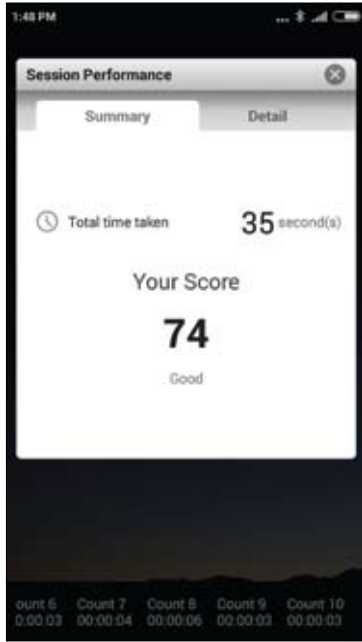


Fig 2: Dharana App in a Smart Phone

if the senses are withdrawn, what will the mind do? It needs to something to hold on. The practice of **Japa** is useful in this context since it gives a place holder for the mind in the form of a rhythmic divine formula or Mantra and an opportunity to tap into the inner psychic energy.

Dharana, Dhyana, Samadhi According to Kurma Purana

Dharana is defined as concentrating the mind on an object for 12 seconds. Twelve such Dharanas constitutes a (unit of) Dhyana (12x12=144 seconds). Twelve such Dhyanas constitutes Samadhi (25 minutes and 28 seconds). This is according to Kurma Purana. [3]

Please refer to Table 1 for a summary.

1. Sri Krishna on Japa

It is important to note that Bhagavan Sri Krishna tells us in the Bhagavadgita: Yajñānāmjapayajñōsmi (Gita 10.25): Of all the sacrifices that one can conceive, japa of the holy mantra should be considered as most potent and most divine. It is veritable meditation itself. [4]

2. Japa for Mantra Purascharana

It is also important to repeat the selected mantra a certain number of times; this is called purascharana. One can select any Mantra for Purascharana. However, Guru Mantra or Ishta Mantra is the best. Sandhya time, namely, sunrise, sunset and midday are recommended for Japa. Repeat the Mantra as many lakhs of times as there are letters in the Mantra. [5]

Table 2 gives time duration of Purascharana for some select mantras at low, medium and high speeds.

As per scriptures, Mantra Siddhi is quickly obtained through purascharana and from the perspective of Yoga it improves the ability to concentrate for the practitioner significantly.

Scientific Research on Japa and related Subjects

Effect of rosary prayer and yoga mantras on autonomic cardiovascular rhythms

Objective: To test whether rhythmic formulas such as the rosary and yoga mantras

The next 3 facets of Yoga namely **Dharana**, **Dhyana** and **Samadhi** are states of progressively higher and higher concentration towards the universal.

FIG 1 shows where **Japa** can play an important role in the practice of Yoga. It is an important link to Dharana. In the larger context, Yoga can be seen as the *march from the Individual to the Universal*. As long as individuality is given importance, it leads to differentiation in terms of race, color, religion, philosophy etc whereas when we move towards the Universal, these differences merge into the Great Oneness of Truth.

Pointers from Ancient Literature

Patanjali Yoga Sutra's

अथ योगानुशासनम् ॥१॥
atha yogānuśāsanam ॥1॥

(Yoga Sutra 1:1)

Now concentration is explained. [1]

Before starting the practice of concentration one should establish a proper relation between the world and the society by the practice of Yamas and Niyamas. [2]



can synchronize and reinforce inherent cardiovascular rhythms and modify baroreflex sensitivity.

Conclusion: Rhythm formulas that involve breathing at six breaths per minute induce favorable psychological and possibly physiological effects. What this study adds is the following. Recitation of the rosary and also of yoga mantras, slows respiration to almost exactly 6/min, and enhanced heart rate variability and baroreflex sensitivity.^[6]

These might be viewed as health practices as well as religious practices.

Meditation to Dhyana

The model presented in Yoga Sutras is as follows. Mind interacts with the world and this interaction has three components; they are: the mind itself, the object and the process of interaction. A term samapatti is used to distinguish the three modes.^[7]

The object, the mind, or the process of observation could be the focus in each type of samapatti. Meditation has been categorized into three types based on samapatti. In meditation with Focused Awareness (FA), the object is in focus, while in Open Monitoring (OM), the process is being observed. In automatic self-transcendence (ST), it is likely that the mental modifications are arrested. ST starts with japa and dedication. As we advance in meditation practice, japa (on a mystical syllable) also falls off.^[8]

"The category of automatic self-transcending is marked by the absence of both (a) focus and (b) individual control or effort.... Focus and monitoring experience are active mental processes, which keep the brain engaged in specific processing - individual activity keeps the mind from transcending. Thus, automatic self-transcending appears to define a class of meditation distinct from both focused attention and open monitoring"^[9]

Conclusion

Concentration is the central theme of Yoga practices. This has been highlighted by Swami Vivekananda in his interpretation of the very first Sutra of Patanjali. Here Swamiji gives a message that the practice of Yoga is basically a practice of concentration.

We saw definitions of Dharana, Dhyana and Samadhi based on time durations in the Kurma Purana. Thus the time consistency in the practice of Japa should be considered as an important factor in the preparation of concentration and meditation.

Just as the physical and mental state of a practitioner varies from time to time, so does the ability to concentrate. But Yoga demands a higher and higher degree of concentration which keeps increasing with progress.

Complete universal concentration or Samadhi is an important aim in Yoga and Japa can be a central thread in achievement of that goal. One needs to understand one's current state and move accordingly based on the guidelines given in the yoga sutras and other scriptures. The "DHARANA" mobile application has been designed to help practitioners track their japa sessions for self-analysis and improvement towards higher understanding and experience of Yoga.

A screen shot of the app is displayed in Fig 2. In this app, we can preset how many times we want to carry out the japa. Each time after we pronounce the japa, the screen is swiped once. Each swipe is counted and the changes in the speed of the japa (time taken between two swipes) is computed and stored. After the set number of japa (number of swipes), a tone signal is given to the user indicating the end of the session. The screen then displays a user score.

In summary, the user can customize the counts, time or number of laps or Malas of Japa for the



practice. At the end of the Japa session, the user gets a Score ranging from 0 to 100: '0' meaning 'Too Many Distractions' and '100' for 'Total Focus'. The score details can be used for analysis and improvement. The mobile application is downloadable from the internet from Google Play Store for Android phones or istore for Apple phones. It is very easy to install and use like any other application.

Acknowledgement

I wish to place on record all officials and our revered Chancellor who supported me in this work.

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Refresher Course on Research Methodology and Statistic using R

Prashanti Kutiram, Dec 20-25: A 5-days Refresher Course on Research Methodology and Statistic using R was organized by the Division of Yoga and Physical Sciences for the staff and students of S-VYASA, at the Anvesana Research Laboratories. 27 participants had registered for the refresher course, which covered various topics like literature review, use of Mendeley software as reference manager, basic theoretical orientation towards research methodology and statistics, use of G*Power software, and use of R statistical



software for data analysis. The sessions had both lectures and hands on practice sessions. Dr. Judu Ilavarasu of the Division was the chief resource person.

Sudarshan Yoga conducts Yoga Class in PES Medical College



Sudarshan Yoga, Bengaluru, affiliated institution to VYASA, is conducting Yoga Classes at PES Medical College and Research Centre in Kuppam, Andhra Pradesh. Every Monday and Thursday classes will be held for 150 Medical Students and 100 Nursing Students. It is a wish of Prof. M R Doreswamy, Chancellor of PES University, to impart Yoga Education to Medical Students, to improve their health and knowledge.



Sri (श्री) and Stri (स्त्री)

Sri is Lakshmi. Stri is woman. Sri has three sounds: S for Sa (Satva); R for Ra (Rajas) and I for E (Iswara). In Stri, there are four sounds. The additional one is T, Tha (Tamas). S in Sri is auspicious and the same in Stri is simple Sa. If only Tamas is removed, Stri becomes Sri. To be auspicious, to be victorious, to be rich, to be always contented and to be Sri, one has to shed Tamas or laziness. If Tamas is not dropped, there can be neither progress nor any achievement and the one of inertia, achieves nothing worthwhile in life.

Every individual has Atman or Self or Iswara in him / her. In all and everywhere, there are the three qualities concealing Iswara. The three traits eclipsing the latent Lord are Satva (soft nature), Rajas (dynamic active nature) and Tamas (laziness). All the three impediments must be dropped. Of the three, Tamas is the worst. If Tamas is present, Satvic nature is very much eclipsed and Rajas is transported to demonic activity as is seen in Ravana, the evil doer. If Tamas is eliminated, Rajas becomes

■ *Dr. K Subrahmanyam*
Pro Chancellor, S-VYASA



noble activity, on account of its association with Satva, as is seen in Vibhishana of serene nature.

Every person's body is made up of five elements of nature: Earth, Water, Fire, Air and space. Similarly, everybody's mind consists of the three natural traits, inertia or inactivity, dynamism or agility and serenity of soft nature. Iswara is hidden in all. Iswara is independent of Nature and is in and through Nature. He is omnipotent, omniscient and omnipresent. This Iswara is to be manifested by transcending Nature and natural traits sooner or later. And that is Yoga Sadhana.

Activity is unavoidable. The nature of Nature is to be engaged in action. But that activity, which is Rajas when influenced by self-centered laziness, becomes devilish, impeding all noble

progress towards the manifestation of the latent Divinity. Also, the latent talent works adversely, if it is influenced by Tamasic laziness. Noble achievements will not be possible if Tamas is high. The same Rajasic activity, when associated with the sweet natured unselfishness, unfolds the hidden talent, progresses towards self-realization, reveals the Divinity, attains the Atman and acquires Godhood. In short, the first requirement for any Sadhana therefore is shedding of Tamas.

Yoga it is, when all our activities, thoughts and feelings are





ennobled as in its practice, Tamas or laziness is removed. Gradually, all the activities supported and accompanied by one's unselfish and compassionate soft nature will be ennobled and divinized. Sooner or later, one is sure to manifest divinity in full, if Tamas is dropped and Satvic activity in spiritual Sadhana is pursued.

For worldly success and prosperity, laziness is a very big hindrance. Even for indulgence in sense pleasures, inertia is an impediment. For spiritual progress also, one has necessarily to shed sleep to a great extent and lethargy totally.

A person of Tamasic nature cannot aspire to achieve anything here or here after. An inactive person very soon becomes sickly and useless to oneself and to others. A lazy wife cannot keep her house hold neat and tidy. Both she and her house, on account of ugliness and dirt may repel all. And the house at last may turn out to be a veritable hell of ailments and insects. Tamas is at the root of all ills and evils.

The root cause for all evils at every level therefore must be mercilessly thrown out. Yoga and Tamas cannot co-exist. Yoga is the weapon to drive away all Tamas or laziness. Yoga is the

sure path to raise high with health at physical, psychological, sociological, moral, intellectual and spiritual levels. Let us shed Tamas and take to the path of Yoga in everybody's interest.

Ennobled or soft natured Rajasic activity will help evolve on right and righteous lines towards perfection. At one point of time, activity too may recede and make the aspirant turn inward for Antaryoga or progress from within. It is also Atmaparishodhana or self-scanning or self-study. Such aspirant at long last will find the vast ocean of happiness, terminating all activity external and internal. Then, it is all, silence, blissful silence. Having been thus established in such a state of tranquility, the Satvic nature or softness also disappears; thereby removing the last trace of transparent thin layer obstructing the full unfoldment or manifestation of Iswara or Self. And that is a state of Self-realization.

Finally, thus by shedding Tamas, Rajas and Satva, the hidden Iswara manifests. That is the highest and the most coveted state in spiritual progress. Yoga Sadhana alone takes us to this state of complete bliss.



Renovated 'Booma' Guest House inaugurated



Bali, Indonesia

People, Language, Culture and Religion

South and South East Asian Association for the Study of Culture and Religion (SSEASR) has been established for understanding and knowing about the people, language, literature, religion and culture of South East Asian nations. The SSEASR organizes international conferences once in two years in which scholars from both the East and the West meet, present papers, exchange ideas, work for common academic causes and also contribute their research output and insights in several areas of study. The 3rd SSEASR Conference was held in Denpasar, Bali, Indonesia (June 03-06, 2009) in which more than 500 scholars from 60 nations enthusiastically participated and presented research papers. The conference was co-sponsored as a Regional Conference by International Association for the History of Religions (IAHR), Member of CIPSH, an affiliate organization of the UNESCO, hosted and co-organised by Institut Seni Indonesia (ISI) Universitas Hindu Indonesia (UNHI), Denpasar, Bali. The theme of the conference was *'Waters in South and Southeast Asia: Interaction of Culture and Religion'*. The scholars came from all the five continents and there was a good representation from India also. A few scholars represented the Karnataka State.



■ Prof. M K Sridhar
Dean of Academics and
Division of Yoga & Humanities
S-VYASA



Dr. Purushottama Bilimoria, a Rockefeller Foundation scholar and a Professor of Philosophy and Comparative Religion, Deakin and Melbourne Universities organized a special panel on water in which I presented a paper on *"Water in Indic Traditions"* and also screened a video on Water directed by Ms Rekha Janardhan, CEO, of M/s Winnova World and me. Ms. Veena H S, the Secretary of The Indological Research Foundation (IRF) who had assisted for the video represented the IRF. Prof. Purushottama Bilimoria apart from chairing the session presented his paper on *'Water Disbursement Projects in India'*. Dr. Mekhala Natavara, Professor of Anthropology from Princeton University, USA, screened a video on *'Yamuna'* river and Ms. Tinar Benson, a Psychotherapist from California screened a documentary about universal brotherhood and religious tolerance titled *'What matters Most'*. The senior IAHR Executive Member Prof. Morny Joy organized a special session on *Women and Religion in South Asia: Present Problems and Future Prospects*.

Bali has a group of Islands in the Pacific Ocean. Although Indonesia is predominantly a Muslim country, Bali has 95% Hindu population. The main island of Bali is 90 kms wide and 140 kms in length having a tropical weather like India. Bali happens to be a number one destination for foreign tourists because of its exotic beaches, verdant forests, lovely Waterfalls, active volcanoes and variegated fauna and flora, especially the orchids. The local population thrives on tourism industry, agriculture, government and non - government jobs, arts and handicrafts business. The farmers grow paddy



on plains and slopes of mountains called Rice - Terraces, vegetables, fruits such as Papaya, Banana, Grapes, Pears, two varieties of Water - melon. The people choose their leaders through a democratic government once in five years although the Head of the State is a King who resides in Girnar palace. Bali got its freedom from the Dutch rule on August 17, 1945. Balinese currency is Ruppiah and the notes will have the water mark of lord Ganesha or king of Bali. For ten US dollars, they give an exchange of Rs 98,000 Ruppiah. The cost of living is very high owing to tourism and for instance a small jug of coffee will cost you 45,000 Bali Ruppiah or Indian Rs 182.

Balinese Language:

Balinese language consists of 60% Sanskrit words and has a mixture of Malay, Dutch, Portuguese languages and local dialects. For instance *putrajaya*, *srivijaya*, *Matur Suksumay* (Thank Q). The songs sung during cultural and religious festivals resemble the utterances of Samavedic hymns. The Balinese script is very complex in nature and resembles old Brahmi Tamil or Malayalam scripts. The language is musical in nature with more guttural sounds. Contrary to Arabic and Urdu, it is written from left to right. According to the local mythological tradition, Vali, the monkey king of the Ramayana had visited the Bali and hence the same name. According to some scholars, *bali* in Sanskrit means offerings or oblation. Anything related to *bali* becomes Baali.

Balinese Culture:

Balinese are very proud about their religion and culture and hold Indians in very high esteem as they believe that their ancestors came from India through sea and land routes several millennia ago. They greet people by joining both palms together and uttering the Sanskrit word *Namaste* (Salutations to you). Their houses are generally big and spacious in nature and each house has independent five units such as temple (North), Kitchen (South - East), Master bedroom (South), guest rooms (West), toilets (South), with a big Mantap like structure in the center of the house.

The entrance is by east and is engraved with the Sanskrit word '*Om Svastyastu*' (OM , Let there be happiness for all). Their staple food consists of cooked rice, rasam or sambar made of some vegetables cooked in olive oil , non - vegetarian items such as the meat of hen, goat, pig, mixed fruits without curds and buttermilk. Special delicacies include cooked Banana pieces covered in plantain leaves, coconut sweet juice, Kesaribath, etc., Their annual calendar begins on Ugadi day akin to Hindu calendar but consists of nine months and 270 days with both Full - Moon and New - Moon days.

Balinese dances are world famous which are performed during cultural and religious festivals and the themes are drawn from the Ramayana, the Mahabharatha, the Puranas and local folk traditions. The characters of these dramas are enacted by children, men and women who wear traditional Balinese costumes which are very attractive to look at. The dances consist of gestures of hands, especially the movements of middle and ring fingers, lifting of all the toes of feet and endowed with facial expressions. Female dancers dance with songs sung in chorus by musicians in the background. Men dressed in costumes resembling our Yakshagana costumes enter into long narrative dialogues peppered with songs in loud voices sung by them. The entire dance drama lasts from one to three hours. At the end, all the participants offer oblations to gods and goddesses.

Bali marriage will be held for a day and the marriageable age for girls is sixteen years and for boys it is eighteen. Parents of the bridegroom go in search of a good bride and spend money for the marriage. Love marriage is not appreciated and inter-caste marriage is totally unacceptable even to this day in Bali.

Bali has undulating hills and mountains and a living volcano called Agung at Kintamani (Chintamani in Sanskrit). The tablelands of the mountains have several hamlets. Each hamlet consists of around 100-200 houses and the villagers practice hereditary professions such as carpentry, gold smithy, sculpture, painting, Balinese dance called Batung, woodcarving



etc., in each of these hamlets in harmony. This unique feature of one profession for one village has been maintained since several generations in Bali.

Balinese Religion and Rituals:

Bali has a major Hindu population and hence the people follow rituals which are present in the Vedic and *Grihya Sutra* texts as observed by me. They offer oblations (*bali*) three times during the day and during all major religious festivals such as Ugadi, Ganesha Festival, Deepavali and Navaratri. *Bali* consists of five types of flowers, wet rice grains, green grass, coconut, and sample of cooked items in plantain or any plant leaf. The householder offers the *bali* before 7am, at 12 noon and at 7pm everyday and place it in all the rooms of the house, eight corners of the house, temple and in front of the main entrance. If the householder has gone abroad or is dead, the first son or mother (if she has only daughters) offer oblations. During special religious festivals *bali* consists of the flesh of pig, hen, goat etc. A major festival was held in June which would be organized once in 25 years at a mountainous place called Ubud for the welfare and peace of the universe (*vishwashanti*). Some office bearers of IAHR and we were special invitees for that ceremony. The entire village was decorated with leaves, flowers and fruits of palm tree, white and yellow orchids and green grass. The offerings were made by all the inmates of every house and Balinese citizens from every nook and corner of the Bali Archipelago assembled for this unique festival which ran for several hours. All of them wore white dresses. Men wore head gear and both males and females tied waistbands of five colors representing five gross elements of the universe (earth, water, air, fire and ether). The characters of dance dramas were from the Indian epics and puranas followed by meditation (*vipasshana*) according to the Buddhist tradition. As I saw, the *bali* was similar to the *bali* offered in the temples of South Canara such as offerings to guardians of quarters (*ashtabali*), to the retinues of gods and goddesses (*parivarabali*), main oblations (*mukhyabali*).

The elaborate ritual consisted of sanctification

of objects and precincts of the temple by water, offering of *bali* to their ancestors, gods, goddesses and witches. Although Bali people believe in four castes like the age old Indian tradition, that day, irrespective of caste, gender and age, all of them including foreigners were allowed to offer the *bali*. At the end, the Chief Priest who was wearing slippers, was smoking a cigarette in his left hand was offering the *bali* in the right hand to gods such as Brahma, Vishnu, Maheshwara, and Kali. He sprinkled holy water on each one and gave water and wet rice as *prasadam*. We did not find even a single female priest. The devotees offer salutations initially at heart level, then at forehead and above the forehead three times and burn incense sticks.

Bali has 18,000 Hindu temples and each temple has a cone shape structure with several steps leading to the sanctum sanctorum which is at the pinnacle and with no idols inside as Balinese people do not believe in idol worship. The outer walls or frescos of the sanctum sanctorum are decorated with the pictures of Brahma, Vishnu and Shiva who are considered as the creator, sustainer and devoluter of the universe respectively. Bali people also worship Rama - Sita, Sarasvati, Varuna, Sun, Moon, Hanuman, Garuda, Yama, ancestors (*pitru devatas*) and Kali in negative light. Bhima, Arjuna, Sahadeva the heroes of the epic Mahabharatha are adored and worshipped. The main entrance has the idols or sculptures of Yaksha or demons or witches on either side for warding off the evil spirits. Yama, the god of death has four legs and he appears like Yak, the Himalayan buffalo.

Balinese people are world renowned for body massage which is different from the Thai massage. Foreigners flock to Bali for this unique massage which consists of aroma therapy, whole body massage, foot massage for which they charge anywhere from ten to 50 US dollars. Reflexiology associated with Balinese massage is medically proven and at least one person from every family knows the massage technique. Thus Bali fascinates every foreign visitor with their unique culture, custom, language and religion.



Indian-ness in Naturopathy

Unearthing Ancient Roots for Natural Health Science

Eknath Bhavan,
Bengaluru, Dec 8: A man of action, visionary, social reformer and Dharamadhikari Dr. D Veerendra Heggade, initiated thought provoking approach to bring the Indian-ness by unearthing the Indian roots based on scriptures in Naturopathy which is being practiced across the world as unconventional system of medicine. To materialize this thought, a committee was formed under the chairmanship of Prof. Vidwan Ramachandra G Bhat, Vice Chancellor of S-VYASA Yoga University.



The workshop was organised to bring the scholars around to discuss the Indian-ness in Naturopathy. The first committee meeting was held on 8th Dec 2016, at Eknath Bhavan, the official city centre of S-VYASA Yoga University.

The meeting began with invoking the sacred lights and Vedic hymns, Prof. Vidwan Ramachandra. G Bhat, Vice-chancellor of S-VYASA Yoga University chaired the august committee. He welcomed all the distinguished members to the meeting to contribute and share their knowledge and experience to the field of naturopath-health science. He addressed the gathering that India is in aggressive at the global scenario to contribute a lot for the health science which is an insight of Vedic lore. Though different systems of conventional and unconventional medicine systems are playing vital role to overcome modern NCDs and ailments, India has its own strength with

Vedic and Yogic lore of understanding in the light of ancient masters experiences in a very natural lifestyle. This is a high time to unravel the mysteries hidden in our scriptures for the health, harmony and peace at the global level. He pointed out that this team must come out with proper syllabi to understand, practice and to implement with current system of academic curriculum.

The committee members discussed the importance of Vedic knowledge and Indian-ness in Naturopathy and Health. Scholars from Ayurveda and Naturopathy colleges were the committee members and shared their knowledge and experiences on the present trend of Naturopathy treatment and the changes to be brought with the references from the ancient scriptures. Committee has decided to meet again in Mysore along with the oriental scholars to discuss in detail to bring out the system to be followed in Naturopathy and Health. The program was convened by Dr. Prashanth Shetty, Principal for SDM College of Naturopathy and Yogic Sciences, Ujire and Dr. Subramanya Pailoor, Associate Professor & Nodal Officer of S-VYASA Yoga University.



News from VYASA-Kolkata

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

Nov 5: **VYASA Salt Lake Branch** was restarted at **AC 90** of Sector 1. It was inaugurated by **Mr. Sunil Rungta** the President of Chinmaya Mission Kolkata. Event was organized by Mr. Dilip Sarkar and Coordinated by Mr. Sanatan Mahakud.



Nov 12: **Kartika Purnima and Annual Get Together** of VYASA Kolkata was organized with a lots of events like advanced Yogasanas demonstration, Music, Dance ,Song ,Yogic Games and moonlight dinner etc. Programme

was presided by **Mr. B K Dhanuka**, the Chairman of VYASA Kolkata. On this occasion our well-wishers Mr. Ankur Garg and Miss Nikita Khaitan were also present.

Nov 21-25: A special programme on **“Pain Management through Yoga”** was organized at VYASA Tollygunge Branch. It was conducted by the Back Pain expert **Mr. Jalandhar Bhatta of SVYASA University Bengaluru**. Programme was inaugurated by **Dr. Pravas Acharya**, Secretary of Servants of the People Society (Lok Sevak Mondal), West Bengal branch. It was highlighted by the Medias like the Samaja (Odia daily) and a TV Channel called Kalinga.



Nov 26: **Free Consultation Session on Back Pain** was organized at Salt Lake Branch. More than 200 participants took the advantage of this back pain sessions conducted at both the centers. Total programme was well organized by the Team VYASA-Kolkata.

Weekly **Teachers Meetings** were conducted in the presence of 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.



Promotion of Yoga in China

initiative for joint effort by Shanghai University of Sport & S-VYASA



Prashanti Kutiram, Bengaluru: Delegates from the Shanghai University of Sport visited S-VYASA campus from Nov 26-28. The discussions highlighted the mutual understanding and co-ordination in promoting Yoga into the main stream of academics in China. S-VYASA and Shanghai University of Sport has joined hands in spreading the importance of Yoga in the field of Sports and Martial Arts with a more research based approach. Shanghai University of Sport has offered the students of S-VYASA to do a Masters Degree Program in the Traditional Martial Arts with scholarships for the eligible. This has embarked upon a more fruitful understanding between both the universities for the future prospects.

Representatives Shanghai University of Sport: Vice Chancellor - **Prof. Ms. Zhan Meng**, Director - International Affairs - **Dr. Ms. Hu Jinju**, Dean - School of International Cultural Exchange - **Dr. Mr. Wu Yigang**, Vice-Dean, School of Sport Leisure, Recreation & Arts - **Dr. Mr. Liu Shujun**, Vice-Dean, School of Martial Arts - **Dr. Ms. Zhang Yunya**

Representatives from S-VYASA: Chancellor - **Dr. H R Nagendra**, Vice-Chancellor - **Prof. Vidwan Ramachandra G Bhat**, Director - International Affairs - **Dr. N K Manjunath**, Registrar - **Dr. Sanjib Patra**, Deputy Director - International Affairs - **Dr. Subramanya Pailoor**



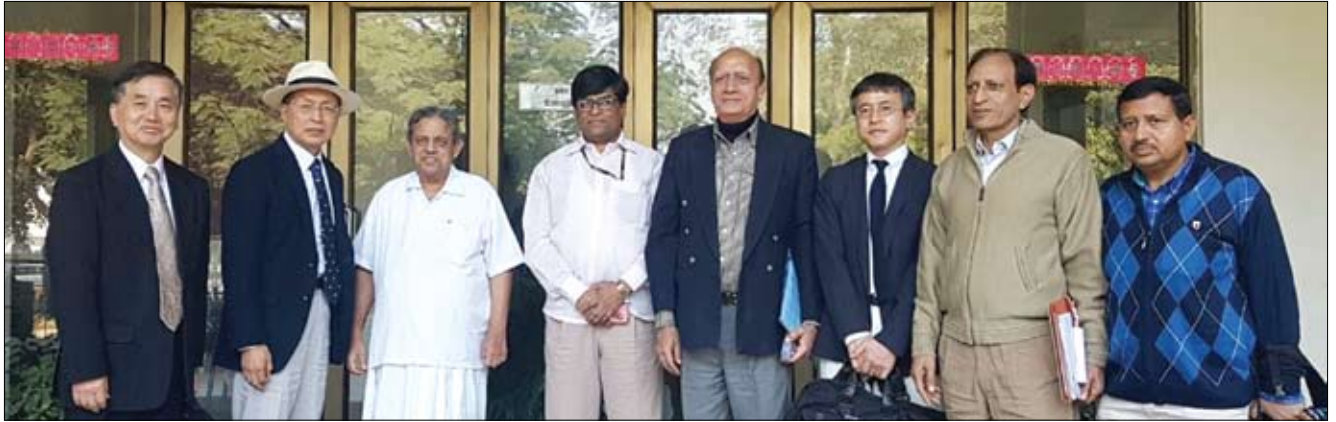
Vice Chancellor of Shanghai University of Sport felicitated



Visit to Anvesana Research Laboratories



Vivekananda Kendra, Tokyo starts QCI Yoga Certification Exams in Japan



Discussion with Union AYUSH Minister Sri Shripad Yesso Naik

Bengaluru & New Delhi: Recently, a Japanese Delegation headed by Yoga Guru Kimura of Vivekanda Kendra, Tokyo, Japan visited Prashanti Kutiram along with Naoya Ono, Director, Institute for Future Engineering,

Japan and other team members of Vivekananda Kendra, Japan.

The discussion included amongst other things QCI Certification of Yoga Instructors in Japan.

More issues were discussed the next day in Delhi where the delegation met the Minister, AYUSH, GoI. The delegation then went to meet the team of Indian Yoga Association to understand accreditation of Japanese Yoga Teachers for Level 1 and Level 2 Yoga Certification through IYA through QCI under the Voluntary Certification Scheme of QCI. The Japanese delegation said that it would soon invite the team from IYA to Japan to start the Conduct of Certification Exams.



Anvesana Research Team with the Delegation from Shanghai University of Sport



Vivekananda Health Global center in HSR Layout



Bengaluru, Nov 21: VYASA HealthCare Pvt Ltd (VHC), a Industry partner of S-VYASA University promotes the brands Vivekananda Health Global (VHG) and Vivekananda Yoga Global (VYG) world over. VHC has launched its first company owned Day-care Centre at HSR Layout (VHG-HSR). This centre brings in functional integration of traditional healing systems and wellness strategies of India and presents them as evidence based medicine. Though, emphasis is given to

Yoga, Ayurveda and Naturopathy, the scope is extended to Traditional Chinese Medicine, Chiropractic as well as other allied systems of Healing from AYUSH discipline.

The center was inaugurated by our dear Guruji, Dr. H R Nagendra, Chancellor, S-VYASA University; Prof. Ramchandra G Bhat ji, Vice Chancellor, S-VYASA University; Smt. H C Nagarathna Ramamurthy, Corporator, Pattabhiramanagar; Dr. Vinayak Ambarkar, Registrar, KAUP (Karnataka Ayurvedic and Unani Practitioners Board); Ms Radhika Chetan, renowned Kannada film actor and the brand ambassador of VHG; graced the occasion.



Inauguration of VHG - HSR by Guruji and other dignitaries on the dais

The Welcome Address was delivered by Dr. Vasudha Sharma followed by a grand presentation on VHC and its activities in India and Abroad by Dr. Manjunath



Presentation on VHC and its activities in India and Abroad by Dr. Manjunath Sharma

Sharma. A Brochure on Services at VHG was released. The Guests provided lot of insight on requirement of Integrative medicine. Smt. H C Nagarathna Ramamurthy spoke on the need for establishing such centers in Bengaluru. Dr. Vinayak Ambarkar mentioned the standards needed for AYUSH based day-care centers and appreciated the infrastructure and services of VHG at HSR. Ghief Guest beloved Guru Ji mentioned about the need for preventing health care system and the role of Ayush in the management of non-communicable diseases such as diabetes. Prof. Ramchandra Bhat ji highlighted the benefits of ancient systems of health referring to Ayurveda and Yoga and Naturopathy. The brand ambassador, Ms. Radhika Chetan emphasised on incorporating Yoga as a discipline in personal life. Mr. Chirag Hakked delivered the vote of thanks.

VHG-HSR delivers unique and scientifically understood services of Yoga, Ayurveda and Acupuncture under a range of Clinics such as Pain Clinic, Stress Clinic, Women Health Clinic, Children's Clinic, Geriatric Clinic and many more through a team of Doctors and visiting Consultants. Yoga therapy, Acupuncture and localised mud therapies and packs reintroduced under the guidance of a senior Naturopaths and Yoga Researchers of S-VYASA University. Dr. Vasudha Sharma heads the team of Doctors, Ayurveda therapists and Yoga therapists at HSR

in providing Ayurveda services ranging from Abhyanga, Shirodhara, Elakizhi, Navarakizhi to Panchakarma. Yoga therapy based on IAYT and all VY programs (Active, Cardio, Dynamic, Hatha and Corporate) are available at the centre. Specialised packages such as Mathru Samraksha (Prenatal, antenatal and postnatal care), Shishu Palana (Child care) and Netra Raksha (Eye care), are the signature programs.

Holistic Healing at your doorstep - Opens with VHG-HSR, # 61, 11th Main, Sector 6, HSR Layout (Near HSR BDA complex, Behind Samsung mobile showroom), Bengaluru - 560 102

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Upcoming VHG Center in Mumbai & VYG Center in Dubai

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Yoga in UNESCO Intangible Cultural Heritage List

■ *India New England News*

New Delhi - In what is being seen as a diplomatic triumph for India, the Inter Governmental Committee for the Safeguarding of the Intangible Cultural Heritage has inscribed Yoga in UNESCO's Representative List as the Intangible Cultural Heritage of Humanity, a senior official.

"This declaration of Yoga as a 'Human Treasure' enjoyed the unanimous support of the 24-member Inter Governmental Committee which overturned the decision of an evaluation body of technical experts, seeking to defer the case to the next session of the committee in 2017," External Affairs Ministry spokesperson Vikas Swarup said in his weekly media briefing here.

"The inscription and classification as a 'human treasure' brings immense recognition to Yoga, clearing as it has rigorous criteria set out by UNESCO, the only UN body mandated to capture the intangible aspects of culture," he said.

"It emphasises Yoga's role as a social practice, an

oral tradition and a system of ancient and scientific knowledge facilitating an enhanced harmony and peace across caste, creed, gender, age and nationality."

It may be mentioned that following a proposal by Prime Minister Shri Narendra Modi ji, the UN General Assembly in December 2014 declared June 21 every year as International Day of Yoga.

Swarup said that the inscription in the UNESCO list has enabled "a bottoms-up empowerment, as it directs the spotlight towards the numerous institutions and communities in India disseminating this ancient tradition".

"As well, it can potentially foment a dialogue on the ideas of peace and tolerance, how these can be extended to meet the goals of sustainable development and where India can play a leading role in this global dialogue on intercultural relations," he added.

VC inaugurated Sanskrit Seminar in SSSIHL

Puttaparthi, Dec 1: Sri Sathya Sai Institute of Higher Learning has conducted Sanskrit Seminar. The seminar was inaugurated by S-VYASA Vice Chancellor Prof. Ramachandra G Bhat. In his inaugural address Prof. Ramachandra G Bhat stressed the significance of Samskrutam in enriching the culture and heritage of this country.



The students of Undergraduate and Post-graduate courses from the University and the students from Higher Secondary School attended this seminar. Around 850 students and staff gathered together in the SSSIHL Auditorium for the inauguration



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A Monthly Yoga Journal of
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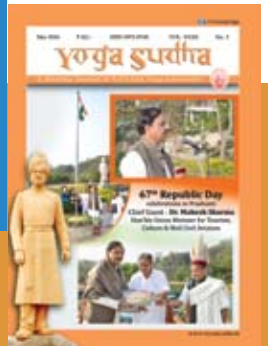
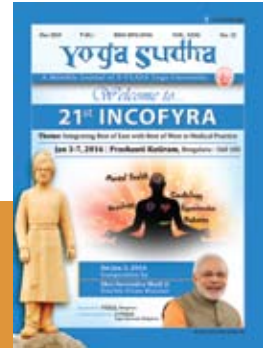
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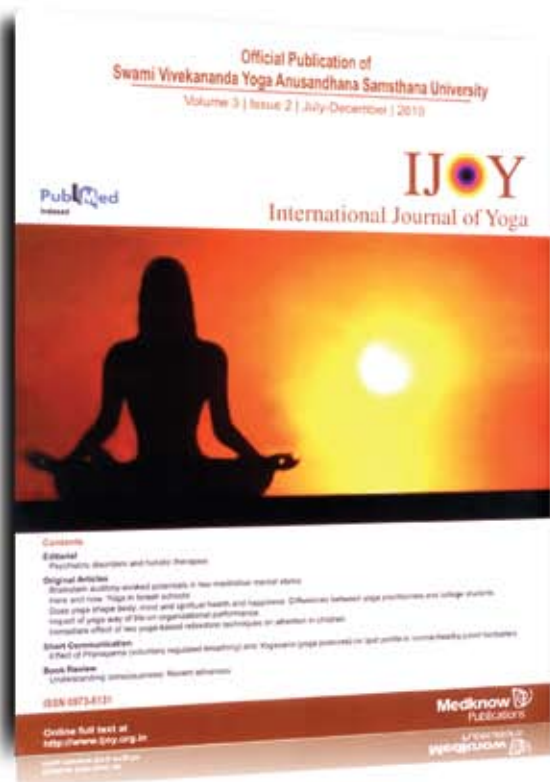
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Yoga festival

January 6 -8, 2017

National College Ground, Basavanagudi, Bengaluru

Schedule

Date	Session 1 6 - 7 am	Session 2 9 - 11 am	Session 3 11.30 - 1 pm	Session 4 3 - 5 pm	Session 5 6 - 7.30 pm
Jan 6	Yoga Practice / Diabetes Camp	Inauguration of Yoga Competitions & Exhibition	Institutional Presentations	Seminar on Yoga in Education	Yoga Cultural Programme
Jan 7	Yoga Practice / Diabetes Camp	Workshop for Students Yoga for personality Development	Institutional Presentations	Seminar on Yoga & Health	Yoga Cultural Programme
Jan 8	Yoga Practice / Diabetes Camp	Workshop Yoga in Daily life	Institutional Presentations	Seminar on Yoga & Stress Management	Valedictory Function

- Every day Free Health Check-up and Therapy
- Yoga Therapy Camp for Diabetes Control
- General and Advanced Yoga Sessions

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General Public: Awareness about positive effects of Yoga for promotion of positive | Health, Ayush therapy, Diabetes control , exposure to work | carried out by various institutions through exhibition, demos etc.

Youth: Awareness and practical experience of beneficial effects of Yoga, Meditation and other practices to enhance memory, Creativity, Total personality development etc. with scientific evidence. Awareness and information regarding job opportunities in the field of Yoga and AYUSH, 'Yoga as a Career'

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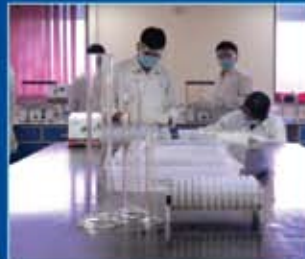
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