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# YOGA SUDHRA

A Monthly Journal of Swami Vivekananda Yoga Prakashana



BHOOMI POOJA of  
The School of Yoga and  
Naturopathic Medicine



Delhi SDM (*Stop Diabetes Movement*)  
Proposal submitted to  
Respected Dr A K Walia ji, The Hon'ble Minister  
Ministry of HFW, HE & TTE, Labour & I & FC,  
Government of Delhi





**Dr Raghavendra Rao M., Ph.D.**, who is one of the PhD Graduates of S-VYASA has received the **ASCO CONQUER CANCER FOUNDATION AWARD 2013** from American Society of Clinical Oncology for Outstanding research for the study on effects of yoga on chemotherapy induced nausea and vomiting. The project was funded by Central Council for Research in Yoga and Naturopathy (CCRYN), New Delhi, India.

The merit award program was established in 1995 to recognize high quality abstracts submitted by fellows and residents and encourage their attendance at the Annual Meeting. The recipient will receive a \$1,000 stipend to assist with expenses associated with attending the 2013 ASCO Annual Meeting in Chicago, Illinois.

## THE HINDU

### Today's Paper » NATIONAL

Published: May 18, 2013 00:00 IST | Updated: May 18, 2013 06:11 IST

#### Yoga therapist should be part of mental health team: Expert

Special Correspondent

A yoga therapist should be included in the mental health team stipulated by Medical Council of India (MCI) as there is good evidence on the positive impact of yogasanas on mental health, Bangalore-based National Institute of Mental Health and Neuro Science (NIMHANS) professor B.N. Gangadhar has said.

Giving a lecture on "Yoga and Mental Health" organised by VIMHANS (Vijayawada Institute of Mental Health and Neuro Sciences) here Prof. Gangadhar, who is head of the Yoga Research Centre in NIMHANS, said that along with a psychiatrist, psychologist, psychiatric social worker and psychiatric nurse, a yoga therapist should also be included in the 'Mental Health Team'.

As an MCI inspector for post graduate courses Prof. Gangadhar said that he would recommend to the council that all medical colleges offering MD and DNB psychiatry should have a yoga therapist in the psychiatry department.

In a power point presentation, he said that yogasanas and pranayama had a positive impact on patients suffering from schizophrenia and depression. Yoga also helped the elderly and caregivers. Sharing original research done by him Prof. Gangadhar said that there was evidence to show that yoga had better impact than other forms of exercise. Yoga increased the Oxytocin (Cuddling hormone) levels in schizophrenics and the brain-derived neurotrophic factor (BDNF) in depression patients. Yoga also improved the cognition (particularly the facial emotion recognition) in schizophrenics.

Yoga also reduced the secretion of Cortisol (stress hormone) in patients.

He said that the details of the way the yogasanas were selected for research, the duration the patients were made to do the asanas and other details would be published as a paper soon.

Printable version | May 18, 2013 7:40:53 PM | <http://www.thehindu.com/todays-paper/tp-national/yoga-therapist-should-be-part-of-mental-health-team-expert/article4726270.ece>  
© The Hindu

### SHRADDHANJALI to Rama Rao ji



Sorry to hear the news of sad demise of Rama Rao ji. It was my fortune to know him from close quarters, since 2000 when his work in Houston started, till he left Houston. As a *vanprasthi*, after retirement from his job as a civil engineer, he started a new life as a *sewavrati* of VYASA and served community through Yoga. He certainly instilled confidence and hope in his students and patients. His energies and work schedules in this service was more than an average youth. He certainly set an example thru his life. Everyone in our family are indebted to him for his association, support and encouragement. He certainly nourished and encouraged the will of many to serve through Yoga. He was very supportive of sangh work and helped us design some activities for senior s' sewa in shakha. In Sewa International also, he helped from time to time to support the activities. We all share fond memories and convey our condolences. *We all pray Shri Bhagwan for sadgati of the departed soul.*

तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम्

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# EDITORIAL

We all have demanding situations in our lives. And each one of us respond differently to them. For the death of a spouse, say, everyone will become sorrowful, but reconcile the same in a few months if not in weeks or days. But some could not take it and carry that for their whole life. This response is called stress and not the demanding situations is what the stress masters Drs Selye and Levi tell us! If we are extremely sensitive even a small critical remark may upset us to the core. At the body level, this response shows up as Stress reaction. This reaction generates more energy than normal by burning storage of glucose in us to face the demand. It is experienced throughout the body as increased BP, respiratory rate, sugar level, stiffness of the muscles, etc. At each close of the demanding situation, the system returns to its normalcy - homeostasis is restored. But modern life style with large number of demanding situations with targets to be met, etc does not allow the system to return to normalcy. So we end up with different stress induced problems including modern NCDs.

What is the way out? Have no such demanding situations? That is running away from problems - which Sri Krishna does not recommend. That is the approach of a Sannyasi who relinquishes everything and goes to a retreat place to pursue his studies and practices. But how many of us can do it? One in a thousand! So the solution is to train ourselves to bring back the system to normalcy quickly before an another demanding situation crops up.

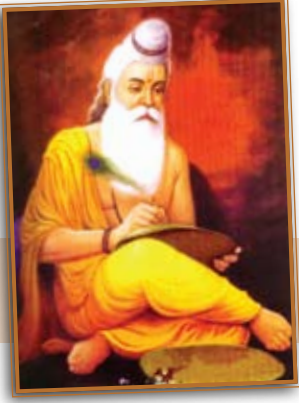
First step is to understand this aspect and recognise our stresses. Then develop the capacity to quickly relax and release. In a day let us say, we generate 100 units of stress. We all release them. If we release only 60 units, the remaining 40 units will accumulate to hit us hard in days to come.

We release our stresses by talking and playing with children, watching TV, swimming, walking, chit chatting, etc. Among all these ways of stress release, SMET developed and standardised on the principles enunciated in Mandukya Upanishat offers the best solution. In the shortest time it gives max rest. If a person has very good sleep for 6 hours his rest is about 9%. In half hour, SMET gives 32% rest as measured by the reduction in metabolic rate.

Break the stagnations and calm down the distractions is the essence of SMET. Stimulate and Relax again and again - is what the Upanishat prescribes. As stagnations prevents us from going deeper. Reacted distractions increases the stress and hence have to be reduced. The method is most scientific and nearly 19 research papers have come out so far showing h efficacy of SMET. It is probably this that made Discovery channel made a document on this. The readers can look at that documentary mentioned below:

[http://www.svyasaalumni.com/download/Discovery\\_SVYASA.avi](http://www.svyasaalumni.com/download/Discovery_SVYASA.avi)

*Dr H R Nagendra*



## ब्रह्मसूत्राणि (Brahmasūtra)

- Dr. Ramachandra Bhat

Vice Chancellor

S-VYASA Yoga University, Bengaluru

### गुहां प्रविष्टावात्मनौ हि तद्दर्शनात् (ब्रह्मसूत्रम् -१-२-११)

Guhām praviṣṭāvātmānau hi taddarśanāt (Brahmasūtram-1-2-11)

**Meaning:** *The two who have entered into the cavity (of the heart) are indeed the individual soul and the Supreme Soul, because it is so seen.*

Among all ten major Upanishads, Kathopanishad got its own unique place for YOGA SADHAKAS. Kathopanishad is in the form of a dialogue between the most, powerful and spiritual master यमधर्म and young seeker नचिकेत, as it is well known to integral Yoga sadhakas. Yoga practice without spiritual insight takes to Annamaya oriented and distorted Yoga. Katha is the name given to a sage who wanted to project Yoga Vidhi, the real methodical practice of Yoga. The last verse in Kathopanishad is

मृत्युप्रोक्तां नाचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।

While answering the queries of Nachiketa, whatever the thought process of a spiritual master conveyed, comes under the heading YOGA VIDHI.

Among three major questions asked by Nachiketa, two are related to Atman. The first one is related to individual soul, the second one is addressed to the realization of Paramatman. Among many mantras, the following mantra gives very powerful insight about the 'Theory of everything'.

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।

छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥

There are two, who enjoy the fruits of duties performed by a beginningless commuter i.e. jeeva. Life path is that, where mankind consumes the result of its performances covering unaccountable previous births. Atman is considered as a Performer and Consumer by many philosophers. Here our spiritual master, Great sage Veda Vyasa takes this statement for discursions in Brahma sutra. In this mantra, the above quoted duality is indicated by Samskrit grammar - DVI VACHANA.

1. Who are these two consumers?
2. Who are these two cave dwellers?
3. Who are these two compared to shade and sunray?

In order to address this query, the great sage Veda Vyasa gives the following Guidelines. According to counter arguer, here one is intelligence and another one individual soul. Because Paramatman is Pure by nature, he cannot go for consumption of previous performances. Intelligence can help for consumption. Though intelligence cannot work independently, it can work supported by individual soul. This argument is countered by the above said aphorism.

Here Veda Vyasa tells that, two means individual and Universal soul only. By its very nature inanimate intelligence cannot be equated with the individual soul, which has very close similarity with Paramatman. Here two are cave dwellers. In this context cave means human body, which accommodates individual soul is nothing but Universal soul. Thus, the real consumer is compared to one, and another consumer is there to witness it. One is performer, another one is a motivator. One is realistic like the sunshine another one is like Non-existent shadow which merely appears. This guidance of Sage Veda Vyasa paves the way for better understanding of Kathopanishad. This YOGA is proposed by Kathopanishad takes us to Anandamaya level, where Brahman remains discarding all dualities of the apparent world. As long as there will be subject-object duality or seer-seen duality, Yoga practitioner is away from the main stream of the 'Mantra Yoga' propounded by ancient seers.

Kathopanishad is the work book for 'Mantra Yoga' projected by ancient Rishis in the whole Vedic literature. Mantra means, combination of physical and mental Strength. Vedic hymns are called Mantras in this sense. In this background, Kathopanishad otherwise called YOGA VIDHI takes us to the realistic understanding of Yoga in the modern context.

to be continued...



## सरस्वतीस्तोत्रम् Sarasvatīstotram

Composer: Dr. Sarasvati Mohan, Ph.D.

Assisted by: Judu Ilavarasu

The following composition was composed in the tune of vande mātaram, sung in the beginning of a function, offering our prayers to goddess Sarasvatī, who blesses all with the grace of knowledge.

वन्दे शारदाम् (2)

*vande śāradām*

सुखदां सुपदां सुर-मुनि-सेविताम् ॥ वन्दे ॥ (2)

*sukhadāṁ supadāṁ sura-muni-sevitām || vande ||*

विद्वत्कान्त्या धवलित-भामिनीम्

*vidvatkāntyā dhavalita-bhāminīm*

दिव्य-सुमनस-शुभपद-शोभिनीम्

*divya-sumanasa-śubhapada-śobhinīm*

सुभाषिणीं सुमधुर-हासिनीम्

*subhāṣiṇīṁ sumadhura-hāsinīm*

सुगुणां परमां शारदाम् ॥ वन्दे ॥

*suguṇāṁ paramāṁ śāradām || vande ||*

### Word meaning:

वन्दे - शारदाम्

I bow - to the goddess Sarasvatī (object)

सुखदां - सुपदां - सुर - मुनि - सेविताम्

giving happiness - who has nice word - gods - sages - served by

विद्वत्कान्त्या - धवलित - भामिनीम्

with poetic lustre - whitened - lady (object)

दिव्य - सुमनस - शुभपद - शोभिनीम्

divine - good people - holy word - shining (object)

सुभाषिणीं - सुमधुर - हासिनीम्

with pleasing speech - very sweet - one who has smile (object)

सुगुणां - परमां - शारदाम्

with great qualities - great - goddess sarasvati (object)

**Meaning:** I bow to goddess Sarasvatī, who gives happiness, who is full of auspicious words and served by gods and sages. She is whitened by the poetic lustre. She shines with auspicious words of divine good people. She has pleasing speech, and has very sweet smile. She is the highest being with full of great qualities.



## ಸಮನ್ವಯಾಚಾರ್ಯ ಶ್ರೀ ಆದಿಶಂಕರ

- ರಾಜೇಶ ಎಚ್.ಕೆ.

ವೈಶಾಖ ಶುದ್ಧ ಪಂಚಮಿಯಂದು (15 ಮೇ 2013)  
ಶಂಕರ ಜಯಂತಿಯ ಆಚರಣೆ. ಜಗತ್ತು ಕಂಡ ಶ್ರೇಷ್ಠ  
ದಾರ್ಶನಿಕರಲ್ಲಿ ಅದ್ವಿತೀಯರಾದ ಶ್ರೀ ಶಂಕರಭಗವತ್ಪಾದರು ತಮ್ಮ  
ಅದ್ವೈತ ಸಿದ್ಧಾಂತದ ಮೂಲಕ ವೈದಿಕ ಸನಾತನಧರ್ಮವನ್ನು  
ಪುನಃಪ್ರತಿಷ್ಠಾಪಿಸಿದರು.

ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಅಭಿವ್ಯಕ್ತವಾಗಿರುವಂತಹ ಶ್ರೀ ಕೃಷ್ಣನ  
ವಾಣಿಯಿಂದ ತಿಳಿಯುವುದೇನೆಂದರೆ ಧರ್ಮದ ಸ್ಥಾಪನೆಗಾಗಿ  
ಪುನಃ ಪುನಃ ಮಹಾಪುರುಷರ ಅವತಾರವಾಗುತ್ತದೆ.

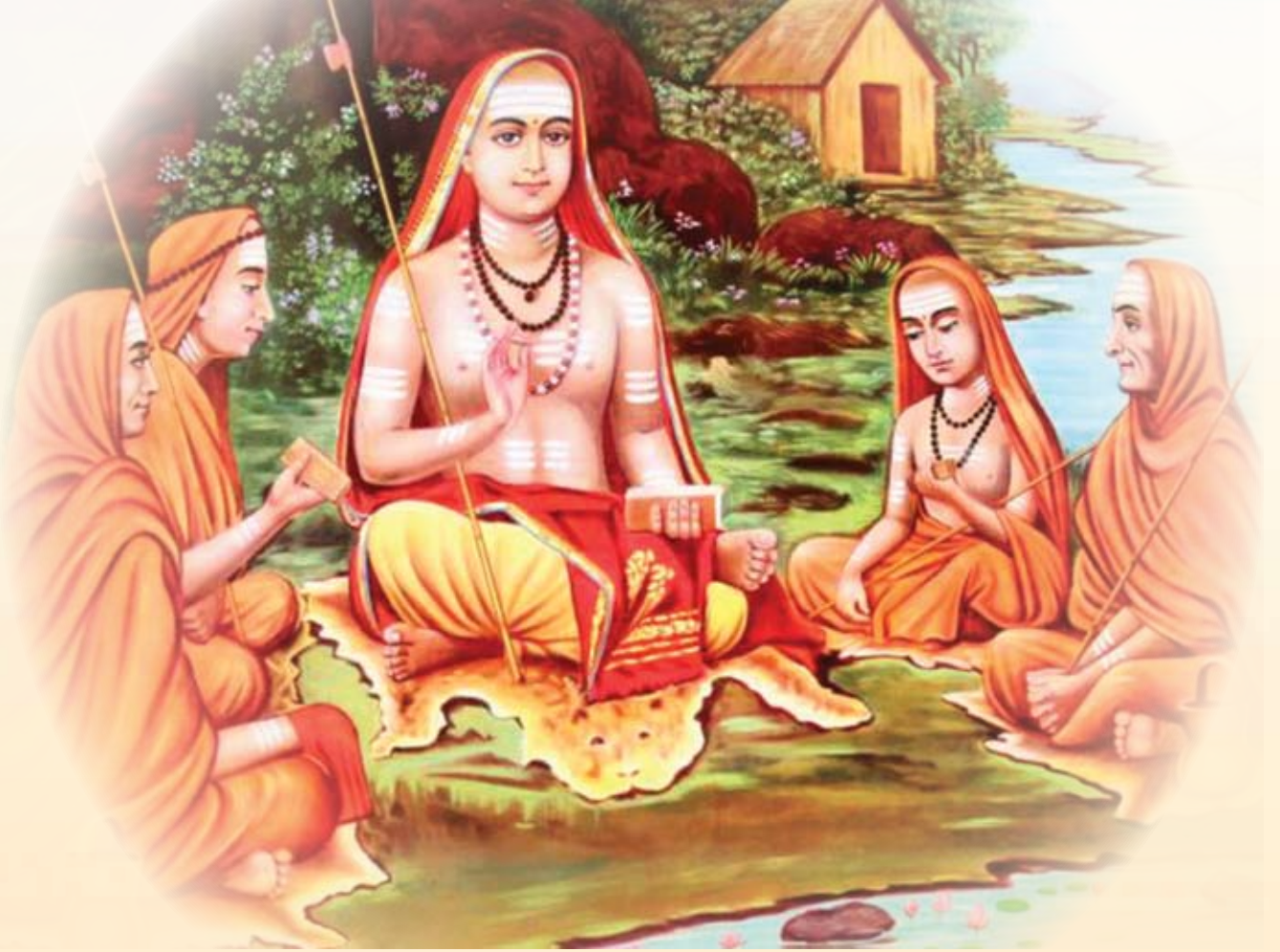
ಯದಾ ಯದಾ ಹಿ ಧರ್ಮಸ್ಯ ಗ್ಲಾನಿರ್ಭವತಿ ಭಾರತ |  
ಅಭ್ಯುತ್ಥಾನಮಧರ್ಮಸ್ಯ ತದಾತ್ಮಾನಂ ಸೃಜಾಮ್ಯಹಮ್ ||

ಧರ್ಮಗ್ಲಾನಿಯಾದಾಗ ಭಗವಂತನ ಅವತಾರವಾಗುತ್ತದೆ ಎಂದು  
ಶ್ಲೋಕದ ಭಾವಾರ್ಥ. ಈ ಶ್ಲೋಕಕ್ಕೆ ಪ್ರತ್ಯಕ್ಷಸಾಕ್ಷಿಯಾಗಿ ಸಿಗುವ  
ಮಹಾತ್ಮರೇ ಶ್ರೀ ಶಂಕರರು. ಶ್ರೀ ಶಂಕರರ ಜೀವನವನ್ನು ಕುರಿತಾದ  
ಶ್ಲೋಕವನ್ನು ಇಲ್ಲಿ ನಾವು ಗಮನಿಸಬಹುದಾಗಿದೆ.

ಅಷ್ಟವರ್ಷೇ ಚತುರ್ವೇದೀ ದ್ವಾದಶೇ ಸರ್ವಶಾಸ್ತ್ರವಿತ್ |  
ಷೋಡಶ ಕೃತವಾನ್ ಭಾಷ್ಯಂ ದ್ವಾತ್ರಿಂಶೇ ಮುನಿರಭ್ಯುಗಾತ್ ||

ಎಂಟನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ನಾಲ್ಕೂ ವೇದಗಳನ್ನು  
ಕರಗತಮಾಡಿಕೊಂಡು ಹನ್ನೆರಡನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ  
ಸಕಲಶಾಸ್ತ್ರಗಳ ಜ್ಞಾನವಿದರಾದರು. ತಮ್ಮ ಹದಿನಾರನೆಯ  
ವಯಸ್ಸಿನಲ್ಲಿ ಪ್ರಸ್ಥಾನತ್ರಯಗಳಿಗೆ ಭಾಷ್ಯವನ್ನು ಬರೆದು 32ನೇ  
ವಯಸ್ಸಿನಲ್ಲಿ ಮುನಿಯಾಗಿ ಇಹಲೋಕವನ್ನು ತ್ಯಜಿಸಿದರು. ಹೀಗೆ  
ಅಲ್ಪಾಯುವಿನಲ್ಲಿ ಶಾಶ್ವತಸತ್ಯವನ್ನು ತಮ್ಮ ಸಾಹಿತ್ಯದ ಮೂಲಕ  
ಪ್ರಚುರಪಡಿಸಿ ಜಗದ್ವಂದ್ಯರಾದರು.

ಇತಿಹಾಸವನ್ನು ಅವಲೋಕಿಸಿದರೆ ವೈದಿಕ ಸನಾತನಧರ್ಮ  
ತೀವ್ರ ಅಧೋಗತಿಯಲ್ಲಿದ್ದ ಸಂಧಿಕಾಲದಲ್ಲಿ ಶ್ರೀ ಶಂಕರರ  
ಅವತರಣಿಕೆಯ ಮೂಲಕ ಸನಾತನ ವೈದಿಕಧರ್ಮದ  
ಸ್ಥಾಪನೆಯನ್ನು ನಾವು ಗಮನಿಸಬಹುದಾಗಿದೆ. ವಿವಿಧ  
ರೀತಿಯ ಪೂಜಾಪದ್ಧತಿಗಳ ಮಧ್ಯೆ ವೈರುಧ್ಯ, ಬೇರೆ ಬೇರೆ





ಮತಸಿದ್ಧಾಂತಗಳಾದ ಸಹಜಯಾನಿಗಳು, ಲೋಕಾಯತರು, ಶಾಕ್ತರು, ವಾಮಮಾರ್ಗಿಗಳ ಅಸದ್ಭಾವದಿಂದ ಸಮಸ್ತ ವೈದಿಕಸನಾತನಧರ್ಮ ವಿನಾಶದ ಅಂಚಿನಲ್ಲಿತ್ತು. ಇಂಥಹ ಸಂಧಿಕಾಲದಲ್ಲಿ ಶ್ರೀ ಶಂಕರರ ಅವತಾರವನ್ನು ಮತ್ತು ಅವರ ಸಾಧನೆಯನ್ನು ಸೂಕ್ಷ್ಮವಾಗಿ ಅವಲೋಕನ ಮಾಡುವ ಪ್ರಸ್ತುತತೆಯಿದೆ.

ಶಂಕರರ ದಿವ್ಯವಾಣಿಯಲ್ಲಿದ್ದವೀಶಕ್ತಿಯನ್ನು ಕಾಣಬಹುದಾಗಿದೆ. ಶಂಕರರನ್ನು ಕುರಿತಾದ ಈ ಕೆಳಗಿನ ಶ್ಲೋಕವು ಅವರ ದೈವೀವ್ಯಕ್ತಿತ್ವವನ್ನು ಪ್ರಕಟೀಕರಿಸುತ್ತದೆ.

ಅಜ್ಞೇಭ್ಯೋ ಮತಿದಾಯಿನೀ ವಿಪದಿ ಯಾ ಸಂತ್ರಾಸವಿದ್ಧಂಸಿನೀ  
ವಾದಿವ್ಯೂಹಬಿಲೇಶಯಪ್ರಮಥನೇ ಶಕ್ತಿಃ ಪರಾ ಗಾರುಡೀ |  
ಮೋಹಧ್ವಾಂತವಿನಾಶಿನೀ ಸುಕೃತಿನಾಂ ಸದ್ವರ್ತಮಂದರ್ಶಿನೀ  
ಸದ್ವಿದ್ಯಾಜನನೀ ಸದಾ ವಿಜಯತಾಂ ಶ್ರೀ ಶಾಂಕರೀ ಭಾರತೀ ||

ಅರ್ಥ: ಯಾವುದು ಅಜ್ಞರಿಗೆ ಸುಮತಿಯನ್ನು ಕರುಣಿಸುತ್ತದೆಯೋ, ವಿಪತ್ತಿನಿಂದ ಎಲ್ಲರನ್ನೂ ರಕ್ಷಿಸುತ್ತದೋ, ವಾದ-ವಿವಾದಗಳೆಂಬ ಸರ್ಪಗಳು ಗರುಡನನ್ನು ಕಂಡಾಗ ಬಿಲಹೊಕ್ಕುವಂತೆ ಅಜ್ಞಾನವು ದೂರವಾಗುವುದೋ, ಮೋಹವೆಂಬ ಅಂಧಕಾರವನ್ನು ವಿನಾಶಗೊಳಿಸಿ ಪುಣ್ಯವಂತರಿಗೆ ಸತ್ಪಥತೋರಿಸುವ ಶ್ರೀ ಶಂಕರರ ವಾಣಿಯೂ ಸದ್ವಿದ್ಯೆಯ ಮೂಲಕ ಸದಾ ಜಯಿಸಲಿ.

ಶಂಕರರ ವಾಣಿ ದಿವ್ಯವಾಣಿಯೇ ಎಂಬುದಕ್ಕೆ ಕೆಳಗಿನ ಒಂದೆರಡು ಉದಾಹರಣೆಗಳು ಪೂರಕವೆಂದು ಭಾವಿಸಬಹುದು.

ಶಂಕರರ ಪ್ರಮುಖ ನಾಲ್ಕು ಶಿಷ್ಯರಲ್ಲಿ ತೋಟಕಾಚಾರ್ಯರು ಒಬ್ಬರು. ಅವರ ಪೂರ್ವಾಶ್ರಮದ ಹೆಸರು ಗಿರಿ. ಎಲ್ಲರೂ ಅವರನ್ನು ಗಿರಿಯು ಗಿರಿಯಂತೆ ಜಡಪರ್ವತವೆಂದು ತುಚ್ಛವಾಗಿ ಕಾಣುತ್ತಿದ್ದರು. ಈ ಮಾನಸಿಕತೆಯನ್ನು ಅರಿತ ಶಂಕರರು ತಮ್ಮ ಅತೀಂದ್ರಿಯ ಶಕ್ತಿಯ ಮೂಲಕ ಪೂರ್ಣಜ್ಞಾನವನ್ನು ಧಾರೆಯೆರೆದರು. ಮುಂದೆ ಆ ಗಿರಿಯೇ ತೋಟಕ ಭಂದಸ್ಥಿನಲ್ಲಿ ಅಷ್ಟಕವನ್ನು ರಚಿಸಿ ಉತ್ತರದ ಬದರಿಕಾಶ್ರಮದಲ್ಲಿ ಶಂಕರರ ಅಣತಿಯಂತೆ ತೋಟಕಾಚಾರ್ಯರಾಗಿ ಅದ್ವೈತಸಿದ್ಧಾಂತವನ್ನು ತಮ್ಮ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನದ ಮೂಲಕ ಪ್ರತಿಷ್ಠಾಪಿಸಿದರು.

ಪ್ರಬಲ ಕರ್ಮಕಾಂಡ ಪ್ರತಿಪಾದಕರಾಗಿದ್ದ ಮಾಹಿಷ್ಮತಿ ಪ್ರದೇಶದ ಮಂಡನ ಮಿಶ್ರರನ್ನು ತಮ್ಮ ವಾಕ್ಯಾತುರ್ಯದಿಂದ ಧ್ಯಾನ, ಕರ್ಮ ಮತ್ತು ಜ್ಞಾನ ಸಿದ್ಧಾಂತದ ಮೂಲಕ ಅವರಲ್ಲಿ ಆವರಿಸಿದ್ದ ಮೋಹಾಂಧಕಾರತೆಯನ್ನು ದೂರಗೊಳಿಸಿದರು. ನಂತರ ಶ್ರೀ ಶಂಕರರ ಶಿಷ್ಯರಾಗಿ ದಕ್ಷಿಣ ಭಾರತದ ಶೃಂಗೇರಿಯಲ್ಲಿ ಸ್ಥಾಪಿತವಾದ ದಕ್ಷಿಣಾಮ್ನಾಯ ಪೀಠದಲ್ಲಿ ಸುರೇಶ್ವರಚಾರ್ಯರಾಗಿ ಕರ್ಮ ಮತ್ತು ಜ್ಞಾನ ಪ್ರಸಾರ ಕಾರ್ಯದಲ್ಲಿ ಕಾರ್ಯೋನ್ಮುಖರಾದರು.

ವೇದ, ವೇದಾಂತ ಹಾಗೂ ಸನಾತನಧರ್ಮವನ್ನು ಶಾಶ್ವತವಾಗಿ ಉಳಿಸಿಕೊಂಡು ಹೋಗಲು ಶ್ರೀ ಶಂಕರರು ಸ್ಥಾಪಿಸಿದ ನಾಲ್ಕು ಪೀಠಗಳಲ್ಲಿ ಇಂದಿಗೂ ತಮ್ಮ ಗುರುಪರಂಪರೆಯನ್ನು

ಮುಂದುವರಿಸಿಕೊಂಡು ಬಂದಿದ್ದು, ಶಾಂಕರರ ಅದ್ವೈತ ಸಿದ್ಧಾಂತದ ನಿತ್ಯ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನದ ಮೂಲಕ ಅಸಂಖ್ಯಾತ ಅನುಯಾಯಿಗಳನ್ನು ಹೊಂದಿವೆ. ಅಷ್ಟೇ ಅಲ್ಲದೇ ದಶನಾಮೀಸಂನ್ಯಾಸೀ ಪದ್ಧತಿಯನ್ನು ಆರಂಭಿಸಿ ಶ್ರೇಯಸ್ಸಿನ ಮಾರ್ಗವನ್ನು ಅನುಸರಿಸುವವರಿಗೆ ಉತ್ತಮಪರಂಪರೆಯನ್ನು ಹಾಕಿಕೊಟ್ಟರು. ದಶನಾಮೀ (ಸರಸ್ವತೀ, ತೀರ್ಥ, ಅರಣ್ಯ, ಭಾರತೀ, ಆಶ್ರಮ, ಗಿರಿ, ಪರ್ವತ, ಸಾಗರ, ವನ, ಪುರಿ) ಸಂನ್ಯಾಸಪರಂಪರೆಯ ಹತ್ತು ನಾಮಗಳ ಮೂಲಕ ಅಂತ್ಯವಾಗುವ ಗುರು-ಶಿಷ್ಯಪರಂಪರೆಯನ್ನು ನಾವು ಇಂದಿಗೂ ಕಾಣಬಹುದಾಗಿದೆ.

ಉತ್ತರದಲ್ಲಿ: ಬದರಿ ಪೀಠ - ಉತ್ತರಾಮ್ನಾಯ ಜ್ಯೋತಿರ್ಥ ತೋಟಕಾಚಾರ್ಯ - ಅಧರ್ವವೇದ

ದಕ್ಷಿಣದಲ್ಲಿ: ಶೃಂಗೇರಿ ಪೀಠ - ದಕ್ಷಿಣಾಮ್ನಾಯ ಶಾರದಾ ಮಠ ಸುರೇಶ್ವರಾಚಾರ್ಯ - ಯಜುರ್ವೇದ

ಪೂರ್ವದಲ್ಲಿ: ಪುರಿ ಪೀಠ - ಪೂರ್ವಾಮ್ನಾಯ ಗೋವರ್ಧನ ಪೀಠ - ಹಸ್ತಮಲಕ - ಋಗ್ವೇದ

ಪಶ್ಚಿಮದಲ್ಲಿ: ದ್ವಾರಕಾ ಪೀಠ - ಪಶ್ಚಿಮಾಮ್ನಾಯ ಮಠ ಪದ್ಮಪಾದ - ಸಾಮವೇದ

ಶಂಕರರ ಮುಖ್ಯಕೃತಿಗಳಾದ ಪ್ರಸ್ಥಾನತ್ರಯಭಾಷ್ಯ, ಪ್ರಕರಣಗ್ರಂಥಗಳು ಹಾಗೂ ಸ್ತೋತ್ರಗಳು ವಾಸ್ತವದಲ್ಲಿ ಎಲ್ಲರ ಅಜ್ಞಾನವನ್ನು ದೂರೀಕರಿಸುವ ಮೂಲಕ ಸಮನ್ವಯಸೂತ್ರವನ್ನು ಹೆಣೆದಿರುವುದನ್ನು ಕಾಣಬಹುದಾಗಿದೆ.

ಶಂಕರರ ಸಮಗ್ರ ಸಂಸ್ಕೃತ ಸಾಹಿತ್ಯದಲ್ಲಿ ಸಮನ್ವಯ ಸೂತ್ರವನ್ನು ಕಾಣಬಹುದಾಗಿದೆ. ಪ್ರಧಾನವಾಗಿ 5 ವಿಭಿನ್ನ ಮುಖದಲ್ಲಿ

1. ದೇವತಾಸಮನ್ವಯ (ಪಂಚಾಯತನ ಪೂಜಾಪದ್ಧತಿ)
2. ಮತಸಮನ್ವಯ (ಶೈವ, ಶಾಕ್ತ, ದ್ವೈತ, ಬೌದ್ಧ, ಜೈನ ಇತ್ಯಾದಿ)
3. ವಾದಸಮನ್ವಯ (ಸದ್ಭಾವ, ಅಸದ್ಭಾವ, ಆರಂಭವಾದ, ಪರಿಣಾಮವಾದ, ಶೂನ್ಯವಾದ ಇತ್ಯಾದಿ)
4. ಕಾಂಡ (ಜ್ಞಾನ) ಸಮನ್ವಯ (ಧ್ಯಾನ, ಕರ್ಮ, ಜ್ಞಾನ)
5. ಮಾರ್ಗಸಮನ್ವಯ (ಶ್ರುತಿ, ಸ್ಮೃತಿ, ಯುಕ್ತಿ, ಅನುಭವ)

ಹೀಗೆ ಪ್ರತಿಯೊಂದು ಸಮನ್ವಯವಾದದಲ್ಲೂ ಶಂಕರರು ಏಕಸೂತ್ರವನ್ನು ಜೋಡಿಸುವ ಮೂಲಕ ದೇಶದ ನಾಲ್ಕೂ ದಿಕ್ಕುಗಳಲ್ಲಿ ವೈದಿಕ ಪರಂಪರೆಯನ್ನು ಪುನಃ ಪ್ರತಿಷ್ಠಾನ ಮಾಡುವುದರಲ್ಲಿ ಯಶಸ್ವಿಯಾದರು. "ಬ್ರಹ್ಮಸತ್ಯಂ ಜಗನ್ನಿಧ್ಯಾ ಜೀವೋ ಬ್ರಹ್ಮೈವ ನಾಪರಃ" ಎಂಬ ಶಂಕರರ ಅದ್ವೈತಸಂದೇಶದ ಮಹತ್ವವನ್ನು ಅರಿಯುವ ಮೂಲಕ ವಿಶ್ವಶಾಂತಿಗೋಸ್ಕರ ಕಾರ್ಯಪ್ರವೃತ್ತನಾಗುವುದು ಪ್ರತಿಯೊಬ್ಬ ಭಾರತೀಯವೈದಿಕನ ಕರ್ತವ್ಯವಾಗಿದೆ.

"ಅನುಭೂತೇರಭಾವೇಽಪಿ ಬ್ರಹ್ಮಾಸ್ಮಿತ್ಯೇವ ಚಿಂತಯೇತ್"..

- ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯರು



## VISIT TO SVARNAVALLI MATH, SIRSI AND KLE INSTITUTIONS, HUBLI



Guruji in Svarnavalli Math

S-VYASA has been expanding its multifarious aspects through MOUs with other organizations, visits to important places and collaborating with different NGOs all over the country. A small team headed by Guruji (Dr HR Nagendra) and Didi (Dr R Nagaratna) were invited to Svarnavalli Mutt through Dr Ramachandra G Bhat on the

special occasion of Shankara Jayanti. It was the formal program in which we could witness book release, stotras recited by a group of women written by Adi Shankaracharya, felicitation of a national level scholar, invited speech by Vice-chancellors etc.,.

Dr Meenakshi Chandavarkar, VC, Women's University Bijapur, agreed for MOU with S-VYASA to open up an information center to facilitate the students to undergo Yoga-Value based Education. Unnati Foundation, Sirsi lead by Vidw. Gajanana Bhat, ex. Principal, Srimata Samskrita Collage, proposed collaboration with S-VYASA to explore the deep and wide knowledge of Maharshi Daivarata's literature by research and publication. Maharshi Devarata was believed to be the Maharshi in Kali Yuga. Kavyakantha Ganapati Muni substantiated the origin of New Mantras by his own Shishya who was actually illiterate according to pseudo-scholars.





Deshapande's foundation had identified social problems in modern the youth. The foundation believes that the problems can be eradicated by promoting Yoga as Social health strategy. It would open an information center in KLE institution Campus, Hubli to support academic

activities of S-VYASA through Yoga and SDM (Stop Diabetes Movement), Nationwide project will be launched in the rural areas of North Karnataka. Over the entire visit to Sirsi and Hubli was very much successful in terms of expansion of S-VYASA.

### SUPATHA 2013 - Educational Fair

Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) participated in an educational fair, SUPATHA 2013 organized by Punam Group of Companies at Freedom Park, Bengaluru on 18<sup>th</sup> and 19<sup>th</sup> May 2013.

The program was inaugurated by Prof. M.R. Doreswamy, MLC, Founder PES Institutions along with Shri B.J. Puttaswamy, Hon'ble MLC and former minister & Shri G. Kumar Nayak, IAS, Principal Secretary, Primary and Secondary Education, Govt. of Karnataka.



Around more than 2700 people visited various stalls including S-VYASA wherein students and parents were interested in various courses like B.Sc. (Yoga & Consciousness), B.Sc. (Yoga Therapy), BNYS, PGDYT, YIC (Yoga Instructors Course), M.Sc.(Yoga & Consciousness) M.Sc. (Yoga Therapy), M.Sc.(Yoga & Management), etc.

This fair provided young aspirants preparing for university education a platform to take crucial decisions to be made regarding a good course in a reputable college. The response from students and parents was good as they were glad to know about the range of courses available at S-VYASA. This education fair created an awareness of existing new career opportunities.



### Pavamana Homa

in Prashanti Kutiram  
for peace & harmony  
of the whole world  
(Vishwa Kalyana)



## PHILOSOPHY IN AYURVEDA

- Dr Manjunath G, Lecturer, S-VYASA University



नमामि धन्वन्तरिमादिदेवं सुरासुरैर्वन्दितपादपद्मम् ।  
लोके जरारुग्भयमृत्युनाशं दातारमीशं विविधौषधीनाम् ॥

*Namāmi dhanvantarimādidevaṁ  
surāsuraivanditapādapadmam ।*

*Loke jarārughbhayanṛtyunāśaṁ dātāranīśaṁ  
vividhauśadhīnām ।।*

Philosophy as described in Ayurveda literature is an applied philosophy in the confines of medical science. It is pertinent and quite interesting too to study the core ideas of Ayurveda.. In this background taking suitable examples from the treatise Charaka Samhita, considered to be original and most authentic is the only way to dwell into the topic philosophy in Ayurveda. Charaka Samhita originally named Agniveshatantra was composed by sage Agnivesha who was the pet disciple of Atreyapunarvasu - a great preceptor who had learnt Ayurveda from Bharadwaja, the sage physicians. The chronology of Ayurveda reveals that the sage Bharadwaja was deputed by all the sages who got assembled at the foot hills of the great Himalayan Mountain to find a solution for the sufferings of the humanity. The sages out of compassion towards the ailing society from diseases selected Bharadwaja as their representative to approach Indra, the king of heavens. The purpose of very existence of human life is to achieve Purushartha-Chatushtaya i.e. Dharma, Artha, Kama and Moksha, for which health is absolutely necessary. "धर्मार्थकाममोक्षणाम् आरोग्यं मूलमुत्तमम्".

Ayurveda does not merely limit itself to a few diseases or drugs of medicinal values. As a science, it would not have survived for several millennia since its origin, had it not been anchored on a bedrock of unassailable foundational thoughts, fully sustained by philosophical propositions of its

contemporary period. Study of Ayurveda tantamount to a study of the philosophies then prevailing on Indian soil. The contents of ancient Ayurveda literature like original Agnivesha Samhita, popularly known as Charaka Samhita and Sushruta Samhita bear ample testimony to this view. Surprisingly enough these two depict philosophical thoughts in such a manner as not to allow the reader to feel that they are borrowed from other sources. It makes no reference to any philosophy in particular, but important themes of all the philosophies are implied and utilized not only to explain spiritual aspects but also material aspects of life (Ayurveda).

Let us take a brief note on Charaka Samhita. AtreyaPunarvasu had six disciples

अग्निवेशश्च भेलश्च जतूकर्णः पराशरः ।  
हारीतः क्षारपाणिश्च ...

Agnivehsa, Bhela, Jatukarna, Parashara, Harita and Ksharapani among whom Agnivesha was acknowledged as the most brilliant, based on his celebrated literary work (Agnivesha Samhita). Unfortunately this treatise was found to be missing some chapters at the end of the text. After a lapse of some time, these missing chapters were made good by scholar physician named Drudhabala who is believed to have lived in 3<sup>rd</sup> century AD. Now, the available text of Charaka Samhita consists of 120 chapters spread out through 8 sthanaas (sections).



... to be continued



## SCIENCE AND SPIRITUALITY - BHAGAVADGEETA INTERPRETED IN TERMS OF BIOLOGY & BIOCHEMISTRY

- *Yogi Protoplasm (SWAMI PRAJNAARANYA)*

Bhagavadgeeta slokas have been interpreted in different ways by different authors like Adi Shankaracharya, Ramanuja Acharya and Madhwacharya and many many others - The Sanskrit slokas lend themselves for different meaning according to the background - intellectual abilities of the interpreter. Books or articles titled - Bhagavadgeeta & Bible or Khuran or Dhamapada or Ayurveda etc etc. have been published.

Modern western science has examined the various phenomenon in the world - the living and Non-living world. The western scientists who may be described as modern extroverted yogis and Rishis have discovered astonishing subtle facts and principles that govern the structural and functional aspects of the living and non-living world. Modern science is like a modern "Maha Bhagavatham" describing the Leelas and Greatness of the "Lord of the Universe" -Vishwanadha !

We may interpret some of the slokas in Bhagavadgeeta in terms of Modern Biology and Biochemistry or Modern physics also.

In 15<sup>th</sup> chapter of Bhagavadgeeta - "Purushottama Yoga" the 14<sup>th</sup> sloka deals with the process of digestion of food.

"AhamVaishwanaro Bhootwa -  
Praninam Dehamashritah  
Prana Apana Sama Yukta -  
Pachamyannam Chaturvidham"



Lord Krishna is saying that he as Vaishwanara dwelling in all living organisms is responsible for digestion & assimilation of four kinds of food. This is interpreted in terms of different ways human beings eat such as Bhakshya - Choshya - Lehya etc. i.e. masticating, licking etc. Then such an interpretation would make Sri Krishna as Lord of Human beings or higher mammals only. However, the shloka refers to "Praninam" i.e. all living organisms. Therefore, we must interpret it in such a way as to apply it to all living organisms.

In biology food is balanced diet when it contains four ingredients namely (1) Proteins + (2) Carbohydrates + (3) Fats + and (4) Vitamins & Mineral salts. If we interpret "PachamyannamChaturvidham" in the above said biological way then this interpretation applies to all living organisms including microorganisms like the Bacteria besides Plants/ Animals & Birds, Reptile, and Insects etc. of the



living world. We must remember that in all living organisms including man, life activities such as Nutrition/ Respiration/Reproduction etc. are biochemical functions occurring in CELLS and protoplasm, which is the biophysical basis of life.

Lord Krishna is also referring to the technique by which he is able to do this "Pachanam" - Digestion & Assimilation - "Prana Apana Samayukta" there is no proper explanation for this part of the shloka in any of the famous standard commentaries so far as I could see. Prana Vayu is understood generally as oxygen we breathe in but Apana Vayu is generally understood as the gases expelled through the Anus like  $H_2S$  and if we accept this interpretation then it is difficult to understand how "equalizing" (Samyukta) these two Vayus (gases) can be achieved and to what purpose?

If Apana Vayu is explained as water matter expelled from the body in a gaseous form, then three forms come in to the picture namely:

### Gases expelled

1. Through the anus ( $H_2S$ )
2. Through the nose ( $CO_2$ ) and
3. Through the skin (Skin as water vapour with mineral salts)

Event then how to know Krishna's opinion?

In the Fifth (5<sup>th</sup>) Chapter of Bhagavadgeeta Twenty seventh (27<sup>th</sup>) shloka says - "Pranapanausamau Kritva Nasaabhyantaracharinau". Thus here Lord Krishna is specifically referring to the "Prana and Apana Vayus" as the gases moving in the nose - i.e. oxygen ( $O_2$ ) Inhaling = breathing in and carbon dioxide ( $CO_2$ ) = Exhaling = breathing out. Now what is equalizing Prana and Apana i.e.  $O_2$  (Oxygen) and  $CO_2$  (Carbon dioxide)? The process of digestion and assimilation are biochemical processes. In the first i.e. digestion

- carbohydrates in the food are reduced to the simplest form namely Glucose which then enters the Blood vessels. So also, oxygen enters through the nose lungs and finally the blood vessels.

Blood circulation is the most astonishing transport system in the human body. All kinds of molecules food like glucose and gases like oxygen are carried by the blood circulation and delivered to each and every cell (Billions of Cells) in human body as per their requirements. Thus, oxygen ( $O_2$ ) molecules coming through the nose and lungs and glucose, coming from the stomach are delivered to every living cell in the body of every living organism.

They react chemically and glucose is broken down to form carbon dioxide ( $CO_2$ ) and water ( $H_2O$ ) and energy is liberated.

In the equation  $C_6H_{12}O_6$  (Glucose) +  $O_2$  (Oxygen) =  $6CO_2$  (Carbon Dioxide) +  $6H_2O$  (Water) + Energy, the atoms in the gases on either side namely  $O_2$  (Oxygen) and  $CO_2$  (Carbon Dioxide) and Hydrogen (H) in water are equalized. The chemists call this equalizing as "Balancing" the equation.

Thus, "Prana-Apana Samayukta" is occurring in the cells - all living cells in the bodies of all living organisms including man (The human species Homo sapiens).

If we interpret the Shloka in terms of modern biology and biochemistry then it will apply to all living organisms (Praninam) Lord Krishna as Atma Swaroopa dwelling in all the living beings will be the Lord of all beings and not as God of Vaishnavas or Hindus only.

*(Speech delivered on 20<sup>th</sup> December at the 1<sup>st</sup> world parliament of Spirituality organized by "World United" from 17<sup>th</sup> to 21<sup>st</sup> December, 2012 at Hyderabad at Brahmakumaris Ashram)*



## BHOOMI POOJA of The School Of Yoga And Naturopathic Medicine



During Foundation Stone laying ceremony  
AYUSH Director - Sri Vijaykumar Gogi

Bhumi Pooja i.e. the Foundation Stone Laying Ceremony of The School Of Yoga And Naturopathic Medicine was conducted on 03-05-2013 in Prashanthi Kuteeram. The Ritual Ceremony was conducted by Sri Ramachandra Acharya at 9:30 A.M. This was followed by an official inaugural program in Ahimsa Hall where

the students and faculty gathered. The program was conducted in the auspicious presence of the Guest of Honor Sri S S Bhatt, General Manager, Canara Bank, Bangalore and the Chief Guest Sri Vijaykumar Gogi, IFS, Director, Dept. of AYUSH, Govt. of Karnataka.

The guests were welcomed by Dr Naveen K V, Joint Director, S-VYASA University which were followed by Addresses by Prof B N Gangadhar, Dean, Division of Yoga and Life Sciences, S-VYASA University added by Dr Manjunath Sharma, Joint Director, S-VYASA University who appreciated the milestones achieved by the BNYS course at S-VYASA University so far and its various endeavor's till date, nomenclature as The School of Yoga and Naturopathic Medicine. The students were inspired by the talks of the Guest of Honor and the Chief Guest Dr H R Nagendra, Chancellor, S-VYASA University delivered the Presidential address. The session was concluded by Dr Sudheer Deshpande, Registrar, S-VYASA University.



Honourable Guests on the dais



Proposed Academic Complex of  
THE SCHOOL OF YOGA AND  
NATUROPATHIC MEDICINE

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(Deemed to be University under section 3 of the UGC act)

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**For detail information, contact:** The Director, BNYS courses

Mobile: +91-94811 65136

Mail ID: bnys@svyasa.org



## Felicitation to Dignitaries



To Ayush Director Sri Vijay Kumar Gogi by Guruji



To Canara Bank General Manager Sri S S Bhat  
by Prof Dr B N Gangadhar



To Sri Ramswaroop Agarwal by Dr Naveen K V



Ayush Director visited Anvesana, research wing of VYASA





## PROLAPSED INTERVERTABAL DISC

**Introduction:** A *prolapsed intervertebral disc* (also known as slipped or herniated or slipped disc) is a condition that occurs when the spongy part of a disc that lies between two adjacent vertebrae in the spine comes out and presses on the nerve.

A prolapsed intervertebral disc is a very common condition that tends to affect people between the age of 30 and 50. It is or can become an excruciatingly painful condition if not treated well.

Usually the intervertebral discs become less flexible with the aging, which increases the risk of injury. However, a prolapsed disc can also occur as a consequence of an injury such as falling, repeated straining, hard lifting and also overweight.

The main symptom of a prolapsed intervertebral disc is *back pain*. This is usually something that most people tolerate, later on, when they start getting sciatica, which is a really horrible leg pain along the course of the nerve; they mostly come to realize it.

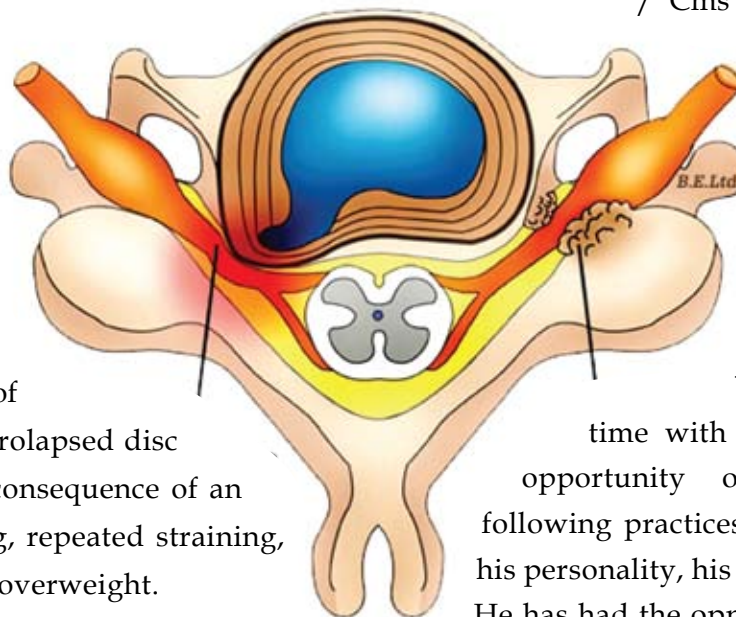
There are several treatment possibilities to relieve the acute pain: pain-killers, relaxants, anti-inflammatory drugs, ice and heat packs, physiotherapy and even surgery. These methods, however, only help combat the symptoms, and not the real root cause of the problem.

**Case History:** A participant, Mr. V / 62 yrs / male came in Prashanti Kutiram on 31-08-2012 with C / O - Back pain since last 8 yrs. Also he had difficulty in raising legs. Pain is more in lower part. He had undergone almost all modern medicines, physiotherapy also. But relief was very temporary. When he came to Prashanti, his degree of back pain & leg pain was 3 (which means very severe). SLR (R / L) - 80 / 80. Sit & Reach / Cms - 26. Afterwards he

started practicing IAYT. He did all special techniques in section E (Spinal disorders).

### Course in Arogyadhama:

**Yoga:** During his time with SVYASA he had the opportunity of experiencing the following practices designed to develop his personality, his health and well being. He has had the opportunity to learn how to do back pain and neck pain special techniques along with Kriyās. Other practices (this included breathing practices, sukshma vyayama and Yogāsanas), which are designed specifically to relax, strengthen and make the spine and neck more flexible. Also to continue to relax the body and mind to move towards total well-being, he had the opportunity to learn Pranayama, Cyclic Meditation, Mind Sound Resonance Technique, and relaxation techniques. Furthermore lectures on life style and dietary management information were given to him to ensure that he lives life in the right manner for





his complete benefit

**Diet:** Holistic diet was prescribed depending on Prakruti & Vikruti of Ayurveda.

**After 1 week of IAYT practice, he came with good results. His back pain score was less than 1. SLR (R / L) --- 90/ 90. Sit & Reach - 42 Cms. His anxiety level came down.**

### How Yoga helped him?

**IAYT (Integrated Approach through Yoga Therapy):**

**Annamaya Kosha Level:** Special Techniques for Spinal disorders and Loosening Exercise, etc. Especially Dorsal stretch, folded leg lumbar stretch, Shalabhasana, Setubandhasana gives local rest as well as stimulation to nerves leading to pain management. Yogic Kriyās like Jalaneti, [*Sutraneti and VamanDhouti given based on the participant's condition*], Laghusankhaprakshalana helps to balance the prana & it opens the blockages of prana. Patient was on Satvik diet which helps to cool down the mind & decreases the vikruti by balancing the dhoshas.

**Pranamaya Kosha Level:** Pranayama and different breathing exercises helps to cleanse the nadis which allows the proper flow of prana & balancing it. It also relaxes the mind & speed

of mind cools down which is the root cause (Adhi).

**Manomaya Kosha Level:** Trātaka, Meditation (MSRT, Cyclic Meditation, Emotional Culturing using Bhakti Yoga etc. Chanting of OM) in slow pace and synchronized breathing leads to deep calmness of the mind.

**Vijnānamaya Kosha Level:** Yogic Counseling gives the basic knowledge of the true nature of the Self and corrects the notions and explains the Happiness analysis there by bringing about a cognitional transformation which further aids the healing. The fear of the disease is further reduced & this also leads to expansion of personality. This follows by change in attitude of the person to look at the disease & one can easily cope up with the disease. It also increases the will power to fight with the disease.

**Ānandamaya Kosha Level:** Karma Yoga teaches how to detach the Atman or the Soul from daily activities. This gives help to get an idea that body has the disease & not the soul. Bodily pain can not affect the soul. One can look towards disease as a third party & his involvement in the disease vanishes. This leads to detachment of the mind & symptoms of the disease.



In Jayanagar, Bangalore  
Yoga Therapy Clinic  
started.  
Registrar, Guruji,  
Dr Nagarathna didi  
can be seen



# Parapsychology and Samyama – A Comparison

- Prof T M Srinivasan, Dean, S-VYASA

## INTRODUCTION

Sciences such as physics and chemistry are thought to be hard sciences while psychology and social sciences are termed as soft sciences. The idea behind this is that hard sciences determine the nature of the world in unambiguous terms and, experiments in hard sciences result in repeatable and consistent results that are space and time independent. Soft sciences on the other hand, are so termed since the outcome of experiments is extremely variable and not necessarily repeatable. Take the instance of determining the personality (extrovert or introvert) of an individual; the result of tests could depend on the mood, the amount of sleep and stress experienced the previous day, relationship at work and home etc which could all be transitory. Further, the analysis methods in hard sciences normally consist of application of deterministic rules. Herein we calculate with certainty the outcome of an experiment. For example, if a stone is thrown with certain velocity and angle, we can decide for sure where it will land. However, this kind of certainty of the outcome is not prevalent at microscopic

levels even in hard sciences. In particle physics, for example, we can only predict that an electron will follow a certain path with a probability and not for sure. Thus, *the laws of deterministic physics break down at microscopic levels*. In such cases, statistical methods of computing the outcome of an experiment are applied.

In the soft sciences of psychology and medicine, we resort to statistical methods too, to predict the outcome of an experiment. In drug testing also, we can only say that a drug is effective at some confidence level and that all patients may not – and will not – respond in a set pattern. This uncertainty is indeed a great frustration in soft sciences. Thus, both at microscopic levels in hard sciences and at all levels in soft sciences, certainty is lost and what is left is a grey area of dynamic relations and vibrant manifestations that make life itself an interesting web of possibilities and not one of static stability. In fact, we may even define life itself as one of dynamic dance of particles that make up the body. This leads to the question if there is a progenitor for the dance; this is a philosophical question that is best left to the philosophers to answer!

Thus, life sciences and mind sciences are to be understood as creators of immense probabilities. Studying these sciences, one is amazed at the complexity and diversity of expressions of living systems. Many have voiced that mind is the creator and mind is also the destroyer; mind creates what we experience and it could be the slayer of both the world and itself. Let us turn our attention to an exciting aspect of





mind generated world – the world of psychic phenomena.

## DEFINING PSI

Psychic phenomena go by the general name psi (Greek letter  $\psi$ ), an unknown entity related to unfathomable activities of the mind. The anomalies constituting the working of the mind are classified into three broad areas. They are: 1) ESP or Extra Sensory Perception; 2) PK or Psychokinesis and, 3) Precognition. See Table I for a summery. All these are subjected to numerous experiments over a hundred years in the Western World. The Eastern World is used to people with these extra-ordinary capabilities; hence, scientific investigations (other than direct observation) in the East are of recent origin. It is actually said that the British Royal Physics Society was started over hundred and fifty years ago with the main objective of investigating some of the above phenomena. Let us look into the above three categories in more detail.

ESP is a term coined by the famous researcher Dr. J.B. Rhine in early 20<sup>th</sup> century, who gathered and analyzed enormous amount of data on the ability of people who can perform certain extra-ordinary mental tasks. *Telepathy* is the ability of communication between one or more minds directly without any known access through sensory channels. *Precognition*, as the word indicates, is information received (in the mind) regarding a future event. It includes two components, namely, *premonition* (of a great loss or gain) and *presentiment* which is being aware of a future emotion. The last may be considered as self reflexive, mind finding itself in many moods that are yet to come! *Clairvoyance* is the ability to see at a distance (over thousands of kilometers) again without the use of normal channels of communication. It is also called



*remote viewing*. Lastly, *PK* or *psychokinesis* are examples of mind-matter interactions whereby mind is able to move or exchange energy with matter. This last is of importance in cases of healing. We shall give examples of these as we probe further.

It is important to have a mental image or a model as a working hypothesis as we scientifically try to study the above phenomena. Take for example, telepathy. There seems to be a direct connection between two minds which are able to exchange information. At least, one mind retrieves information that is embedded in another mind. Is this through known physical fields such as electromagnetic or gravitational or through unknown fields? If it is a known physical field, experiments could be carried out to prove or disprove this hypothesis. Indeed such experiments have been carried out in several laboratories and the conclusion is that transfer of information in telepathy does not follow laws associated with known physical fields. This leaves us with unknown forces that physics does not deal with. There are attempts at this also, namely to introduce new kind of forces that could explain the observed effects. However, these forces are not generated or manipulated in the laboratories suggesting that they may be confined to biological systems and



not necessarily available in non-life systems. *These studies could lead one to define life itself in a more consistent manner than hitherto possible.* Thus, study of any science, if followed to its logical conclusion, could give us new vision of life, health and consciousness.

## GANZFELD AND PSYCHIC PHENOMENA

It is known from Patanjali's Yoga Sutras, that a quiet mind is a prerequisite to para-sensory knowledge. Indeed many sutras deal with samyama (consisting of dharana, dhyana and samadhi), a focused mind which is receptive to PSI when all normal sensory inputs are subdued. The Ganzfeld (ganz in German means entire) experiments create a sensory deprivation through mechanical means, putting the person under investigation in an isolation mode. This isolation method takes many means: the eyes are covered with translucent material and kept closed; the ears receive 'white noise' through speakers which is similar to an off-station radio noise. When a person listens to this over a short time of a few minutes, he/she becomes accustomed to this; and with no other disturbing stimulus, the brain seems to get into a 'psi mode'. Normally, at this stage, the receiver often reports visual and auditory experiences that are unusual. The sender is sent



to a remote location in the same building and is presented with images that she/he is asked to 'transmit' to the receiver. The conclusion after a large number of trials is that indeed mind-mind interaction and exchange of information is possible. When the sensory overload is removed as in Ganzfeld trials, it is easier to achieve these states for mental transference of information.

## THE SAMYAMA WAY

Another time tested way of achieving this low 'mind-noise' situation is through samyama; this is the three pronged way of practicing dharana, dhyana and samadhi on particular aspects of the physical world. For example, it is said in the sutras [PS 3: 19] samyama on thought in mind, it is possible to know the thoughts in others' minds. The mechanism of thought reading could be postulated as follows. Prana is the link between the mind and the body in each individual. Prana is also present everywhere in the physical universe. If we can access the pranic field, it is possible to understand its contact with any other mind where prana is present. Thus, samyama with a quiet mind and focused thought could unravel the thoughts in other people's mind.

Samyama could be on the life giving Sun, the moon and the stars or it could be on the mind itself and its many manifestations. All of us have gone through the experience of premonition or forewarning of an event especially of something or someone we are very much involved in. It may be in relation to a happy event or, as it happens more often, with respect to an accident or a trauma. There are other 'vagaries' of the mind that are also of interest. This is a brief introduction to the 'mind play' that we go through in our life.

## SAMYAMA AND PSI

It should be noted that *samyama and Ganzfeld are not equivalent.* In samyama on any object or event,



one is in a state of dharana, dhyana and finally, samadhi on that object. This samadhi, achieved after the first two states, is one of complete absorbance in the object of concentration and focused awareness. In Ganzfield on the other hand, one is deprived of all external noise to the brain and the brain is in a quiet and receptive mode. However, practices such as yama, niyama are not insisted and actually are not even tracked to find if one person is more adept in PSI than another (here is a possible research area!). Further, the concept of samyama is not discussed or practiced. In other words, most if not all, PSI research is carried out with persons who are 'normal' individuals; not specifically those practicing any anga of yoga. Hence, teasing out the data becomes difficult and the statistics has to be strong. There has always been criticism regarding both objective data collection and statistical methods in PSI research; even the best experiments are set aside by 'scientists' who have the deterministic and materialistic 'blindness' making acceptance by general public difficult [1].

Table II provides a summery from one of the important researchers in PSI research, Dr. Dean Radin regarding taxonomy of PSI research. In the table, a comparison to Yogic Samyama is also provided. It is obvious the Yogic practice has few overlaps; however, many important features of Samyama are missing in PSI.

Finally, it is important to realize that samyama *per se* will not lead a person to the highest levels of consciousness. In other words, a quiet and pointed mind does not reveal the status of Purusha or of Ultimate Reality - in whatever way it is described. *These (samyama related activities) are obstacles to samadhi and are acquired when citta is fluctuating [PS 3: 38].* It should be noted that

samyama is still with respect to mind functioning - though focused and limited in extent - and is not conducive to states of samadhi.

**BIBLIOGRAPHY AND NOTES**

1. Dean Radin, "The Conscious Universe; The Scientific Truth of Psychic Phenomena", HarperCollins Publishers, NY, USA, 1997. Here is an excellent book by a noted researcher in this area who has compiled all available research in psi and presented it in a readable manner.
2. Dr. Ramakrishna Rao, "Consciousness Studies: Cross Cultural Perspectives", McFarland & co, N.C., USA, 2005. Here is an outstanding book by an authority on Consciousness, Psychology and Parapsychology.

**TABLE I:** *The Three Elements of PSI: Knowledge beyond the Senses*

1. Esp: extra sensory perception: telepathy and clairvoyance
2. Precognition consisting of premonition and presentiment
3. Psychokinesis: moving objects

**TABLE II:** *A comparison of Yogic Samyama and PSI Capabilities:*

YOGIC SAMYAMA	PSI TAXONOMY*
YAMA	NOT PRACTICED
NIYAMA	NOT PRACTICED
ASANA	NOT EMPHASIZED
PRANAYAMA	NOT EMPHASIZED
PRATYAHARA	PRACTICED
DHARANA	PRACTICED
DHYANA & SAMADHI	NOT PRACTICED

\* Taxonomy as suggested by Dean Radin in **Supernormal (under publication)**



## MECHANISMS BEHIND NATUROPATHIC MEDICINE'S NATURE CURE: SCIENTIFIC INSIGHTS FROM MODERN COMPLEXITY BIOLOGY

- Alex Hankey & Madan Thangavelu



### NATUROPATHIC MEDICINE

In the last three or four years of his life, Mahatma Gandhi spent many months in Pune, where he studied the principles of Naturopathic medicine, and characteristically adopted many of them into his hygiene and health-care program. He well realized that health is a treasure to be prized, and that to maintain it requires time spent in its promotion every day. He wrote books and spent time and energy endorsing its programs and promoting Nature Cure, Naturopathy's cheapest and easiest means of seeking to restore radiant health - a form of medicine that could be made available to all. Partly as a result, Naturopathy has flourished in India and boasts excellent training colleges including, among many others, the National Institute of Naturopathy (NIN) in Pune, and at

Dharmastala in Karnataka. In no other country is Naturopathic medicine so strongly placed, or with such well trained practitioners.

Today, Naturopathy and Yoga are placed together in the Government of India's Department of AYUSH, and funds are provided for research by the Central Council for Research on Yoga and Naturopathy (CCRYN). But what is 'rest cure', and how does it work? In ancient times, everyone took for granted that rest is good for you. But, other than conserving energy, no one in today's sophisticated medical establishments can explain how just resting can bring about cures in such a variety of complex disorders as Naturopathy tells us, and as Naturopaths' records show can be successfully treated by such simple means.

### HEALTH RESTORATION THROUGH 'NATURE CURE'

21<sup>st</sup> century medical science is far more sophisticated than that of even 30 years ago, but it has so far failed to register Naturopathy's concept of Radiant Health, except in 'soft documents' emerging from the World Health Organisation, which refer to 'positive health', but without defining what is meant in technical terms. Yoga and Ayurveda both similarly contain concepts of Perfect Health, but likewise lacking modern scientific definitions. Here, we show that states of positive health attainable by deeply resting the system can be understood in terms introduced by modern complexity biology.



Indeed, the basic concept in Nature Cure, that the biological system supporting an organism's life will restore health by itself would seem to be biologically essential. Health restoration must be included in the plan of an organism's construction, otherwise the slightest 'ailment' would cause it to fail. For organisms like mammals, especially primates, with lengthy childhoods before reaching the age of reproduction, such patterns of construction are essential. But by what means are they achieved?

Naturopathy was founded independently in two continents, in the US in North America and in Germany in Europe. Realizing the harm their nostrums were doing their patients, the German doctors reacted against the allopathic medicine of their time, reintroducing the ancient philosophy of Hippocrates, above all to 'do no harm' to the patient. This was later progressed to a philosophy of 'Non-doing', to cause zero strain on patients' systems, so that all their resources could be given to restoring the correct balance to their system. In the US, a doctor observed one of his patient's cure himself completely of a severe fever in minimal time, simply by resting in bed with eyes closed, without food and with minimal water intake. The doctor's subsequent study evolved into Rest Cure, a 'fasting' of both body and mind, which with suitable preparation and encouragement could, on occasion, cure

long-standing complaints. On this we shall focus with the aim of providing a general explanation for its efficacy, applicable in all cases. To do so, we shall use the science of complexity, the dynamics of complex systems in biology.

### **COMPLEXITY BIOLOGY AND VARIABLE RESPONSES**

The best known example where complexity considerations characterize the difference between healthy and pathological complex systems is the heart. The essence of a healthy heart is a variable inter-beat time period i.e. a heart exhibiting a high degree of 'heart rate variability'. This is necessary to prevent shock waves reflected from arterial branching points meeting the next pulse of blood at precisely the same point, and slowly building irreversible damage. So important are the variations, that the heart is programmed by the autonomic nervous system to manifest them: inputs from sympathetic and parasympathetic nervous systems provide high and low frequency components.

Such variability is not limited to the heart, it is common in physiological systems, exhibiting remarkable properties: when repeatedly given the same stimulus, physiological systems give different magnitudes of response each time, patterns of response showing fractional powers



-a 'fractal pattern'. The generalization of 'heart rate variability' to 'fractal physiology' has been much studied, it is a triumph of modern physiology: highly unexpected, universal patterns of organism response to external stimuli. Responsibility for responding to stimuli lies in organisms' regulatory systems. What do fractal patterns imply about their organization?

### CRITICALITY

Remarkably, the origin of the fractal variations is now also understood: their underlying cause lies in a preference for physiological systems to locate themselves at points where they are slightly unstable. A stable system would always give the same response, but by being at a slightly unstable point, where defining parameters have the freedom to alter slightly all the time, biological systems tend to respond differently each time a new response, like a heart-beat, is demanded. Fractal response patterns originate in system *instabilities*.

The term for instability of this kind is 'critical feedback instability', otherwise known as 'criticality'. Its origin is also well understood: regulation requires the continuous flow of information, and positive feedback on information pathways can result in instability. Positive feedback of the kind required to produce instability is present on most communication pathways in order to increase the sensitivity of system response to incoming signals. For example, most cellular biochemical pathways mediating cytokine information flows contain the required loops. Information comes in at one side of the loop, is transmitted to the other where most of it exits. Some portion continues round the loop to amplify coming signals entering the loop, increasing eventual sensitivity of signal detection and system response.

Such feedback amplification loops are well-known in control theory. They are familiar to us

all in public address systems, where feedback from loudspeakers to microphone creates the loop required. To the annoyance of the audience, excessive amplification in the loop can cause a shriek to be emitted from the loudspeaker. This happens once the instability point is exceeded. Such feedback loops in loudspeaker systems are inadvertent and unintended, but must nevertheless be taken into consideration. In biological organisms, however, they serve to increase system sensitivity to incoming signals, by amplifying response. Biologically, this constitutes an advantage, so they are clearly intended - as suggested by their ubiquity.

The degree of amplification **A** is defined as *the ratio of the amplitude of outgoing signal to that of the incoming signal*, and is determined by the value of *feedback gain g*, defined as the ratio of signal amplitudes at successive passes round the loop. In a simple loop, the two are related by the simple equation,  $A = 1/(1-g)$ . Instability occurs when **A** become infinite i.e. when  $g = 1$  and  $(1 - g)$  has become zero. 'Critical feedback instability', or 'criticality' as it is usually known, occurs when this condition holds.

Let us now examine why biological systems should adopt it. Information flows play a central role in maintaining health. In a signature paper in Nature, the famous scientific journal, in 2008, Sir Paul Nurse, now President of the Royal Society, commented on information flows in detail, but he interpreted the ubiquity of feedback loops differently, as a means to generate digital processing circuits at a biochemical level, analogous to those believed to operate in the nervous system. Complexity considerations like those treated here did not enter his argument.

Today's bioscience does not seem to appreciate the need for maximum sensitivity of response in order to maximize efficiency of regulation, either. Yet it clearly represents a key condition



by which biological systems can optimize their function. It offers the key to understanding why criticality and fractality are significant aspects of the functioning of complex systems: *by increasing efficiency of function, they make organisms more competitive.*

## CRITICALITY AND HEALTH

Now, consider the key concept presented in this article: the relationship between regulation and health. In sickness there is often decreased responsiveness in physiological systems. Well known examples are provided by insulin resistance and gluco-corticoid resistance, where cells fail to respond appropriately to normal levels of the hormones insulin on one hand, and cortisol on the other, which are used as markers for the corresponding pathologies. Decrease in regulatory sensitivity often represents the start of chronic conditions. Correspondingly, the condition can often be reversed simply restoring regulatory sensitivity. Important principles emerging from these considerations are: (i) decreasing efficiency decreases level of health, while (ii) increasing efficiency improves health. From this it follows that:

### *Optimizing Regulation optimizes Level of Health*

How may such an eventuality be organized? Answer: by increasing feedback gain in the loops on the biochemical signaling pathways, until the critical limit  $g = 1$  is approached, but not actually reached. 'Criticality' is attained, and with it fractal patterns of response to external stimuli, while the system hopefully does not go into the kind of self-generated limit cycle behavior experienced as shrieks in public address systems.

Let us therefore update Sir Paul Nurse: it is probable that many of his observed feedback loops on information pathways are used in

*analog ways to help attain criticality, rather than to create digital information structures by acting as analogs to transistors, as he speculated.*

## SELF ORGANIZED CRITICALITY

The final complexity phenomenon that is key to explaining Nature Cure is 'Self-Organized Criticality'. Criticality states tend to be self-organizing, so that criticality-based behaviors are generated spontaneously: *physiological systems left unstrained and allowed to restore their natural states of dynamic equilibrium spontaneously restore themselves to criticality.*

This behavior represents 'Self-Organized Criticality': biosystem organisation is designed to restore criticality whenever it can. Why should this be? Because to restore criticality is to restore optimum responsiveness to external stimuli, constituting *restoration of system health*, a big advantage. It can only happen, and entirely depends on, the system not being stressed. Left with no demand, most biosystems therefore restore criticality, *health*, by themselves.

## THE MECHANISM OF NATURE CURE

We have just understood why health is self-organizing under conditions of rest. This presents a basic scientific mechanism for Naturopathic Rest Cure and why it prescribes 'Total Rest', including fasting. Criticality is self-organizing,

### *Total Rest therefore restores optimal regulation, and with it, optimal, 'radiant' health.*

All that is needed is for the system to have no demands put up on it; not even, according to Naturopathic lore, digestion. A general explanation for the mechanics of Rest Cure has thus been given, with universal applicability.

A sequel article will describe the role of similarly fasting the mind of information. ●



## INTEGRATED APPROACH OF YOGA THERAPY FOR CHRONIC MUSCULOSKELETAL PAIN

- Dr Tikhe Sham Ganpat (Rudranath), Dr H R Nagarathna, Dr R Nagarathna

There are a number of factors associated with chronic musculoskeletal pain (CMP) including stress, common work positions, and being older. Considering the increasing proportion of elderly people in the world's population and the burden of CMP among elderly people, efforts must be made to maintain functional capacity in patients for as long as possible, through optimal primary and secondary health care.



Yoga is a cost-effective intervention for treating patients with CMP to reduce stress and relieve muscular tension or pain. Based on an evaluation of the scientific studies on Yoga for CMP at the Swami Vivekananda Yoga Anusandhana Samsthana University, in Bangalore, India, the Integrated Approach of Yoga Therapy (IAYT) module may be beneficial for CMP.

This module includes (but is not limited to): *Kriyā* (a cleansing technique) such as *Jala Neti* (sinus irrigation); *Sukshma Vyāyāma* (loosening and stretching practices), such as a folded-leg lumbar

stretch, a crossed-leg lumbar stretch, a *Pavanamuktāsana* (wind-relieving pose) lumbar stretch, a *Setu Bandhāsana* (bridge pose) lumbar stretch, and a dorsal stretch. *Āsanas* (the postures) includes *Ardhakati Chakrāsana* (half-waist rotation pose), *Viparita Karani Āsana* (legs-up-the-wall pose), and *Matsyāsana* (fish pose, keeping the legs straight on the floor)

*Prānāyāma* (breathing techniques) include *Vibhāgiya Svasāna* (sectional breathing), *Nādi Shodhana* (alternate-nostril breathing), and

*Pratyāhāra* (withdrawal of the senses).

There are also relaxation techniques, such as an instant-relaxation technique, a quick-relaxation technique, a deep-relaxation technique, and *Dhyana* (a meditation technique) that includes *Āvartana Dhyāna* (Cyclic Meditation).

Well-designed studies are needed before a strong recommendation can be made. However, we suggest that IAYT may be included in routine clinical treatment of CMP, as an adjunctive therapy, to achieve positive and faster results while reducing pharmacotherapy use. ●

To evolve holistic management systems, suitable measures of performance to develop value-based corporate sector.



# S-VYASA

## Yoga University

(Declared as Deemed-to-be University under Section 3 of the UGC Act, 1956)

## M.Sc - Yoga & Management

*Admissions Open for August, 2013*

### ELIGIBILITY:

- ▶ Any Bachelor's degree of any discipline +
- ▶ Yoga Instructor's Course (YIC)  
*1 Month Course can be provided from July*
- ▶ Minimum Marks: *General - 50% | SC/ST/Gp I - 40%*

### OTHER FACILITIES:

Academic excellence awards, Eco friendly campus & state of the art facilities, Highly competent faculty, Library with Digital Repository, Sports & recreational facilities, Opportunities for merit scholarships & Hostel facility for all students (optional)

080-2263 9961/97  
e-mail: [coor.ms@svyasa.org](mailto:coor.ms@svyasa.org)  
[www.svyasa.org](http://www.svyasa.org)

**100%**  
**Placement**



Uma is Cosmic Mother, cosmic love; cosmic energy. She is AUM (ॐ, उ, म). Pranava is AUM (ॐ). Uma is also pranava with the same three syllables U (उ), M (म) and A (अ). A (अ) is to commence, U (उ) is to continue and M (म) is to culminate all activity. These three activities are divine. The doer of these is GOD: 'G' for generating, 'O' for ordaining and 'D' for dissolving all deeds physical, psychological or intellectual to take all to the realms of spiritual oneness. This divine work is ceaselessly being performed by God. But this God is invisible. The visible form of God is Nature. That Nature in the human form doing the divine work is Mother. Mother feeds us, protects us and takes us to the heights of perfection always in three ways: through physical contact in our early years in her womb, on the lap and in the waist; through her protective eyes always with alertness looking after us, taking care of us; through



## YOGA MATHA

- Prof K Subrahmanyam

her ceaseless and prayerful thoughts for our well being at all times.

The great work done by God is done by Mother Uma in a different way from within us, always protecting us and elevating us to the eternal heights of spirituality. She takes the central place replacing dissolution totally in AUM with only two syllables of creativity and continuation on her both sides. She continues to encourage all, always with her U (उ) persistently. The syllable of creativity is Deergha - long without a stop. Activity is endless and invigorating. There is no end to the encouragement U (उ) of Mother and the creativity A (अ). If AUM (ॐ) is a combination of three syllables, UMA (उमा) is the same pranava AUM with a little modification on account of Mother's loving energy and cosmic love taking her seat in the middle encouraging all noble activity endlessly. And that is Yoga Matha keeping us healthy, active, creative and happy always.

To wed Siva, Parvathi proceeded to the mountain top with Manmatha and Vasantha to assist her in her mission. But the attempt failed miserably. Manmatha was destroyed and Vasantha was dissolved. Parvathi had to try other means to win Siva. None could come to her rescue. She, therefore took to the Yogic path, went to the southernmost tip of the country and stood on the lone rock, without food, amidst the three seas,



meditating on Siva. Uma, on single foot without food, is the very embodiment of love and energy, yogic love and yogic energy. All her efforts earlier had failed and when she took to the path of Yoga, Siva came down to her seeking her hand to wed her.

Similarly, people having failed in their efforts to live happily with healthy Siva, the destroyer of all ailments in the modern life, finally, take to the path of Yoga Matha Uma. And that Yoga Matha is available at Prasanti Kuteeram as UMA without

any pills, capsules or injections. The hidden energy in us is invoked and invigorated in Yoga. The latent enthusiasm is identified and encouraged by Yoga Matha. The entire atmosphere at Prashanti is filled with love and peace. All the time, we find ourselves being protected by the physical contact with Mother Nature and by the loving care of natural air and atmosphere. Finally, UMA or loving AUM is felt silently healing us from within, taking care of us all. Therefore, is Yoga Matha UMA at Prasanti worth visiting for our welfare and wellbeing. ●



PPL 2013 trophy presented by S-VYASA Pro Vice Chancellor Prof K Subrahmanyam to the victorious Staff Members

*Prashanti Premier League (PPL) cricket tournament was held Prashanti Kutiram. It was held in memory of Lakshmi Amma who is one of the founders of the institution. On May 3 tournament started. Upto May 14 8 teams fought for the PPL trophy. Teams formed by both the S-VYASA students & staff members. For each there were 8 matches + semi finals + final. Final was between Staff Members & BSc Boys. In the captaincy of Jayasimha, the Staff Members won the series, PPL 2013.*



# THE INEVITABLE CYCLE

- Vasudeva Rao

... continued from last issue

For a system to run smoothly, it has to be continuously monitored. As we know, sustenance is much more difficult than inception. Within the Saraswati civilization, the Varna system could not have come into effect in one day, it must have taken centuries for it to stabilize. Even after stabilization, it must have been strictly and constantly monitored as there were possibilities of it getting diluted. The system worked wonderfully well for thousands of years with little hiccups now and then. But cycle is inevitable, that which has risen has to fall, and that which has fallen has to rise. This is the nature of nature. The first major adulteration occurred when Durga took over and suppressed Saraswati by brute force. Some kings, deluded by the power of the throne, began ignoring the guidance of the Brahmana Rishis. They took the opinion that muscle power is superior to everything else.

Kshatriyas rose and tried to overpower all others. When Kings were thus irrational, the whole system began trembling from the roots. Gurukula system lost the edge without proper monitoring, and all the feared negative consequences

followed one by one. Again, this deterioration could not have happened in a day, it would have taken several centuries.

It is then that Parashurama, the son of a Rishi, created a revolution by massacring thousands of evil Kshatriyas. He improvised to fight against the corrupt situation and went against the traditional Varna system by urging Brahmanas also to wield weapons. This approach, resolved the problem of Kshatriya supremacy for the time being and brought balance to the system. But in net effect, the focus of the society had already begun shifting from Knowledge to Power, from Saraswati to Durga. By the time of the Mahabharata, Kshatriya craze was widespread. All were obsessed only with power, knowledge of weaponry etc. Instead of 'Atman' and 'Brahman', only 'Astra' and 'Brahmastra' echoed everywhere. This is what we can notice very clearly when we read the epic Mahabharata.



This way when the focus slowly shifted away from Knowledge (Saraswati) towards Power, the river Saraswati also began drying up! Due to some geographical changes in the Himalayas, the flow of water got diverted or obstructed. And over the centuries,



people began migrating away from the banks of this once-mighty river which was now thinning out. The Mahabharata war put an end to the Kshatriya madness. But then it only gave rise to another madness - Money! Slowly Lakshmi began dominating the scene. And one day, river Saraswati dried up completely along with the knowledge of the people. It has been now discovered through satellite images that a huge river is still flowing fathoms deep below the desert of Rajasthan. Knowledge is buried deep in us and we have become deserts on the outside! Self-Realization, which was once abundantly available like the river of knowledge, has now become an oasis or even a mirage in the desert of money and power! Lakshmi and Durga have forgotten their loving sister Saraswati.

When the Varna system got adulterated, there was no proper administration on Swadharma. The very foundation of the system shook, and as a consequence the conducive environment for spiritual enquiry was lost. Self-Realization became rarer and one day became almost unheard of. Varna system slowly became a caste system. A person's birth, and not interest nor talent, began deciding everything about him or her. Kshatriyas became rulers just to enjoy the privileges of the palace. Brahmanas became mere data recorders who could promptly reproduce what was already written down by the earlier generations. They mugged up the entire research database (Vedas) instead of doing the research on their own. They forgot that experiences were to be experienced and not for theoretical learning. They denied to accept that they do not have experiences of their own. Because they were now addicted to the respect of the society. They were not ready to lose their status and dignity by letting others know that they have no realization of the truth. But there was a problem. Anybody could easily mug up the Vedas and other Shastras and become equal to them.

So, all other Varnas were denied access to the knowledge database. Only Brahmana families mugged up all the shastras and showcased their memory power, Samskrita scholarliness in front of the Kings and society to get rewarded with wealth. Shastra knowledge itself became the ultimate knowledge. Brahmanas accumulated money and became owners of even entire villages. A Varna, that was meant to preserve knowledge, now became a caste that went after Power and Wealth, but still called themselves as Brahmanas. How funny it would be if a soldier became a cook and still called himself a soldier? He would only be an uncooked soldier!

But, when we commit mistakes, no matter how much we fight with others defending ourselves, won't we ourselves know that we are doing something wrong? Didn't the dummy Kings and Brahmanas know that they were empty inside? They knew, very well than any others. And that grew as a guilt within them, which gave rise to something peculiar over time. They had read all the Upanishads and had learnt about 'Brahman'. But since they themselves had not realized the truth, they had no idea what this 'Brahman' is. They only knew that realized people had called it as Omnipotent, Omnipresent, Omniscient etc. So, now these guilty Brahmanas were in a fix. They knew that they were erring, and as a consequence they were now afraid of this mighty 'Brahman'. When we do mistakes it is our own Self that pricks us more than anything else. And when we do not listen to our Self, it turns into fear of an unknown entity called God. So, they were now scared of this all-powerful entity called Brahman. The negative seed of a 'Punishing God' sprouted, and this spread throughout the entire society like wild fire.

Brahmanas, afraid about their own punishment by an unknown God, spread the same cock and bull story to everybody. Brahmanas, who were



supposed to spread positivity and confidence in the society, now spread negativity – “If you do not perform this Yajna, God will punish you”, “If a shudra reads Veda, God will make him suffer for 7 lives” etc became the slogans. During the degradation of the society, and the deadly wars that took place, the Vedic science was also lost and had become empty rituals. No one knew what the exact mechanism and purpose of the Yajnas was. Brahmanas, who were supposed to know that, only knew the procedure and the mugged up mantras. And if someone asked them “Why should I perform this Yajna?” the readymade answer was “To please God. Else, God will punish you”! How could a learned Brahmana say “I do not know” in front of the society?

Now, this person ‘God’ was very mysterious and no one knew exactly what it was. They only knew to be afraid of him. Everybody gave their own chosen name and form to it. They began installing idols and worshipping. Worship rituals, which were not available till then, were written down as shastras. Not that worshipping is bad, but worshipping out of fear is bad. As Swami Vivekananda says, all began acting like puppies and made God a big and powerful Dog! All their activities were out of fear of this dog and to please this dog. Negativity spread like a wild fire throughout the civilization. All slowly forgot that ‘Brahman’ was a state that had to be realized, and made it a distant and absurd concept.

When the system could get no worse, came Siddhartha Gautama. He searched for answers and found that ultimate truth that were long forgotten. He realized that same truth which ancient Vedic people had realized. His message of Nirvana, and his teachings to attain that state spread far and wide across the Indian subcontinent and even beyond. By seeing the

slavery of the people to the concept of ‘God’ he did not answer to any questions related to God. He only encouraged people to reach that state of Nirvana by constant efforts. He openly proclaimed that ‘Buddha’ is only a state that can be attained by anybody. He was only promoting the truth of the Upanishads, the truth of ‘Brahman’ with different terminology – ‘Nirvana’, ‘Buddha’. But ironically, the Vaidika Brahmanas called him an atheist. And thus, his teachings, although the repetitions of the Upanishads in a different way, were made as a different religion altogether.

Buddhism flared up Jnana Marga and common sense once again in the country. But since it was dependent on one person – Gautama Buddha, after his demise, dilution occurred again. Slowly again people slipped into negative habits of fear. Adi Shankaracharya also revived the path of Jnana and resurrected the falling wisdom of the country. But Jnana Marga could not reach the same heights as in the Vedic periods, because it could not reach the common masses very efficiently.

After several hundred years, came a genius solution to this swamp of negativity – Bhakti, Devotion. A big wave of devotion swept across the country. It is not that devotion was not heard of before. It was always there, even in the time of Vedic era, but not prominent. Jnana marga was the mostly sought after path. And later Bhakti was struggling to show up amidst fear. But now it became the most popular trend. Genuine devotees used idol worship itself to promote positivity instead of fear. They promoted love and devotion towards God and proved that even complete surrender will lead to the same goal as Self-enquiry of Jnana marga. Every village, every town in India was blessed with a realized devotee who popularized songs of devotion (Bhajans) which reached every common man of



the country. All the knowledge database of the Samskrita shastras were now available as simple songs in local languages. Bhakti Marga poured soothing rains of devotion on the barren lands of money and power.

And thus, now in the 21st century we are blessed with the best of both – Jnana and Bhakti. For some reason, Lakshmi is still dominant, but that is fine. We have the teachings of both self-enquiry and self-surrender available at our doorstep. It is only that we are not making an effort to open

the envelop and read the letters. How long can we postpone? It has to be realized one day or the other. How can one run away from his own Self? Self-Realization is an inevitability. It cannot be escaped!

There are some news that Government of India is planning a mega-project to bring the river Saraswati back to its past glory. Perhaps it will also be the revival of the Jnana that dried up with that river? ●



Yoga Instructors' Course (YIC) - 135<sup>th</sup> Batch, May, 2013



Yoga Instructors' Course (YIC) - DDE Batch - May, 2013



**SDM - A Nationwide Movement**  
Initiative of S-VYASA University, Bengaluru  
[www.svyasa.org](http://www.svyasa.org)

Initiative of  
**S-VYASA University**  
Bengaluru

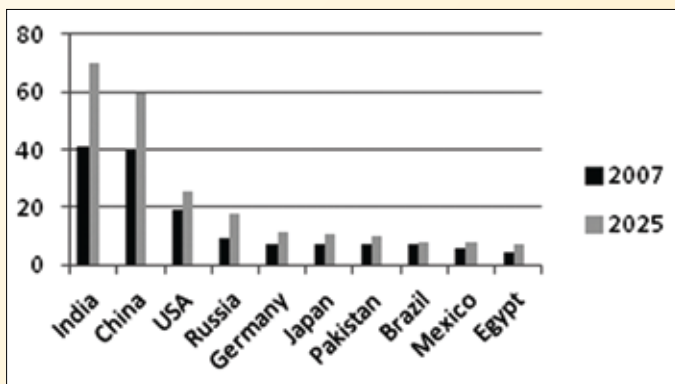


## A NATIONWIDE MOVEMENT

### AIM:

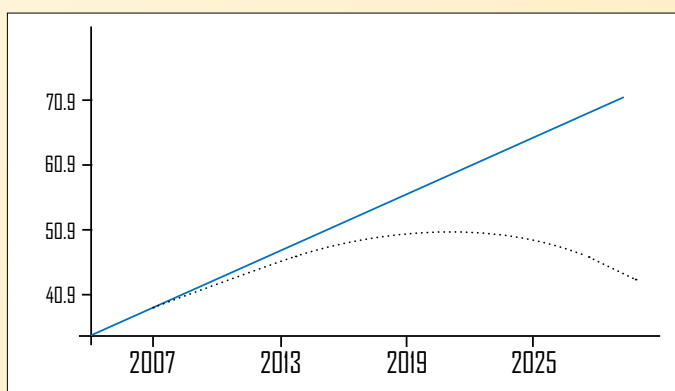
Prevent India to become the Diabetes Capital of World.

### Diabetes Prevalence - Top 10 Countries (20-79 age groups):



### OBJECTIVES:

**Primary:** Prevent Pre-diabetics to become diabetics  
**Secondary:** Convert severe Diabetics to moderate to mild and to normal.



### RESEARCH EVIDENCE:

*About the usefulness of Yoga*

- ▶ S-VYASA through its last 30 years of research has shown that yogic lifestyle can change
- ▶ Normalize blood glucose (Fasting & Post lunch)

- ▶ Normalize Glycated Hemoglobin (HbA1C)
- ▶ Reduce bad Cholesterol
- ▶ Increase good Cholesterol
- ▶ Normalize Weight & BMI, Nerve conduction velocity
- ▶ Improve quality of life
- ▶ Decrease depression & anxiety
- ▶ Reduce oral medication

Ref: <http://www.ncbi.nlm.nih.gov/pubmed/?term=yoga+diabetes>

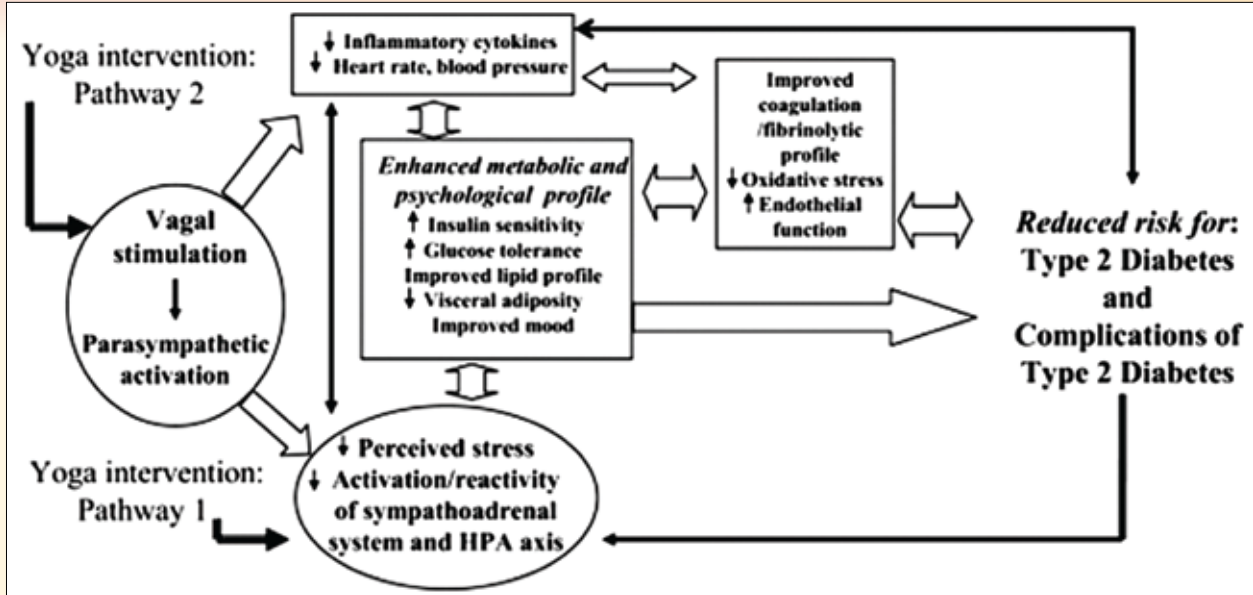


Glucometer

### PLAN: The Stop Diabetes Movement

- ▶ Urgent need of the hour is for a collective effort, to prevent India become the World Capital for Diabetes.
- ▶ Develop teams of volunteers
- ▶ To form a net-work through associations

## A NATIONWIDE MOVEMENT



*Hypothesized pathway by which Yoga Intervention may reduce risk for Type 2 Diabetes Mellitus (DM2) and for complications related to DM2.*

- (i) Diabetics & Pre-diabetics **SDFA** - S-VYASA Diabetes Friends Association
- (ii) Organizers **SDYO** - S-VYASA Diabetes Yoga Organizers Wing
- (iii) Life Style Therapists **SDYT** - S-VYASA Diabetes Yoga Therapists Team
- (iv) Researchers **SDYR** - S-VYASA Diabetes Yoga Researchers Group
- (v) Medical Professionals **SDMC** - S-VYASA Diabetes Medical Council

### HOW TO GO ABOUT IT ?

- (i) Announce Diabetes Camps for two weeks
- (ii) VYASA Team to conduct the camps initially
- (iii) VYASA Team will train the Yoga Therapists in the area
- (iv) Regular Classes for Pre Diabetics and Diabetics by the trained Yoga Therapists
- (v) Mega Awareness programs can be organized in towns and cities
- (vi) The Organizers will contact the local doctors, researchers

## Camp Details

Registration: .....

Date & Time: .....

Venue: .....

*Is this not  
of great concern  
to all of us?*

S-VYASA University (Swami Vivekananda Yoga Anusandhana Samsthana University)  
'Eknath Bhavan', No 19, Kempgowdanagar  
Bengaluru - 560 019  
Ph: 080-2263 9982, Fax: 2660 8645  
[sdm4india@gmail.com](mailto:sdm4india@gmail.com)



## YIC 2013 RETREAT

Yoga Bharati Bay Area Chapter conducted a yoga retreat for YIC-2013 batch at the Shivananda Yoga Farm, Grass Valley, California on May 4<sup>th</sup> and 5<sup>th</sup> where more than 80 people attended. The retreat was blessed by the presence of revered Shri Raghuramji- the spiritual founder of Yoga Bharati. In his lucid talks, Raghuramji shared his wisdom about various paths of Yoga and went in depth into various aspects of the spiritual pursuit. In the end, the students were left with the wisdom that Yoga is far beyond the contortions of the body and is actually a path to realization of one's true nature.

Away from the hustle and bustle of urban areas, the Shivananda Yoga Farm is located near the breathtakingly beautiful Sierra foothills. The ashram itself is beautiful and serene, with an environment that is conducive to spiritual

growth of visitors. The ashram offers a lot of activities such as meditation and Yoga sessions.

For two days, the students immersed themselves in theory sessions talking about various aspects of Karma Yoga, Jnana Yoga, Bhakti Yoga and Raja Yoga. There were numerous opportunities for give and take of ideas and also putting the wisdom gained into practice. The students got a taste of Karma Yoga by performing selfless service in the Ashram kitchen.

There were a lot of activities for the families of students as well. The children enjoyed various activities including Yoga sessions, arts and crafts and various games under the care of loving and attentive adults.

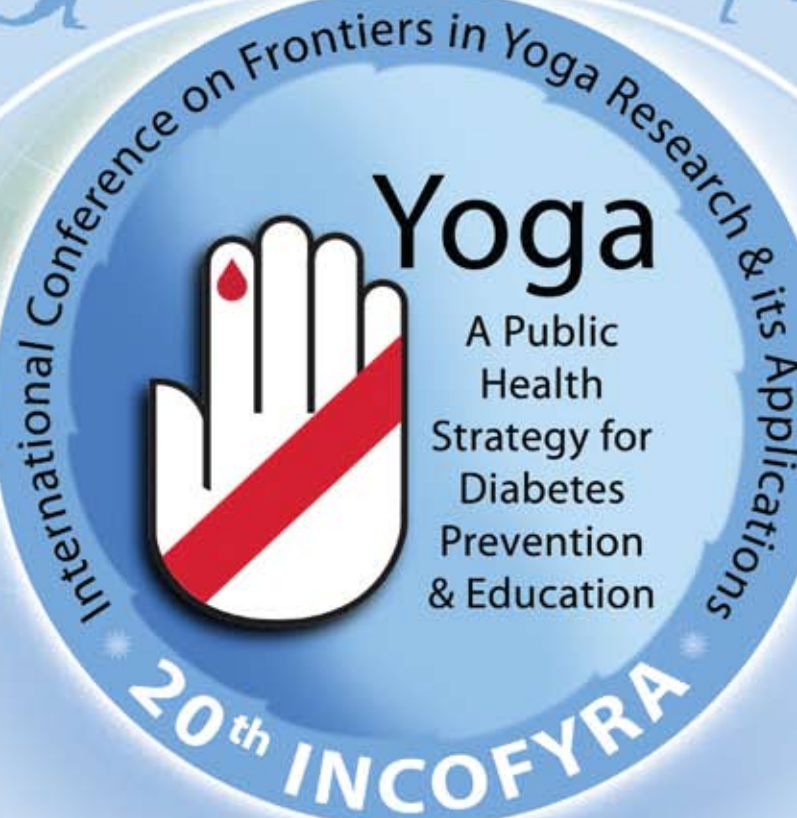
The retreat was an experience of a lifetime for the students and their families. ●

## VYASA HOUSTON LAUNCHED YOGA SANDHYA PROGRAM

VYASA Houston has launched a new monthly Yoga Program called "Yoga Sandhya" on 17<sup>th</sup> May 2013, where 30 people participated. The event was held at one of the VYASA YICC students residence. The program started with divine Bhajans then chintan and interactive session on Yoga research, followed by dinner. The main purpose of the program is to bring all VYASA alumini, current students and VYASA well wishers together in one platform in a relaxed gathering, so that all will stay connected with each other. VYASA Houston is decided to make this as monthly event. Yoga Sandhya will be conducted last Friday of every month. ●



*In Commemoration of 150<sup>th</sup> Birth Anniversary of Swami Vivekananda*



International Conference on Frontiers in Yoga Research & its Applications

# Yoga

A Public Health Strategy for Diabetes Prevention & Education

20<sup>th</sup> INCOFYRA

## 20<sup>th</sup> International Conference on Frontiers in Yoga Research and Its Applications

THEME

**YOGA: A Public Health Strategy for Diabetes - Prevention and Education**

Jan 2 - 5, 2014

Prashanti Kutiram, International Headquarters of VYASA, Bengaluru

Organised by:

Vivekananda Yoga Anusandhana Samsthana (VYASA), Bengaluru

In technical collaboration with



S-VYASA Unique Yoga University  
Swami Vivekananda Yoga Anusandhana Samsthana  
(Declared as Deemed-to-be University under Section 3 of the UGC Act, 1956)  
Bengaluru

[www.vyasa.org](http://www.vyasa.org)

[www.svyasa.org](http://www.svyasa.org)

## CONFERENCE PROGRAMS AT A GLANCE

DATE	PROGRAM
June 21, Sept 11 & Nov 14; 2013	Pre-Conference Programs (All over the world)
Dec 27-31, 2013	Pre-Conference Workshops
Dec 27-29, 2013	Himalaya Olympiad
Jan 2-5, 2014	Main Conference
Jan 6-10, 2014	Post- Conference
Jan 2-10, 2014	Arogya Expo: Health Exhibition

## CALL FOR PAPERS

Scientific research papers and review papers on the theme and related topics in yoga are invited for oral / poster presentations.

Last date for submission of Abstracts	Aug 31, 2013
The Papers will be peer reviewed and acceptance or otherwise will be intimated before	Sept 30, 2013
Last date of submission of Full Papers	Dec 1, 2013

- Send your abstracts to [incofyra20@gmail.com](mailto:incofyra20@gmail.com) ; [incofyra@svyasa.org](mailto:incofyra@svyasa.org)

## CONFERENCE REGISTRATION

Register earlier before July 30<sup>th</sup> to gain maximum concession

Individual Programs	Dates	SAARC Centers	
		Before July 30 in ₹	After July 30 in ₹
Pre-Conference	Dec 27-31, 2013	7,000	9,000
Main Conference	Jan 2-5, 2014	3,500	4,500
Post Conference	Jan 6-10, 2014	7,000	9,000
All 3 Programs	Dec 27, 2013 & Jan 10, 2014	15,000	17,500
Day Rate for Conference		1,200	1,500
Special Event	Jan 5, 2014	500	700

- Includes Boarding and Lodging in shared accommodation and special event. Students can get 50% Reduction.
- A/C Name: Vivekananda Yoga Anusandhana Samsthana; A/C No: 31004780111; Bank & Branch: SBI, Jigani; IFS Code: SBIN0011355
- Payment by Cash or DD payable to 'Vivekananda Yoga Anusandhana Samsthana' (VYASA)

## FOR MORE DETAILS CONTACT

- Organising Secretary: Dr Hemant Bhargav | cell: +91 87620 19348
- Address: The Manager, 'Eknath Bhavan', #19, Gavipuram Circle, Kempgowda Nagar, Bengaluru - 560 019  
ph: +91-80-2661 2669 | telefax: +91-80-2660 8645 | e-mail: [incofyra20@gmail.com](mailto:incofyra20@gmail.com) ; [incofyra@svyasa.org](mailto:incofyra@svyasa.org)

## CONFERENCE OBJECTIVES:

1. Disseminate research findings in the field of Yoga for Diabetes Mellitus and give directions to future research
2. Provide the evidence required to integrate Yoga therapy with conventional care for diabetes mellitus
3. Establish national and international working groups comprising universities, health care providers and policy makers to initiate collaborative research programs
4. Enhance health care provider - industry partnerships to develop programs integrating diabetes careproducts with those of yoga lifestyle
5. Thus, evolve and engage in a nation-wide Stop Diabetes Movement for diabetes prevention and education to unseat India from its deplorable position as the 'Global Capital of Diabetes'



### PRASHANTI KUTIRAM

(Abode of tranquility)

The international

headquarters of VYASA

is a spacious campus of 100 acres with a serene atmosphere and natural beauty in a rural setting thirty kilometers south of the city of Bangalore.

Please SERVE Prashanti to grow & serve you better

## Ongoing & Future Projects

in Prashanti Kutiram campus

**Namaste and Greetings from Prashanti Kutiram!**

We at VYASA are trying to meet the enormous demand for well-trained Yoga professionals across India, and indeed the world. . It is important to encourage the current enthusiasm for fitness and good health. Yoga is an excellent option for health care. The unavailability of trained therapists can result in disillusionment in many people if their efforts to use Yoga are not well guided.

To accelerate the pace of Yoga education, healthcare and community-care, there are multiple projects we want to take next. These projects will use the hard-earned capability based on objective scientific research, to disseminate the knowledge widely.

The projects below will help to train more of Yoga therapists and educationists with high quality and confidence inspired by research-proven methods. These can make the option of Yoga based healthcare widely available to all sections of society:



- ▶ **Vidya: Girl's Hostel: 400 Students lodging**
- ▶ **Sushruta: Ayurvedic College Complex : BAMS courses**
- ▶ **The School of Yoga and Naturopathic Medicine Complex: BNYS**
- ▶ **Temple Complex: to find scientific basis of Vedic rituals**
- ▶ **Auditorium Complex: for lectures, demos, events**
- ▶ **Panchakosh Complex: for exhibition related to 5 Koshas and meditation.**
- ▶ **Swamiji's status complex**
- ▶ **International School Complex: for complete personality development of children.**
- ▶ **Go Anusandhan Kendra: for effectiveness of cow products in medication**

The purpose to look at donations is to keep the costs of education and healthcare under control, scale up rapidly the number of trained professionals, and to allow continued emphasis on research for all education streams.

Please send a mail to [pawan.mathur@S-VYASA.org](mailto:pawan.mathur@S-VYASA.org) with indication of the project you are interested to donate for.

*All Donations towards the projects are 175% Tax Exempt under section 35 I (ii) of IT Act*

## New Short Term Courses of S-VYASA

SNo	Course	Code	Days	Time	Fee Rs
<b>1 Day Module</b>					
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
<b>2 Days Module</b>					
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
<b>3 Days Module</b>					
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
<b>7 Days Module</b>					
1	SMET Rejuvenation		Monday - Sunday	9am - 4:30pm	15,000
2	PET & Health Rejuvenation				15,000
3	MSRT & Health Rejuvenation				15,000
<b>1 Month Module</b>					
1	Teachers Training Course (for SMET, PET, MSRT, MIRT, MEMT, VISAK, ANAMS)	TTC	2 <sup>nd</sup> of every Month to 30 <sup>th</sup>		25,000

**Contact ADDRESS:** Vivekananda Yoga Anusandhana Samsthana, The Manager, 'Eknath Bhavan', #19, Gavipuram Circle, Kempegowda Nagar, Bengaluru - 560 019, INDIA

ph: +91 80 2661 2669, e-mail: [coor.ms@svyasa.org](mailto:coor.ms@svyasa.org), [www.svyasa.org](http://www.svyasa.org)



# SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMSTHANA

'Eknath Bhavan', #19, Gavipuram Circle, Kempegowda Nagar  
BANGALORE - 560 019 *ph:* +91-80-26612669, *fax:* +91-080-26608645

No. S-VYASA/REG/03/2013

Date: 20.03.2013

## ADMISSION NOTIFICATION

*Applications are invited from the eligible candidates for admission  
to the Autumn Semester for an academic year starting from 1<sup>st</sup> August 2013*

### COURSES OFFERED DURING THE AUTUMN SEMESTER

SNo	Course	Duration (in years)	Eligibility
1	PhD (Yoga) Doctor of Philosophy in Yoga	Minimum - 3 Maximum -7	Any Post-Graduate + Yoga Instructor Course.
2	Integrated MSc & PhD	5 years	Any graduate + Yoga Instructor Course
3	MD (Yoga & Rehabilitation)	3 years	Must have passed any Medical Course + Yoga Instructor Course
4	MSc (Yoga Therapy)/ MSc (Yoga & Management)/ MSc (Yoga & Consciousness)	2 years	Any Graduate + Yoga Instructor Course.
5	PGDYT (Post Graduate Diploma in Yoga Therapy)	15 months	Any graduate + Yoga Instructor Course.
	PGDYTD (Post Graduate Diploma in Yoga Therapy for Doctors)	12 months	Medical graduate + Yoga Instructor Course
6	BNYS (Bachelor of Naturopathy & Yogic Sciences)	5½ years	+12 <sup>th</sup> passed or its equivalent (Biology as compulsory subject) + Yoga Instructor Course.
7	BSc (Yoga Therapy) BSc (Yoga & Consciousness)	3 years	+12 <sup>th</sup> passed or its equivalent + Yoga Instructor Course.
8	Integrated BSc & MSc	5 years	+12 <sup>th</sup> passed or its equivalent + Yoga Instructor Course.
9	ANTTC (Ayurveda Naturopathy Therapist Training Course)	12 months	10 <sup>th</sup> passed or its equivalent

Interested candidates have to obtain the application form for the above courses by paying Rs.250/- either by Cash or Demand Draft drawn in favor of S-VYASA payable at Bangalore.

### Submission of application forms:

Duly filled-in application forms with necessary enclosures should be submitted in person or by post to S-VYASA University as per the address given above. You can also download the application form from our Website [www.svyasa.org](http://www.svyasa.org).

### Admission Schedule:

SNo	Period	Particulars of Late Fee
1	Up to 30 <sup>th</sup> June 2013	Nil
2	From 01.07.2013 to 30.07.2013	Rs.100/-

For Additional information contact the  
Asst. Registrar (Administration)/  
Asst. Director (Admissions)  
*mo:* +91-97397 99310

For further details contact our website  
[www.svyasa.org](http://www.svyasa.org)

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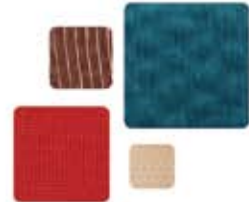
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