

YOGA SUDHA

A Monthly Journal of S-VYASA Yoga University



Feb 25
S-VYASA University
celebrated **Founder's Day**.
Chief Guest
Shri Siddaramaiah
The Hon'ble Chief Minister
of Karnataka



Indic Civilizational Strategic Meet: Sri Sri Ravishankar Guruji graced the occasion

Celebration of Founder's Day



Address by CM Shri Siddaramaiah

S-VYASA Yoga University celebrated the Founder's Day of its campus Prashanti Kutiram, on 25 Feb 2015.

Shri Siddaramaiah, the honourable Chief Minister, Government of Karnataka, was the chief guest for the function. The Chief Minister expressed his happiness to be at S-VYASA and stated that he is proud to be a Yoga student of S-VYASA University as he is getting trained by Sri Ashok Kumar, our faculty.

He stated that the ancient science of yoga is a sure cure for many diseases. As we have adopted the western based allopathic system, the traditional yoga therapy was ignored. The



Laying of foundation stone for Samskruti Bhavan by CM

absence of yoga lifestyle is one of the major reason for all psychosomatic disorders. Further he quoted that diabetes is not a disease but surely a deadly disease if we ignore the lifestyle of yoga in terms of food, physical activities, exercise and stress etc. Certainly one can overcome all diseases by sincere and continuous practice of yoga provided by the discipline of food.

The department of AYUSH (Ayurveda, Yoga & Naturopathy, Unani, Siddha and Homeopathy) is soon going to establish traditional healing systems in all Govt. Primary Health centres of Karnataka. He announced that there will be a separate Yoga Therapy Centres in every PHC. Before the function, he laid the foundation stone for Samskruti Bhavan in the university campus.



Felicitation to Dr. V S Arunachalam & Dr. Prahlada

He proclaimed that with the consultation of Education Department, Yoga will be taught to all students in all schools.

A new Memorandum of Understanding was signed and exchanged between S-VYASA and DIMHANS, Dharwad to extend yoga therapy for psychiatry disorder.

Padma Vibhushana Dr. V S Arunachalam, Padmasri Dr. Prahlada, MLA Sri M Krishnappa and Sri Anekal Shivanna were felicitated by the University.

Dr. Ramachandra G Bhat, Vice Chancellor welcomed the august gathering. Chancellor, Dr. H R Nagendra gave the introductory talk on the founder Late Sushree Lakshmi Amma.

Prof. K Subrahmanyam, Dean, Division of Yoga and Humanities extended the vote of thanks. ■

तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्

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EDITORIAL

As Yoga is going International, we are planning to work out a Yoga module to be practiced by one and all, even in their homes. And other modules to be practiced in groups either in open or closed places. By end of March it will all be frozen and sent to all. This will be the biggest event in the world as UNO has accepted to celebrate June 21st as International day of Yoga. Our PM has issued orders, formed high level committees with a view to spread it across all over the country. He also wishes that it should not just be an endeavour of Govt, but should be a combined effort of NGOs and Govt. With this mandate, S-VYASA is planning a week long program from June 21st to 27th throughout the country. And we will be forming Committees at National, Zonal, State, and District levels to make it work. We also have launched the HIMALAYA Yoga Olympiad with an intention to take it to village levels if you all co-operate. Indian yoga Association was launched on Feb 12 during the inauguration of NATIONAL Yoga Week at Delhi by the Hon'ble AYUSH Minister Sri Pad Naikji. A web site is also available and as you may know IYA consists of all the 16 Yoga parampara, Yoga masters in the country.

We have now included Sri Sri Ravishankar's Art of Living course also. And will be adding Swami Ramdev's Patanjali Yoga Peeth also, once its accepted. Membership is now open to all. You may please go through the website or write to IYA General Secretary Dr Basavaraddi (ibasavaraddi@yahoo.co.in). IYA is also planning to join hands with the Govt. in its efforts. We invite all Yoga institutions to join hands and make it a biggest event of the world.

Our International conference on Frontiers in Yoga research and applications will be held



from November 15th to 18th in Prashanti Kutiram. Please see the details inside. More details will soon be uploaded on our web. Yoga as the basis of Integrative medicine will be the Theme of the conference and hence there is opportunity for all AYUSH and Allopathy system to join hands to evolve the future health delivery system. As the readers already are aware, we have launched a School of Integrative Medical System by the Hon'ble Union Health Minister Sri JP Naddaji and soon Dr. D Nagaraja, former Director of NIMHANS will be joining S-VYASA as he Director of this SIM. We will take up in-depth research on most of the common ailments of national importance on one hand and spread SDM throughout the country.

As most of you are aware, the recommendation of PM Modi Ji about our Institution for Aravind Khejriwji has invoked great response throughout the world and we are getting congratulatory messages from thousands of them. We offer our gratitude to all of them.

■ *Dr H R Nagendra*





ब्रह्मसूत्रम् (Brahmasūtram)

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



त्रयाणामेव चैवमुपन्यासः प्रश्नश्च (ब्रह्मसूत्रम्-४-६)

Trayāṇāmeva caivamupanyāsaḥ praśnaśca (Brahmasūtram-4-6)

Meaning: *And there is question and explanation relating to three things only (not to the Pradhana).*

The objection raised in Sutra 5 is further refuted. In the Katha Upanishad Nachiketas asks Yama three questions only viz., regarding the fire sacrifice, the individual soul and the Supreme Self. Yama explains these three things only and to them only the questions of Nachiketas refer. Pradhana is not mentioned. Nothing else is mentioned or enquired about. There is no question relative to the Pradhana and hence there is no scope for any remark on it.

Yama, the preceptor wanted to project 'Theory of everything' which is spiritually structured, experientially internalized and scientifically experimented. He is not there to tell about the mundane world which is perceptually apparent, materially fluctuating and many times emotionally disturbing.

In the background of this basic understanding, the whole of Kathopanishad must be revisited and evaluated. Nachiketa's first query is about Agni vidya. This is very a much a duty performed daily. For the followers of various duties in Brahmacharya and Garhastya, installation of the Fire God is inevitable. According to Vedic

tradition, Agni karya and Agni hotra are the main functions of householder's duty. In this context the preceptor imparted Agni Vidya to his student.

The remaining two queries are addressed to understand Atma Vidya. The previous question deals with individual soul and its journey. In the metaphorical language, Yama portrays Atman as a driver, body is compared to a cart and culturally structured intelligence plays the role of a driver. (आत्मानं रथिनं विद्धि...)

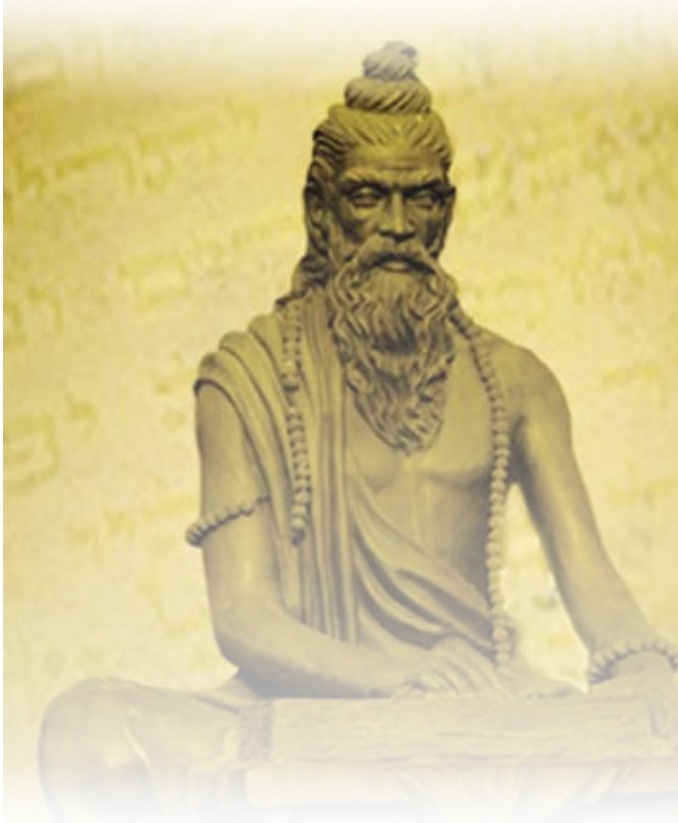
The final question asked by Nachiketa is addressed to Theory of everything. पुरुषात् न परं किञ्चित् सा काष्ठा सा परागतिः। This statement makes the universal phenomenon clearly understandable. The word kashtra indicates the climax of human excellence and the final destination of human journey.

So prakriti as enunciated by Sankhyas is not the main subject domine for discussion in this text. The main focus is Brahman.

to be continued...



Do not hate anybody, because that hatred which comes out from you must, in the long run, come back to you. If you love, that love will come back to you, completing the circle.



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ಪಾತಂಜಲ ಯೋಗಶಾಸ್ತ್ರ

ಅಭ್ಯಾಸ-ವೈರಾಗ್ಯ ವೃತ್ತಿಗಳ ನಿರೋಧೋಪಾಯ



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

ಅಭ್ಯಾಸವೈರಾಗ್ಯಭ್ಯಾಂ ತನ್ನಿರೋಧಃ

|| ಪ.ಯೋ.ಸು - 1.12 ||

ಸತತವಾದ ಆಂತರಿಕ ಅಭ್ಯಾಸ - ವೈರಾಗ್ಯಗಳಿಂದ ಪಂಚ ವೃತ್ತಿಗಳು ನಿರೋಧಿಸಲ್ಪಡುತ್ತವೆ.

ನಾವು ಹಿಂದಿನ ಸಂಚಿಕೆಗಳಲ್ಲಿ 'ವೃತ್ತಿ-ವೃತ್ತ' ಎಂಬ ಶೀರ್ಷಿಕೆಯಡಿಯಲ್ಲಿ ವೃತ್ತಿಗಳ ಸ್ವರೂಪ ಮತ್ತು ಅವುಗಳು ಯೋಗ ಸಾಧನೆಗೆ ಹೇಗೆ ಪೂರಕ ಮತ್ತು ಮಾರಕ ಎಂಬುದನ್ನು ಮನನ ಮಾಡಿಕೊಂಡಿದ್ದೇವೆ. ಪ್ರಸ್ತುತ ಸೂತ್ರವು ವೃತ್ತಿಗಳ ನಿರೋಧೋಪಾಯವನ್ನು ತಿಳಿಸುತ್ತದೆ.

ಚಿತ್ತದ ಸ್ವಭಾವ ಸಮಾಧಿಯಾದರೂ, ಬುದ್ಧಿಯ ಅವಿವೇಕದಿಂದ ಬಾಹ್ಯೇಂದ್ರಿಯಗಳು ರಾಗ-ದ್ವೇಷಾದಿಗಳಿಂದ ವಿಷಯಾಸಕ್ತಿಗಳಿಗೆ ಬಂಧಿತವಾಗುತ್ತದೆ. ಈ ಮೊದಲು ವಿವರಿಸಿದಂತೆ ಚಿತ್ತ/ಮನವು ಬಂದನಕ್ಕೊಳಪಡಬಹುದು ಇಲ್ಲವೇ ಮುಕ್ತಿಯ ಮಾರ್ಗವಾಗಬಹುದು. ಎರಡೂ ಬುದ್ಧಿಯ ಉಪಯೋಗದ ಮೇಲೆ ನಿರ್ಭರವಾಗುತ್ತದೆ. ಗೀತಾಚಾರ್ಯನು ಹೇಳಿರುವಂತೆ ಮನ-ಇಂದ್ರಿಯಗಳಿಂದ ಮಾಡಲ್ಪಟ್ಟ ಎಲ್ಲ ಕರ್ಮಗಳು ಪುಣ್ಯ-ಪಾಪಗಳ ಫಲಾಶ್ರಿತವಾಗಿರುವುದರಿಂದ ಬಂಧನವೇ ವಿನಃ ಬಿಡುಗಡೆಯಿಲ್ಲ. ಯಾವ ಯೋಗಿಯು ಬುದ್ಧಿಗೆ ಶರಣಾಗಿ ಬುದ್ಧಿಯೋಗವನ್ನು ಅಭ್ಯಸಿಸುತ್ತಾನೋ ಅವನು ಮಾತ್ರ ಎಲ್ಲ

ವೃತ್ತಿಗಳನ್ನು ನಿರೋಧಿಸುತ್ತಾನೆ. ದೂರೇಣ ಹೃವರಂ ಕರ್ಮ ಬುದ್ಧಿಯೋಗಾದ್ಯನಂಜಯ | ಬುದ್ಧೌಶರಣಮನ್ವಿಚ್ಛ ಕೃಪಣಾಃ ಫಲಹೇತವಃ || (ಭ.ಗೀ. - 2.49)

ನಿರೋಧಾಪಾಯಕ್ಕೆ ಅಭ್ಯಾಸ - ವೈರಾಗ್ಯಗಳು ಅಂತಿಮ ಎಂಬುದು ಸೂತ್ರಕಾರರ ಅಭಿಪ್ರಾಯ. ಭಗವದ್ಗೀತೆಯಲ್ಲೂ ಇದೇ ಶಬ್ದಗಳು ಉದ್ಧರಿಸಲ್ಪಟ್ಟಿವೆ. ಮನಸ್ಸಿನ ಸ್ವಭಾವ ಚಂಚಲವಾದರೂ ಇದರ ನಿರೋಧ ಅಭ್ಯಾಸ-ವೈರಾಗ್ಯಗಳ ಮೂಲಕವೇ. ಅಸಂಶಯಂ ಮಹಾಬಾಹೋ ಮನೋ ದುರ್ನಿಗ್ರಂ ಚಲಮ್ | ಅಭ್ಯಾಸೇನ ತು ಕೌಂತೇಯ ವೈರಾಗ್ಯೇಣ ಚ ಗೃಹ್ಯತೇ || (ಭ.ಗೀ. 6.35) ಅಭ್ಯಾಸ ಮತ್ತು ವೈರಾಗ್ಯಗಳ ಸತತ ಪ್ರಯತ್ನ ಕೇವಲ ಬುದ್ಧಿಯೋಗದಿಂದ ಮಾತ್ರ ಸಾಧ್ಯ ಎಂಬುದನ್ನು ನಾವು ಮತ್ತೆ ಮತ್ತೆ ಗೀತೆಯಲ್ಲಿ ಕಾಣಬಹುದಾಗಿದೆ. ಯಾವಾಗ ಯೋಗಿಯು ಅಂತಿಮವಾಗಿ ಬುದ್ಧಿಯೋಗವನ್ನು ಉಪಾಯವನ್ನಾಗಿ ಆಶ್ರಯಿಸುತ್ತಾನೋ ಆಗ ಮಾತ್ರ ಸಮತ್ವಬುದ್ಧಿಯುಳ್ಳವನಾಗಿ ಎಲ್ಲ ಕರ್ಮಗಳ ಫಲಾಫಲಗಳನ್ನು ಮನಃ ಪೂರ್ವಕವಾಗಿ ಸಮರ್ಪಣೆ ಮಾಡಿ ವಿಷಯಾಸಕ್ತಿಗಳನ್ನು ಮೀರಿ ಚಿತ್ತದಲ್ಲಿ ನೆಲೆನಿಲ್ಲಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ. ಚೇತಸಾ ಸರ್ವಕಾಮಾಣಿ ಮಯಿ ಸಂನ್ಯಸ್ಯ ಮರ್ತ್ವರಃ | ಬುದ್ಧಿಯೋಗಮುಪಾತ್ರಿತ್ಯ ಮಚ್ಚಿತ್ತಃ ಸತತಂ ಭವ || (ಭ.ಗೀ. 18.57)

ಇದೇ ರೀತಿ ಚಿತ್ತವು ಬಾಹ್ಯೇಂದ್ರಿಯ ವಿಷಯ ಸಂಪರ್ಕದಿಂದ ವಿಚಲಿತವಾಗದೆ ಕೈವಲ್ಯದ ದಿಕ್ಕಿನಲ್ಲಿ ಹರಿದಾಗ ಮಾತ್ರ ತನ್ನ ಮೂಲ ಸ್ವರೂಪವಾದ ಸಮಾಧಿಯಲ್ಲಿ ನೆಲೆ ನಿಲ್ಲಲು ಸಾಧ್ಯ. ಅಭ್ಯಾಸ - ವೈರಾಗ್ಯಗಳ ಪ್ರಯತ್ನದಿಂದ ಪುರುಷನು ಸಾತ್ವಿಕ ಗುಣವೃತ್ತಿಗಳನ್ನು



ಹೊಂದಿ ಚಿತ್ತಸ್ವರೂಪದಲ್ಲಿ ನೆಲೆ ನಿಲ್ಲುತ್ತಾನೆ. ಈ ಸೂತ್ರದಿಂದ ವೃತ್ತಿ ನಿರೋಧಕ್ಕಾಗಿ ಅಭ್ಯಾಸ - ವೈರಾಗ್ಯಗಳ ಸಮುಚ್ಚಯವನ್ನು ಸ್ವೀಕರಿಸಬೇಕೇ ಹೊರತು ಪ್ರತ್ಯೇಕವಾಗಿ ಎರಡರಲ್ಲಿ ಯಾವುದಾದರೂ ಒಂದು ಎಂಬ ವಿಕಲ್ಪವನ್ನು ಗ್ರಹಿಸಬಾರದು. ವೈರಾಗ್ಯದಿಂದ ವಿಷಯಾಸಕ್ತಿಯ ಪ್ರವಾಹವು ನಾಶವಾದರೆ, ವಿವೇಕದ ಅಭ್ಯಾಸದಿಂದ ಚಿತ್ತವು ಸ್ವರೂಪದ ದಿಕ್ಕಿನಲ್ಲಿ ಪ್ರವಹಿಸುತ್ತದೆ. ಹಾಗಾಗಿ ವೃತ್ತಿಗಳ ನಿರೋಧ ಅಭ್ಯಾಸ - ವೈರಾಗ್ಯಗಳಿಗೆ ಅಧೀನವಾಗಿದೆ.

ತತ್ರ ಸ್ಥಿತೌ ಯತೋಽಭ್ಯಾಸಃ

|| ಪ.ಯೋ.ಸು - 13 ||

ಚಿತ್ತವು ಅಚಲ ಸ್ಥಿತಿಯಲ್ಲಿ ನೆಲೆನಿಲ್ಲಲು ಮಾಡುವ ಯತ್ನವೇ ಅಭ್ಯಾಸ.

ನಾವು ಚಿತ್ತದ ಐದು ಅವಸ್ಥೆಗಳನ್ನು ತಿಳಿದಿದ್ದೇವೆ. ಅವುಗಳಲ್ಲಿ ಆರಂಭದ ಎರಡು ಅವಸ್ಥೆಗಳು ಕ್ಷಿಪ್ತ ಮತ್ತು ಮೂಢ. ಕ್ಷಿಪ್ತಾವಸ್ಥೆಯು ರಚೋಗುಣದ ಅಭಿವ್ಯಕ್ತಿಯಾದರೆ ಮೂಢಾವಸ್ಥೆಯು ತಮಃಪ್ರಧಾನ ಗುಣವುಳ್ಳದ್ದು. ನಿರಂತರ ಅಭ್ಯಾಸ - ವೈರಾಗ್ಯಗಳ ಯತ್ನವು ಚಿತ್ತದಲ್ಲಿ ಸಾತ್ವಿಕ ವೃತ್ತಿಗಳನ್ನು ಉಂಟುಮಾಡಿ ಅಭ್ಯಾಸದಿಂದ ವಿಕ್ಷಿಪ್ತದಡೆಗೆ ಸಾಗುತ್ತದೆ.

ಅಭ್ಯಾಸವು ಅವಿರತ ಪ್ರಯತ್ನವಾದರೆ ವೈರಾಗ್ಯವು ಆಸಕ್ತಿ ಅಥವಾ ಇಚ್ಛೆಗಳ ಮೇಲೆ ಪ್ರಭುತ್ವ ಸಾಧಿಸುವುದಾಗಿದೆ. ಬುದ್ಧಿಯೋಗವೆಂದರೆ ಕೇವಲ ಬೌದ್ಧಿಕ ಸ್ತರದಲ್ಲಿ ತಿಳಿದುಕೊಳ್ಳುವುದಲ್ಲ. ಬದಲಾಗಿ ಅದನ್ನು ಅಭ್ಯಸಿಸಬೇಕಾಗುತ್ತದೆ. ಉದಾಹರಣೆಗಾಗಿ ಉಲ್ಲೇಖಿಸುವುದಾದರೆ ಕೋಪ ಬಲು ಕೆಟ್ಟದ್ದು ಎಂಬ ತಿಳುವಳಿಕೆ ಎಲ್ಲರಿಗೂ ಇದೆ. ಆದರೆ ಅದು ಕೇವಲ ಬುದ್ಧಿಯ ಸ್ತರದಲ್ಲಿ ಇಲ್ಲ; ಬದಲಾಗಿ ಮನಸ್ಸು, ಪ್ರಾಣ ಹಾಗೂ ಶರೀರ ವ್ಯಾಪಿಯಾಗಿರುತ್ತದೆ. ಕೋಪದ ತೀವ್ರತೆಯನ್ನು ಶರೀರದ ಅಭಿವ್ಯಕ್ತಿಯಿಂದ ಅರ್ಥೈಸಿಕೊಳ್ಳಬಹುದು. ಕೋಪದಿಂದ

ಹೊರಬರಲು ಬಾಹ್ಯ ಚೇತನವಾದ ಶರೀರದ ಅಭ್ಯಾಸದಿಂದ ಸಾಧ್ಯವಿಲ್ಲ. ಬದಲಾಗಿ ಸತತ ಅಭ್ಯಾಸದಿಂದ ಸ್ವಭಾವವನ್ನು ಅಚೇತನದ ಆತ್ಮಂತಿಕ ಆಳದಲ್ಲಿ ಅರ್ಥೈಸಿಕೊಳ್ಳಬೇಕಾಗುತ್ತದೆ. ಒಬ್ಬ ವಾಹನ ಚಾಲಕ ಆರಂಭದಲ್ಲಿ ವಾಹನವನ್ನು ಚಾಲಿಸುವಾಗ ಪೂರ್ಣವಾಗಿ ವಾಹನದ ಬೇರೆ ಬೇರೆ ಭಾಗಗಳ ಹಾಗೂ ಶರೀರದ ಸಮನ್ವಯ ಅಗತ್ಯ. ಒಮ್ಮೆ ವಾಹನ ಚಾಲನೆ ಅಭ್ಯಾಸವಾದಲ್ಲಿ ತನ್ನ ಅಚೇತನ ಮನಸ್ಸಿನಿಂದ ವಾಹನ ಚಾಲನೆಯಾಗುತ್ತದೆ. ಇಲ್ಲಿ ಮನಸ್ಸಿನ ಸಚೇತನದ ಅಗತ್ಯವಿಲ್ಲ. ಹಾಗಾಗಿ ಅಭ್ಯಾಸ ಆಂತರಿಕ ಅಚೇತನಕ್ಕೆ ತಲುಪಿದಲ್ಲಿ ದೃಢವಾಗಲು ಸಾಧ್ಯ. ನಿರಂತರ ಪ್ರಯತ್ನ ನಮ್ಮ ಕಣ-ಕಣದಲ್ಲಿ ಪ್ರತಿಷ್ಠಿತವಾಗುವವರೆಗೆ ಮುಂದುವರಿಯಬೇಕು. ಕೋಪ ಬಂದಾಗ ತಕ್ಷಣ ನಾಲ್ಕಾರು ಬಾರಿ ದೀರ್ಘ ಉಸಿರಾಟದ ಮೇಲೆ ಗಮನವಿಟ್ಟು ಅಭ್ಯಸಿಸಬೇಕು. ಕೋಪ ಬಂದಾಗ ಅದು ಉಸಿರಾಟದಲ್ಲಿ ಪರಿಸಮಾಪ್ತಿಯಾಗಲಿ. ಈ ಅಭ್ಯಾಸ ನಿರಂತರ ಮುಂದುವರಿದಲ್ಲಿ ಕೋಪ ಬರುವ ಪ್ರತಿ ಪ್ರಸಂಗದಲ್ಲಿಯೂ ಯಾವ ಪ್ರಯಾಸವಿಲ್ಲದೆ ತನ್ನಂತಾನೆ ಅಚೇತನ ಮನಸ್ಸು ಉಸಿರಾಟದಲ್ಲಿ ಪರಿಸಮಾಪ್ತಿ ಮಾಡಿಕೊಳ್ಳುತ್ತದೆ. ಅದು ಶರೀರದವರೆಗೂ ಪ್ರವಹಿಸುವುದಿಲ್ಲ.

ಗೀತೆಯ ಮತ್ತೊಂದು ಶ್ಲೋಕದಲ್ಲಿ ವೃತ್ತಿ ನಿರೋಧದ ಉಪಾಯವನ್ನು ಕೃಷ್ಣಪರಮಾತ್ಮನು ಬಹು ಸುಂದರವಾಗಿ ವರ್ಣಿಸಿದ್ದಾನೆ. ಯತೋ ಯತೋ ನಿಶ್ಚರತಿ ಮನಶ್ಚಂಚಲಮಸ್ಥಿರಮ್ | ತತಸ್ತತೋ ನಿಯಮ್ಪ್ರೀತದಾತ್ಮನೈವ ವಶಂ ನಯೇತ್ || (ಭ. ಗೀ. 6-26) ಚಂಚಲವೂ, ಅಸ್ಥಿರವೂ ಆದ ಮನಸ್ಸು ಯಾವ ಯಾವ ವಿಷಯಾಸಕ್ತಿಯಿಂದ ಬಹಿರ್ಮುಖವಾಗುತ್ತದೋ, ಆಯಾ ವಿಷಯಗಳಿಂದ ಮನಸ್ಸನ್ನು ನಿಗ್ರಹಿಸಿ/ನಿರೋಧಗೊಳಿಸಿ ಆತ್ಮನಲ್ಲಿಯೇ ಸ್ಥಿರಗೊಳಿಸಬೇಕು. ಅಂತಿಮವಾಗಿ ಸಮಾಧಿಯಲ್ಲಿ ನಿಶ್ಚಲವಾಗಲು ಶ್ರುತ್ಯಾಧಾರಿತ/ವೇದಾಧಾರಿತ ಜ್ಞಾನದಿಂದ ಅಚಲ ಪ್ರಯತ್ನ ಅಗತ್ಯ.

(ಸಶೇಷ)



Prashanti Kutiram: Recently, for Meditation Hall the foundation stone was laid by Swami Paramanand Ji Giri Maharaj of Akhand Paramdham. Chancellor Dr. H R Nagendra Ji also can be seen. The hall will be uniquely built in Pentagon shape.



Study on Bhaishajya Maha Yajna Using Electrophotonic Imaging and Enviro-Tech

Objective: Positive influence of Yajna (fire ceremony) on human physiological, psychological and spiritual well-being and environment is mentioned in ancient Indian literature. The purpose of this study is to explore how Bhaishajya Maha Yajna influences the human energy field measured with Electrophotonic Imaging (EPI) technique to follow the response at individual level and also to observe the pollution level in the environment before and after the Yajna.

Methods: Electrophotonic Imaging method was used to assess the subjects. The subjects were from Kerala practicing a special type of Yoga lead by an expert, some of whom were actively involved and others just observing Yajna. Bhaishajya Maha Yajna was performed in outskirts of Bangalore, continuously for 81 hours during two consecutive years 2013 and 2014. The participants were assessed three times; at fixed intervals of 27 hours from the base reading. After

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getting informed consent from the participants, 29 and 21 were the sample size respectively in the two years. EPI Measurements were made on all ten fingertips of subjects, the patterns of light emitted from the subjects' fingertips were digitally recorded and computer analyzed. Parameters including Area, Average Intensity and Entropy were calculated and statistically compared between three measurements. SPSS version 18.0 was used for the analysis. Pollution level was measured using Enviro-Tech, a standard environmental test equipment to observe level of Sulphur Dioxide, Nitrogen Dioxide and Respirable Suspended Particulate Matter.

Results: Two times observations showed





statistically significant positive changes in both years. Among three parameters Entropy was maintained constant at a fixed level, while others (Area and Average Intensity) showed statistically significant changes in both years. In general, the changes in EPI parameters between first and second measurements showed greater alterations than between second and third reading. Forty three percent of reduction in Sulphur Dioxide was observed in the environment.

Conclusions: Attending this Yajna influenced EPI parameters of finger emission patterns significantly and thus supported the objective of the study. EPI seems to be an appropriate tool to measure subtle energy field. Yajna can be one of the practices to invoke the potentials

of human internal energy. The performance of Yajna helps in cleansing the environment of certain pollutants.

Key words: Yajna; EPI/GDV; human energy field; Offerings; Environment

Papers published from the Thesis:

1. Sushrutha, S., Madhukeshwara Hegde, Nagendra H. R., & Srinivasan T. M. (2014). Comparative study of influence of yajna and yogasanas on stress level as measured by electron photonic imaging (EPI) technique. *International Journal of Science and Research*, 3(8):1402-1406.
2. Sushrutha, S., Krishna Madappa, & Nagendra H. R. (2014). Effect of bhaishajya maha yajna on human energy field and environment. *International Journal of Innovative Research in Science & Engineering*, 2(9): 1-8.
3. Sushrutha, S., Nagendra, H. R., & Bhat, R. G. (2014). The significance of fire offering in Hindu society, *International Journal of Multidisciplinary Educational Research*, 7(3): 260-270. ■

CSpR by S-VYASA has successfully completed First Year



S-VYASA launched the centre for Corporate Spiritual Responsibility (CSpR). It was launched on January 12 of 2014.

During the launch Padmavibhushan Dr. BKS Iyengar, Byte Consulting Pvt. Ltd CEO Sri Ravi Gopalakrishnan, Chancellor Dr. HR Nagendra, Brahma Kumaris Asia & Pacific head Dr. Nirmala Kajaria, Yoga Portuguese Confederation president Jagadguru Amrita Suryananda, Dean Dr. KB Akhilesh, Vice Chancellor Prof.

Ramachandra G Bhat, Padma Bhushan Dr. Vijay P Bhatkar, Southern Railways Chief Manager Sri Ajeet Saxena were there.

Link of the detailed report on launching ceremony - <http://svyasa.edu.in/feb-2014-yoga-sudha/>

After the successful launch, now it is actively working under the Division of Yoga and Management Studies of S-VYASA. ■



INTERVIEW WITH DR. CHRISTOPH GARNER
AND DR. ULRICH G RANDOLL

Yoga and Therapy

In this discussion physicians Dr. Garner and Dr. Randoll explain how the principles of Yoga and Matrix Rhythm Therapy are used to treat patients at the Clinic in Bad Griesbach, Germany

Interviewer: Dr. Hans-Jörg Weber,
Deputy Director of the German National Association of Yoga Teachers (BDY)

Weber: As Director of the Clinic in Bad Griesbach you have been working with Yoga and Ayurveda already for a long time. How did that start?

Garner: In fact we have been using Yoga for therapy for about 20 years in the KWA Clinic Stift Rottal in Bad Griesbach. By accident, back in 1994 we encountered a Yoga master from India who was coming through on the way to Heidelberg. He told me that he was working for a Yoga clinic in India, where a wide variety of illnesses such as tuberculosis, herniated disc, diabetes, migraine and psychoses had been successfully treated.

Did you believe him then?

Garner: I understood that all illnesses – however much they may be caused by organic, material factors – are all aggravated by stress. And with the help of Yoga, patients learned how to reduce their stress and how better to manage it. The logical consequence was that the severity of illnesses was decreased in most patients undergoing Yoga therapy.

Was this the moment when you got the idea to try the same method in Germany?

Garner: I was so surprised and convinced

by these results, that in the following years I arranged for our therapists to be trained at the Indian Yoga Clinic in Germany. I even sent some of our leading therapists to the Svyasa Yoga Clinic in India. Since then our Yoga master Raghuram visits us every year in March, supervises our Yoga sessions, trains new Yoga teachers and gives two weekend seminars about Yoga therapy in our clinic.

Are you cooperating with the Svyasa Clinic in the area of research?

Garner: A few years ago the Indian government gave Svyasa Clinic the status of a Yoga University. Since then Yoga students have repeatedly come to our clinic to carry out scientific studies on the effect of Yoga on neurological diseases.

Where do you see the greatest therapeutic benefits of Yoga?

Garner: For me the greatest benefit for our patients comes from the fact that Yoga can relieve many symptoms of illnesses without the use of medical drugs which often have side effects. Even the course of chronic diseases such as multiple sclerosis can be significantly improved with Yoga. Some of our MS and stroke patients have even travelled to the S-VYASA Clinic in Bangalore after they had become acquainted



DR. GARNER

Dr. Christoph Garner was born in Munich, Germany in 1949. Initially, in the period 1969-1975 he studied law and practiced law for a short time, after which he turned to studying medicine from 1976 to 1982 at the Ludwig Maximilian University in Munich. He obtained his specialist training as a neurologist at the Großhadern Clinic in Munich from 1983 to 1991. Since 1992 he has held the position of Chief Physician at the KWA Clinic Stift Rottal in Bad Griebach, Germany, and leads a clinic there for neurological and geriatric rehabilitation. While orthodox medicine has shown its strength above all in the domain of severe, acute and life-threatening illnesses, he came to appreciate the value of alternative, less dangerous treatment methods for chronic neurological diseases. While maintaining a solid basis in orthodox medical knowledge, he strives to utilize as many alternative treatment methods as possible in his clinic.



DR. RANDOLL



Dr. Ulrich G. Randoll is a medical doctor working in research and practice at the Matrix Center in Munich, Germany. In the context of several research projects he investigated cell-biological questions connected with the differentiation and dedifferentiation of cells. From the standpoint of coherent fields he created the basis for Matrix Rhythm Therapy – a method utilizing rhythmical micro-extensions reaching deep into the body, through which the entire extracellular matrix of connective tissue can be treated. At present this therapeutic method is utilized by over 3000 therapists in 28 countries for the effective treatment and prevention of disorders of the locomotor system.

with this method in our clinic, in order to deepen their knowledge of Yoga.

What limitations have you observed so far in the use of Yoga as a therapeutic method?

Garner: The great advantage of Yoga is that carrying out Yoga exercises costs nothing. A limitation is that patients must practice Yoga themselves, and laziness sometimes gets in the way. In addition, Yoga produces lasting effects only when it is practiced regularly. In many cases of serious illnesses there is also the need to adapt the Yoga exercises accordingly, otherwise the symptoms can be aggravated.

Is it possible to widen the range of applications using supportive measures?

Garner: In addition to Yoga therapy we also apply many other alternative therapy methods in our clinic, such as homeopathy, acupuncture, craniosacral therapy and Ayurvedic Panchakarma treatment. We have also had excellent experience with Matrix Rhythm Therapy, which we have been using in our clinic for about 15 years.

Combining Yoga and Matrix Rhythm Therapy sounds unusual at first. How does it work?

Randoll: Very simple. Both are systemic approaches to therapy involving movement, which complement each other marvelously. In this context the task of Matrix Rhythm Therapy, in which the patient plays a passive role, is above all to release and relax tissue structures – muscles, sinews and fascias – which are affected by shortening, clogging and adhesions. Afterwards the regained mobility of the tissue is supported and maintained through active



daily practice of Yoga āsana by the patient. Both contribute to releasing blockages in the body and mind of the patient.

What do these two methods have in common?

Matrix Rhythm Therapy has very much in common with Yoga as also with Ayurveda, TCM and other approaches. The origins of these various methods are naturally very different. Matrix Rhythm Therapy is a product of modern Western science, while Yoga originates in the traditional wisdom and practical experience of the East. But they share common principles. Both place self-healing - svāsthya - in the center of their therapeutic attention. Both emphasize the holistic nature, the unity of the living organism in accordance with “yuj” - the Sanskrit root of Yoga which means to join, to unite. Both emphasize the balanced state as key to the health of an organism. Both emphasize rhythms and vibrations - nāda. Both emphasize that the concept of energy flow - prāṇa - should not be restricted to the reductionist notion employed in modern physics. Matrix Rhythm Therapy is based on the discovery that the energy supply to cells depends on the quality of micro-vibrations which constitute a kind of breathing on the level of cells and tissues, and which are directly connected with the turnover of ATP, the main

energy carrier in the human organism. Through Matrix Rhythm Therapy the coherence of these microvibrations is restored and improved. We could say that Matrix Rhythm Therapy is a kind of prāṇāyāma for the cells.

So aren't you are talking about two different sides of the same coin?

Randoll: Right. In fact, eliminating blockages and restoring the elasticity of tissue are central goals of Yoga. In Matrix Rhythm Therapy the goal is exactly to obtain a reset of the neuromuscular system by restoring the logistics of the cells. The micro-vibrations upon which the energy supply of tissue depends, are reactivated via the principle of entrainment by synchronization with a signal applied from the outside. Both therapy methods aim at a harmonic dynamic state. Health means more than the mere absence of disturbances and symptoms. Above all health means a healthy lifestyle and a healthy way of thinking. Similarly to a Yoga teacher, every therapist utilizing the Matrix Concept treats patients on the basis of empathy - karuṇā. The therapist shows the patient what parameters must be brought into harmony - in the body and spirit - in order to establish a healthy sympathovagal balance.



How does Matrix Rhythm Therapy work?

Randoll: Matrix Rhythm Therapy is based on the fact that healthy muscle cells in our body constantly vibrate at frequencies in the range of 8 to 12 Hz. This frequency range corresponds to that of alpha waves in the brain. These microvibrations were first discovered by Rohracher in the 1930s and measured using various methods. Further investigations – including especially my own research at the University of Erlangen in the period from 1989 until 1997, in which I used piezoelectric sensors and special methods of video-microscopy – demonstrated that these micro-vibrations play a decisive role in the temporal coordination of processes inside the cell, as well as in the interactions between the cell and the surrounding medium, the so-called extracellular matrix. This interaction is decisive for the whole organism. The entire flow of energy and matter to and from the cells – including the input of nutrient substances and oxygen as well as the removal of toxic products – takes place via the extracellular matrix. Microvibrations function both as a pump and as a regulator and inner clock for these processes. Thanks to the development of a new therapeutic device, the Matrixmobile, it is now possible to induce coherent vibrations in tissue and thereby to restore the quality of the extracellular matrix and the logistics of the cells via the mechanism of entrainment of vibrations. This therapy method has proven to be extraordinarily effective, especially for acute and chronic diseases of the skeletal and muscular systems.

Dr. Randoll, why do you think Matrix Rhythm Therapy can enhance the effectiveness of Yoga therapy?

Randoll: Matrix Rhythm Therapy has the special capability of being able to achieve a state of complete physiological relaxation of the neuromuscular system. Through activating the peripheral proprioceptors, and especially through paravertebral therapy of the

sympathetic trunk, or the chakras and meridians of the back, Matrix Rhythm Therapy can induce a kind of whole-body reset of the peripheral neuromuscular system, including the central nervous system. Practice shows that to achieve

the same result through a combination of Yoga together with Ayurveda is a very time-consuming process. This observation is extremely important because an adequate state of relaxation is an essential precondition for practicing Yoga exercises and meditation in an effective and safe way. This state can be reached more quickly through a passive-active symbiosis of both methods, since Matrix Rhythm Therapy intervenes on the cell biological level using resonance effects. In many places in India this combination is already called “Turbo Panchakarma”. Hardenings of the musculature can be released more quickly and it is possible to restore the ability of muscles to relax completely.

How can this be realized in a practical and concrete way?

Randoll: These considerations and therapy results were supported by many discussions I had this year with leading experts from India and the United States at Yoga conferences in Portugal and Poland. I have the impression as if people had long been waiting for the results of cell biological research using video microscopy, in order to establish the scientific plausibility of Yoga’s therapeutic effects. I am already been requested to give presentations about the theory and practice of the Matrix Concept at five different establishments in India before the end of this year. ■

Courtesy: German Yoga Forum, Volume 4, August 2014, pp. 52-55



*Do not look back upon
what has been done. Go ahead!*



Neuronal Activity and Cerebral Blood Flow in Meditation Defined in Traditional Yoga Texts

Introduction

Meditation is a self-regulated conscious process and mental training to bring mental process under great control. The connection between meditation and mental process has been mentioned in traditional yoga texts described below. The practice of meditation is often associated with altered brain physiology and neuropsychological measures. Evoked potentials have been used in meditation studies, since the correlation between the different components of evoked potentials and the underlying neural generators are fairly well known. Evoked potentials also allow changes in a sensory pathway to be understood, from the periphery through brainstem evoked potentials, to central areas with long latency auditory evoked potentials (LLAEPs). The



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auditory sensory pathway has been studied in four mental states using midlatency and short latency auditory evoked potentials. The present study evaluated late auditory evoked potentials, psychophysiological and regional cerebral blood flow changes during meditation.

Literary Review

Meditation is the practice of attaining a state of higher consciousness. It is the process of retraining our awareness to operate not from the conscious or subconscious level, but from the level of the super-conscious.

Review of earlier scientific studies reported the contribution and findings of different mental states described in traditional yoga texts i.e., Patanjali's Yoga Sutras (the Sage Patanjali', Circa 900 B.C.) and Bhagavad Gita (Circa 400-600 B.C). The traditional literature review provides a theoretical framework for the Consciousness (Chetana), and also the concept of mentation and meditation related benefits. Patanjali describes the fluctuations, modifications and modulations of thought which disturb the consciousness, and then sets out the various disciplines by which they may be stilled.

AIM

The aim of the present study was to review and compile the authentic information on



Growth of Awareness from classical Yogic and Spiritual literature. Also, explore the benefits of meditation from different classical & Yogic texts. The present study evaluated late auditory evoked potentials, psychophysiological and regional cerebral blood flow changes during meditation.

METHODS

Participants

Sixty males with ages between 18 and 31 years (group mean \pm S.D., 20.5 ± 3.8 years) were recruited as participants by announcements in the university newsletter and flyers on the notice boards. Participants were all students of a yoga University in South India. Twelve participants were excluded from the study because of motion artifact in the signals or because of high electrode impedance during the recordings. Hence, the data from 48 participants with ages ranging from 17 to 30 years (group mean age \pm S.D., 19.3 ± 2.6 years) were included for the final analysis. To be included in the trial participants had to meet the following criteria: (i) have normal health based on a routine clinical examination, (ii) male volunteers alone were studied as auditory evoked potentials are known to vary with the phases of the menstrual cycle, (Yadav, Tandon, & Vaney,

2002) (iii) have a minimum experience of meditation on the Sanskrit syllable, 'OM', for 30 minutes each day, for five days in a week, and (iv) the participants had to have meditation practice for a minimum of three months (with a group average experience \pm S.D. of 20.9 ± 14.2 months). The exclusion criteria were: (i) persons on any medication or herbal remedy, (ii) presence of any illness, particularly psychiatric or neurological disorders, and (iii) any auditory deficit. None of the participants were excluded based on these criteria.

Design

Each participant was assessed in 4 sessions. Two of them were meditation sessions (dharana and dhyana) and 2 of them were non-meditation sessions (ekagrata and cancalata). All 4 sessions consisted of 3 states: pre (5 minutes), during (20 minutes), and post (5 minutes). Assessments were made on four different days, which were not necessarily on consecutive days, but at the same time of the day. The allocation of participants to the four sessions was random using a standard random number table.

Assessment

- (i) Long latency auditory evoked potentials [LLAEPs]
- (ii) Simultaneous recording of P300 event related potentials (ERPs) and heart rate variability
- (iii) Functional near infrared spectroscopy with executive task
- (iv) Mindfulness and state & trait anxiety
- (v) Visual analogue scale, Accuracy of counted clicks during oddball task, P300 event related potentials latency and amplitude
- (vi) Positive states of mind and executive control in meditators

Intervention

Throughout all sessions participants sat cross legged and kept their eyes closed following prerecorded instructions. An emphasis was placed on carrying out the practices slowly, with awareness of physical and mental sensations, and relaxation. Participants were given a 3 month meditation orientation program under the guidance of an experienced meditation teacher. The purpose of this orientation was for all participants to practice the two different states of meditation, viz., dhāraëä and dhyāna based on specific instructions. The evaluation of the participants' practice of dhāraëä and dhyāna was based on their self-report as well as



consultations with the meditation teacher.

Data analysis

Statistical analysis was done using SPSS (Version 16.0). Data were tested for normality by the Kolmogorov-Smirnov test. Since the participants of the experimental group were assessed in repeat sessions on separate days (i.e., random thinking, non-meditative focused thinking, meditative focusing and meditation), the repeated measures analysis of variance (ANOVA) was used. Repeated measures analysis of variance (ANOVA) were performed with two 'within subjects' factors, i.e., Factor 1: Sessions such as Random thinking, Non-meditative focused thinking, Meditative focusing and Meditation, and Factor 2: States that is Before, During (1 to 4), and After. This was followed by a post-hoc analyses with Bonferroni adjustment for multiple comparisons between the mean values of different states ("During" and "After") and all comparisons were made with the respective "Before" state.

RESULTS

- (i) Long latency auditory evoked potentials [LLAEPs]: LLAEPs are generated by thalamo-cortical and cortico-cortical auditory pathways, the primary auditory cortex and the association cortical areas. The present study assessed LLAEPs during four mental states. During meditation the peak latency of the P2 component significantly reduced. A decrease in peak latency is suggestive of a facilitation of auditory sensory transmission due to increased speed of conduction in the underlying neural generators.
- (ii) Simultaneous recording of P300 event related potentials (ERPs) and heart rate variability: Meditation was associated with an increased in the P300 ERPs peak amplitude and decrease in peak latency and a simultaneous increase in HF power with decrease in the LF/HF ratio. In contrast, in meditative focusing, increase in the P300 amplitude but simultaneously recorded HRV showed decreased HF power.
- (iii) Functional near infrared spectroscopy with executive task: The primary goal of the present study was whether meditation increases regional cerebral blood flow (rCBF), measured with fNIRS, in the anterior prefrontal cortex compared to random thinking. Additionally, our second goal was to see the relationship between meditation and stroop color word attention task in terms of reaction time scores and relative changes in cerebral blood flow, and to determine if there are persistent effects following meditation session compared to random thinking session.
- (iv) Mindfulness and state & trait anxiety: Long term meditators reported significantly lower state anxiety and total anxiety scores of STAI and higher level of total mindfulness scores, acceptance and presence of FMI compared to the non meditators. There was a strong positive partial correlation between experience of meditation with the total scores of mindfulness, acceptance and presence while there was a negative correlation with state and total anxiety. The acceptance component of the mindfulness scale is related to the nonjudgmental acceptance of the situation while mindfulness presence is related to the experience of the moment and a cognitive reflection of all actions.
- (v) Visual analogue scale, Accuracy of counted clicks during oddball task, P300 event related potentials latency and amplitude: The correlations between the Visual Analogue Scale (VAS), attention (P300 latency and amplitude) and accuracy of counted clicks in P300 oddball task in



four mental states i.e., *canalata*, *ekagrata*, *dharana* and *dhyana* are shown in Table 2, Table 3 and Table 4. Results showed that there was a significant negative correlation found between VAS scores and amplitude of *canalata* session while there was a significant positive correlation in the P300 latency of *dhyana* session and amplitude of *dharana* and *dhyana* sessions. In another correlation between the accuracy of counted clicks during auditory P300 oddball task was positively correlated with VAS score of *dhyana* session whereas there was a negative correlation found in *ekagrata* session are shown in Table 3. Also, the correlation between accuracy of counted clicks and attention (P300 latency and amplitude) showed a significant correlation in accuracy of counted clicks during P300 oddball task was positively correlated with P300 amplitude of *dhyana* session.

- (vi) Positive states of mind and executive control in meditators: Meditation practice was associated with better performance in color task ($p < 0.001$) compared to word task ($p < 0.01$) and color word task ($p < 0.05$) in the meditation group compared to non meditation group. Assessments on PANAS and PSOM showed that meditation experience is associated with larger Positive Affect ($p < 0.001$) and lower Negative Affect ($p < 0.01$) in meditation group and similar changes in Positive states of mind in both the groups. The results suggest that meditation improved the Positive states of mind and Positive affect as well as reduces the interference on the Stroop task with enhanced executive control.

CONCLUSIONS

In conclusion, the present results suggest

that (a) meditation facilitates the processing of auditory information in the auditory association cortex and (b) random thinking and non-meditative focusing resulted in fewer neurons being recruited in auditory association areas, (c) only in meditation (*dhyana*) there was a simultaneous improved attention along with reduced sympathetic activation characteristics of the classical definition of meditation as a state of alertful rest, (d) increase in Oxy-hemoglobin (ΔHbO) in the right hemisphere during meditation, whereas there was a decrease in blood volume (BV) during random thinking on the right hemisphere of the prefrontal cortex, (e) meditators reported significantly lower state anxiety and total anxiety scores of STAI and higher level of total mindfulness scores, acceptance and presence of FMI compared to the non-meditators.

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The School of Integrative Medicine

*Translating medicine
to transform everyone's everyday life*

The History: Swami Vivekananda Yoga Anusandhana Samsthana, founded by Dr H R Nagendra is a world renowned centre for scientific learning in Yoga practices and its applications has been contributing to the knowledge base of the entire Yoga community. As of now, the centre through its various activities has reached over 10 million population all over the world. Under the dynamic leadership and guidance of Dr H R Nagendra, with his selfless motive to pitch in “Yoga as a socially relevant science” towards combating the present day lifestyle related disorders is expanding its expertise to disseminate the scientific basis of the Indian systems of medicine.

Objectives: The School of Integrative Medicine has been structured under four objectives

- Education
- Research
- Patient care
- Dissemination

Education: The School of Integrative Medicine offers opportunity to those interested in understanding the scientific basis of CAM treatment modalities and thereby aiding them to utilize the benefit of CAM practices in their routine clinical scenario.

Research: The research activities at the School of Integrative Medicine conducts rigorous scientific studies on the integration of complementary therapies with conventional medicine, with a focus on educational research, health improvement research, workplace wellness and

methods to study clinical outcomes in integrative medicine.

The School of Integrative Medicine will work in collaboration with the Anvesana Research Laboratories, the in-house state of the laboratory facility of S-VYASA University to reach leaps ahead in Integrative medicine research.

Multi disciplinary research activities are being carried out to understand the mind-body relationship in regulating various physiological process at multiple levels.

Patient Care: Arogyadhama, a residential holistic health care centre, a teaching hospital caters to the health care needs of 250 people every week through Integrated medical system. This hospital by the visionary, Dr R Nagarathna, Medical Director, a conventional medical doctor, with a goal to integrate all the systems of medicine a evolve a newer dimension to health. So far, this hospital has successfully treated more than 2,00,000 lakh patients in the past decade.

Dissemination: Regular weekly scientific seminars conducted at the University on CAM modalities by the experts in this field diversifies the knowledge base of the candidates. International conferences conducted every alternate year not only attracts thousands of members across several countries to present their work but also acts as a platform for further collaborative work in the field of CAM research



Prospects of CAM in India: Complementary and Alternative Systems have been gaining momentum in the past decade all over the world contributing it to be a billion dollar health care industry. Apart from that, several rigorous research studies have shown certain systems of CAM to be more effective than contemporary systems of medicine. Yoga and Dietary modification have been recommended as a standard means to combat cardio vascular disorders.

Yoga has been widely accepted as a tool in the management of Schizophrenia by the Government of UK. Despite the growing evidence and interest across the world, India has not contributed the science from its motherland to the benefits of its citizen. With the growing interest to develop CAM modalities in the government policies, the School of Integrative Medicine is launched to extend its knowledge base to the society at large. ■

YOGA THERAPY FOR ILD (Interstitial Lung Disease) PATIENTS

■ *Feedback from Arogyadhama Participant*

BY: Mr. GS; 56 year male from Mumbai

I take this opportunity to share my feelings after I was labeled as a patient of "ILD"-Interstitial Lung Disease on 16th October, 2014.

Before the diagnosis of my disease (prior 6 months), I frequently used to get cold and persistent coughing. I consulted local physicians who administered medicines for the same.

It was on 16th October 2014, when all of a sudden, I got an attack of severe breathlessness and total exhaustion when I was attending a family function. Immediately my family physician advised me to get admitted to a hospital in the ICU.

Since then, I have been admitted thrice for the same problem. This was under direct supervision of a cardiologist and diabetologist, lung specialist and nephrologist. During the treatment, one day, the lung specialist mentioned that allopathic medicines have not been very successful in completely curing ILD and said

that age old "YOGA THERAPY" of which he himself is a keen follower, if practiced under the guidance of experienced teacher, can work wonders.

To my good fortune, I met Dr. Amit Mishra and

Dr. Mamta Mishra who live very close to my home and whom I know to be successful and result - oriented in the field of Ayurveda and also yoga Therapy. They were good enough to understand my agony and instantly offered to admit me as a participant.

After joining them, through regular and persistent practice of integrated yoga (asanas, pranayama, kriyas, relaxation techniques) and ayurveda my health problems like breathlessness, fatigue and lack of confidence, have minimized to a great extent as they have taken personal care to give me yoga therapy course which suited my health.

Initially, from the date of admission to a hospital, I needed continuous support at oxygen and I have a machine at home too. Gradually after starting yoga practices, now I can proudly say that oxygen use from the machine at home is minimal and my confidence level is quite high like a normal human being.

I am sure with continued support of my yoga teacher, I can soon be free of this disorder. This is only to create awareness among my co-ILD patients to take refuge in a genuine "Yoga Therapist". ■





NEUROTHEOLOGY AND NEURAL STIMULATION

INTRODUCTION

Neurotheology is a new area of studying changes in brain as a person goes through theological (theos = god; logos = knowledge) experiences. Is God experience unique and produced through some esoteric meditation technique or could it be induced through electromagnetic stimulation of the brain? Some of these questions will be looked into in this and a subsequent paper.

Brain is a fascinating organ and its function provides a basis for all human qualities, social interactions and trans-personal exchanges. The brain electrical activity was detected earlier to cardiac electrical activity; however, the signals buried in EEG (Electroencephalogram, brain electrical waves) are intricate; it is difficult to relate them to specific moods in a person. While it is hard to discern the mood of a person from EEG traces, it is possible to alter the mood of a person through electromagnetic fields directly impinging on the brain. An introduction to electromagnetic [EM] fields was provided in this journal some time ago [1] and the perils of indiscriminate use of these fields were also discussed [2]. We see that EM fields can be a

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boon if used judiciously; it could cause much damage if used casually or without care. We are in league with a child which finds a sharp knife placed within its reach; we could bring much damage to ourselves if we use EM fields in a careless manner.

PSYCHOLOGY AND EM FIELDS

It is known that a person's mood is affected when atmospheric activity changes, such as during a rain storm with lightning strikes [3]. The stimulation of neurons in the brain could be carried out endogenously or exogenously, namely internally or externally! We shall talk about internal stimulation later. First, the obvious, which is related to mood changes through external stimulation. A number of devices are available in the US market for the so-called 'cognitive enhancement'. There are also devices available for management of conditions such as intractable epilepsy. The following summery gives an outline of devices used in these cases.

1. **Electroconvulsive therapy (ECT):** This is a well know method for treatment of severe depression. The devices used in this case deliver an intense but brief electrical pulse to the brain inducing seizure active in the entire brain. Certain brain biochemicals, such as serotonin and dopamine are released. This is similar in concept to defibrillating a heart which also depolarizes all cardiac muscles at the same time enabling it to start acting in sequence so cardiac death are avoided.



FIG 1:
TRANSCRANIAL
MAGNETIC
STIMULATION



ECT is still a difficult procedure and should be carried out with great caution. Many countries do not approve this procedure since the mechanism of applying a high voltage to the brain could result in many unwanted responses.

2. **Transcranial magnetic stimulation (TMS):** Unlike electrical stimulation of the brain, this is a low intensity magnetic stimulation with coils placed external to the scalp. No seizure activity is induced; the magnetic field seems to stimulate certain brain biochemicals and is an useful adjunct in the management of depression. See Fig. 1 for details.
3. **Magnetic seizure therapy:** This is a combination of the above two methods. This new method is undergoing clinical trials and seem to cover the benefits of the above two methods with possible less side effects
4. **Vagus nerve stimulation (VNS)** involves the implantation of a small device about the size of a pocket watch in the upper left area of the chest. The devise is connected via an electrical lead to the vagus nerve in the left side of the neck. (The vagus is one of the 12 pairs of nerves that originate in the brain.) A preprogrammed generator in the device then sends timed pulses of electricity to the nerve, which are believed to prompt changes in levels of brain chemicals associated with depression, such as serotonin and norepinephrine. A VNS device was approved by the Food and Drug Administration in 2005 for treatment-resistant depression [4].
5. **Transcranial direct current stimulation (tDCS):** This is made out to be a 'cognitive enhancement' device. This electrical stimulator is of low intensity, with two electrodes placed outside the scalp around the ears. A small current at low frequency penetrates the scalp and is claimed to produce enhancement in cognitive function. Since this is not a clinical instrument, its claims should be carefully evaluated before anyone buys and uses such devices.

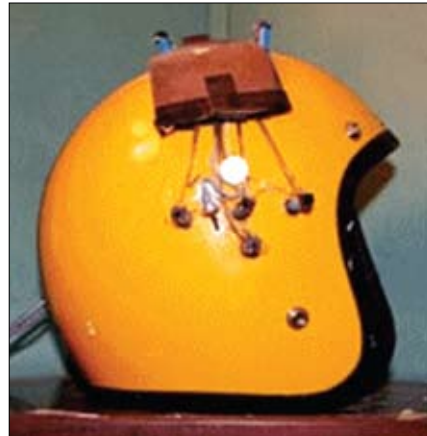


FIG 2:
GOD HELMET

6. **God Helmet:** This is a very interesting device that had been well researched and available in the market. The helmet (shown in Fig. 2) has magnetic coils on both sides stimulating the temporal lobes of the brain. Dr. Persinger in Canada has worked extensively with this and claims that with the right amount of the magnetic field, a 'religious experience' could be created in most people! About 80 per cent of people (without any knowledge of the helmet's purported ability for God experience) report sensing someone or something nearby, though there is nothing within the sensory view of the subjects.

Whether a mere magnetic field could give us a vision of God or not, it is likely that temporal lobes of the brain seem to be involved in experience of the 'unknown'. This leads to a new field of **neurotheology**! This field tries to connect theological expressions and experiences with specific brain functional states. Because of the work connecting temporal lobe epilepsy and spiritual experiences, scientists previously believed that the temporal lobe was the only part of the brain involved in religious feelings [5]. Recent imaging studies, however, have shown that many parts of the brain are activated during a religious experience.

There are reports of neuroimaging studies using especially SPECT (Single Photon Emission Computed Tomography) during meditation [6]. This imaging technique provides blood



flow information within the brain during any activity of the brain. Dr Andrew Newberg has provided us with details of application of this technique in advanced meditators of Buddhist tradition. The Tibetan monks indicated their entry into a meditative state through signaling to the researcher who then injected a radioactive contrast dye into the vein of the meditating monk. The brain image during meditation showed increased activity of the frontal areas of the brain. He also found a decreased activity in parietal lobe. The orientation response is through the activity of parietal lobe function. When the parietal lobe is underactive or inactive, it means the person meditating loses the sense of self and also his/her relationship with the rest of the universe. In other words, he/she has a feeling of becoming one with the universe. Self identity is lost during meditation.

The increase in activity of the frontal areas of the brain implies increased social cognitive skills with increased feeling in connectedness, more empathy and decreased level of stress. Similar results have been observed by Dr. Shirley Telles at SVYASA University. She had compared dharana and dhyana and found difference in blood flow in parts of the brain through fMRI studies [7]. This study is important since it classifies random thinking, focused and immersed thinking. More studies of this nature will give a complete insight into meditation and dhyana.

CONCLUSION

Induction of God experience is an old method in teachers who want to initiate suitable students into an order or experience level. Thus had Sri Ramakrishna Paramahansa removed the last vestiges of doubt in the mind of Narendra (who later came to be known worldwide as Swami Vivekananda) by a mere touch of his hand on the disciple's head. Did the master send an electric impulse or a magnetic energy to make this undeletable transformation in the disciple? Perhaps not. It is likely that every

person undergoing exposure in God Helmet could not get experience beyond the sensory. This is similar to saying that just because the body manifestations in a great devotee and a schizophrenic are similar, we can equate their experience as same. The former is able to relieve the karmic bondage of a million people while the latter has to seek the help of a medical professional. Many non-prescription drugs also make the person unconnected with the universe and sometimes a feeling of oneness with the universe and with all beings are felt. It does not mean one could get God experience through such procedures. Remember Sage Pathanjali's sutra? "Siddhis are attained through birth, herbs, mantras and through samadhi" [Ch.4, Verse 1]. Since herbs produce biochemical changes in the brain, the present day drugs and electromagnetic impulses also have similar effect on the biological substratum, namely the brain.

Thus, semblance of siddhis could perhaps be attained through drugs or electromagnetic fields; beyond this is a vast vista of ineffable territory, beyond the reaches of vocalization and the mind.

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Electrodermal Study of Acupuncture Meridian End Point Energies in Health and Type 2 Diabetes

Introduction

Type 2 Diabetes Mellitus (T2DM) constitutes 95% of all diabetes incidence. The greatest

Increase between now and 2030 will be in India, from 19.4 to 57.2 million. Yoga constitutes one of India's many priceless gifts for its management, of perennial value to the human family. New methods for tracking subtle changes that occur at the psychological and prana levels before the disease sets in may go a long way to preventing it. They include tools like Gas Discharge Visualiser (GDV) and Acugraph Digital Meridian imaging system. AcuGraph is an instrument specially designed for electrodermal measurement of meridian bio-impedance. Its particular use for the assessment of T2DM is the subject of this thesis. These instruments bring better understanding of how Yoga can manage, prevent and "Stop Diabetes"!

Literature Review

Reviewing the literature establishes both a theoretical framework, and guidelines for, empirical research on the concept of prana at the Pranamaya level. dhi in the Manomaya can lead to Vyadhi at level, caused by disturbances at the



■ *Dr. Meenakshy K B*
Abstract of PhD Thesis



level. The scientific literature review documents the scope of preliminary AcuGraph studies of various pathologies including T2DM, their use to assess different mind body interactions, and their significant findings in the field of Yoga medicine.

Aim and Objectives

The present study aims to examine and understand the efficacy of Yoga Therapy on Type

2 Diabetes Mellitus. It used AcuGraph to assess different patterns of electrodermal skin conductance in different populations, and identify subtle mechanisms used in Yoga Medicine.

Methods

Study Design: There were 4 different Studies. Studies 1 and 3 were pre-post assessment, while Studies 2 and 4 were cross sectional design. Study 1 was a pre-post evaluation of (a) 7 days, and (b) 14 days, IAYT Yoga Treatment of T2DM, while Study 3 evaluated 5 days SMET program. Study 2 was a cross sectional study of HIV-infected children, and Study 4 was a cross-sectional study of depression, both with matched control groups.

Subjects: Study 1a (7-day Yoga intervention) assessed 70 participants with mean age \pm S.D,



57.10±10.86, while Study 1b (14 day Yoga intervention) assessed 60 participants with mean age ± S.D, 59.07 ± 11.18 years. Subjects in Study 3 of SMET used 45 ONGC executives with mean age ± S.D, 54.27 ± 4.32 years. Study 2 of HIV infected children used 43 subjects in each group with mean age ± S.D of 10.55 ± 2.97 years and 11.25±2.36 respectively. Study 4 of depression used 27 subjects each in experimental and control groups with mean age ± SD, 34.95± 8.25 years and 40.72± 8.63 respectively.

Assessments included Acugraph3 variables as primary measures, and diabetes markers, fasting blood sugar, post prandial blood sugar, systolic and diastolic blood pressure as secondary ones. **Data Extraction and Analysis:** used Acugraph3 computer software, and SPSS 16.0 statistical package for social service for data visualization, and generation of figures and tables.

Results

Main results of the four studies were as follows:

1. Acugraph3 Pre-Post Assessment of Yoga for Type 2 DM: Yoga practice improved weak meridians, and, importantly, removed the significant Upper Lower imbalances.
2. Acugraph3 Assessment of HIV Infected Children: for HIV +ve children, mean conductances were significantly lower in all meridians than for the healthy group ($p < 0.001$).
3. Acugraph3 Assessment Pre and Post Five Days SMET Program: Five days SMET practice increased the Chi level in all the meridians significantly.
4. Acugraph3 Assessment of Depression Patients: The Anxiety/Depression group showed good average conductance levels but

very high group variances in all meridians, clearly distinguishing it from the group of healthy controls $p < 0.001$.

Conclusions

Electrodermal skin conductance measures at acupuncture points vary considerably in different populations: Type 2 DM, HIV +ve children, mentally disturbed people and executives all showed different patterns of Qi energy. AcuGraph 3 can therefore be used to identify specific patterns of subtle energy at acupuncture points associated with different populations and different diseases, as well as different subtle energy changes resulting from different Yoga interventions, particularly those for T2DM. This points the way to identifying Yoga or other CAM modalities most appropriate for different rehabilitation requirements.

Overall the work presents a bridge between ancient Indian medicine and Traditional Chinese Medicine (TCM), particularly between the Chinese concept of Qi and the Indian concept of (vital force). It demonstrates that TCM principles can also be tested. The research protocols appear suitable for further research on energy-based models of disease.

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Fill the brain with high thoughts, highest ideals, place them day and night before you, and out of that will come great work.



Effect of Self Management of Excessive Tension on Psycho-Emotional Wellbeing in ONGC Executives

Objective

Previous studies have shown the positive impact of self management of excessive tension (SMET) on Emotional Intelligence (EI) and Emotional Competence (EC). The present study was aimed to explore the impact of SMET training on manager's psycho-emotional health benefits, mood state, personality growth, and self-esteem.

Methods

Eighty ONGC participants underwent the 5 days intense residential SMET training programs in the campus at Swami Vivekananda Yoga Anusandhana Samsthana. The participants were assessed before and after the training by using five self reported psychological questionnaires: Vedic Personality Inventory (VPI), Penn State Worry, Profile of Mood State (POMS), Positive and Negative Affect Schedule (PANAS) and Rosenberg Self-esteem Scale.



■ Dr. R M Acharya
Asst. Professor, S-VYASA
Abstract of PhD Thesis



Results

The results showed that there were significant improvements in sub-scale of Vedic Personality Inventory (VPI), Penn State Worry, and five negative sub-scale of Profile of Mood State (POMS), sub-scale's of Positive and Negative Affect Schedule (PANAS), and Rosenberg Self-esteem Scale.

Conclusions

SMET program had enhanced the psycho-emotional well-being of ONGC participants in a residential set up where in they were not exposed to any work related stress. SMET appears to be a very powerful tool, with lesser investments (time, money, and resources). Hence it is suggested that SMET practice be introduced in industrial set ups to ensure better psycho-emotional health and to remain unaffected with stress at work place.

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*Fear is death, fear is sin, fear is hell, fear is unrighteousness, fear is wrong life.
All the negative thoughts and ideas that are in the world have proceeded
from this evil spirit of fear.*



S-VYASA University

Swami Vivekananda Yoga Anusandhana Samsthanam

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

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- *BE A HAPPY INDIVIDUAL IN THE MIDST OF A HARMONIOUS SOCIETY?*



OBJECTIVE

- To develop human resource well grounded in 'Holistic Management System' based on personal, social and universal wellbeing.
- To develop leaders of tomorrow who can create wealthy organizations and healthy society through innovative, inclusive and non invasive principles.
- To create a network of empowered individuals and institutions to herald a new paradigm in management.

KEY FEATURES

- 'Outcome based' methods of teaching learning process to make every student productive
- Excellent campus vibrant with human values and robust research environment (subjective and objective).
- Top quality intellectual capital and pleasant learning ambience.
- Emphasis on self growth along with domain expertise.

ELIGIBILITY

- Bachelor's degree in any discipline with minimum 50% aggregate marks (SC/ST/Gp I - 40%)
- Strong urge for self development and concern for society.
- Intense desire to learn, innovate and make a change.
- MBA entrance test is scheduled to be held on 12th July, 2015 (Sunday) at 10am at Jigani Campus.
- Candidates with valid MAT/CAT score are exempted from the entrance test. Such candidates are required to enclose the proof of the score.
- The result of the entrance test will also be displayed on the website.
- Admission in the programmes will be given on securing minimum qualifying marks in the entrance test.

Note: Learners are instructed to visit University's website for latest and detailed information regarding entrance test.

EXPECTED OUTCOME

- Highly empowered new generation graduate attributes.
- Self evolved individual committed to social change.
- The 'Leader within' nurtured and featured.

PLACEMENT

- Creating a new bench mark for companies to recruit graduates who can make the organization WEALTHY and the society HEALTHY.
- Companies visiting our campus are ONGC, HAL, Ilantus Technologies, RBI, Alchem Laboratories, Canara Bank, etc.





An Atheist's View of Yoga

Atheists come in all shapes and sizes. The only thing conforming about being an atheist really is the lack of conformity with any established belief system. Through the ages, and in every age, there are people who don't believe in supernatural beings or gods. This dis-belief system may sometimes be a response to the prevalent religious dogma of the time, like, for instance, a belief in modern times that there is a bearded gentleman out there in the skies somewhere who is helping football players score goals, picking sides in wars between countries, and willing to be bribed by countless teenagers to help them pass examinations that they haven't prepared for. Other times, it may just be an affirmation that no second-hand experience is valid, and all beliefs must be arrived at through personal experience and scrutiny. This is a very high bar indeed, but we won't get into that here.

Yoga, not just the modern athletic variety, has come up through the ages, like filtered artisanal water comes through the ground. It has been through many systems of belief, dis-belief and unbelief. What stands before us is a methodology that could only have passed the skeptic and believer's test alike. It denies expression in favor of experience. All expression takes the form of logical constructs and may even use words. All expression takes the form of words, whether spoken or mind stuff. Using a language full of words is not a way to convey an Experience, because the experience must be crammed into the narrow definitions of a "word" before it can be passed along-- this is the challenge with any language, because the transfer of any idea requires that both parties agree on the precise meaning of the idea before it can be transferred. Nothing new can be sent from one person to another if it can only be conveyed in words. No

■ *Gaurav Rastogi*
Yogi, Author & Executive
Bay Area, USA



experience can be transmitted using words. If you're thirsty, me saying "water" isn't going to quench your thirst. Experience and Expression are two separate things.

The expression of Yoga can be in the language of Samkhya or Tantra. Naturally, these too are just words and ideas. But the system of Yoga (and the broader "dharmic" tradition) actually denies that these words have any deeper significance other than that the unfortunate speaker was forced to use words because there was no other way to transfer the experience. Instead, Yoga is the ultimate Do-It-Yourself system, where the ultimate truth (or even Ultimate Truth) can be fully experienced by anyone who is able to follow the instructions. In fact, Yoga claims that truly there is no other way to attain the pure experience. It cannot be read about, just as reading about water doesn't quench our thirst. It cannot merely be an object of faith alone. ■





YOGA and EGO

A friend of mine visited me the other day. He came with his wife to see me after my lecture tour in England. Both of us were very happy to see each other after a long gap. He wanted to know the places I visited in the UK and topics I lectured on during my stay there.

Since they came as guests, I wanted to shower some hospitality on them. As my wife was preparing some snacks and coffee in the kitchen, I sat with them entertaining them with the description of my foreign trip. It was more than half an hour; and my wife did not come out of the kitchen with the tray of edibles. I wanted to go in and help her in the preparations, if necessary,



to avoid further delay. Before leaving my visitors in the drawing hall, I gave my guests the album containing photos of my trip abroad. It was huge and it contained more than two

hundred photographs. I asked them to see them. Meanwhile, I thought I could get them something to eat and drink.

Within the kitchen, my wife was preparing a rare dish as well to show her culinary art and thereby draw the attention of the guests. She wanted to win their admiration. So, there was the delay. After a gap of about ten minutes, I was returning to the drawing hall. The tray was full with plates, cups and spoons. Solid food, fluids and liquids were also there.

My wife is fond of recognition and appreciation. She would serve them snacks, not to feed them, or to please them but to satisfy herself and win admiration from them. I think, I am also no

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



better. I spoke of my successful foreign tours, more for my satisfaction and happiness than for any useful information to my guests. Very often, we give, more for show than out of love for the receiver.

There was a screen in between the kitchen and the drawing hall. I was slowly walking with care so that the coffee would not spill. Near the screen, I halted for a while and peeped out at them. They were laughing while turning the photo sheets in the album. They were not looking at the photos with any interest. They were turning three or four sheets at a time. No interest in any of the pictures was evinced by them. Both of them were now and then murmuring something silently and laughing aloud. I grew curious. A few of their words slipped into my ears "Egoism... projection of his self--- all boastfulness. Who cares where he goes. How long are we to wait...etc." I was dispirited. True, who is really interested in anybody. If at all there is any attention or concern, it is only lip-sympathy. Very often when we visit our friends or relatives, we have to submit to them and put up with their egoistic description of achievements, experiences, health problems, family affairs and lots of uninteresting episodes. They keep huge albums of their wedding photos and tourist or pilgrimage incidents. For them it is important and great. But, for the visitors it is all insignificant, irrelevant and may be boring as well. I am interested in myself and they are interested in themselves.

After all, having practised yoga, I should have understood that YOGA is but annihilation of ego, not projection or enhancement of ego. ■



Be High

■ Dr. Prahlada, Advisor, S-VYASA

When we look around people, we see all sorts of them, winners, losers, leaders, managers, friends, directors etc. We look at their performance and categorize only some of them as successful leaders. Rest would have held a senior position by virtue of their age and seniority with nothing to talk about their contributions or achievements.

How is that some seem to have achieved many things in their life and career! How are they able to achieve in the same ecosystem where a large majority would have failed! How did they overcome bureaucracy, external factors, incompetent subordinates, uncommitted peers, overbearing superiors, non-cooperative colleagues, demanding family, failure, lack of encouragement and recognition, inadequate funds etc!. It is interesting to be understood how these can be tackled and one moves forward and achieve his/her objectives.

Goal Clarity: The individual has to have his / her goal clearly defined, assimilated and accepted, at the very initial stage itself. One should take into factor all the influencing factors, impediments, likely failures, changing circumstances etc and also plan for surprises. The planning, if done considering all such factors, then one is likely to go ahead and implement all actions effectively and efficiently because he / she has prepared for all surprises and failures.

Team Work: If one looks at any scientific or engineering related activity, it is so complex involving multiple disciplines and advanced technologies that one individual is no more capable of developing an item or accomplish a task or carryout a project. Team work and Team leader is essential. So, each member should



S-VYASA University congratulates Dr. Prahlada for being honoured with 'Padmashree - 2015', the fourth highest civilian award in India. He got the award in the field of Science and Engineering.

understand and appreciate this and play a complementary role integrating strengths and capabilities of other member. After all "none" of us is as smart as "all of us". Team leader should enable this and keep team united together.

Individual Capability: While each individual works as a member of a project or team he or she should also ensure how he or she should also grow in competency, knowledge, skills, ideology and ethical values. One should not underestimate his / her capability and be satisfied with just meeting the requirement. It is a well known fact that one's capability, physical or intellectual or emotional, keeps growing as they are continuously used and exercised regularly. The faculties will never get tired or exhausted. They keep improving and growing, as it is the gift of God to us. So, instead of thinking or doing high, "Be High" and remember:

अजरामरवत्प्राज्ञो विद्यामर्थं च साधयेत् ।
गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥



Yoga for Voice Modulation for Music and the Effect of Music on Healthy Volunteers and Patients with Type 2 Diabetes Mellitus

Introduction

With its multi fold advantages, yoga has been playing a vital role in the lives of people. Its role in the development of voice is well documented in the yoga texts. Many musicians are benefitted by the voice culture modules of yoga. Research has shown that music influences the healthy and the sick. Music is a creative art and engagement in creative expression produces physiological and psychological effects which enhance health. The dimensions of yoga module for voice culture, influence of music on the normal people and the effect of music on diabetes mellitus are dealt with.

Aim and Objectives

The aim of the study was to investigate the practices of yoga for voice modulation in singing and the effect of music on healthy volunteers and the patients with diabetes mellitus type2.

Methods

The study has three parts



■ *Dr. T Indira Rao*
Abstract of PhD Thesis



First study: Yoga for improving voice production

Yoga has the components of

1. Āsana (Physical postures), 2. Prāëäyāma (controlling the breath) 3. Chanting and 4.

Bandhas (locks).

The study dealt with the investigation of the traditional practices for voice culture mentioned in the available literature of yoga collected from authentic books and internet sources.

The objective of the search was to bring out a yoga module for correcting the functional problems of the singers

Results

A module of breathing exercises, āsana and prāëäyāma practices is brought out for voice improvement.

Second study: Indian devotional music on performers and audience. Subjects: Audience and music performers of around 300 people Design: Pre-post design.

Data extraction: Electro-photonic imaging.

Data analysis: SPSS

Results

The parameters of area and intensity of the students increased significantly. The performers



also showed the same trend. The transcribed themes collected by the interviews of the audience showed that music energized and entertained.

Third study: Active and silent music interventions on patients with type 2 diabetes

Subjects: From Arogyadhama, the holistic health home of SVYASA, a Yoga University, Bangalore, South Karnataka, India.

Design: pre-post design

Data extraction: Electro-photonic imaging.

Data analysis: SPSS.

Results

With active music intervention the integral area increased but keeping the balance of left and right. The right entropy decreased significantly showing the conservation of energy. The activation coefficient (stress level) showed the normal range. With silent music activity the right integral area is increased significantly disturbing the left-right balance and also shows low tolerance. The activation coefficient decreased from the normal range showing boredom.

Conclusions

Yoga improves the quality of voice production in singing. Indian devotional music relaxes and energizes. Music works at the subtle level towards the improvement in health condition which may be helpful in achieving autonomous balance of the type 2 diabetic patients.

Papers published from the Thesis

1. Indira Rao, T., Kuldeep Kumar Kushwah, and T.M. Srinivasan. (2014). Effect of Indian Devotional Music on Students and Performers Measured with Electron Photonic Imaging. *Online International Interdisciplinary Research Journal*, [Bi-Monthly], ISSN 2249-9598, Volume-IV, Issue-IV.
2. Indira Rao, T., and Nagendra, H. R. (2014). The effect of active and silent music interventions on patients with type 2 diabetes measured with electron photonic imaging technique. *International Journal Humanities and Social Sciences (IJHSS)*, ISSN (P): 2319-393X; ISSN (E): 2319-3948 Vol. 3, Issue 5.
3. Indira Rao, T., and Nagendra, H. R. (2014). The role of yogasanas and pranayama techniques in correcting the functional disorders of voice production. *International Journal of Research in Humanities, Arts and Literature*, (IMPACT: IJRHAL) ISSN (E): 2321-8878; ISSN (p): 2347-4564 VOL.2, Issue 7. ■

Prashanti Kutiram, Jan 26: 66th Republic Day celebrations held in Swami Vivekananda open air theatre.

Swami Paramanand Ji Giri Maharaj, VC Prof. Ramachandra G Bhat, Chief Medical Director Dr. R Nagarathna were graced the occasion.





Indic Civilizational Strategic Meet by Dharma Civilization Foundation



During Inauguration Sri Sri Ravi Shankar Ji lead the Dhyana session.

Chancellor Dr. H R Nagendra Ji, Businessman from Singapore Sri B K Modi Ji and many more dignitaries were there.

S-VYASA hosted the Indic Civilizational Strategic Meet, organized by Dharma Civilization Foundation (DCF) at the headquarters of S-VYASA Yoga University, Bangalore, from 5th to 7th February, 2015. DCF attempts at promoting the understanding of India's Civilization, Religion, and culture through education.

In the inaugural session, among other dignitaries, Sri Sri Ravi Shankar Ji from the Art of Living, Dr. Manohar Shinde, chairman DCF, and Dr. HR Nagendra, the Chancellor of S-VYASA, were present.

Various themes discussed in the meet were: A response to the Western Critique of Indic Civilization & Dharmic paradigm, A Strategic Civilizational framework and orientation to research and scholarly output, India's intellectual traditions, A critique of the Western paradigm from the Dharma perspective,

Challenges & opportunities to the academic and intellectual study of India, Indic Civilization & Dharma traditions, Applied and Engaged Dharma, Dharma & Management, Dharma & Economics, *Janabhasha & Janachetana*, Dharma & Art / Aesthetics, Dharma & Indian Psychology, and Dharma & Education, Innovative initiatives



Welcome to Sri Sri Ravi Shankar Ji

in academic, intellectual and civilizational entrepreneurship, a bird's eye view on different intellectually-oriented institutions: Presentations. In this perspective, the role and place of India's languages, the societal and cultural contexts, disciplinary formations and focuses, the place of India's knowledge systems and the mechanisms and methodologies of moving towards a new scholarship, new attitudes that would revitalize this spirit were discussed.



Inauguration of the Meet



Delegates of the Meet

This conference gave a platform to meditate on these cardinal issues, and to bring together a group of scholars and institutions, network them and think about how to take this initiative forward for transformation. ■



Discourse by
Sri Sri Ravi Shanka Ji
Art of Living



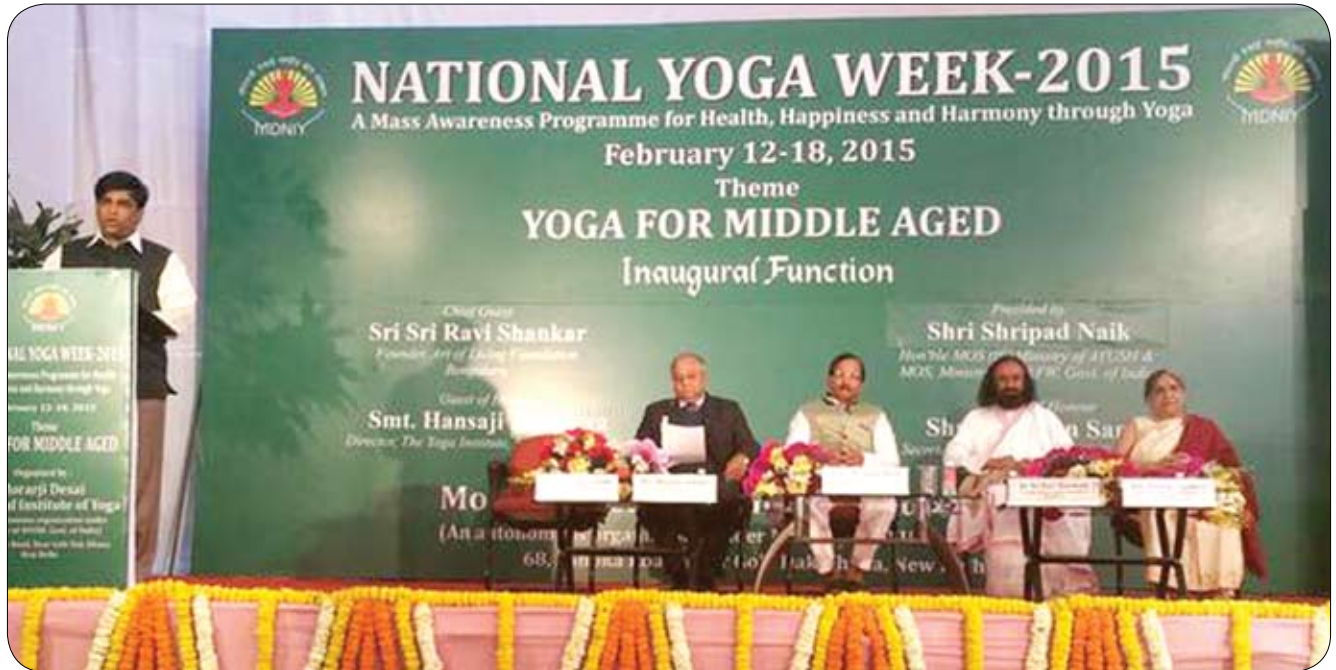
Address by
Sri B K Modi Ji
Businessman, Singapore





National Yoga Week – 2015

Active Participation by S-VYASA



Inaugural Ceremony: Union AYUSH Minister Shri Shripad S Naik, Sri Sri Ravi Shankar Ji from Art of Living were on the dais.

Recently, National Yoga Week – 2015 was held in Morarji Desai National Institute of Yoga (MDNIY), New Delhi. A week long program was focussed on the theme of ‘Yoga for Middle Aged’.

Inaugural Ceremony was held on Feb 12. Sri Sri Ravi Shankar Ji from Art of Living, Union AYUSH Minister Shri Shripad S Naik, Secretary to Union AYUSH Ministry Shri Nilanjan Sanyal, Director of Santa Cruz Yoga Institute Smt. Hansaji Jayadeva were graced the occasion.

Sessions were conducted in 4 different tracks. They were Yoga for Better Quality of Life in the Middle Aged, Yoga for Socio-emotional Health of Middle Aged, Yogic Management of Non-communicable Diseases (NCD), Yoga for Neuro-plasticity and Cognitive Benefits.

From S-VYASA, The Chancellor Dr. H R

Nagendra Ji extended his representation and took part in interactive sessions.

Along with S-VYASA, Bihar School of Yoga, Kaivalyadhama, Isha Foundation, Ramamani Iyengar Memorial Yoga Institute, Krishnamacharya Yoga Madiram, Santacruz Yoga Institute extended their support to MDNIY for the organization of sessions.

And finally the mass awareness programme for Health, Happiness and Harmony through Yoga was concluded on Feb 18.

On Feb 12 the sixth meeting of the Executive Council of Indian Yoga Association was held in MDNIY campus. The meeting was headed by Shri O P Tiwari from Kavalyadhama. Our Chancellor Dr. H R Nagendra Ji being a Senior Vice President had taken part in the meeting. ■



Dr. H R Nagendra, The Chancellor of S-VYASA is awarded with **Pathanjali Award** for contribution to Yoga by **IASTAM** at Jamnagar, Gujarat

Breif Note on IASTAM

The Indian Association for the Study of Traditional Asian Medicine (IASTAM) is an the only multidisciplinary organization in the country dedicated to the cause of Indian System of Medicine , Ayurveda, Unani, Siddha, Yoga and Tibetan Medicine. The IASTAM was formulated by Pandit Shiv Sharma, Chairman of Central Council of Indian Medicine during 1980 at Pune, Maharastra.

The Mission of IASTAM is to strive for multidisciplinary studies and research for priority based application of the traditional wisdom, ancient knowledge and practice of traditional

The Indian Association for the Study of Traditional Asian Medicine (IASTAM) conducted IASTAM Oration and Award Function 2015 was held on Saturday the 14th Feb 2015 at Gujarat Ayurveda University, Jamnagar, Gujarat. Smt. Vasuben Narendrabhai Trivedi, Minister of State Education, Women and Child Welfare as Chief Guest along with Dr. Anil Patel, Chairman Gujarat Building Construction Worker Welfare Board and Dr. Kandarp Desai, Director ISM&H, Govt. of Gujarat as Guests of honour.

IASTAM in recognition and respect of the knowledge and achievement in the field of traditional medicine, IASTAM awards 2015 were presented to the following also:

Prof. R K Mutarkar, Pioneered Teacher of Medical Anthropology, Pune.

Dr. Ikhlas Khan, Director FDA, Center of Excellence

Prof. Dr. Y K Gupta, Prof & Head of



Patanjali award conferred to Dr. H R Nagendra Ji

Pharmacology, AIIMS.

Dr. Pradipkumar Debnath, Head Dept. of Panchakarma J B Roy College, Kolkata

Dr. Malthiben G Chauhan, Founder Member of AADR, Ahmedabad

Prof. Bhushan Patwardhan, Chairman of Academic Planning & Development Committee

Dr. G G Gangadharan, Renowned for disseminating Ayurveda Services to rural masses.

Dr. Subashchandra Varshney, Prof Shalya-Tantra at Datta Meghe Institute of Medical Sciences.

In the forum lectures were organized from the eminent personalities in the field of Indian and Asian Medicines and the contribution in providing holistic medical care effectively and most economically to one and all.

"The power that can transform life in a movement can be found only in the living illuminated souls, though shining lights who appear among us from time to time". ■



Brief Note on the MoU between National Institute Advance Studies (NIAS) and Swami Vivekananda Yoga Anusandhana Smasthana (S-VYASA)

A Memorandum of Understanding (MoU) was entered into between NIAS and S-VYASA on 4th February 2015, in the presence of the senior faculty members from both the institutions, for mutual Co-Operation in the field of Research and Education.

The feature of the MoU is "Recognizing the mutual interest in the fields of research, development, education, training, transfer of technology and dissemination of knowledge on long term non-commercial basis and also recognizing the importance of institutes in promoting, collaborating and increased contribution to scientific knowledge for social harmony peace and health and innovative solutions to society for better living.

The MoU provides thrust in the Fields of Co-operation between the two institutes in any field of science and technology and Exchange of Scientist and Students with emphasis on Yogic Science in particular.

Fields of Co-operation

- Yoga & Physical Sciences
- Yoga & Life Sciences
- Yoga & Management Studies
- Yoga & Humanities



MoU between NIAS & S-VYASA signed by Dr. Baldev Raj & Dr. H R Nagendra from respective institutes. IISc Prof. S Umapathy & S-VYASA Advisor Dr. Prahlada also can be seen

- including School Education
- Yoga & Spirituality including Consciousness Studies

Mode of Collaboration

- Exchange of Scientists and Students
- Joint Research Projects
- Hosting of Joint Events

The MoU shall be jointly reviewed periodically to assess the progress, implementation of proposal under MoU and any other new initiatives for the benefit of both the institutions. ■

Launch of Student Training Program on Humane Education



Prashanti Kutiram, Feb 7: Bangalore Centre of Karuna International launched one day Student Training Program on Humane Education. S-VYASA Vice Chancellor Prof. Ramachandra G Bhat, KIHQ-Chennai CEO Smt. Lakshmi Neelakantan, KIBK President Sri Dharam Vir Jain, KIBK Vice President Sri K K Jain graced the launch ceremony. ■



SDM Camp at Hyderabad



Consultation with Dr. R Nagarathna



Yoga Session for participants

Jan 23 – Feb 1: The 2nd SDM camp was organized by VYASA-Hyderabad at Jagruti Bhavan, Kachiguda, Hyderabad. 26 participants attended the camp which was conducted between 6–8 am & 6–8 pm.

The SDM camp was inaugurated by Sh. Anil Kumar followed by the fasting blood sugar test by the local lab technicians. Dr. Ashwin, MD and the RMO Arogyadhama, S-VYASA University along with a Therapist Sh. Jayadeb Mondal from S-VYASA, Bengaluru conducted the camp. They were supported by Sh. Veeranna (PGDYT & Therapist) and Sh. Srinivas Gandikota from VYASA Hyderabad. All the practical classes were handled by Sh. Jayadeb Mondal, Sh. Veeranna and Sh. Srinivas. The theory classes were handled by Dr. Ashwin and Sh. Srinivas.

The Valedictory function started with the opening prayer “Om Sahana Vavatu...” . Dr. Ashwin presented the camp report which showed satisfactory improvement among the camp participants during this short span of yoga sessions. Four participants shared their experience expressing their full satisfaction and happiness regarding their overall improvement in physical and mental condition. They also shared that the Integrated Approach of Yoga Therapy is a new exposure to them which has immensely benefitted them. Prof. K Subrahmanyam addressed the participants by stressing on the emotion culture which plays a major role in normalizing and sustaining the good health. ■



Introduction to Stop Diabetes Movement by Dr. Ashwin Bilagi of Arogyadhama



Yoga Instructor's Course participants



Lead Prayana Students Troupe visited Prashanti



Recently, a troupe of 150 students visited Prashanti Kutiram. They were on Education Awareness Tour. That was Lead Prayana for 16 days, across 1800 kms and it was organized by Deshpande Foundation, Dharwad. While their visit to Prashanti, Guruji gave a discourse on Yoga and Yogic Lifestyle. ■

Divine Grace of Dadashreeji on S-VYASA



On 27th January 2015, S-VYASA University was honoured by the gracious presence of Shree Dadashreeji from Maitribodh Parivaar.

Shree Dadashreeji was initiated by his Master 'Mahavataar Babaji', following which he experienced a shift in the inner consciousness, resulting in a profound transformation.

On this occasion Dr. H R Nagendra, Chancellor, S-VYASA University felicitated Shree Dadashreeji and Shree Ajeet Saxena, CTM, Southern Railways.

Dr. H R Nagendra along with students, staff and faculty members attended Shree Dadashreeji's discourse on "Success through Spiritual Sutras" followed by a session on meditation. The meditation had an insightful effect on the participants as they experienced Divine peace within. ■



Dr. Nagarathna in UAE Yoga Fest

Dubai: Recently, Medical Director of Arogyadhama Dr. R Nagarathna participated in UAE Yoga Fest. It was organized by Hatha Vidya. BKS Iyengarji's disciple Sri Ravi, Dr. Shirley Telles from Patanjali Yoga Peeth, Dr. Shivaram Veramballi from NIMHANS, Raghuramji from S-VYASA, Dr. Bogal & Dr. Gore from Kaivalyadham and many other dignitaries also took part in the fest. The fest had sessions for women, geriatrics, children, children with special needs and for those who need to face adverse situations. ■



Recently, Yoga Mela 2015 held in Singapore. It was organized by VYASA-Singapore. Chancellor Dr. H R Nagendra Ji graced the occasion and delivered a address on Yogic Lifestyle.





21st INCOFYRA

21st International Conference on Frontiers in Yoga Research and Its Applications

THEME

Yoga the basis for
Integrative Medical System

Nov 15 – 18, 2015

Prashanti Kutiram, International Headquarters of VYASA, Bengaluru

Organised by:

Vivekananda Yoga Anusandhana Samsthana (VYASA), Bengaluru

In technical collaboration with



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

CONFERENCE PROGRAMS @ A GLANCE

DATE	PROGRAM
Mar 1 - Jun 21, 2015	Himalaya Yoga Olympiad
Nov 8 - 14, 2015	Pre-Conference Workshop
Nov 15 - 18, 2015	Main Conference
Nov 19, 2015 to May 20, 2016	SDM Yatra in Five Zones

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	July 1, 2015
The Papers will be peer reviewed and acceptance or otherwise will be intimated before	Aug 15, 2015
Last date of submission of Full Papers	Oct 20, 2015

- Send your abstracts to incofyra21@svyasa.edu.in

CONFERENCE REGISTRATION

Register earlier before July 1st to gain maximum concession

Individual Programs	Dates	SAARC Centers	
		Before July 1 in ₹	After July 1 in ₹
Pre-Conference Workshop	Nov 8-14, 2015	8,000	9,500
Main Conference	Nov 15-18, 2015	3,500	4,500
All Programs	Nov 8-18, 2015	9,500	11,000

- Includes Boarding and Lodging in shared accommodation and special event.
- Students can get 50% Reduction.
- SDM members can avail 10% Concession.
- 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, Kempegowda Nagar, Bengaluru - 560 019
ph: +91-80-2661 2669 | telefax: +91-80-2660 8645 | e-mail: incofyra21@svyasa.edu.in

CONFERENCE OBJECTIVES:

1. Disseminate research findings in the field of Integrative Medicine and give directions to future research
2. Provide the evidence required to integrate AYUSH with Modern Medical care
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 AYUSH care products with those of 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

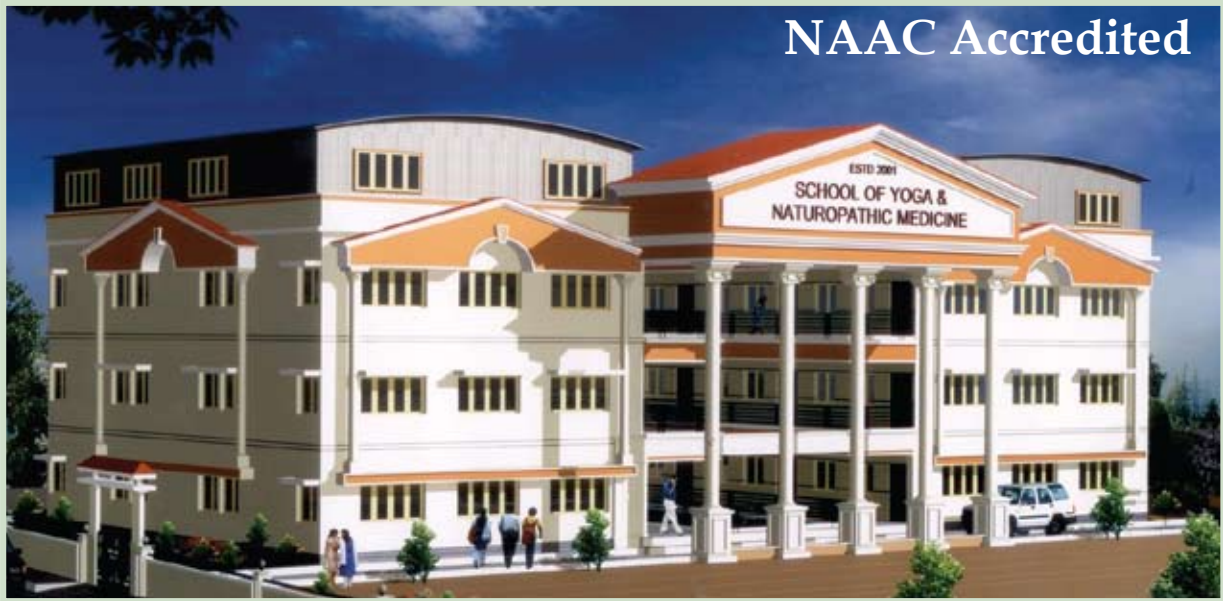
headquarters of VYASA

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.



THE SCHOOL OF YOGA AND NATUROPATHIC MEDICINE

Swami Vivekananda Yoga Anusandhana Samsthana [S-VYASA]
(Deemed University, established under Section 3 of the UGC Act, 1956)



Admissions open...

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- ▶ An EVIDENCE- BASED MEDICINE
- ▶ Holistic approach with non-invasive treatments
- ▶ State-of-the-art infrastructure including laboratories
- ▶ Discover the self in you and experience the yoga way of life
- ▶ Become a specialist in Mind-Body Medicine
- ▶ Learn and experience nature

The Director,
**The School of Yoga and
Naturopathic Medicine**
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Kempegowda Nagar, Bengaluru - 560 019
telefax: +91-80-2263 9981
mob: +91-94496 67671
e-mail: bnys@svyasa.edu.in
www.svyasa.edu.in

Achievements:

- MoUs with about 43 Universities and Research Centers around the world.
- Trained nearly 50,000 Yoga Teachers in India and Abroad.
- VYASA has spread in 56 cities in India and 36 Countries across the Globe.
- Major Research collaboration with 10 Organizations.
- Major Research International collaborations with 16 Organizations.
- Approval of 12B Status by UGC on 2014

Recognitions:

- Cognitive Science Initiative Research, Dept. Science of Technology, Govt. of India (DST-CSI)
- 'Center for Advanced Research in Yoga and Neurophysiology' (ICMR CAR Y&N) recognized by the Indian Council of Medical Research, New Delhi for the period 2007-2012.
- 'Deemed to be University', as declared by the Ministry of Human Resource Development, Government of India, New Delhi, through the University Grants Commission (No. F. 9-45/2001. U.3).
- 'DST-FIST' sponsored department i.e., Dept. of Science and Technology, Govt. of India Fund for Improvement of Science and Technology Infrastructure in Universities and Higher Educational Institutions (No. SR/FST/LSI-142/2000)
- One of the four premier Yoga Institutes in the country as recognized by the University Grants Commission (DD NO. F.B-1/1993)
- 'Center of Excellence' recognized by the Department of AYUSH, Ministry of Health and Family Welfare, Govt. of India, New Delhi.
- 'Scientific and Industrial Research Organization (SIRO), as certified by the Department of Scientific and Industrial Research, Ministry of Science and Technology, Govt. of India, New Delhi (No. 14/43/1988-TU-V).

Accomplishments:

- Scientific Journal of S-VYASA - International Journal of Yoga (IJOY) - the first yoga journal indexed in PubMed.
- More than 300 Research Publications in National and International peer reviewed indexed Scientific Journals.
- 29 candidates have completed PhD.
- Conducted 20 International Conferences on Yoga Research and its Applications.
- Received Research Developmental Grant from Department of AYUSH, Govt. of Karnataka, India





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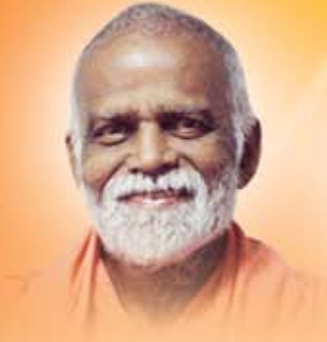
Yoga of Self Enquiry & Research
Mar 22nd - 28th, 2015



Bhagavān Ramanamarṣi Smāraka Rāja Yoga Pīṭham
Division of Yoga - Spirituality



S-VYASA
University



By

YOGI PROTOPLASM

Parama Puja Swami Prajnaranyaji Maharaj
Disciple of Ramana Maharishi and Yogi Rama

At the serene Yogic premises of
Prashanti Kutiram
(H.Q of S-VYASA Yoga University), Jigani, Bangalore.

NO COURSE FEE CHARGED

Interested Sadhakas may Contact for Details and
Registration before Mar 15th, 2015

CONTACT

Rajesha HK – 94804 78952 | Chandramouli – 90361 61002

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NOTE

*You will be Charged for Separate Accommodation. Preferably Dormitory.
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