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योगा इपर्षा

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Renewal of MoU between S-VYASA and KWA Munich, Germany



July 24, 2013;
Prashanti Kutiram

S-VYASA Registrar Dr Sudheer Deshpande, S-VYASA VC Dr Ramachandra G Bhat,
HUA Chairman Braham R Aggarwal, S-VYASA Chancellor Dr H R Nagendra,
KWA Klinik Slift Rotta Director Dr Christoph Garner, Sri Subramanian (1 row)
PhD Graduates from HUA: Vijayakrishna Padukone, Dhanvanthari Siddalinga Wodeyar,
P N Ganesh Kumar, Y Chitharanjan Rao (2 row) - can be seen

The Vedic tradition in its entirety emphasizes individual freedom to investigate spiritual truth. The central theme of Vedic philosophy is the omnipresent, omniscient and omnipotent reality - a formless being worshipped in countless forms known as deities or gods. Each god represents a characteristic or value which devotees seek to emulate, through worship according to their personal inclination. Worship in the form of prayer - mental, oral or physical - plays an important role. Other methods to gain personal experience of the spiritual include meditative contemplation, faith in God, trust in oneself, appreciation of nature and harmonious living. Research on the effect of Thoppukaranam is limited despite it being practiced as a form of worship to the elephant-headed Hindu deity of success - Ganapati - and as a punishment in schools. This work studies the significance of Lord Ganapati according to Vedic tradition and the effect of the practice of Thoppukaranam on selective attention and mental concentration, state anxiety and state mindfulness.



Angelica Chandrasekeran
Thaiyar Srinivasan
S. K. Rajesh

Angelica Chandrasekeran

Angelica Chandrasekeran, M.Sc.: Obtained a Bachelors Degree in Psychology, Journalism & English Literature and Masters in Yogic Sciences under the University of Bangalore, India. Corporate Communications Manager at MAS Holdings (Pvt) Ltd., Sri Lanka and Media Advisor at Horn Youth Development Association (through Progressio), Somaliland.

The Vedic Science of Personal Advancement



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Many publishers routinely scans all masters and Ph.D thesis available in the web and decides to publish books based on the thesis, if they find suitable. Our own student Ms. Angelica Chandrasekeran's thesis has been chosen to be brought out as a book by LAP LAMBERT Academic Publisher's. The cover sheet is seen here. The book is priced at euro 49 only!

Shraddhanjali to Dr Saraswathi Sundareshan



Dr Saraswathi Sundareshan, Director of Vipanchee Dance School, Chennai and very close associate, disciple of Dr Balamurali Krishna who left her body on 13 July 2013, due to a massive heart attack. We had the privilege of being associated with her closely and know the amount of hard work she had taken in preserving all of Dr BMK's works, recording in his voice all 700 compositions of St Thyagaraja other than producing her own dance ballets like "The Quest" based on Pancha Kosha from Upanishads, Annamaya and many others. In honour of her great contributions to the world of Dance and Music, S-VYASA had given her Hon' Doctorate in January 2013. Starting from 20th July 2013, she along with Dr BMK was supposed to conduct a workshop on music and dance at Prashanti Kutiram. May she attain the Lord's feet is our prayers. We express our deep condolences to her father who is 102 years, husband Sundareshan and daughter Deepa and all other family members and students who are missing her. ■

तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम्

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EDITORIAL

HOLYSM

TQM TO HOLSYSM - HOLISTIC SYSTEMS MANAGEMENT

What next to TQM? Management experts believe that Indian culture can fill the vacuum.

**HOLISTIC - Total, Wholesome,
integral - Not holy**

Economic growth has been the measure of growth of a nation in modern times. The definition of Developed and underdeveloped countries is again measured by GNP - based on the economic prosperity level. But are they adequate as measures? Is not health and wellness important? What about Harmony, Values? Should we not look at societal transformations towards ideal social orders featured by health, growth, peace and harmony? Should we not evolve a new measure based on this Holistic approach? Are we in for such a turning point at this juncture?

Let us look at the transformational approaches adopted by different countries so far over the last few centuries in a global spectrum. Each of the three systems have their merits and demerits as shown in the slides. So Artha alone cannot be the redeemer is evident. So our Indian seers thought of a fourfold Paradigm Dharma - Artha - Kama leading to Moksha, a state of total

Freedom and perfection. Swami Vivekananda in his teachings has emphasized that based on these four dimensions we can create ideal social orders. In India we have built it again and again and it is the need of the hour to re do it.

HOListic SYstems Management or **HOLSYSM** for short is a new system of Management based on this total approach enunciated by Swamiji. We add dimensions of Health, growth and contributions to the society. And we define a new Holistic tool for measures of a society and an Effective Growth rate as the measure of its growth.

It is with this aim S-VYASA has launched a Masters level course MSc (Yoga and Management) with its course objectives rooted in this Holistic approach. It is envisioned by Prof K. B. Akhilesh leading the Division of yoga and Management studies in S-VYASA University. This course has

1. Corporate wellness
2. Value based organizational features
3. Corporate harmony and societal transformation

We call all our well wishers, alumni and philanthropic friends to support us in this new venture by sending good students on one hand and possibly sponsor some deserving students from low income groups. Visit us at www.svyasa.org for further details about the course.

■ *Dr H R Nagendra*

AUGUST EVENTS in Prashanti Kutiram

Naga Panchami	Aug 11, Sunday
Independence Day & Prashanti Day	Aug 15, Thursday
Vara Lakshmi Vratam	Aug 16, Friday
Raksha Bandhana and Upakarma	Aug 20, Tuesday
Krishna Janmashtami	Aug 28, Wednesday



ब्रह्मसूत्राणि (Brahmasūtra)

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

अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् (ब्रह्मसूत्रम् -१-२-१८)

Antaryāmyadhidaivādiṣu taddharmavyapadeśāt (Brahmasūtram-1-2-18)

Meaning: *The internal ruler over the gods and so on (is Brahman) because the attributes of that (Brahman) are mentioned.*

Human journey is ever progressive. As he develops more Yoga power his journey becomes progressive, innovative and creative. The Upaniṣads give very insightful direction in this regards. As it is very well defected in the following statement man ascends many unseen domains ultimately leading to Satyaloka. अथ उत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मनात्मानम् अन्विष्यादित्यमभिजयन्ते एतद्वै प्राणाना-मायतनमेतदमृतमभयमेतत्परायणमेतस्मात् न पुनरावर्तन्ते। As one conducts his inward journey succussfully crossing all external sheaths reaches Vijñāna and Ānanda on other side he will be ascending to the highest domains like Mahāḥ, Janāḥ, Tapaḥ, Satyam discarding all his old stocks of Karma heaps reaches that hight from where he never comes back to the whirl circlce of Mundane life.

In this thought process one more turn is extoled in this Adhikaraṇa. Bṛhadāraṇyakopaniṣad is famous for Antaryāmi Brāhmaṇam in the 3rd chapter.

अधिदैवतम् अधिलोकम्
अधिदेवम् अधियज्ञम्
अधिभूतम् अध्यात्मम्

In these above said domains one can see something permeating making all these areas divinise and spiritualize. In each car you can see the different drivers aiming at different destinations driving

different vehicles with different names and forms. On contrary to it one unifying driver driving all cars aiming the ultimate destination is the main subject area for Bṛhadāraṇyaka.

It is very interesting to know that ordinary cloths, pots articles and particles also have their own transcitary outer layer energized by its own deity, its own spirit, its own roots which is the ultimate fruit of its realistic understanding.

Normally, many philosophers like Vaiśeṣikās, Naiyāyikās say that the individual soul is energising all limbs and sensory organs. So human body is the main abode of Jīvātman. He controls, manages and drives the body vehicle. According to Veda Vyāsa it is Īśvara which is the driving force behind all activities vibrations and perceptions. नान्योतोऽस्ति द्रष्टा there is no possibility of an independent seer other than omniscient, omnipotent and omnipresent Paramātman. एको हि प्रत्यगात्मा भवति न द्वौ प्रत्यगात्मानौ सम्भवतः। एकस्यैव तु भेदव्यवहारः उपाधिकृतः ॥ शाङ्करभाष्यम् ॥ In any worldly units one unifying spirit drives. There is no possibility of one more driver. This supreme driver is called ANTARYAAMI (Indweller driver). Thus, theory of everything or Grand Unifying Theory is projected in the context of Bṛhadāraṇyaka in this Adhikaraṇa.

to be continued...

श्रद्धत्स्व सोम्य

■ त्यागराजः यु

“कामः सङ्कल्पो विचिकित्सा श्रद्धा अश्रद्धा धृतिः अधृतिः
हीः धीः भीः इत्येतत् सर्वं मन एव” (बृ - १।५।३) इति
बृहदारण्यकश्रुत्या ज्ञायते यत् कामादयः सर्वेऽपि भावाः
मानसाः एव इति । ‘इत्येतत् सर्वं मन एव’ इति मन्त्रोक्तैः
शब्दैः उच्यते यत् कामादयः एताः मानसाः वृत्तयः इति ।
मनसि वृत्तयः उत्पद्यन्ते वृत्त्यन्तरोत्पत्तौ उत्पन्नाः वृत्तयः
अन्तः मनसि विलीनाः भवन्ति इति । उत्पन्ना वृत्तिः मनः
इत्यभिधातुं न शक्यते, किन्तु मानससरोवरे उत्पन्नाः ऊर्मयः
इति वक्तुं शक्यते । यथा समुद्रे उत्पन्नः तरङ्गः पुनस्तत्रैव
विलीनतां याति तरङ्गान्तरोत्पत्तौ । उत्पन्नाः तरङ्गाः समुद्रः इति
यथा अभिधातुं न शक्यते । यथा शङ्कराचार्येण उक्तं “सामुद्रो
हि तरङ्गः क्व च न समुद्रो न तारङ्गः” इति । इत्थं कामादयः
तरङ्गवत् मानससमुद्रे उत्पद्यन्ते विलीयन्ते च । मानसाः वृत्तयः
अगणिताः विभिन्नप्रकाराः च । काचित् वृत्तिः सत्त्वगुणोपेता
चेत् काचित् रजोगुणभूयिष्ठा तमोगुणभूयिष्ठा च भवति ।
इत्थमनेकप्रकाराः भवन्ति वृत्तयः । एतासां वृत्तीनां सरणौ
श्रद्धापि अन्यतमैव ।

लोके च एवं श्रूयते यत् योऽयं पुरुषः दृश्यते स श्रद्धावान्
श्रद्धालुः, सात्त्विकः इत्यादि । अनेन एकः अंशः स्पष्टो
भवति यत् गुणद्वारा गुणिनः ग्रहणमिति । यथा पदार्थः कश्चन
श्वेतवर्णयुक्तः श्वेतवान् इत्यादि उच्यते तथेत्यर्थः । गुणिनं विहाय
गुणस्य पृथगस्तित्वा नास्तीति । तयोः च गुण-गुणिसम्बन्धः
नित्यः अपृग्भूतः अवगम्यते ।

शमदमादिषट्सम्पत्त्यन्तर्गतायाः श्रद्धायाः लक्षणमेवं भणितं यत्
“गुरूपदिष्ट - वेदान्तवाक्येषु विश्वासः एव श्रद्धा” इति । पुनः
च सामान्योक्तिः श्रूयते आस्तिक्यबुद्धिरिति । आस्तिक्यबुद्धिः,
विश्वासः इति श्रद्धाशब्दस्य अपरा व्याख्या ।

कथं श्रद्धायाः वैशिष्ट्यं साध्यते इति पुनः प्रश्नः
स्यात् । तत्रोच्यते यत् यदि वेदान्तोक्तं साधनचतुष्टयं
परीक्षामहे तत्र तुरीयस्य पुरुषार्थस्य प्राप्तौ चत्वारः

उपायाः निर्दिष्टाः । ते च “नित्यानित्यवस्तुविवेकः,
इहामुत्रार्थफलभोगविरागः, शमदमादि - षट्सम्पत्तिः,
मुमुक्षुत्वम्” इति । शमदमादिषट्सम्पत्तिषु न वा मेधायाः न
वा प्रज्ञायाः निवेशः? एतेषु बहुषु कामादि अन्तःकरणभावेषु
सत्सु कुतो वा श्रद्धायाः एव निवेशः इति प्रश्नः स्वाभाविकः
भवत्येव । इत्थम् अस्याः महत्त्वम् अस्ति ।

तच्च सम्यक् अवगन्तुं शक्यते भगवदुक्तायां गीतायाम् ।
गीताचार्येण योगेश्वरेण अस्याः विषये बहुधा बहुषु स्थानेषु,
बहुषु प्रकारेषु कृतः प्रस्तावः दृश्यते ।

१. श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः - ४. ३९
२. श्रद्धया परयोपेताः ते मे युक्ततमा मताः - १२. २
३. श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः - १२. २०
४. श्रद्धावाननसूयश्च श्रुणुयादपि यो नरः - १८. ७१
५. श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः - ३. ३१
६. श्रद्धावान् भजते यो मां स मे युक्ततमो मतः - ६. ४७
७. यो यो यां यां तनुं भक्तः श्रद्धयार्चिर्तुमिच्छति - ७. १

इत्थं ज्ञानिनं, कर्मिणं, भक्तम् उद्दिश्य विभिन्नप्रकारेण तत्र तत्र
भावोपदेशः दत्तः भगवाता कृष्णेन । पुनः च तत्रैव गीतायां
चतुर्दशाध्याये गुणानां सत्त्वरजस्तमसां विषये उपक्रमं कृत्वा
षोडशोध्यायोक्तानाम् अभयं, सत्त्वसंशुद्धिः इत्यादिदैवीभावानाम्
अधिष्ठानरूपेण श्रद्धायाः उपक्रमः कृतः सप्तदशाध्याये । पुनः
च गीतायां सत्त्वरजस्तमोभिः गुणैः दानादिषु वयं तिकं द्रष्टुं
शक्नुमः । एतेषां सर्वेषामपि उपक्रमः भवति श्रद्धाशब्देन । इत्थं
श्रद्धायाः गरिमा जेगीयते सर्वत्र ।

श्रीशङ्करभगवत्पादानाम् एका उक्तिरपि अस्य अंशस्य
स्पष्टीकरणे अत्यन्तम् उपकारिणी इति भाति ।
“श्रुतिमतस्तर्कोऽनुसन्धीयताम्” इति च सा उक्तिः । उक्तेः
अस्याः भावः स एव यत् यो तर्कः अर्थनिर्धारणार्थं प्रयुज्यमानः

सः श्रुतिमतः भवेदिति । श्रद्धायाः प्राथमिकं स्थानम् इत्थं स्पष्टीभवति । तर्कः च द्वितीयं स्थानम् अधिरोहति । त्रिषु दर्शनहेतुषु श्रवणादिषु तर्कस्य द्वितीयत्वं सुस्पष्टमेव । यतः अद्वितीयब्रह्मविषयकश्रुतिवाक्यानां तात्पर्यावधारणानुकूला मानसी क्रिया श्रद्धापूर्विका भवेत् । श्रवणस्तरे एव पुरुषः कश्चन संशयवान् चेत् वेदवाक्यानाम् अर्थं अगृहीत्वा द्वितीयस्तरे कथं वा उपपत्तिभिः मननं कर्तुं प्रभवेत् सः?

गीतावचनस्य “श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः” इति प्रात्यक्षिकं निदर्शनं नाम श्वेतकेतुः । सर्वान् वेदान् अधीत्य महामना अनूचानमानी स्तब्धः श्वेतकेतुः यदा गृहम् एयाय तदा पिता तम् “उत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं भवति अमतं मतं विज्ञातम्” इति एकविज्ञानसम्बद्धं प्रश्नम् अपृच्छत् । “कथं नु भगवः स आदेशो भवति” इत् प्रत्युत्तरं प्रादात् सः । एवं पुत्रस्य अज्ञानबीजम् अवगम्य तत्त्वम् उपदेष्टुम् आरेभे पिता “सदेव सोम्येदमग्र आसीत्” इत्यादिना । तत्त्वस्य दुर्विज्ञेयत्वात् बहुभिः दधिशकु निमधुनद्यादिभिः दृष्टान्तैः तत्त्वं प्रत्याययितुं प्रयतितवान् पिता । किन्तु, “भूय एव मा भगवान् विज्ञापयत्विति” अब्रवीत् स आरुणेयः । “न्यग्रोधफलमत आहर” इति उक्त्वा किमत्र पश्यसि इति पितरि पृष्टे, “न किञ्चन भगव” इत्याह सः । पुनः पिता पुत्र उद्दिश्य एवं प्राह यत् वटधानायां भिन्नायां यं वटवृक्षबीजमणिमानं न पश्यसि तर्हि कथं वा अयं महान् न्यग्रोधः अणिमः बीजस्य सकाशात् कार्यभूतः शाखास्कन्धपल्लवादिभिः सह तिष्ठेत् । अन्ते “श्रद्धत्स्व सोम्य” इति उद्गारं चाकरोत् ।

अत्र विषये अस्मिन् श्रीशङ्करभगवत्पादाः भणन्ति भाष्ये यत् - “यद्यपि न्यायागमाभ्यां निर्धारितः अर्थः तथैवेत्यवगम्यते तथापि अत्यन्तसूक्ष्मेषु अर्थेषु बाह्यविषयासक्तमनसः स्वभावप्रवृत्तस्यासत्यां गुरुतरायां श्रद्धायां दुरवमत्वं स्यादित्याह - श्रद्धत्स्व सोम्येति । श्रद्धायां तु सत्यां मनसः समाधानं बुभुत्सिते अर्थे भवेत्ततः च तदर्थावगतिः” इति ।

इत्थम् अनेन भगवत्पादीयभाष्यवचनेन अवगम्यते यदि श्रद्धा बलवती स्यात् आस्तम्बपर्यन्तं सर्वकार्यसिद्धिः इति ।



ಪ್ರೊ. ಮಲ್ಲೇಪುರಂ ಜಿ. ವೆಂಕಟೇಶ ಸಂಪಾದಿಸಿರುವ
ಕೆಳದಿ ಬಸವರಾಜ ಭೂಪಾಲ ಸಂಕಲಿಸಿದ

ಶ್ರೀಶಿವತತ್ವರತ್ನಾಕರ

ಐದು ಸಂಪುಟಗಳ ಪ್ರಾಚೀನಶಾಸ್ತ್ರಗಳ ವಿಶ್ವಕೋಶ



ಮೊದಲ ಸಂಪುಟ
ವೇದಸಾಹಿತ್ಯ, ಸ್ವತಿ-ಉಪಸ್ವತಿ, ಪುರಾಣಸಾಹಿತ್ಯ,
ಶೈವ ಮತ್ತು ವೈಷ್ಣವಾಗಮಗಳು, ಪದ್ಧತಿಯಗಳು,
ವಿಶ್ವದ ಉತ್ಪತ್ತಿ, ಗ್ರಹ-ಮೇಘಗಳ ವಿವರಣೆ,
ವರ್ಷಾಶಾಸ್ತ್ರ, ದೇವತಾಶಾಸ್ತ್ರ.



ಎರಡನೇ ಸಂಪುಟ
ಪುಣ್ಯಕೈತಗಳು, ಶಕಪುರುಷರು, ಮಹಾರಾಜರ ರಾಜ್ಯಭಾರ,
ವರ್ಣಾಶ್ರಮಧರ್ಮನಿರೂಪಣೆ, ಸೂರ್ಯ ಚಂದ್ರವಂಶದ ರಾಜರು,
ಶಕುನಶಾಸ್ತ್ರ, ದೇವತಾ ಪ್ರತಿಷ್ಠಾಪನೆ, ರಾಜನೀತಿಶಾಸ್ತ್ರ,
ಸ್ವರ ಮುಹೂರ್ತಶಾಸ್ತ್ರ, ಯುದ್ಧಶಾಸ್ತ್ರ.



ಮೂರನೇ ಸಂಪುಟ
ನಗರ ನಿರ್ಮಾಣಶಾಸ್ತ್ರ, ನಾಟಕಶಾಸ್ತ್ರನಿರ್ಮಾಣ,
ನೃತ್ಯಶಾಸ್ತ್ರ, ಗೀತ-ತಾಲ ವಿವರಣೆ, ಭೂಪಟೋಪಭೋಗ,
ರತ್ನಶಾಸ್ತ್ರ, ಪಾಕಶಾಸ್ತ್ರ, ಆಯುರ್ವೇದಶಾಸ್ತ್ರ.



ನಾಲ್ಕನೇ ಸಂಪುಟ
ಶಾಬ್ದಶಾಸ್ತ್ರ, ಸಂಗೀತಶಾಸ್ತ್ರ, ಕಾವ್ಯಶಾಸ್ತ್ರ, ಚಾತುರ್ಯವಿಧಿ,
ಶಿಕ್ಷಣಶಾಸ್ತ್ರ, ವ್ಯಾಜ್ಯಶಾಸ್ತ್ರ, ಅಶ್ವಶಾಸ್ತ್ರ, ಧರ್ಮಶಾಸ್ತ್ರ, ಧನುರ್ವಿದ್ಯೆ,
ಮಲ್ಲವಿದ್ಯೆ, ಕುಕ್ಕುಟಶಾಸ್ತ್ರ.



ಐದನೇ ಸಂಪುಟ
ಪಿಂಡಾಂಡ ನಿರೂಪಣೆ, ಮೋಕ್ಷಶಾಸ್ತ್ರ,
ವೈದಿಕದರ್ಶನಗಳು, ಅವೈದಿಕದರ್ಶನಗಳು,
ವಿಸ್ಮೃತ ಶಬ್ದಸೂಚಿ.

ಪ್ರೊ. ಮಲ್ಲೇಪುರಂ ಜಿ ವೆಂಕಟೇಶ್ ಅವರು ಕನ್ನಡ ಮತ್ತು ಸಂಸ್ಕೃತ ಭಾಷೆಗಳಲ್ಲಿ ಅಧ್ಯಯನ ಮಾಡಿರುವ ಅಪರೂಪದ ವಿದ್ವಾಂಸರು. ಅಧ್ಯಯನ, ಅಧ್ಯಾಪನ, ಸಂಶೋಧನೆಗಳ ತ್ರಿವೇಣಿ ಸಂಗಮ. ಸಾಧಾರಣ ಲೇಖನಗಳು, ಅಕ್ಷರಗಳ ನೋರಾರು ಮನುಷ್ಯಗಳಿಗೆ ಮಲ್ಲೇಪುರಂ ಲೇಖನದಿಂದ ಹೊರಬಂದಿದೆ. ಮೊದಲ ಸಂಪುಟ ಈಗ ಲಭ್ಯವಿದೆ. 3800 ಶ್ಲೋಕಗಳ ಸಂಕ್ಷಿಪ್ತ ವಿವರಣೆಯುಳ್ಳ ಅಪರೂಪದ ವಿಶ್ವಕೋಶ. ಸುಮಾರು 2800 ಪುಟಗಳ ಪಾಕ್‌ಬೈಂಡಿಂಗ್‌ನ ಸುಂದರ ಮುದ್ರಣ ಹೆಸರಾಂತ ಹತ್ತಕಾರ ಶಿಷ್ಯ ಅಪರೂಪದ ರಚನಾತ್ಮಕ ವಿಶೇಷ ಕಲಾಕೃತಿಯು ಇತ್ತೀಚಿನಲ್ಲಿ ಒಳಗೊಂಡಿದೆ.



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 ದೂರವಾಣಿ: _____ ಇ-ಮೇಲ್: _____ ಸೆಟ್‌ಗಳ ಸಂಖ್ಯೆ: _____
 ಪಾವತಿ ವಿವರ: ಚೆಕ್/ನಗದು _____ ಚೆಕ್ ಸಂಖ್ಯೆ: _____
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GURU

a tool for transformation

■ *Rajेश H K*

in one's individual life in the path of enlightenment. The following verse defines the unique characteristics of a Guru.

ब्रह्मानन्दं परमसुखदं केवलं
ज्ञानमूर्तिं द्वन्द्वतीतं गगनसदृशं
तत्त्वमस्यादिलक्ष्यम् ।

एकं नित्यं विमलमचलं सर्वधीसाक्षि
भूतं भावातीतं त्रिगुणरहितं सद्गुरुं तं
नमामि ॥

brahmānandanī

paramasukhadanī kevalanī

jñānamūrtinī dvandvātītanī

gaganasadrśanī

tattvamasyādīlakṣyam ।

ekanī nityanī vimalamacalanī

sarvadhīsākṣibhūtanī

bhāvātītanī triguṇarahitanī

sadgurunī tanī namāmi ॥

Teaching is a noble profession and teacher is respected next only to one's mother and father. In ancient India, teachers were men of wisdom with unlimited knowledge. Students used to go in search of such teachers to get educated. 'Guru' as the teacher was then called was very much respected by the society. 'Guru' enjoyed a lot of respect even with the king of the land. First and foremost priority is given to a teacher in all traditions across the globe. Since time immemorial, all the scriptures unanimously proclaimed that a Guru plays an important role

The purport of the above verse is:

"Let us offer our humble prostration to such a Guru who possesses all these qualities.

A Guru is one who experiences the supreme Bliss; He enjoys and confers changeless supreme happiness. He is beyond space and time; He is the embodiment of wisdom which is the basis for all types of knowledge.

He transcends the pair of opposites, He is more Omnipresent than space itself, He is the very embodiment of the Divine principle, which is



the inner meaning of the four great Statements (Maha Vakyas) “प्रज्ञानं ब्रह्म, तत्त्वमसि, अयमात्मा ब्रह्म, अहं ब्रह्मास्मि”.

He is One without a second, He never changes under any circumstances, and He is without any type of impurity, He is steady and motionless, He is the witness of everything.

He transcends mental comprehension and verbal explanation. He is beyond the three gunas (satva, rajas and tamas) “.

We can come across the words uttered in Taittiriya Upanishat about the relationship between a Guru (Teacher) and disciple.

आचार्यः पूर्वं रूपम् । अन्तेवास्युत्तर रूपम् ।

ācāryaḥ pūrva rūpan | antevāsyuttara rūpan |

“The Acharya (Guru/Preceptor) with His preaching and proper conduct moulds His disciples in the right way of life with heartfelt concern for them”.

A teacher must be a role model to the students by his words and deeds with profound knowledge of the scriptures to equip the students in their destined destiny. Swami Vivekananda proclaims that “Education is the manifestation of perfection which is already in man”. So the true relationship between Guru and disciple is essential to bring out that divinity. The scripture recommends that one must have three qualities for being an efficient teacher to impart the right knowledge.

विद्वत्ता नीतिमत्ता च शासनक्षमता तथा ।

विद्याश्चैते गुरुणां वै त्रिगुणाः परिकीर्तिताः ॥

vidvattā nītimattā ca śāsanakṣamatā tathā |

vidyāścaite gurūṇāṁ vai triguṇāḥ parikirtitāḥ ||

Viz, विद्वत्ता - *Vidvattā* (Climax of Calibre), नीतिमत्ता - *Nītimattā* (Highest standard of Morality) and शासनक्षमता - *śāsanakṣamatā* (Administration competency).

विद्वत्ता - *Vidvattā* (Climax of Calibre/Academic Excellence)

If a teacher takes the support of a book (पुस्तकम्) to impart the knowledge, it just becomes information; where as the transformation will take place if only he internalized the subject in his mind stuff (मस्तकम्). “One should not be the Jack of all and Master of none”. To reach the climax of academic calibre, one should go through many processes.

यः पठति लिखति परिपृच्छति पण्डितान् उपाश्रयति ।

तस्य दिनकरकिरणैः नलिनीदलमिव विकास्यते बुद्धिः ॥

yaḥ paṭhati likhati paripṛcchati paṇḍitān upāśrayati |

tasya dinakarakiraṇaiḥ nalinīdalamiva vikāsyate

buddhiḥ | |

“The lotus blossoms early in the morning when the first rays of sun falls on it, likewise wisdom/intellect blossoms in oneself who undergoes proper reading, writing and approaches the scholars to get the clarification by asking questions. So, here is a gradual process by which an individual can attain the supreme state of knowledge. We can see such an attainment in great masters like Yajnavalkya, Bhagavan Vedavyasa, Shuka Mahasrhi, Sri Adi Shankaracharya, Swami Vivekananda, etc.

नीतिमत्ता - *Nītimattā* (Highest standard of Morality)

Basically human beings as well as animals have four instincts such as food, sleep, fear and procreation. But humans are gifted with Dharma/intellect with which they can discriminate good and bad. As humans, we need to follow 'dharma' (righteousness). That is what sets us apart from the rest of the creatures.

प्रत्यहं प्रत्यवेक्षेत नरश्चरितमात्मनः ।

किं नु मे पशुभिस्तुल्यं किं नु सत्पुरुषैरिति ॥

pratyahaṁ pratyavekṣeta naraścharitamātmanah |

kiṁ nu me paśubhistulyaṁ kiṁ nu satpuruṣairiti | |



“Here the teacher must analyze himself on a daily basis to evaluate himself whether he is in the path of good or bad”. Sometimes, the domination of basic instincts tends to stoop them even below animals. So constant self-inquiry helps one to see his own follies and shortcomings. Recognition of the wrong step can only be the first step to correct it. Hence, this awareness and analysis of one's own deeds every single day, is very essential to become a better person as far as morality is concerned. Since time immemorial, inspiring personalities like Lord Rama, Hanuman, Bheeshma, Chanakya and Swami Vivekananda had this high morality .

शासनक्षमता - *śāsanakṣamatā* (Administrative competency)

Indian classical system of education demands some skills like organizing, crisis management and execution competencies in administration. It is not enough to have only the bookish knowledge to transfer the information but also need to keep rapport with students to transform them in the right path. He has to be a role model to the student community so that he can lead the entire group. The shloka from Srimat Bhagavatam says,

अकिञ्चनस्य दान्तस्य शान्तस्य समचेतसः ।
सदा सन्तुष्टमनसः सर्वाः सुखमया दिशः ॥

*akiñcanasya dāntasya śāntasya samacetasaḥ ।
sadā santuṣṭa manasaḥ sarvāḥ sukhamayā diśaḥ । ।*

“He can be a leader one who is broad minded with no partiality, does not think cheaply for selfishness, one who has conquered his senses, whose mind is ever established in total satisfaction and who finds happiness wherever he goes”. Such a leadership as well administrative competencies can be seen in great personalities like Sri Krishna, Chanakya, Chatrapathi Shivaji and Sir M Visvesvaraiyah.

Thus the education imparted by a Guru is not mere accumulation of information but a comprehensive training for life. In the words of Swami Vivekananda, “Education is not the amount of information that is put into your brain and runs riot there undigested but **Education imparted by a Guru is a process by which character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet**”.



Gou Danam by Sri Madhusudan and family, Kunigal, Avaragere, Tumkur

गावो ममाग्रतः सन्तु गावो मे सन्तु पृष्ठतः । गावो मे हृदये नित्यं गवां मध्ये वसाम्यहम् ॥
*Let the Cows be in front me and behind me, let them stay in my lotus heart,
let me also be in midst of cows always.*

SURYA - WHERE SCIENCE AND SASTRA CAN MEET

■ Sarangapani Bashyam

आरोग्यं भास्करदिच्छेत् *Arogyam Bhaskarat icchet* (One desires health from Sun) - is the advice for those seeking health. Is it a panacea or a well meant advice? Readers are familiar with Suryanamaskara, the yoga route recommended invariably by all yoga institutions. The question we would pose is: 'Can we look at Surya for 8-10 seconds with a palm/finger formation reciting 8 rks which is another universal prayer like Gayatri?' (Schematics 1 and 2). We have designed 8 step procedure for the palm/finger formation as given in Box 1

'Hatha Yoga Pradipika' describes the pineal gland as the Sun that drops golden honey or nectar and certain techniques involving extension of the tongue for tasting this nectar. Pineal is linked with Ajna chakra, the anatomical location being quiet close to the chakra location (See picture)"

We take a look first at scientific facts and recommendations on the issue. Perhaps to be on the safe side, the advice is 'Do not look at Sun with naked eye'. Scientific facts about Sun being the sole source of energy for all living systems in mother earth are common knowledge to recount here. We would bring readers' attention to some more facts related to pineal gland and the eye being the 'only





external expression of the brain' and absorbing sunlight for certain benefits to the human body.

- * Pineal gland is a photosensitive organ and an important timekeeper.
- * Pineal of size 5-8 mm at the age of two starts shrinking at the age of seven. Calcium, phosphorous and fluoride deposits in the pineal is linked with ageing. Melatonin produced by pineal is a powerful body chemical responsible for Sleep / wakefulness, reproduction, cholesterol levels, depression and jetlag.
 - ▶ It has light transducing ability, converting signals from sympathetic nervous signals into hormonal signals
 - ▶ It has profuse blood flow second only to kidney.
 - ▶ It is located near the centre of the brain between the two hemispheres tucked in a groove where the two rounded thalamic bodies join.
 - ▶ Light inhibits melatonin and darkness catalyses.



The sunlight being the only source of vitamin D, the mechanism of absorption of vitamin D through skin is well researched and reported in medical journals. But the mechanism of absorption through short time exposure is not studied perhaps for the reason and caution'not to look at sun with naked eye. However some medical evidence ascribes longer and better life and eyesight to delaying pineal shrinkage.

Now let us take a look at what sastra says. Looking at Surya is based on the belief that Surya is personified in the eye (Suryo me cakshushi sritah - Yajurveda Katakam Pratama prasnām) Tr: Surya is established in my eye.

The 8 Step procedure for Madhyannika Surya worship

STEP 1 Spread the fingers on both palms with palms up

STEP 2 Join the middle and ring fingers

STEP 3 Fold the two fingers towards the palms

STEP 4 Put the right palm facing down over the left palm facing up. The right little finger will rest on left index finger and right index finger will rest on left little finger at an angle

STEP 5 Now release the right middle and ring fingers below the left index finger. Left thumb will hold the two fingers from below

STEP 6 Release the left middle and ring fingers above the right index finger. Right thumb will hold the two fingers from top

STEP 7 Secure the position of both palms tightly by pushing against each other slightly

STEP 8 In the centre you will find an aperture.

We are to look at the Sun through this aperture with the right eye for about 8 seconds. The right eye is the representation of Surya in human body. (Ref: Suryo me cakshushi sritah) I have checked with Dr Badrinath about this practice as to whether it will harm the eye. He has confirmed NO HARM when done for such a short time.

The meaning of the 8 Rks to be recited is given along with the mantra in Box 2. We must admit the assertions of sastra have not been scientifically proven by experiments. But the silver line is that experimental evidence will be relatively easier to attempt. In a personal communication Dr V Ramachandran a neuroscientist in University of California, San Diego reinforced Dr Badrinath's



views that looking at Surya for a very short time is unlikely to harm the eyes.

Readers will be familiar with the daily routine of sandyopasana –ordained to be done from the day of Upanayanam (Brahmopadesam) at the age of seven, thrice a day –at sunrise, noon and sunset. This is a nityakarma-daily duty.

The concluding part of madhyanhika sandyopasana is as follows:

- » Make palm/finger formation (Schematic 2).
- » Look at Surya through the small aperture 1 cm diameter X 2 cm height.
- » Look through the right eye.
- » Recite the mantra consisting 8 rks (Box 2).
- » The total time of gaze will be 8-10 seconds.
- » Now I leave the readers with following thoughts.

- 1 Is the age of seven to start daily surya avalokana a coincidence with the pineal decay?
- 2 Our firm conviction is that sastra will never ask us to do anything harmful. If so, what are the likely benefits? .
- 3 Can longitudinal studies on pineal size and melatonin production/pineal shrinkage on subjects doing the sun gazing yield any evidence?

S-VYASA strongly invests in research into

This is a prayer for hundred years of life to all, with all organs functioning well, a life full of joy and happiness and undefeated by any negative forces. It is significant to note this prayer is taught to the noviate immediately after brahmopadesa (Gayatrimantra upadesa), taking him out to look at Surya through the finger/palm formation.

पश्येम शरदशतम्

We will see hundred autumns (years)

जीवेम शरदशतम्

We will live hundred autumns

नन्दाम शरदशतम्

We will rejoice hundred autumns

मोदाम शरदशतम्

We will enjoy hundred autumns

भवाम शरदशतम्

We will exist hundred autumns

शृण्वाम शरदशतम्

We will hear hundred autumns

प्रब्रवाम शरदशतम्

We will speak hundred autumns

अजीतास्याम शरदशतम्

We will remain unconquered hundred autumns

ज्योक्च सूर्यं दृशे

ancient lore/practices and finding experimental evidence for adoption by the modern generation who have rightly a questioning mind. Will 'Looking at Surya' open our eyes? ■

Bhumi Puja of Baham Villa

July 17: Prashanti Kutiram campus is known for its serenity and nature-friendly surroundings. Always, it has been a center for rejuvenation. VIPs from all over the globe visit frequently for getting restored. New buildings are coming up to accommodate all well-wishers, guests and VIPs. We had Bhumi Puja for new building next to Sahana on 17 July 2013. The donor Sri Murari Lal Saraogi & Smt. Achla Saraogi attended Bhumi Puja with his family members.





जगन्नाथ स्वामि नयनपथगामि भवतु मे
Jagannātha Svāmi nayanapathagāmi bhavatu me
May Lord Jagannatha be the object of my vision

■ Mrs Karuna Nagarajan, Assistant Professor, DDE S-VYASA University

The scriptures state - *rathastham keśavam dṛṣṭva punar janma na vidyate*

If one sees Lord Jagannātha on His *ratha* (chariot), one is sure to be liberated from the cycle of birth and death.

Śrī Kriṣṇa, left Vrindāvana and came to Dwārka. Gopīs in Vrindāvana were yearning to see their beloved Krishna. On the occasion of solar eclipse when Kriṣṇa went to Kurukṣetra, he was by His brother Balarām, and sister Subhadra, and others from Dwāraka. At Kurukṣetra Kriṣṇa again

met the inhabitants of Vrindāvana including Rādha and the Gopīs, who wanted take him to Vrindāvan and enjoy his company.

To mark this event, the tradition of *ratha yātra* was started by Śrī Caitanya. Śrī kṣetra Jagannātha Puri was taken as the kingdom of Dwāraka and Gudica temple represented Vrindāvana. Kriṣṇa along with Subhadra and Balarām was taken on a chariot from Puri by the inhabitants of Vrindāvana, the simple village where all the inhabitants are filled with ecstatic love for Krishna. Jagannātha Puri is a place of rich opulence (*Aiśvarya līla*) just



as *Vrindāvana* is the place of *Mādhurya lila*. *Śrī Caitanya* used to dance before the *ratha* in ecstasy. Lord *Jagannātha* was very pleased by *saṅkīrtana* and He brought His *ratha* to a standstill just to see the performance.

In the year 1727 Mr. Mehta, a very wealthy man from the city of Hyderabad in South India came to Puri. He was very arrogant because of his wealth. He had come along with his family, though personally he had no faith in *Jagannātha*. While there he decided to challenge this strange image made of wood.

In the temple, food is offered to the Deities three times daily. Mr. Mehta publicly declared he would make a donation of 100,000 rupees to *Jagannātha* if the temple cooks could spend all of it to prepare one offering of *prasāda*. In those times fruits and vegetables were very cheap. Even one hundred rupees were enough to buy the ingredients for one *bhoga* or food offering. One thousand rupees were too much. Therefore no one in the temple could even imagine what to purchase for 100,000 rupees. This became a great problem for the worshipers of the famous temple of Lord *Jagannātha*. They were undoubtedly gloomy to see such a challenging attitude on the part of a so-called devotee.

The priest debated, "Should he be told that such a huge amount is absolutely too much? Should we tell him to give a smaller donation? Will this be too embarrassing to ask of him? We know *Jagannātha* is great- His temple is majestic, His rituals are mystic and divine-so how we can tell this man to give less! How rituals are mystic and divine-so how can we tell this man to give less! How can we tell him to make a smaller offering so that we ordinary mortal can handle it?"

At that time, butter was the most costly of all ingredients, so what type of *prasāda* could be prepared from only ghee? The most delicious and costliest *prasāda* could easily be prepared with butter and coconut palm sweets within 10,000 rupees. But this millionaire from Hyderabad

wanted to offer *prasāda* costing 100,000 rupees!

Since the origin of *Jagannātha* Temple itself, lakhs of people had been served *maha prasāda* in the Ananda Bazar of the temple. Many types of delicacies were in abundance there. In fact, *Jagannātha* Temple is the only temple in the world to have always treated *maha prasād* as more valuable than even *darśana* or the sight of the Deities. All can have *prasād*, regardless of caste, color, or creed. Yet such problem had not arisen before. The temple cooks were at their wits' end! There was no *prasāda* that could be prepared that would cost 100,000 rupees! Finally they decided, "Let this problem be communicated to the Lord Himself, and let His will prevail. Lord *Jagannātha* is not a man of flesh and blood to be prayed to for a simple response. Let there be a *dhārana*, or group prayer, before Him. Nobody can prevail over His wish." So the *pānda*, or head priest, made a heart-felt prayer, "Oh Lord, please choose which food you desire."

At the same time, the wealthy man was anxious to return to his business affairs in Hyderabad. He did not want to stay in Puri any longer. Therefore, he asked the *pānda* to come to him in the morning to inform him about their decision concerning the *prasāda*. The *pānda* replied that he was waiting for the Lord Himself to give them an answer. This was exactly to the wealthy man's liking, so he did not mind extending his stay in *Puri*. In this sweet way, the Lord was teaching him. One should first learn and accept the will of the Lord, and then act.

One lakh rupees was a pittance for the Lord who resigns over innumerable universes. In due time the Lord answered the head priest's prayer, speaking to him in a dream, "Let this wealthy person offer me one piece of pan. But the betel nut within the pan leaf must be smeared not with lime, but with the powder of a finely ground pearl. More ever this pearl must be from inside an elephant's forehead."

Now, one piece of pan could be purchased so



cheaply, even today it is only 50 paisa or less, but with this rarest of ingredients inside, the cost would be excessive. Immediately, the *pānda* rushed to the wealthy man and narrated the entire episode. "Is this not a great thing? *Jagnātha* wants a mere betel nut to be offered to Him, but it must be prepared with the pearl from a bull elephant's head."

Hearing this, the wealthy man's face paled. He thought, "A mere betel nut! Nothing more!" It is said that an elephant is worth one 100,000 rupees, dead or alive. How many bull elephants would have to be killed to find one pearl? Not every bull elephant has a pearl inside its forehead. It is a rare phenomenon. Indeed, one in a million has a pearl in its forehead. The man's head began to reel. He was defeated. He was incapable of offering even a single betel nut to Lord *Jagnātha*. Unknotting his turban and removing his sandals, he went running to the

Lord with a purse full of money in his hands. A huge crowd followed.

Everyone stared at this strange sight. The Lord had defeated the millionaire using his own game of rupees and rupees! At last his human pride was crushed. He started sobbing, reaching out to *Jagnātha*, with unrestrained childlike cries. In total devotion and defeat he prayed, "Oh Lord, I have made a stupid human error, for am totally incapable of offering you even a single betel nut. What else can be offered to you? Oh Lord, pardon me. I am a petty man, trivial before you, but you have sensitized even a person like me. Everything is yours. Take whatever I have. Please accept the sweet-smelling red betel nut of my heart."

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it

- Lord Krishna [BG 9.26]

Atharvaveda Samhitā Svāhākara

Veda Vijnana Gurukulam, July 21: For the welfare of the Universe as well as to overcome the natural calamities by maintaining the eco balance system in th nature, the Atharvaveda samhitā svāhākara Yajna was conducted in Veda – Vijnana Gurukulam between 18th to 21st of July 2013. Four priest from Maharashtra those who are very well versed in śaunaka branch of

Atharva Veda offered 6000 offerings to different dieties with Ghee by chanting 5987 Mantras.

On the day of "Purnāhuti" Vedabrahma Srī Kumāra Nāgappa Puraṇik was honoured with "Adhvarīndhra" award by Dr. H R Nagendra, The Chancellor of S-VYASA University. The Vice Chancellor Dr. Ramachandra G Bhat explained the importance and the science behind of all smārtha and śrauta Yajnas. Srī Kumāra Nāgappa Puraṇik, One who received the award siad that

the vedas gives importance to Kamyā Karma but finally will lead to state of Supreme knowledge.

Shri Abhijit Sharma, one of the main priest who is well versed in Rigveda as well Atharva Veda, expressed his views that atharva veda can be contepleted on the real nature of Atman, if the body and mind is pure. ■





PHILOSOPHY IN AYURVEDA

■ Dr Manjunath G, Assistant Professor (Senior), S-VYASA



नमामि धन्वन्तरिमादिदेवं सुरासुरैर्वन्दितपादपद्मम् ।
लोके जरारुग्भयमृत्युनाशं दातारमीशं विविधौषधीनाम् ॥

*Namāmi dhanvantarimādidevaṁ
surāsuraivanditapādapadmam ।*

*Loke jarārughbhayanṛtyunāśaṁ dātāranīśaṁ
vividhauṣadhīnām ।।*

Aṣṭāṅga Āyurveda deals with 8 branches of Ayurveda कायबालग्रहोर्ध्वाङ्गशल्यदंष्ट्रजरावृषैः

- 1 कायचिकित्सा (kāyachikitsā): That branch of medical science which deals with internal medicine.
- 2 बालचिकित्सा (bālachikitsā): Which deals with diseases of children (Pediatrics)
- 3 ग्रहचिकित्सा (grahachikitsā): Which deals with science of spirits, also called as भूतविद्या (psychiatry)
- 4 ऊर्ध्वाङ्गचिकित्सा (ūrdhvāṅgachikitsā): Which deals with E.N.T disorders ऊर्ध्वजतुगतन्याधि diseases arising above the collar bone (Neck)
- 5 शल्यचिकित्सा (śalyachikitsā): That branch of Ayurveda which deals with surgical procedures.
- 6 दंष्ट्रचिकित्सा (daṁṣṭrachikitsā): That branch which deals with treatment for poisons (Toxicology & forensic science)
- 7 जराचिकित्सा (jarāchikitsā): Which deals with old age diseases (geriatrics) rejuvenation therapy (रसायनचिकित्सा).
- 8 वृषचिकित्सा (vṛṣachikitsā): Which describes the treatment for impotency (वाजीकरण) - aphrodisiacs.

Hence we can conclude that Atreya Sampradāyais school of medicine and Dhanvantari Sampradāyais school of surgery.

Now let us know in brief about Suśruta Saṁhitā.

Suśruta Saṁhitā is one of the great three treatises in vogue even today. It is known for its surgical description and hence it is considered as Śalya Pradhāna text (Surgical oriented). This Saṁhitā also contains descriptions, discussions, theories and concepts pertaining to all the 8 branches of Ayurveda though surgical descriptions are predominant. The style of presentation appears to resemble Upaniṣadic style which Charaka Saṁhitā resembles the style of KṛṣṇaYajurveda. Descriptions are in the form of both prose and poetic as is the case with Charaka Saṁhitā. As compared to Charaka Saṁhitā, the philosophical and foundational ideas of Ayurveda are very meager in Suśruta Saṁhitā. This is composed by sage Suśruta, an ardent disciple of Divodāsa Dhanvantari- a sage, surgeon and king of Kāśī





who is believed to have lived in about 1000 B.C. which is again a historical controversy. The Saṁhitā stresses upon the importance of protecting the king and sages from poisons, enemies and diseases. However, this text does not totally prelude philosophical dispositions.

The essence of Nyāya-Vaiśeṣika or yoga and Vedānta do not find their place in this text as are found in Charaka Saṁhitā. The aspect of dravya, guṇa, karma etc. are of course imbibed in the text. This treatise has been translated into many Indian and foreign languages. Dalhaṇa's commentary "निबन्धसङ्ग्रह" is one of the authentic commentaries available on this treatise. Cakrapāṇia Iso has commented on a few chapters of Sūtra Sthāna of Suśruta Saṁhitā.

Suśruta Saṁhitā evolved into its present form through the efforts of 3 eminent sages 1. Vṛuddha Suśruta (B.C) 2. Suśruta (A.D) and 3. Nāgārjuna (A.D).

Let us discuss the necessity of philosophical ideas in health science in the upcoming episodes.

to be continued ...

SURYATHON



It was the noble vision of Gurujī to promote Suryanamaskara as one of the remedy for diabetics and pre-diabetics

with which we started the year long mass suryanamsaka event called Suryathon. This series of events began in the month of February on the day of Rathasapthami at Chandragupta Maurya ground Jayanagar. More than 650 people participated in this inaugural event. Since then month after month, this event has been going on, latest being at Arham Mitra

HOME REMEDIES



Indigestion

Continued from previous issue...

1. By taking juice extracted from Tulsi leaves 1 tea spoon full three times a day will relieve from indigestion.
2. Decoction prepared out of clove will relieve indigestion accompanied by flatulence [distention of abdomen]
3. By making Raddish grates and mixing with curds along with little salt will relieve indigestion and increases appetite.
4. By intake of Pappaya fruits (ripened one) will relieve indigestion.



- coming up home remedies for Jaundice

Mandal, Vijayanar. It was an indoor event in which more than 250 people participated and most of them were able to do 108 Suryanamaskaras. Uniqueness of this event was the presence of more than 160 students from Shree Raghavendra Education society and an inspiring speech by Sri Hamsalekha, the famous Kannada Music composer and singer. In tune with this rhythm, next event will be held at Padmanabhanagar. We invite more participation from you all to make this event a big success."





A Report on SDM Camp @ Rajkot

OVERVIEW OF BOTH CAMPS

TOTAL REGISTRATIONS - 455

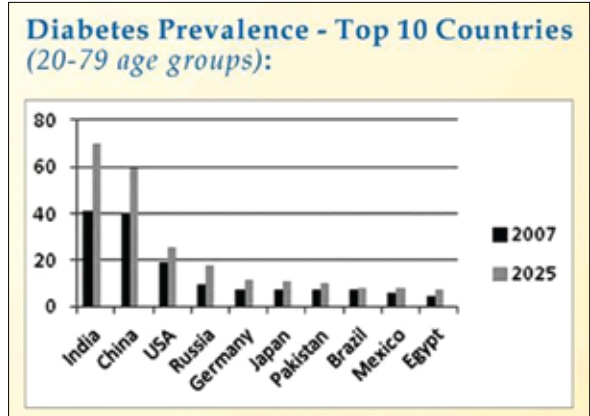
MORNING BATCH - 300

EVENING BATCH - 155

ATTENDED COMPLETE CAMP - 348

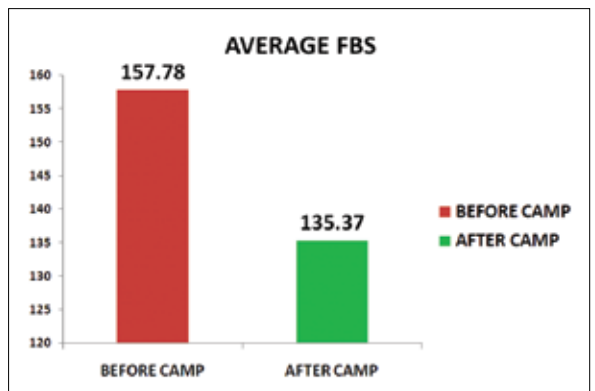
EFFECT ON FASTING BLOOD SUGAR

AVERAGE FBS	BEFORE CAMP	AFTER CAMP
	157.78	135.37



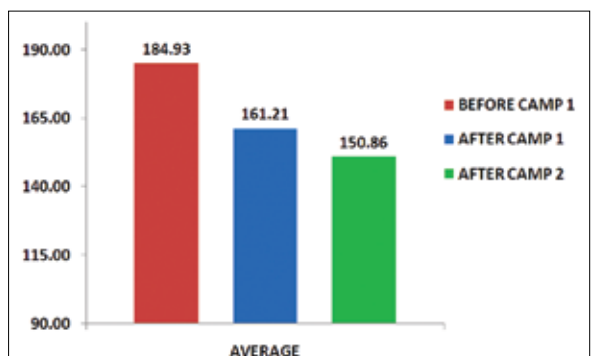
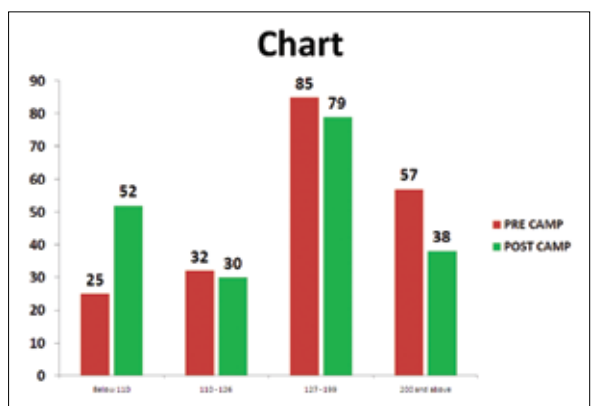
SHIFT TO NORMAL FBS

FBS GROUP	PRE CAMP	POST CAMP
Below 110	50	84
110 - 126	39	35
127 - 199	81	67
200 and above	41	28



FEW AMAZING REPORTS

NAME	Pre-FBS	Post-FBS
HITESH POPAT	287	125
HARIS A. HINGU	241	105
ARVIND HARJIVANDAS RUPAREL	221	79
RAMABEN M DOSHI	217	112
SACHIN K CHHATRA	207	84
SMITHABEN TRIVEDI	174	100
RAMESHBHAI JUTHANI	172	90
DIPAK V PATEL	172	125
MAHESH BALCHANDANI	171	127
SUNITHA JAIN	170	120
SHYAMESH K SINGH	162	88
DHARMENDRA VYAS	150	64





Diabetes Camp @ Adilabad

Under the guidance and leadership of SVYASA, Stop Diabetes Movement (SDM) is being undertaken by its various centers, students and well wishers. One such camp was held from 5th to 12th May, 2013 at the district H.Qrs. Adilabad, Andhra Pradesh. The camp was conducted by Yoga Guru G.Srinivas Reddy. Sri Reddy was specially trained at AROGYADHAMA, SVYASA for the purpose. Medical Experts Dr. Sandeep Pawar, Asst.Professor, RIMS, Adilabad monitored the camp and studied the results.

Fasting Blood samples were collected from the Volunteers on day 1 and day 6 for comparison and following were the observations:

Total number of participants	41	Age: >40: 16	< 40 : 25
Known Diabetics	22	Female: 4	Male: 18
Family History (Who have Diabetes)		Female: 2	Male: 11
Average duration of Diabetes Mellitus		<5 yrs: 4	>5 yrs: 18
Regular Practice of Yoga		Female: 1	Male: 7

Name	Fasting Blood Sugar on 6 th May 2013 (FBS / mgcl)	Fasting Blood Sugar on 6 th May 2013 (FBS / mgcl)
S Bhagawanlu	187.7	96.5
G Vinod Yadav Gadewar	252.8	194.5
N Ganga Reddy	178.8	127.4
G Shailaja	198.2	153.1
Arun Shastry	119.8	86.5
Deepak Polawar	142.9	102.1
B Bhadriah	127.7	64.3
B Lacha Reddy	125.4	92.5
P Rajaiah	120.6	90.6
V Vekat Reddy	180.2	130.2

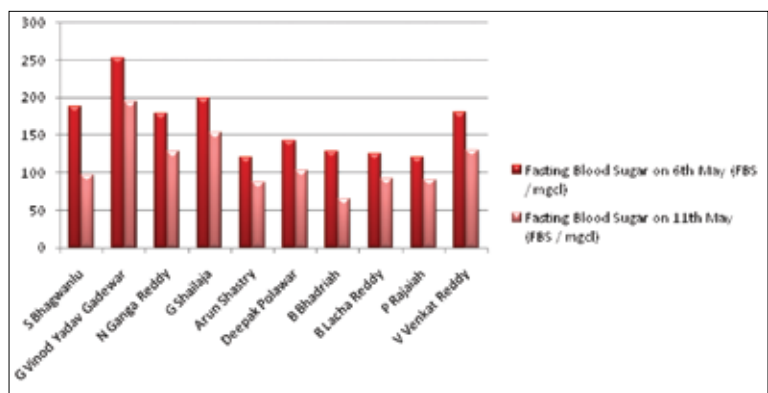
Conclusion - Medical Experts:



It is observed that there is a significant decline in fasting blood sugar after practicing yoga for 2 hours daily for a period of 1 week. However the parameters like BP, Post lunch blood sugar, Lipid profile, diet are not considered in this study. In this regard further study is recommended.

Recommendations - Medical Experts:

- » It is recommended to practice of yoga for at least an hour daily.
- » Strict adherence to diet
- » Physical exercise is advised
- » Regular drugs to be taken as prescribed by physician
- » Periodic check - up is necessary
- » Weight and BP to be kept under check



MUSIC COMPOSERS AND COMPOSITIONS

■ Prof T M Srinivasan
Dean, Division of Yoga & Physical Sciences, S-VYASA

Music is the breath of many; looking at the popularity of music in this age of downloads, it is obvious that most people around the world listen to music. The quality and quantity of music might differ since they are dependent on one's own preferences. However, we can distinguish between short tenure and long tenure music. One might wonder what these are. Short tenure music that sustains the interest of public for a short length of time; it is popular for say a few months. A movie is released, its title song is a 'hit' and the interest last for a few months; then comes another one that takes place of the first. So the chakra of likes and dislikes, adoration and apathy wax and wane. This is with respect to the so called popular music which is not time tested. It is only popular for a short time of a few months, sometimes, a few years.

Most classical musical compositions belong to a different genre. The musical piece could have been rendered a few hundred years earlier and played over many centuries in many locations around the world. Even here, the music could

be classified as transactional types and

transcendental

t y p e s .

Transactional

types

are related to evoking a particular emotion in the listeners and churning up some old thoughts and characteristics. Transcendental music on the other hand, provides a plenum as it were for the listener to transcend to levels of samadhi that ancient literatures of India talk about.

A review of Indian ragas and their rasas are compiled in a recent paper [1]. The authors say: "According to the *Natyasastra* (dramaturgy) of *Bharata* (around second century BCE), *rasa* (literally, flavor, relish) is the seed and fruit of all arts". The arts generate and consolidate moods, sentiments, and emotions (*rasa*), freed from the fluctuations of fleeting desires and impulses, focus and diffuse these in the minds and hearts of the people. The consolidation and evocation of *rasa*, then, represent the function of all fine arts. This is the central conception in India since *Bharata*; further *Natyasastra* first expounded the doctrine of *rasa* with its eight categories, viz., love or happiness, gaiety or humor, compassion, fury, valor, awesomeness, loathsomeness, and wonder. From the third or fourth century onwards silence or *tranquility* was not only added as the ninth category but considered as the *supreme rasa*. This ninth *rasa* is



FIG 1: Sant Tukaram (1577–1650)

in Indian philosophies. For example, love for the beloved is transformed into love for God; compassion has the base that all are a reflection of Sriman Narayana, the supreme who controls and activates the entire creation. Thus, every rasa is transformed into an eternal principle of Love for God and complete surrender to that Supreme Power as the basis of realizing Reality.

COMPOSERS AND COMPOSITIONS

Who are the great composers of this tradition of tranquility rasa? All the famous South Indian composers come to mind: Sri Purandara Dasa, Sri Thyagaraja, Sri Muthuswami Dikshitar, Sri Shyama Sastry, Sri Annamacharya and a host of others who have fashioned and sung music in praise of Almighty. The Supreme inspired them to compose Bhakti songs and the Bhāgavatās, in spontaneous outpourings, have sung these songs which the students of these Ācharyās have noted down in all sincerity, reliability and earnestness. Otherwise, is it possible to compose Abhangs that number a few lakhs (hundred thousands) by the great masters of Bhakti rasa in Maharashtra? See Fig 1 for one such great personality. It is important to note that the music composed by them is not one of labored and structured type; the

the culmination of all other rasas and is one of transcendental quality. All Indian arts, including music, attempt at transcendence and thus are of unique quality; every rasa has a corresponding method and a path leading a person on to experience Reality as defined

Bhāgavatās were in a state of intense devotion and dedication; in a state of Samyama with the Highest Power that was guiding and prodding them; thus, the outpourings were all spontaneous. Their intense desire and love for God had provided the canvas on which they were painting love for God in words and ragas and rasas. Though the word vaggēykāra is normally used implying they were composers, this word does not capture the real experience and expressions of these epitomes of Bhakti. Hence we use the word Bhāgavatās as this word captures the outpourings of these personalities [2].

In the Western tradition, classical music has been composed over many centuries; through the raga style is not available in them, nevertheless they are outpourings of human spirit in search of the eternal. The earlier period of compositions – known as Baroque period – stretches from about a thousand years ago to about late 1700's. Here the theme was mostly religious, with some secular themes. When a king or a noble wanted a composition, the composers would compose a secular theme in praise of the person. Otherwise, it was mainly religious.

However, after mid-1700's the theme shifted with most secular music being composed by famous Western composers. Further, well known composers – such as Beethoven and Mozart – were indeed composing, score by score, line by line over many hours and days to produce concerts that are meticulously crafted for harmony and for evoking specific emotions. See figure 2 for a typical musical score (as it is called) along with one which underwent corrections at the



FIG 2: Beethoven's printed musical score sheet (left) and a hand corrected original



hands of the great composer, Beethoven (1770 – 1827). The eight rasas mentioned earlier were of importance; the ninth rasa that was the driving force for Indian music was not of importance any more in the Western tradition. If one hears the 9th symphony of Beethoven, and the last movement with a massive choir of more than 100 people singing [3], it is to evocate a feeling of joy and contentment [4]. The movement itself is called Ode to Joy. Similarly, we have musical scores by other famous composers with titles “Four Seasons”, “Paintings in a Museum”, “Pastoral Symphony” etc. Today, these themes and music are the most played and sought after by public in general. These musical scores are to be followed exactly as laid down by the composer and the composition gives very specific musical contribution for every instrument in a big orchestra. So the question of improvisation does not arise in the classical Western tradition.

Coming back to our own traditional masters, each song is a longing for the experience of the primordial, the all pervasive and the all knowing. The songs at once lift one to the dizzy heights of transcendental consciousness and a glimpse of Reality. It is said that Sant Namdev came to this world over 800 years ago and sang abhangs in Marathi language which number over 97 lakhs; however, he promised to sing one crore (10 million) abhangs to Sri Vitthala. Since he did not complete his mission, Sri Vitthala sent him back to finish this job. Thus, it is said that Sant Namdev took another birth as Sant Tukaram and sang over 3 lakhs abhangs! See reference 5 below for an example. The abhang contains the quintessence of Vedantic wisdom, a deep insight into the nature of Reality and method of achieving that state. Who will not be moved to the highest level of consciousness and feel one with the singer and the sung while listening to this music? Further, when Sri Thyagaraja – around 200 years ago – sang to Sri Rama where He has disappeared, Sri Rama appears to him in his dream and tells him where to search for recovering His idol. There are numerous

instances such as the ones above to indicate the music sung by these great Bhāgavatās are towards liberation of the listeners as well.

Indian fine arts (music, dance, drama, poetry and literature) have always provided inspiration for uplifting a person to the reality that transcends time and space; a reality that includes all living and non-living in the embrace of the chosen God who inspires and prods the Bhāgavatha to stir the listeners to the path of no return.

REFERENCES AND NOTES

- 1 Karuna Nagarajan, T M Srinivasan and H R Nagendra, “Review of Rāgās and its Rasās in Indian Music and their possible applications in therapy”, [under publication].
- 2 Bhāgavatā is one who is always engrossed in the thought of God and irresistibly singing God’s glories all the time; vaggēykāra (vak = lyrics, geya = singing) is a composer (not necessarily using his intellect to set Raga and Tala which could be intuitional) and singer. [Contributed by Sri Sushrutha].
- 3 This author had the privilege of singing this and many other old and new classical musical pieces in the second largest choir in Sweden at Goteborg Philharmonic Orchestra during the years 1964 to 1969.
- 4 An extract from Beethoven’s Ode to Joy:
“Joy,
Brotherhood unites all men, where your gentle wings spread wide;
The man who’s been so fortunate to become the friend of a friend;
The man who has won a fair woman, to rejoice let him add his voice!...”
- 5 Here is a sample of an abhang of Sant Tukaram titled “Aṅur-aṅiya Thokada”
“Tuka says, I am smaller than small; yet fill the sky and space;
because my soul transcends this physical body;
Transcending my body I get rid of my corpse; after all, this physical world is only maya.
The trilogy (viewer, view and viewing) of the world I discard;
and become illumined with true knowledge
Tuka says now my existence is only for others; Tuka says I am as vast as the sky”.



Yoga for enhancing Self-Esteem in Under Privileged (Socially Disadvantaged and Low-Income Family) Students

■ *Shalini CH, Nagendra HR, Pradhan B, Ganpat TS (Rudranath)*

Background: The need for self-esteem (SE) tools for teenagers is universally accepted, because teenage years are the most difficult years in a person's life. Students who esteem themselves are less likely to engage in destructive and self-destructive behaviors.

Objective: To assess SE in high school students undergoing Integrated Yoga Module (IYM) for 5 days duration

Subjects and Design: Sixty-four high school students from low-income family with 14.70 ± 0.66 (mean \pm SD) years of mean age participated in this single group pre-post study. The data was collected before and after 5 days of IYM using Rosenberg SE scale. Statistical analysis was done with the help of Statistical Package for Social Sciences [SPSS] version 16. The data were tested using Kolmogorov-Smirnov test which showed that the data were not normally distributed. Hence Wilcoxon Sign Ranked test was used for further analysis.



Results: The data analysis showed 13.96% increase ($P < 0.001$) in SE scores.

Conclusion: The present study suggests that IYM improves SE in students, thus paving the way for their academic excellence. Additional well-designed studies are needed before a strong recommendation can be made.

Key Words: Academic excellence, Integrated Yoga Module, self-esteem, high school students





1



2

1 PGDYT (DDE) batch

2 BSc (DDE) batch

3 YIC (DDE) batch



3



जीवन का सार Jivan kā Sār

■ Bharatbhai Rajpara

हे ईश्वर ...
हे ईश्वर । तू सदा मेरे साथ था ।
मेरे सुख में । दुःख में ।
तू मुझे जानता था । मैं तुझे जान न पाया
हे ईश्वर । तू सदा मेरे साथ था ।

he īśvar ...

he īśvar, tū sadā mere sāth thā,

mere sukh me, duḥkh me,

tū mujhe jāntā thā, me tujhe jān na pāyā

he īśvar, tū sadā mere sāth thā,



ढलता उम्र की सान्ध्य बेला में ।
अतीत की परछाईयों में ।
मेरी शक्ति में । मेरी भक्ति में ।
तू मुझे जानता था । मैं तुझे जान न पाया ।
हे ईश्वर ...

ḍhalatā umr kī sāndhya belā me,

atīt kī parchāīyo me,

merī śakti me, merī bhakti me,

tū mujhe jāntā thā, me tujhe jān na pāyā,

he īśvar ...



बचपन में । ममता के वात्सल्य में ।
किशोरावस्था में । सद्भिन्नो की माया में ।
तू मुझे जानता था । मैं तुझे जान न पाया ।
हे ईश्वर ...

bachpan me, mamtā ke vātsaly me,

kiśorāvasthā me, sadbhinnō kī māyā me,

tu mujhe jāntā thā, me tujhe jān na pāyā,

he īśvar ...



जब मैंने तुझे जाना । तब तुझे पा न
सका ।

जब तुझे पाया । किसी से कह न सका ।

मैं तुझे जानता था । हे ईश्वर तू सदा मेरे

साथ था ...

jab maine tujhe jānā, tab tujhe pā na sakā,

jab tujhe pāyā, kisī se kaha na sakā,

me tujhe jāntā thā, he īśvar tū sadā mere sāth thā ...



युवावस्था में । मेरे दिल में ।
मेरे ज्ञान में । मेरे ध्यान में ।
तू मुझे जानता था । मैं तुझे जान न पाया ।
हे ईश्वर ...

yuvāvasthā me, mere dil me,

mere jñān me, mere dhyān me,

tū mujhe jāntā thā, mai tujhe jān na pāyā,

he īśvar ...



हे ईश्वर । तू सदा मेरे साथ था ।

मेरे सुख में । दुःख में ।

तू मुझे जानता था । मैं तुझे जान न पाया ।

हे ईश्वर ...

he īśvar, tū sadā mere sāth thā,

mere sukh me, duḥkh me,

tū mujhe jāntā thā, me tujhe jān na pāyā,

he īśvar ...



Installation ceremony of
Bhakti Yoga Peetham

Rama Katha by Pujya Prema Pandurang ji

Sept 14-20, 2013 | Prashanti Kutiram

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No Hurry; No Worry

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

The flight is at 8 PM. Reporting time is at 7 PM. It is already 6.30 PM. There is heavy traffic. Signals are too many on the way. Speed breakers are an additional botheration. Time is short and distance is long. And there are too many delaying difficulties. I am tension-ridden. I doubt, if I can ever reach the airport in time. The more, I am in a hurry, the more it is getting delayed. The more it is delayed, the more I am worried. The more I am worried, the more I get irritated. As a result, I curse everyone on the way. My face has become red; I bite my lips; the whole body is shaken. I am getting totally unnerved and agitated. Seeing my restlessness, the driver raises the accelerator to go fast. But soon, there is a red signal and so he applies sudden brakes. The vehicle comes to a screeching halt. My head hits the driver's back bun. And I curse all once again. Not one or two seconds, the vehicle is delayed there for 90 seconds. Our vehicle is at the end of the queue.

And our driver is the first to start

and raise the accelerator blowing the horn. After impatiently

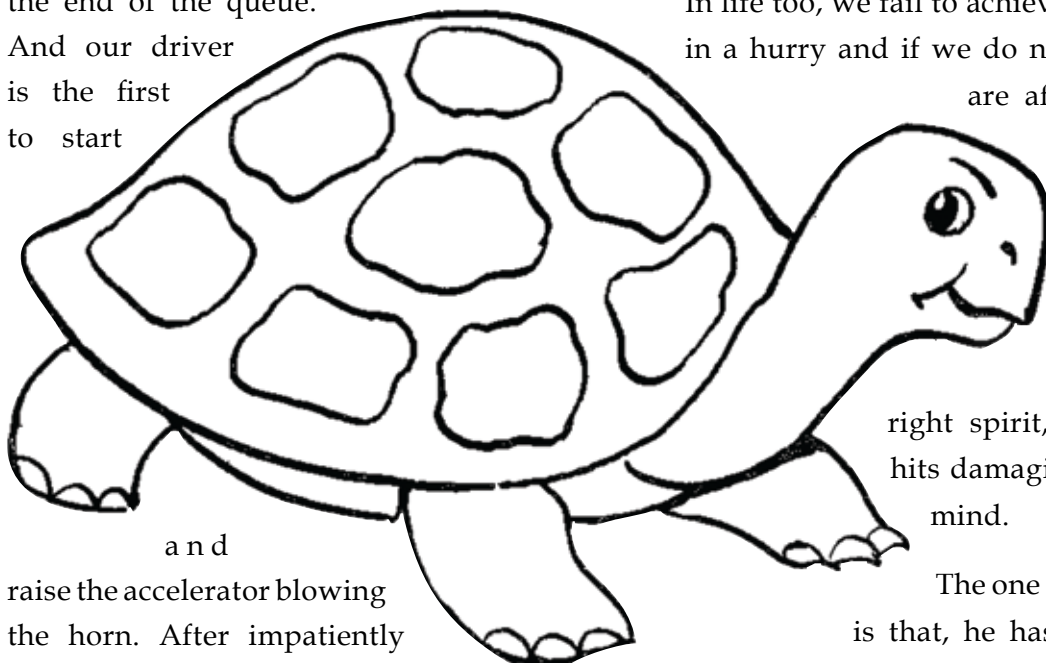
struggling to proceed forward, we have at last reached the signal post. And lo and behold, to my ill luck, there is a red light again before we have pushed ahead. The driver is also getting tensed looking at me in tension. Another ninety seconds of waiting, counting every second and cursing my stars and heaping curses on all.

Fortunately as our vehicle is on the front, the driver has readily started and at great speed the vehicle is soon very ahead; but there is a speed breaker. This time both my head and backbone have been hit. The driver is using the brakes and the accelerator almost simultaneously always. After about a dozen signals and speed breakers, the car has come to a stop in the middle of the road. There is also smoke coming out of the engine. The driver is unable to face me; feeling guilty. I have lost the hope of reaching the airport in time.

In life too, we fail to achieve anything, if we are in a hurry and if we do not plan well. Signals

are after all cautions and speed breakers are meant to slow down our hasty efforts to attain the highest. If cautions are not taken in the right spirit, there will be hard hits damaging the body and the mind.

The one defect with the driver is that, he has applied the brakes





suddenly while the accelerator is still high. The engine is unable to withstand the two diagonally opposite stresses again and again. The net result is, the vehicle has broken down. Similarly, body, too, breaks down when the mind does not know how to slow down steadily.

Very often minds are accustomed to flying into future without relevance to realities of the day-to-day life. The galloping mind, when it does not pay heed to the practicalities, suffers from the ups and downs on the bad roads of the earthly life. To face them, the mind has to be strong, and to overcome them, it has to learn the skill of slowing down. Else very soon it gets agitated, damaging the body. As the vehicle has failed to reach the airport, human body breaks

down and falls sick requiring to be hospitalized. The problem is not with the vehicle, but with the mind, the driver. If only the mind is good at regulation, everything will be alright.

The slowing down of the mind and mentation, flood of thoughts and flight of ideas with a bearing on the overall health is called yoga. And that yoga to prevent the sickness at every level and promote positive health, both in the mind and the body is taught and practised at PrasantiKuteeram. The entire environment there is so peaceful and beautiful that the body-mind-intellect equipment of every person is automatically kept in sound health for the wellbeing of all. Even a short stay at Prasanti is sure to help solve all the health problems. ■

Vivekananda Rathayatra @ Hindupur

Ramakrishna Math, Hyderabad had organized a VIVEKANANDA RATHA YATRA which arrived at Hindupur on 15th July. On the occasion a huge rally and a public meeting was organized by Vivekananda Yoga Therapy Center, Hindupur. To mark the occasion, Vivekananda Yoga Therapy Center had conducted Essay Writing and Debate competitions among the students. 18 Schools and Colleges participated in the competition. First round of competitions were conducted in their respective schools / colleges. The final round of competition was conducted



at Vivekananda Yoga Therapy Center in which 178 students participated. Prizes were distributed to the winners. ■



A Conversation with Common Sense

■ Vasudeva Rao



... continued from previous issue

So, now I got Krishna back, I got common sense back with me, to be by my side always, to guide me, to tell me if I am going in the correct direction. And then I began asking him plenty of questions, which he answered so elegantly.

Ego - "What is this Maya? I never understand this, looks like mumbo-jumbo"

Krishna - "Have you watched a football match?"

Ego - "Yes, a few times"

Krishna - "Who created the concept of the football game?"

Ego - "Us, the people"

Krishna - "Good, who decided the rules of the game?"

Ego - "Us, the people"

Krishna - "Who manufactured the football? Who built the stadium?"

Ego - "Us, the people"

Krishna - "The players who are playing the game, do they know all this?"

Ego - "Of course, they know"

Krishna - "They know that it is a game created by the people themselves. So they know for sure that it is not enforced by a supreme God. They know and have agreed to all the rules."

Ego - "Yes, they know"

Krishna - "Hmm, then why is it that a player gets angry when the opponent tackles the football away from him?"

Ego - "Because he doesn't want to lose"

Krishna - "So, will he be happy if all the opponents stand aside and let him hit the goal peacefully?"



Ego - "No, he wants fight from the opponent"

Krishna - "Ok now you are talking funny. He wants a fight. He wants the opponent to try to tackle the football. But every time he wants that the opponent should fail? If the opponent fails every time, will it look like an interesting game? Won't the very purpose of creating the game get defeated?"

I began sensing the strangeness of reality.

Krishna - "So you get angry in a game created from your pure imagination, governed by your own rules and being played as per your own rules?"

Ego - "Ya... This is weird!"

Krishna - "Now you tell me, is the game real or unreal? Does the game have its independent existence? Or it exists only because you play"

Ego - "It exists because I play, else it is just a concept"

Krishna - "This is Maya. You know that it exists only because of you. But then you forget the reality and begin to think that the game governs you, you begin to feel miserable. You begin to get emotional, upset about it. You are always the master, you are always the owner of the game. You are always beyond victory or defeat. But you forget this simple fact and cry when you lose and jump in joy when you win. Do any of these things have meaning seen from a neutral standpoint? Did winning and losing have any meaning before the game was invented? Did any God create winning and losing? No, you yourself created it with the game. If you yourself created both of them, why love one and hate the other? Why begging to some unknown God for victory? What did the poor God do? Did he force you to create the game and play it? And if you are so afraid of losing, why did you create the game at all? Why did you play the game at all? You

could have just been without any sport, without any game. You created and played only for one reason - fun. Then why are you miserable when you lose?"

Ego - "Oh yes, winning and losing don't have any meaning. Both are just for fun."

Krishna - "Suppose you start winning every time. No opponent is able to tackle the ball away from you. Every time you succeed. Won't this begin to get boring to you, to the opponents, and to the spectators? Who would want such a game? Even you will get depressed and stop playing. The very purpose of creating the game is to have fun. The very purpose is the sense of thrill and suspense with the uncertainty in the result - Karmaphala. So, from nowhere you created the game. Even after knowing all this, you can't withstand losing?"

Ego - "So, I am bound in my own web. Or rather, I think that I am caught, whereas I am always the master! Winning or losing both are equal! I should enjoy both!"

Krishna - "This is all I said in the Gita. Always remember this simple fact that you are the master. Go beyond dualities. Then you will always be balanced and tranquil. If Karmaphala, result, was in your hands, it will be a meaningless game, a meaningless world. So, that is why you should only play to enjoy and forget about the result. Both results, victory or defeat, are to be accepted as your own children with equal love. The example of football game should be applied to everything in your life. Why do you want to guarantee success in everything that you do? If everybody succeeds in everything they do, the game loses its meaning."

Ego - "But I didn't create the game of the world. I didn't set the rules of the world."

Krishna - "Who gave value to Gold? Who



accepted the validity of currency notes? Who set the value of each item in the market? Did God do all this? It is the same as the football game, no difference."

Ego - "But the body? I didn't create the body. If it gets hurt I feel the pain. If it gets comfort I feel the pleasure. So, here I will obviously love pleasure and hate pain. How to reconcile this into your explanation?"

Krishna - "When playing football, you yourself called yourself as a football player. You superimposed something on 'I' for the sake of fun. But then, when the football player lost, you felt the pain of it. Whatever happened to the superimposed role, you took ownership of it. Similarly, now you are superimposing a lump of mass on 'I' and call it your body. You clearly said that 'I' feel the pain when body gets hurt. So you yourself accept that you are not the body. You feel the pain because of this virtual superimposition."

Ego - "But why should I feel the pain?"

Krishna - "Attachment - the feeling of 'mine'. While dreaming, you feel the pain when your dream-body gets hurt. But, do you feel even a speck of it when another person in the dream gets hurt? Isn't everything in the dream a part of your own mind? Are they all not you? Then why don't you feel pain when another person in your dream gets hurt? Because although the whole dream is you, you are calling only a small part of the dream, a body, as you, and think that everything else is not you. So, you feel the pain/pleasure of only one body, which you call 'my body'. Same happens in both wakeful and dream states. You are plain Awareness. But since you identify yourself with something specific, you begin to say that that specific thing alone is you. You begin to say that your real identity is only

a football player! In deep sleep, you dissolve the entire dream into you and be tranquil - no good, no bad, but only peace and serenity. A perfectly neutralized state called bliss. This is equivalent to being the whole dream and feeling the pain/pleasure of everyone in it. When all are felt together, obviously they get perfectly neutralized. But in deep sleep, it happens involuntarily, so you are not aware as you are aware now. If it is reached by 'What Am I' enquiry voluntarily with awareness, then there is nothing more to be achieved. You become the whole existence, or rather you realize that you are the whole of existence."

Ego - "Understanding a little. But not fully clear."

Krishna - "Whether you understand or not, you are infinite awareness. It is only a matter of time that you realize that. Now you just listened to me, that is only the first step. Everything cannot be known by just listening or arguing. This is a simple fact that is to be realized, not understood in a debate. Now you have to repeatedly enquire within yourself. Slowly it will become evident. But after sometime you will lose that intensity of enquiry. Then again you have to read the Gita or some other scripture to remind yourself of it. Shravana (listening) has to be done several times before the idea becomes strong enough in you to sustain itself. Then it is just your contemplation that will one day reveal the truth to you. I guarantee your success. It is inevitable."

Author's Blog:

<http://explorersforum.blogspot.in/>



HAPPINESS

■ *Siluveru Sudarshan, Hyderabad*

Happiness depends upon mental attitudes. Conditions are neither good nor bad; they are neutral, either depressing or encouraging because of the sad or bright attitude of the mind of the Individual concerned.

We have to change our thoughts if we want to change our circumstances. We are responsible for our thoughts, so we can change them, when we realize that each thought creates according to its own nature therefore, we have to start to think only those that will bring us health and happiness.

We need to understand that our own intelligence controls the atoms of our bodies. We have to breathe in, the fresh air of vital thoughts and views of the other people too. We have to cultivate vitality and receive mental nourishment from spirituality progressive minds. We have to take mental walks in the path of self-confidence, we have to exercise with the instruments of judgment, introspection and initiative.

The mind is the king, and all its cellular subjects behave according to the mood of their master. As we concern ourselves with the nutritive value of our daily food menus, so should we consider the nutritive potency of the psychological menus that we daily serve the mind. If we deny sorrow

in our minds it will exist no longer. Self is the hero in man. It is our Divine nature. If we want freedom from sorrow, we must assert our heroic self in all our daily activities.

If we do not choose to be happy no one can make us happy. We should not blame GOD. If we choose to be happy, no one can make us unhappy. God has given us freedom. It is we who make of life what it is. We continue to suffer without making an effort to change that is why we do not find lasting peace and contentment.

We must make effort that we may go from misery, despondency to happiness and courage. When the heroic element is lacking in the mental make up of a person, his mind becomes susceptible to the threat of all passing sorrows. If we possess strong character, we become the happiest being. We must know that no one has any power to add to our happiness or detract from it. Unless we ourselves are so weak that we allow the adverse thoughts and wicked actions of others to affect us.

We have to awaken the victor in ourselves, and Lo! No sorrow will ever again overwhelm us. The more we improve ourselves, the more we will elevate ourselves and all the others around us.



The happier we become, the happier will be the people around us. Why gaze down the sewers when there is loveliness all around us? We are familiar with the three little monkey figures that depict the maxim, "See no Evil, Hear no Evil, Speak no Evil." We should emphasize the positive approach "See that which is Good, Hear that which is Good, Speak that which is good".

We have to discriminate and analyze wrong thoughts, and then dump them. If we look only for the Good in everything, then we absorb the quality of beauty. Thinking, reading and repeating statements of truth with deep attention will help to clear away negation and to establish a positive attitude in our mind. The ever new joy of God, inherent in the soul is indestructible.

We are in image of God, we should behave like God, we should have evenness of mind where in we are absolutely calm, free from all anger.

Nobody likes misery. We must remove moods from our mental mirror. We should think of our mind as a garden and keep it beautiful and fragrant with divine thoughts. As the bee sees out only those flowers that are sweet with honey, so God comes only when our life is sweet with honeyed thoughts. Perhaps our mood is in discouragement our sickness; a feeling that we all never regain health. We must try to apply the laws of right living that lead to a healthy, active and moral life, and pray with greater faith in the healing power of God.

We have to make up our mind that we are not going to be moody any more. Creative thinking is the best antidote for moods. The time when our mind is vacant is just the time it can become moody; and when we are moody, the devil comes and wields his influence on us. Keep it so busy that we have no time to indulge in moodiness. By thinking creatively we destroy these moods. We have to keep busy doing constructive things for our own self-improvement and for others everyday. We will feel the mood-dispelling joy of knowing us, when we advance mentally, physically and spiritually.

Giving happiness to others is tremendously

important to our own happiness, and a most satisfying experience. To live for one's own self is the source of misery. When we came into this world, we cried and every one else smiled. We should live our life in such a way that when we leave, every one else will cry, but we will be smiling.

We should learn to carry all the conditions of happiness within ourselves by meditating and attuning our consciousness to the ever-existing, ever-conscious, ever-new joy, which is God.

When we have mastery of our feelings we abide in our true state. It is to be so happy that no matter what we are doing we enjoy it, when centered in our true self, we do every task and enjoy all good things with the joy of God.

In the spiritual life one becomes just like a little child—without resentment, without attachment, full of life and joy. Be silent and calm (In meditation) every night for at least half an hour, preferably much longer, before we retire, and again in the morning before starting the day's activity with that unchangeable happiness within, go about seeking to fulfill the demands of our daily needs.

Open the windows of calmness and we will find a sudden burst of the bright sun of joy within our very self. We do not search for happiness only in beautiful clothes, clean houses, delicious dinners, soft cushions and luxuries. These will imprison our happiness behind the bars of externality, of outwardness. How can we be happy if we are all the time fussing about our clothes or other possessions? We are made in God's image. We can never find lasting happiness in anything because nothing is complete except God.

Night and day we are in a state of joy. That joy is God. The happier we are, the greater will be our attunement with him. Those who know him are always happy, because God is joy itself.

"Happiness is when what you think, what you say and what you do are in harmony".

- Mahatma Gandhi



VYASA PURNIMA - GURU VANDANA

Prashanti Kutiram, July 22: In order to give a token of respect, Prashanti Kutiram celebrated Gurupurnima, felicitating all senior teaching faculties. One more add on to the program was felicitating one of the senior Sevavratis.

DrRamachandra G Bhat gave an overall background of the Guru Parampara with a message - root yourself in Dharma and relish Artha and Kama. Dr Naveen and Dr Manjunath remembered the lineage of Prashanti starting from Prof. ASN Shastri, Lakshmi Aunty, Prof. NVC Swamy, Dr SherlyTelles and all others. Dr R Nagarathna Didi reminded us to have inner awareness for constant growth.



Srmt. Shakuntala Amma was present to represent Shastriji. Beloved Mohanji made us to salute the Parampara by giving an innovative Guru Clap. Dr Sudheer Deshpande announced the possible ways of enriching Guru Parampara by admitting students to Prashanti more and more. Lastly, our Guruji gave a concluding message - evoke the unlimited inner potentials by fol-

lowing the paths shown by Gurus of the Bharata Varsha. Salutations to Sw. Dayananda Saraswati, Sw. Divyanandaji, Sw. Visharadanandaji, Sw. Prajnanaranyaji and other Swamijis for unbounded blessings all the time.



Felicitation to Sri Shanmugappa ji



Message of Vyasa Purnima by Dr. Ramachandra G Bhat



Jagannatha Vaibhavam

Puri Jagannatha Rathayatra celebrations in Prashanti Kutiram

A Trinity - Jagannatha, Subhadra & Balabhadra



Prashanti Kutiram, July 10-18: In the tradition of Prashatni Festivals Jagannatha Rathotsava has been a great celebration in the campus from the division of Yoga-Spirituality. Prashanti Campus was blessed to have the holy presence this time from 10 July 2013 to 18 July 2013. As usual, Bhayyas and Didis from Orissa were the frontiers to arrange things under the guidance of Sri Rajesh HK. Big chariot was decorated for the procession to carry Jagannath Swami, Subhadra Mayi and Balabhadra Bhagavan from Panchajanya to Prayer hall. Trinity of Puri was worshipped for 9 days with Shraddha and Bhakti. The support from all the departments doubled grandness of entire festival. Mahima of Jagannatha was presented in various sessions by many senior faculties. Subbu Bhayya (Subramanian A) conducted three-day special Harikatha of Jagannatha to inspire and motivate all of us to celebrate even more. Sri Tyagaraja and

team organized the ritualistic aspect of Puja traditionally rooted. There were people to donate coming forward for special Seva.

The procession on first day and last day were the attractive sessions where participants of Arogyadhama and fresh students could witness the grandness of festivals with songs, Bhajans, Chanting along with varieties of dances. Many students and team of musicians including Sri Chennakeshava, Sri Jogappa and Sri Prakash Nayak etc. gave a good support to intensify Bhakti among all Bhaktas. Guruji and Didi were active members to pull Ratha on the last day which motivated rest of the participants.



Dr. Srinivas, playing the role of King to serve Puri Jagannatha Swami

Inmates of Prashanti at Jagannatha Procession





Tour of Europe by Guruji

World Yoga Day @ Portugal



On 11 June, Dr Nagendra accompanied by Dr Alex Hankey departed from Bangalore for a tour of Europe, that was to take them to six countries in 17 days. Their first stop was Rome, where they stayed in the shadow of the Vatican City and met with a senior Italian Surgeon who specialises in emergency cardiac surgery, working long hours in A & E, especially at night. The meeting was arranged by long-term SVYASA enthusiast, Mari Luisa Vitabello from Milan.

Professor Noera and his colleague expressed their conviction that the current scientific and medical paradigms are crumbling fast, and that holistic approaches are needed in order to map out the future of medicine, and health care in general. It was agreed that an MOU would be drawn up and signed between the institutions involved.

After a delightful drive with Maria Luisa to Florence the following day, and an evening walk in its famous Piazza Signoria, and to the nearby Cathedral, the party travelled by train through North Italy and the Alps to Munich, passing through Austria via Innsbruck. There they met with Dr Garner, Director of the town of Bad Griesbach's Rehabilitation Centre, spending a day confirming and developing links with this important pioneer of Yoga applications to medicine in Germany.

The following three days were spent visiting the German institute for accrediting Yoga Teachers, BDY, in the company of BDY Secretary and SVYASA YIC Grauate, Hans-Jorge Weber. Travelling by car, they were given a summary of BDY Yoga teaching in Nurnberg, a significant visit to the Germany's greatest and oldest university in Heidelberg, and signed an MOU with BDY at its headquarters in Gottingen - another famous university town. One was also signed with Freiberg's Free University.

Severe flooding curtailed an intended visit to Berlin, so Paris was reached by overnight train a



day early. Staying in India House in the International Campus of Paris City University, Guruji held discussions with its Director, Padma Bhushan Dr Sanjal, and exploring the possibility of collaboration with other groups in the area. The next stop was Lisbon, where Guruji addressed the World Yoga Day celebration as the main Representative of Yoga from the Land of the Veda. The celebration with the Confederação Portuguesa do Yoga was particularly moving, and the depth of their commitment to advanced Yoga practice deeply impressive.

From Lisbon to the city of Belfast in Northern Ireland where Guruji was a main contributor to discussions at the Global India Business Forum, being held in that city to promote Indian investment. Lord Sana, instrumental in advancing the Northern Ireland peace process, and the Directors of such firms as HeroCorp were among the prominent contacts made at this time. The kindness and help received from the coordinator Jurgen Richter from Zurich, Switzerland, was particularly appreciated.

Next, in London, meetings were held with scientists Rupert Sheldrake, and Nobel laureate

The World Yoga Day celebrations in Portugal

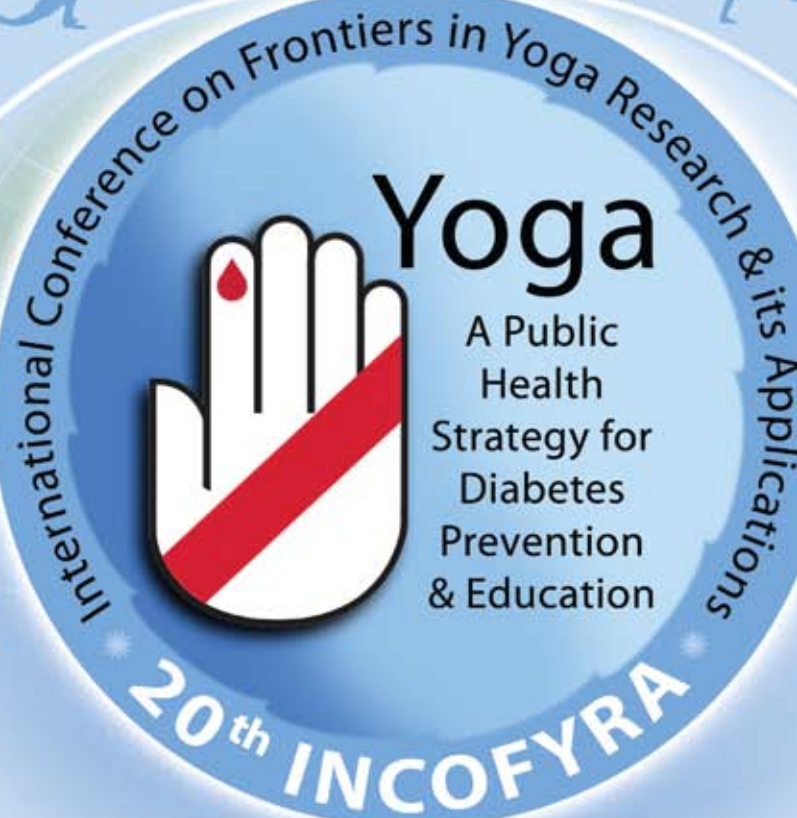




Professor Brian Josephson of the Cavendish Laboratory in Cambridge. Extensive discussions led to formulation of major new research projects at SVYASA, including ideas for investigating psychic effects on the two slit experiment in quantum theory; also the establishment of a database in India to record commonly experienced psychic abilities in animals and humans, such as the Sense of Being Stared At, Telephone Telepathy (where receivers think of callers before calls) and other forms of premonition and prescience. Lord Hankey hosted a lunch meeting at the Royal Academy of Arts with Padma Bhushan BM Hegde, the former Vice-Chancellor of Manipal University. Guruji returned to India via Dubai, where he spent three days, arriving in Prashanti on 2 July. ■



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CONFERENCE PROGRAMS AT A GLANCE

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

CALL FOR PAPERS

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

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

- Send your abstracts to incofyra20@gmail.com ; incofyra@svyasa.org

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Register earlier before July 30th to gain maximum concession

Individual Programs	Dates	SAARC Centers	
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Pre-Conference	Dec 27-31, 2013	7,000	9,000
Main Conference	Jan 2-5, 2014	3,500	4,500
Post Conference	Jan 6-10, 2014	7,000	9,000
All 3 Programs	Dec 27, 2013 & Jan 10, 2014	15,000	17,500
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CONFERENCE OBJECTIVES:

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



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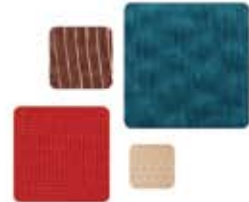


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