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

S-VYASA Registrar Dr Sudheer Deshpande, S-VYASA VC Dr Ramachandra G Bhat, HUA Chairman Brahm R Aggarwal, S-VYASA Chancellor Dr H R Nagendra, KWA Klinik Stift Rotta Director Dr Christoph Garner, Sri Subramanian (1 row)

PhD Graduates from HUA: Vijayakrishna Padukone, Dhanvantari Siddalinga Wodeyar, P N Ganesh Kumar, Y Chitharanjan Rao (2 row) - can be seen

July 24, 2013; Prashanti Kutiram
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 Sundaresan and daughter Deepa and all other family members and students who are missing her.

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!
CONTENTS

Editorial 2

Division of Yoga-Spirituality

Brahmaşutra - Antaryāmyadhiśādāduśu taddharmayapadesāt 3
Guru - A tool for transformation - Rajesha H K 4
Gou Danam 7
Surya - where Science and Sastra can meet
- Sarangapani Basu 9
Bhumi Puja for Baham Villa 12
Jñānavichāryām nayakarāhādāmabhudān - Mrs Karuna Nagarajan 13
Atharvaaveda Sanhitā Svāhākara 15
Philosophy in Ayurveda - Dr Manjunath G 16
Suryathon 17

Division of Yoga & Life Sciences

A Report on SDM Camp @ Rajkot 18
Diabetes Camp @ Adilabad 19

Division of Yoga & Physical Sciences

Music Composers and Compositions
- Prof T M Srinivasan 20

Division of Yoga & Management Studies

Yoga for enhancing Self-Esteem in Under Privileged Students - Shalini C H 23
MSc, PGDYT, BSc, YIC batches of DDE 23

Division of Yoga & Humanities

Jivan kā Sār - Bharatbhai Rajpara 25
No Hurry; No Worry - Dr K Subrahmaniam 26
Vivekananda Rathayatra @ Hindupur 27
A Conversation with Common Sense - Vasudeva Rao 28
Happiness - Siluveru Sudarshan 31

VYASA, National

Vyasa Purnima - Guru Vandana 33
Jagannatha Vaibhavam 34

VYASA, International

Tour of Europe by Guruji 35
20th INCOFYRA announcement 38

Disclaimer: The information and opinions expressed in this magazine reflect the views of the authors and not of the publisher or the institution. © Copyrighted material.
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. SoArtha 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 HOLSYM 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 Masterslevelcourse 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

<table>
<thead>
<tr>
<th>Event</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Naga Panchami</td>
<td>Aug 11, Sunday</td>
</tr>
<tr>
<td>Independence Day &amp; Prashanti Day</td>
<td>Aug 15, Thursday</td>
</tr>
<tr>
<td>Vara Lakshmi Vratam</td>
<td>Aug 16, Friday</td>
</tr>
<tr>
<td>Raksha Bandhana and Upakarma</td>
<td>Aug 20, Tuesday</td>
</tr>
<tr>
<td>Krishna Janmashtami</td>
<td>Aug 28, Wednesday</td>
</tr>
</tbody>
</table>
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 ascents many unseen domains ultimately leading to Satyaloka. अथ उत्तेन तपसा ब्रह्मचर्यं अभ्यस्तं विद्यायाम्यात्मान्मूर्तिः अनिवार्यात्मानिभिः प्रकृतिः आचरणना-चायतन्त्रमूर्तिमस्मीतिभेदयाम्यात्मान्मूर्तिमस्मीतिष्ठत्वमापनं न पुनःरवावर्तनं। As one conducts his inward journey successfully crossing all external sheaths reaches Viṣṇu and Ānanda on other side he will be ascending to the highest domains like Mahā, Janah, Tapah, Satyam discarding all his old stocks of Karma heaps reaches that hight from where he never comes back to the whirl circile of Mundane life.

In this thought process one more turn is extoled in this Adhikarah. Brhadāraṇyakopaniṣad is famous for Antaryāmi Brahmaṇam in the 3rd chapter.

अधिभूतम् अधिवेदम् अधिविद्वयम्
अधिवेदम् अधिविद्वयम्
अधिभूतम् अधिवायतम्

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 Brhadāranyaka.

It is very interesting to know that ordinary cloths, pots articles and particles also have their own transcitory 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 Jīvātmā. He controls, manages and drives the body vehicle. According to Veda Vyāsa it is Īṣvara which is the driving force behind all activities vibrations and perceptions. नान्योत्तिरस्ति द्रष्यः there is no possibility of an indipendent seer other than omnicient, omnipotent and omnipresent Paramātmā. एको हि प्रत्यामात्मा भवितं न हों प्रत्यामात्मानि सम्भवं। एकस्येव वृ भेदव्यवहारः उपसाग्निकः। शास्रायाम्। 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 Brhadāranyaka in this Adhikarana.

to be continued...
श्रद्धात्सव सोम्य

लोके च एवं श्रुते यथा योः 5. 4.
च वन्धन वन्धनुः 6. 39.
श्रुते तत्वात्मकम् 2. 2.
गुणान् गुणंस्त्रियं 3. 20.
निद्राया 4.
तत्वात्मकम् 7. 71.
निद्राया 5. 31.
तत्वात्मकम् 6. 47.
निद्राया 7. 1.
तत्वात्मकम् 17.
महर्षिजस्वायतेन 4.
कारणम् 5.
महार्षिजस्वायतेन 6.
कारणम् 8.
याज्ञवल्क्याः 9.
कारणम् 10.
याज्ञवल्क्याः 11.
कारणम् 12.
याज्ञवल्क्याः 13.
कारणम् 14.
याज्ञवल्क्याः 15.
कारणम् 16.
याज्ञवल्क्याः 17.
कारणम् 18.
याज्ञवल्क्याः 19.
कारणम् 20.
याज्ञवल्क्याः 21.
कारणम् 22.
याज्ञवल्क्याः 23.
कारणम् 24.
याज्ञवल्क्याः 25.
कारणम् 26.
याज्ञवल्क्याः 27.
कारणम् 28.
याज्ञवल्क्याः 29.
कारणम् 30.
याज्ञवल्क्याः 31.
कारणम् 32.
याज्ञवल्क्याः 33.
कारणम् 34.
ಸಿಂಹಾಸನ ಪಾತ್ರದ ಪ್ರಶಸ್ತಿ ಸ್ವರೂಪದೊಂದಿಗೆ
ನಾವು ಸಹಾಯ ಮತ್ತು ಸುಂದರ ಸ್ಪರ್ಠ.

ಕಾಲಿ ತೋರಣ
ಕಾಲಿ ತೋರಣ, ಕಾಲಿ ತೋರಣ, ಕಾಲಿ ತೋರಣ,
ಕಾಲಿ ತೋರಣ, ಕಾಲಿ ತೋರಣ, ಕಾಲಿ ತೋರಣ,
ಕಾಲಿ ತೋರಣ, ಕಾಲಿ ತೋರಣ.

ಸುತ್ತ ತೋರಣ
ಸುತ್ತ ತೋರಣ, ಸುತ್ತ ತೋರಣ, ಸುತ್ತ ತೋರಣ,
ಸುತ್ತ ತೋರಣ, ಸುತ್ತ ತೋರಣ, ಸುತ್ತ ತೋರಣ,
ಸುತ್ತ ತೋರಣ, ಸುತ್ತ ತೋರಣ.

ನಿರ್ದೇಶ
ನಿರ್ದೇಶ: ಇಂದಾಗಿ 5 ಮತ್ತು 7 ತಿಂಗಳಿಗೆ
ನಿರ್ದೇಶ: ಇಂದಾಗಿ 5 ಮತ್ತು 7 ತಿಂಗಳಿಗೆ

ಹಾಗೆಂದರೆ:
ಹಾಗೆಂದರೆ: (ಬಾರೆ ಜನಪದ) - ಅಗಸ್ತ್ಯ 2004,
ಹಾಗೆಂದರೆ: (ಬಾರೆ ಜನಪದ) - ಅಗಸ್ತ್ಯ 2004,
ಹಾಗೆಂದರೆ: (ಬಾರೆ ಜನಪದ) - ಅಗಸ್ತ್ಯ 2004,
ಹಾಗೆಂದರೆ: (ಬಾರೆ ಜನಪದ) - ಅಗಸ್ತ್ಯ 2004,
ಹಾಗೆಂದರೆ: (ಬಾರೆ ಜನಪದ) - ಅಗಸ್ತ್ಯ 2004.

ಯುಡಾಕಾರಮಾರ ಅಧ್ಯಯನ
ಯುಡಾಕಾರಮಾರ ಅಧ್ಯಯನ ಅಧ್ಯಯನ,
ಯುಡಾಕಾರಮಾರ ಅಧ್ಯಯನ ಅಧ್ಯಯನ,
ಯುಡಾಕಾರಮಾರ ಅಧ್ಯಯನ ಅಧ್ಯಯನ,
ಯುಡಾಕಾರಮಾರ ಅಧ್ಯಯನ ಅಧ್ಯಯನ,
ಯುಡಾಕಾರಮಾರ ಅಧ್ಯಯನ ಅಧ್ಯಯನ.

ನಿರ್ದೇಶ
ನಿರ್ದೇಶ: ನೀಡಿರುವ ಸ್ಪರ್ಧಕರುಗಳಿಗೆ,
ನಿರ್ದೇಶ: ನೀಡಿರುವ ಸ್ಪರ್ಧಕರುಗಳಿಗೆ,

ಕಾರ್ಯ ವಿಭಾಗ: ನಿರ್ದೇಶಕರ ನಿವೃತ್ತಿ,
ಕಾರ್ಯ ವಿಭಾಗ: ನಿರ್ದೇಶಕರ ನಿವೃತ್ತಿ,
G U R U
a tool for transformation

Rajesha H K

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

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) “प्राणां ब्रह्म, तत्समपि, अयमात्मा ब्रह्म, अहं प्रभृतिम”. 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. 

\[
\text{आचार्यः पूर्व रूपम् | अन्तवस्युतर रूपम् |} \\
\text{acāryah pūraṇa rūpaṁ | antevāsyutāra rūpaṁ |}
\]

“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.

\[
\text{विद्वत्ता नीतिमत्ता च शासनक्षमता तथा |} \\
\text{vidvattā nītimattā ca sāsanakṣamatā tathā |}
\]

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

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.

\[
\text{य: पद्धति द्विःथि परिपूर्वकृति परिणादनु उपायम्} \\
\text{तत्व दिनकरकिर्भिः ननितनिदद्दिनिविवास्यते वुद्धि: |} \\
\text{yah paṭhati likhati paripṛchchati paṇḍitān upaśrayati |} \\
\text{tasya dinakarakaṇānāṁ nalinīdalamiva vikāsyate buddhiḥ |}
\]

“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 Maharshti, 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.
“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.

अकिन्ननस्य दान्तस्य शान्तस्य सम्बेदेतस्: ।
सदा सन्तुष्टमनस: सर्व: सुखमया विद्व: ॥
akiñcanasya dāntasya śāntasya samacetasaḥ |
sadā santuṣṭa manasaḥ sarvah sukhamayaḥ diśah ॥

“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 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 Visvesvaraiah.

Thus the education imparted by a Guru is not mere accumulation of information but a comprehensive training for life. In the words of Swami Vivevekananda, “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”.

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, आत्मानानां दृष्टिः प्रकृतं तेऽदात्मानानां विनाश: ।
सदा सन्तुष्टमनस: सर्व: सुखमया विद्व: ॥
aatmanānāṁ dṛṣṭiḥ prakṛtāṁ tēdātmēnaṁ vināśaḥ |
sadā santuṣṭa manasaḥ sarvah sukhamayaḥ diśah ॥

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.
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 prasnam) 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 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?

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.
The scriptures state - rathastham keśāvam drśtvā 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 Kiśāna, left Vṛndāvana and came to Dwāraka. Gopīs in Vṛndāvana were yearning to see their beloved Krishna. On the occasion of solar eclipse when Kiśāna went to Kurukṣetra, he was by His brother Balarām, and sister Subhadra, and others from Dwāraka. At Kurukṣetra Kiśāna again met the inhabitants of Vṛndāvana including Rādha and the Gopīs, who wanted take him to Vṛndāvan and enjoy his company.

To mark this event, the tradition of ratha yatra was started by Śrī Caitanya. Śrī kṣetra Jagannātha Puri was taken as the kingdom of Dwāraka and Gudica temple represented Vṛndāvana. Kiśāna along with Subhadra and Balarām was taken on a chariot from Purī by the inhabitants of Vṛndāvana, 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 Vrindavana is the place of Mādhurya līla. Śrī Caitanya used to dance before the ratha in ecstasy. 

Lord Jagannātha was very pleased by sankirtana 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 can we tell this man to give less! How 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 darsana 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 pânda rushed to the wealthy man and narrated the entire episode. "Is this not a great thing? Jagnnātha 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 Jagnnātha. 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 Jagnnātha, 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 Saḿhitā 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 “Purṇāhuti” Vedabrahma Sri Kumāra Nāgappa Puranik was honoured with “Adhvarindhra” 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. Sri Kumāra Nāgappa Puranik, One who received the award said that the vedas gives importance to Kamya 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 contemplateed on the real nature of Atman, if the body and mind is pure.
Aṣṭāṅga Ayurveda deals with 8 branches of Ayurveda:

1. कायाचिकित्सा (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. उर्ध्वांगचिकित्सा (urdhvaṃgachikitsā): Which deals with E.N.T disorders उर्ध्वांगस्तुव्रद्धिकाली देही (diseases arising above the collar bone (Neck)

5. शाल्यचिकित्सा (śalyachikitsā): That branch of Ayurveda which deals with surgical procedures.

6. दम्पत्रचिकित्सा (damśṭraḥchikitsā): 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. व्रशचिकित्सा (vṛṣachikitsā): Which describes the treatment for impotency (वाजिकरण) – aphrodisiacs.

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

Now let us know in brief about Suṣruta Samhītā.

Suṣruta Samhītā 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 Samhītā 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 Saṃhitā resembles the style of KṛṣṇaYajurveda. Descriptions are in the form of both prose and poetic as is the case with Charaka Saṃhitā. As compared to Charaka Saṃhitā, the philosophical and foundational ideas of Ayurveda are very meager in Suṣruta Saṃhitā. This is composed by sage Suṣruta, an ardent disciple of Divodāsa Dhanvantari– a sage, surgeon and king of Kāśi.
who is believed to have lived in about 1000 B.C. which is again a historical controversy. The Samhita 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 Nyaya-Vaishika or yoga and Vedanta do not find their place in this text as are found in Charaka Samhita. The aspect of dravya, guna, karma etc. are of course imbibed in the text. This treatise has been translated into many Indian and foreign languages. Dalhana’s commentary “नियमसंग्रह” is one of the authentic commentaries available on this treatise. Cakrapanya also has commented on a few chapters of Sutra Sthana of Suhruta Samhita.

Suhruta Samhita evolved into its present form through the efforts of 3 eminent sages 1. Vruddha Suhruta (B.C) 2. Suhruta (A.D) and 3. Nagarjuna (A.D).

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

**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 (riped one) will relieve indigestion.

- coming up home remedies for Jaundice

---

**Suryathon**

It was the noble vision of Guruji 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 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.

---

August 2013 17
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

<table>
<thead>
<tr>
<th>AVERAGE FBS</th>
<th>BEFORE CAMP</th>
<th>AFTER CAMP</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>157.78</td>
<td>135.37</td>
</tr>
</tbody>
</table>

SHIFT TO NORMAL FBS

<table>
<thead>
<tr>
<th>FBS GROUP</th>
<th>PRE CAMP</th>
<th>POST CAMP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 110</td>
<td>50</td>
<td>84</td>
</tr>
<tr>
<td>110 - 126</td>
<td>39</td>
<td>35</td>
</tr>
<tr>
<td>127 - 199</td>
<td>81</td>
<td>67</td>
</tr>
<tr>
<td>200 and above</td>
<td>41</td>
<td>28</td>
</tr>
</tbody>
</table>

FEW AMAZING REPORTS

<table>
<thead>
<tr>
<th>NAME</th>
<th>Pre-FBS</th>
<th>Post-FBS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hitesh Popat</td>
<td>287</td>
<td>125</td>
</tr>
<tr>
<td>Haris A. Hingu</td>
<td>241</td>
<td>105</td>
</tr>
<tr>
<td>Arvind Harjivandas Ruparel</td>
<td>221</td>
<td>79</td>
</tr>
<tr>
<td>Ramaben M Doshi</td>
<td>217</td>
<td>112</td>
</tr>
<tr>
<td>Sachin K Chhatra</td>
<td>207</td>
<td>84</td>
</tr>
<tr>
<td>Smithaben Trivedi</td>
<td>174</td>
<td>100</td>
</tr>
<tr>
<td>Rameshbhai Juthani</td>
<td>172</td>
<td>90</td>
</tr>
<tr>
<td>Dipak V Patel</td>
<td>172</td>
<td>125</td>
</tr>
<tr>
<td>Mahesh Balchandani</td>
<td>171</td>
<td>127</td>
</tr>
<tr>
<td>Sunitha Jain</td>
<td>170</td>
<td>120</td>
</tr>
<tr>
<td>Shyamesh K Singh</td>
<td>162</td>
<td>88</td>
</tr>
<tr>
<td>Dharmendra Vyas</td>
<td>150</td>
<td>64</td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>Total number of participants</th>
<th>41</th>
<th>Age: &gt;40: 16</th>
<th>&lt; 40 : 25</th>
</tr>
</thead>
<tbody>
<tr>
<td>Known Diabetics</td>
<td>22</td>
<td>Female: 4</td>
<td>Male: 18</td>
</tr>
<tr>
<td>Family History</td>
<td></td>
<td>Female: 2</td>
<td>Male: 11</td>
</tr>
<tr>
<td>Average duration of Diabetes</td>
<td></td>
<td>&lt;5 yrs: 4</td>
<td>&gt;5 yrs: 18</td>
</tr>
<tr>
<td>Mellitus</td>
<td></td>
<td>Regular</td>
<td>Practice of Yoga</td>
</tr>
</tbody>
</table>

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

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 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 types. 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
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 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 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 1: Sant Tukaram (1577–1650)*

*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 abhung of Sant Tukaram titled “Aņur-aņiya 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± 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 PGDYT (DDE) batch
2 BSc (DDE) batch
3 YIC (DDE) batch
जीवन का सार Jīvan kā Sār

Bharatbhai Rajpara

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

deśta उम्र की सान्ध्य बेला मे।
अतीत की परछाईयों मे।
मेरी शक्ति मे। मेरी भक्ति मे।
तु मुझे जानता था। मैं तुझे जान न पाया।
हे ईश्वर ...

dhalatā umr ki sāndhya belā me,
attā ki parchātiyo me,
meri sakti me, meri bhakti me,
tu mujhe jāntā thā, me tujhe jāna na pāyā,
he īśvar ...

बचपन मे। ममता के वातसल्य मे।
किोकौशल मे। सहित्यों की माया मे।
तु मुझे जानता था। मैं तुझे जान न पाया।
हे ईश्वर ...

बचपन me, mamtā ke vaṭsaly me,
kiṣorāvasthā me, sadmitrōni ki 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 ...

jāb maine tujhe jāna, tab tujhe pā na sakā,
jab tujhe pāyā, kisī se kah na sakā,
me tujhe jāntā thā, he īśvar tā sadā mere sāth thā ...

युवावस्था मे। मेरे दिल मे।
मेरे ध्यान मे। मेरे ध्यान मे।
तु मुझे जानता था। मैं तुझे जान न पाया।
हे ईश्वर ...

yuvaavasthā me, mere dīl me,
mere dhāna me, mere dhyān me,
tu mujhe jāntā thā, mai tujhe jān na pāyā,
he īśvar ...

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

he īśvar, tū sadā mere sāth thā,
mere sukh me, duḥkhe me,
tu mujhe jāntā thā, me tujhe jān na pāyā,
he īśvar ...
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 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.
... 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 – “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 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 min 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 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 construction 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 of 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
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.

Dr Ramachandra 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 Sherly Telles and all others. Dr R Nagarathna Didi reminded us to have inner awareness for constant growth.

Srmt. Shakuntala Amma was present to represent Shastri Ji. 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 following the paths shown by Gurus of the Bharata Varsha. Salutations to Sw. Dayananda Saraswati, Sw. Divyanandaji, Sw. Visharadanandaji, Sw. Prajnana nanyaji and other Swamijis for unbounded blessings all the time.
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.
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 Graduate, 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
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.
In Commemoration of 150th Birth Anniversary of Swami Vivekananda

20th International Conference on Frontiers in Yoga Research and Its Applications

Yoga
A Public Health Strategy for Diabetes Prevention & Education

20th INCOFYRA

20th International Conference on Frontiers in Yoga Research and Its Applications

THEME

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

Jan 2 - 5, 2014
Prashanti Kutiram, International Headquarters of VYASA, Bengaluru

Organised by:
Vivekananda Yoga Anusandhana Samsthan (VYASA), Bengaluru

In technical collaboration with

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

www.vyasa.org

www.svyasa.org
CONFERENCE PROGRAMS
AT A GLANCE

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

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

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

CONFERENCE REGISTRATION
Register earlier before July 30th to gain maximum concession

<table>
<thead>
<tr>
<th>Individual Programs</th>
<th>Dates</th>
<th>SAARC Centers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before July 30 in ₹</td>
<td>After July 30 in ₹</td>
</tr>
<tr>
<td>Pre-Conference</td>
<td>Dec 27-31, 2013</td>
<td>7,000</td>
</tr>
<tr>
<td>Main Conference</td>
<td>Jan 2-5, 2014</td>
<td>3,500</td>
</tr>
<tr>
<td>Post Conference</td>
<td>Jan 6-10, 2014</td>
<td>7,000</td>
</tr>
<tr>
<td>All 3 Programs</td>
<td>Dec 27, 2013 &amp; Jan 10, 2014</td>
<td>15,000</td>
</tr>
<tr>
<td>Day Rate for Conference</td>
<td>Jan 5, 2014</td>
<td>1,200</td>
</tr>
<tr>
<td>Special Event</td>
<td>Jan 5, 2014</td>
<td>500</td>
</tr>
</tbody>
</table>

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

FOR MORE DETAILS CONTACT
- Organising Secretary: Dr Hemant Bhargav | cell: +91 87620 19348
- Address: The Manager, ‘Eknath Bhavan’, #19, Gavipuram Circle, Kempegowda Nagar, Bengaluru – 560 019
  ph: +91-80-2661 2669 | telefax: +91-80-2660 8645 | e-mail: incofyra20@gmail.com ; incofyra@svyasa.org

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

PRASHANTI KUTIRAM
(Anode 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.
With Best Compliments from

THE HUTTI GOLD MINES COMPANY LIMITED
(A Government of Karnataka Enterprise)

Regd. Office:
3rd Floor, KHB Shopping Complex
National Games Village, Koramangala
BANGALORE - 560 047
Phone : 080-25705723 / 25705725 Fax : 080-25718365
e-mail : hgml@vsnl.com Website : www.huttigold.co.in

Gold Mines at:
1. Huttı - 584115, Raichur District
2. Chitradurga - 577501

INDIA'S LEADING PRODUCER OF GOLD
Value Driven Leadership through

- Quality that is Infinite
- Service that Cares
- Hardwork that Endures

Making a Positive Difference
to lives across the globe

Alkem Laboratories Ltd.
Alkem House, Senapati Bapat Marg, Lower Parel, Mumbai - 400 013, Tel: 022 39829999
FOR INTERIORS THAT EVOKE ADMIRATION

For over two decades, Centuryply has been effortlessly redefining interiors into designer spaces with the most stunning range of products that reflect the very best of style, innovation and functionality.

CENTURYPLY
Quality that’s a class apart!
Fortifying interiors with innovations like the first flexible ply, a 7 year termite-proof, pay back guarantee and many more...

CENTURY VENEERS
Exotic designs in wood!
Beautifying Interiors with an exclusive and wide range of Decorative veneers (only BWR available in India) & Senzura Styles, handpicked from around the world...

CENTURY LAMINATES
Style that stands out!
Trendsetting interiors with the widest range of laminates having myriad textures, stunning patterns and exquisite designs...

Also available:
CENTURY MDF
CENTURY PRELAM

CENTURY PLY®