

YOGA

AND TOTAL HEALTH

EDITORIAL



The ancient sages articulated the goals of humankind as *Purusharthas*. *Purusharthas* impart meaning to an individual's life. There are four *Purusharthas* – *Dharma*, *Artha*, *Kama* and *Moksha*.

Moksha is liberation. We can walk on the path of *Moksha* only if we get rid of our *Kleshas*. In the other three pursuits (*Dharma*, *Artha* and *Kama*), selfishness (*Asmita*) is involved. In *Dharma*, while one does one's duty towards others, one also does it for the self. *Artha* is earning money for the self and family. *Kama* is giving a creative direction to our emotions through hobbies like music etc., being in nature, and spending time with oneself. But in *Moksha*, we learn to live for others instead of living only for ourselves. We think for the whole world. 'I' goes out and God comes in. One of the *Yoga Sutras* mentions that the mind can concentrate on either God or 'I'; it cannot concentrate on both together.

We should avoid doing things that upsets others. For instance, if we like singing loudly, but it disturbs others, we should refrain from it. This understanding, that we are not an island but a part of this world should be ever-present.

This is the path of *Moksha*. Let us start walking on it and give our attention to it daily. Ask yourself; "Did I hurt somebody? Did I think negatively about someone? If the answer is yes, then you should stop. Reduce your ego and your selfishness.

Why do people want *Moksha*? Because *Moksha* is the path of joy. There is peace and happiness in it. And the way to attain *Moksha* is to set aside the "I" sense.

A handwritten signature in black ink that reads "Hansa J." with a stylized flourish at the end.

Smt. Dr. Hansa J. Yogendra
Director

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LETTERS TO THE EDITOR



Refer to informative 'Health is Wealth' (Yoga and Total Health April 2018). The best way to live a healthy life is to live naturally. Live more in the outdoors – get sun rays in the morning (best between 6am - 8am for Vitamin D). Be used to living in all weather conditions. Do not make excuses for not working like, "Oh it is raining, it is too hot, it is too cold, etc." Walk as far as possible. Let all windows and doors of your houses and offices be open for natural light to enter and air to circulate.

Mahesh Kapasi
New Delhi

I have been attending the weekend classes at The Yoga Institute for the past year or so now. I am a professional in consulting and supply chain and a mother of nine year old boy with erratic work hours (night shift) and commitments at home. I was getting stressed out very often, resulting in breakdowns, migraine, irritability, getting hyper and angry for every small thing. But things have

changed and I have been able to calm myself, not get irritated, let-go things and not take them to my heart. All this has happened due to the *Yog Shiksha*. It has changed my 'way of life' and has built in a very positive and a remarkable change in me. I totally appreciate the efforts taken by our Gurus and the Institute for all the work. I always look forward to my next class.

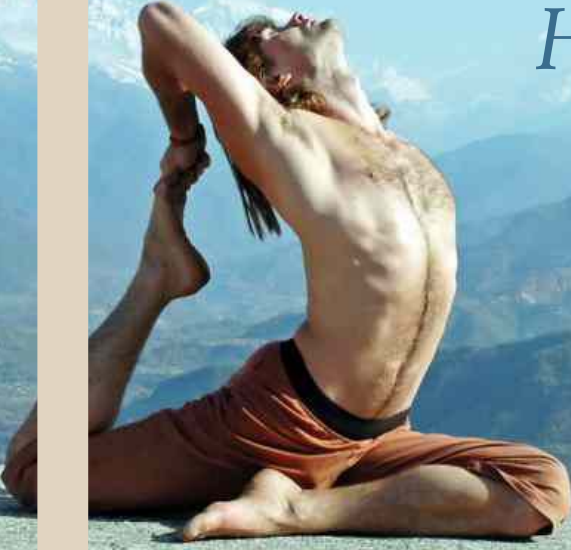
Palak Sachdev
Mumbai

It will be the fifth year in January, since I joined this Institute. Apart from my physique, I have come a long way in my mental status. I have learnt not to panic and be calm at all times. The change in me has motivated all my family members to also join this Institute. Thank you, Yoga Institute, you have made me aware of my faults and made me overcome them.

Geeta Argikar
Mumbai

Send articles, letters to the editor to yogatotalhealth@theyogainstitute.org
Notify change of address or non-receipt of magazine to bookstore@theyogainstitute.org

HATHA YOGA PRADIPIKA



अथ द्वितीयोपदेशः
अथासने दृढे योगी वशी हितमिताशनः ।
गुरूपदिष्टमार्गेण प्राणायामं समभ्यसेत् ॥१॥

CHAPTER 2.1

As the posture becomes steady, (the aspirant) who is well disciplined, whose food habits are salutary and moderate, takes to the practice of *Pranayama*, according to the way envisaged by the *Guru*.

NOTE: The commentator seems to distinguish the cultural postures like *Kukutta* from the meditative like the *Siddhasana*, and recommends the latter for practice of *Pranayama*. Later, when commenting on *Suryabhedana* practice, the commentator suggests three other meditative poses for practice of *Pranayama*. The text however suggests a comfortable pose. In actual practice at The Yoga Institute, institutionalised *Pranayama* practices and the *Yogendra* rhythm have been found to give good results in other postures also, besides the ones quoted above. It is therefore noteworthy that the text leaves the actual technique to a teacher. In yoga, it is not the student who decides his study. The words “according to the way envisaged by the *Guru*” are imperative both for proper evaluation and steady progress.



WHAT IS YOGA?

Shri Yogendra ji

That, which makes it possible to achieve anything, is yoga. Also, anything by which the highest objective in life is to be achieved is yoga. Thus, besides the two academic and traditional interpretations of yoga as (i) concentration - from the root *Yuj Samadhau*, and (ii) union - from the root *Yujir Yoge*, there are over sixty other distinct and independent definitions of yoga as mentioned by the earlier authorities. These, however, will be briefly discussed under the title 'Synthetic Yoga' to appear in the succeeding issues of this journal. For our present purpose, suffice it to say, that yoga is universal in its application and hence all-embracing, and thus covers a very vast field of human activities that lead to physical well-being, mental harmony and spiritual unfoldment. It works through the following mediums:

Physical

Personal Hygiene
Physical Culture
Naturopathy
Therapeutics
Preventive Measures
Dietetics

Mental

Applied Psychology
Autosuggestion
Mental Hygiene
Mental Therapeutics
Occultism

Spiritual

Ethics
Mysticism

Biosophy

Intuition

Trance

In short, for practical purposes, it may be summarized that -

1. Yoga is a complete practical system for self-culture working through the harmonious development of one's body, mind and soul.
2. Yoga is an exact science whose practices are based upon the unchangeable iron laws of Nature. It has been conclusively proven that the practice of yoga is not empiric and useless, but has a scientific basis open to clinical and laboratory tests. It is a science, by the practice of which an absolute control over the whole Nature is obtained.
3. It is a philosophy that is not built upon unsatisfactory theories, as are so many of the other philosophies of the world, but is intensely practical- something that offers a most exhaustive course of constructive exercises.
4. It is a code of pure ethics which brings forth the most scientific reasons to establish the necessity and advantage of a moral life.
5. It is a religion that is matchless in its universality, perfecting as it does the totality of our whole life.
6. It is a conscious unfoldment of oneself where the physical, mental and spiritual nature of being attains its perfect development (autology). Thus it helps to unveil the psychic possibilities that are latent in every human being, not by a mere act of emotionalism but by a scientific process of conscious unfoldment (theosophy).



7. Again, it is a process of realization, not merely confined to knowledge, where you see Reality face to face and after which there remains no doubt, no fear, no misery. Beyond such realization, there is nothing that the soul desires to know or to attain.

8. Lastly, it is the only practical and Catholic cult that is not limited either by caste, creed, nationality, religion or sex. You can be a Christian, a Hindu, a Mohamedan, a German or an American, a Socialist or a Rationalist, a Theosophist or a Biosophist, a male or a female, old or young, and can still be a follower of yoga. It does not require you to change your caste, creed, nationality or religion. You can remain what you are and believe in what you want and can still study this great culture, without the least disadvantage. Besides these, yoga is applicable to all grades of aspirants, so that the sick and the healthy, the good and the bad, the

intelligent and the ignorant, can equally profit by its practice. Any person, irrespective of what his stage in life is, can begin this very moment the exercises that are given in yoga according to what appeals to him most. The best course, however, is to begin with the physical training, then the mental and then the spiritual attainments.

Above all, the 'Science of Yoga' is really the totality of many branches of yoga learning. So, if one understands only *Raja* Yoga, *Hatha* Yoga, *Jnana* Yoga, *Karma* Yoga, or *Bhakti* Yoga, etc., by the word yoga, he is mistaken. For, yoga is not a separate link, but the whole chain, of which the links are mere fragments.

(Reprinted from the January 1934 issue of 'Yoga' - the document of The Yoga Institute)

The Yoga Institute In Collaboration with Madhya Pradesh Cultural Ministry
Presents



Shri Shivraj Singh Chouhan
Hon'ble Chief Minister
Madhya Pradesh



Smt. Hansa J. Yogendra
Director
The Yoga Institute

योग नाद yog naad

International
Yoga Day

21st June 2018 at Bhopal, M.P. - 7-9:30 am

Mass yoga participation on the International Yoga Day and World Music Day

Breath taking performances by legendary santoor maestro

Pt. Shiv Kumar Sharma and Rahul Sharma and renowned Maihar Band.



सत्यमेव जयते
Ministry of AYUSH

International Yoga Day 2018

In support with

The AYUSH Ministry, Govt. of India,

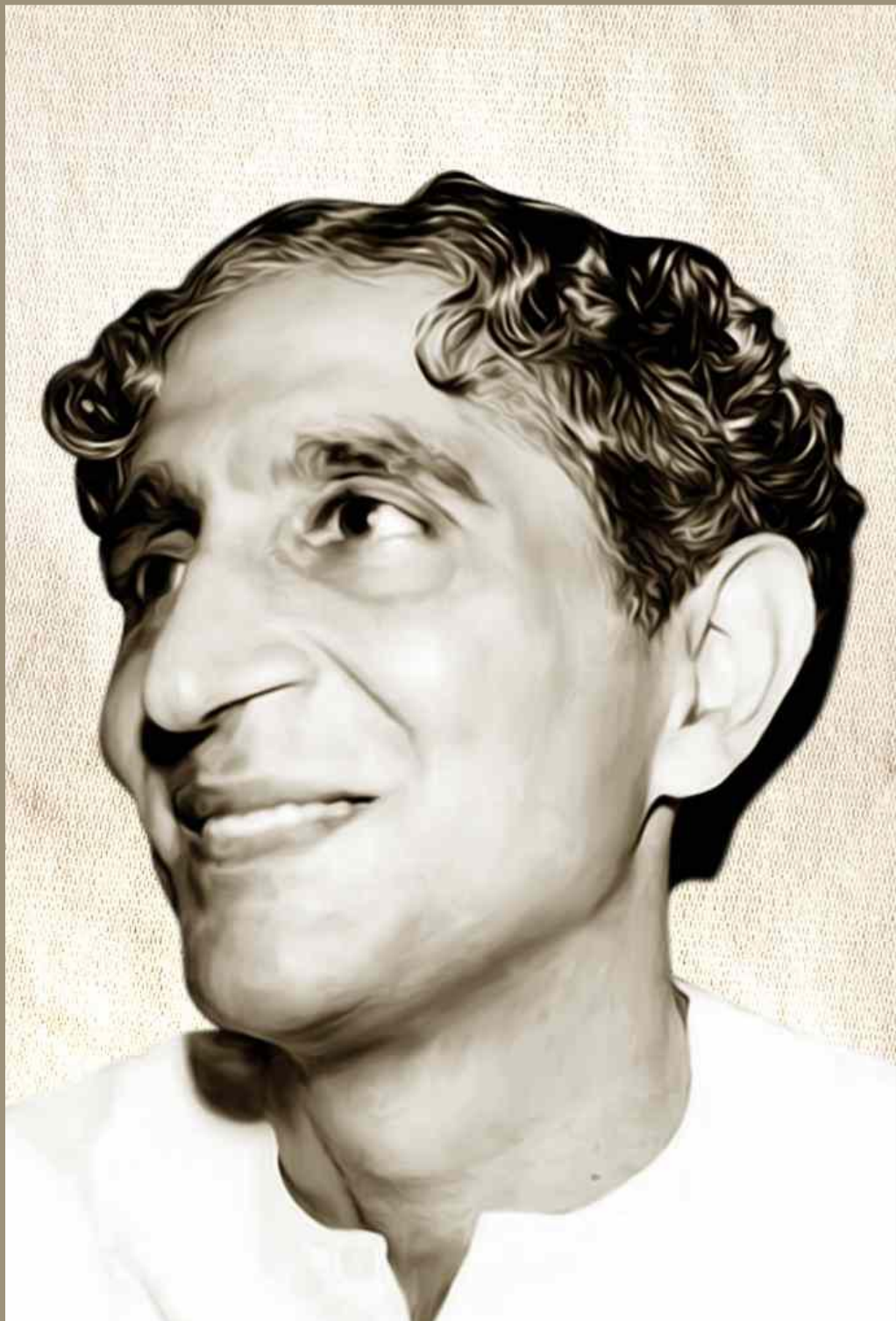
TYI is organising multiple yoga camps across India for yoga awareness to masses. Come join us in this noble cause of health happiness and peace!



ESTD 1918
The Yoga Institute

100
YEARS
WORLD HARMONY BEGINS WITHIN





MOTIVATIONS

Dr. Jayadeva Yogendra in *Parisamvada*

We cannot say that we are not interested in money, property or pleasures. Nowadays, to earn money, to buy a lot of things and enjoy, are the things of prime importance for living. But there has to be a limit here. Possessions should not possess us. There are some funny stories on this. A king is given a boon that whatever he will touch will turn into gold. He is very happy. One day he touches his little child and she too turns into gold! He realizes his mistake that each has its own place.

Giving too much importance to money, material objects, possessions, has to be kept under check. No doubt material things attract us - we once had some property - and today we have ten times more of it - but we are still not satisfied. The property is necessary and is definitely required for our existence, for the family, and so on, but somewhere we lose the balance. No sooner do we see things, than we want them. And if we look at the things in our home, 90% of them are worthless. But we hold on to them. We know of a member - a very idealistic person, enjoying a high position - who was living in Grant Road and was shifting to *Andheri* to a very nice flat. So, he was trying to decide how the new flat should be: simple and at the same time utilitarian. From the day they had to start deciding what things they will take and what they will not take, arguments started. The daughter loved some things right from her childhood, so though those things were now broken, she still wanted them for sentimental reasons. This way each one started. Ultimately, the new house in *Andheri* was exactly like the old house in Grant Road. They could not do away with anything.

This is how possessions possess us and we cannot help it. We cannot think of a life which is simple and different. We want to be the same things. So, *Artha* is a very important thing, a very problematic thing, and nowadays unfortunately that is the only value. Nobody is interested in your Dharma; nobody is interested in your *Moksha*. All are looking at your *Artha* - your bank balance, property, possessions, and then Kama i.e. enjoyment.

It is not good to give personal examples, but when I was young, people presented many attractive things to me, many attractive offers came, but somehow the interest was not there. Even if some things were given they were returned. People would say that is strange. But this is a very intrinsic outlook and it cannot be easily forced. Yet the thinking may happen and in course of time one may decide what is worthwhile and what is not worthwhile.

The problem is that there has to be a totally different value system. Unless a person has a different set of values - unless he believes in God, believes in non-material objects, etc. this thinking does not come. Advising, reading stories, etc. does not help to inculcate this. Somehow it comes to very few people right from birth. They get enough and yet they don't want it. They try and live in a simple way.

We do try, but it is in a very small way and it does not touch the very source.



WEALTH

Smt. Hansaji in *Parisamvada*

Artha (money) is a basic need of our life. Money is something which flows; if we don't give proper attention to it then it will get over. That is why it is necessary to spend a little time with it. It is one of the activities which we are supposed to do. We have to work hard to earn money. We also have to spend it judiciously and wisely. This is the first point.

The second point is that money is such a thing, people tell me, "Hansaji, the sky is the limit". There is no limit to our greed for money; our wants can be endless. It is necessary to think about the minimum we need for food, shelter, etc. That much management is necessary. The Yoga *Shastras* say that householders should use 50% of their total income for their needs, save 25% for the future and utilise 25% for the good of the world. This is the guidance given. But then the question also arises how much we are earning. If it is sufficient just for our subsistence, then naturally all the money will be used for it.

The third point is that do not run after money. At birth it is already decided how much money we are going to have. So our job is to only work for it. We should put in our best efforts and be content (*Santosh*) with what we get. The character that goes along with money is purity. In Hinduism, Goddess *Laxmi* signifies money, where *Laxmi* means *Shubh* (auspicious) *Labh* (beneficial). That is why money should be clean and pure. Money acquired fraudulently can never remain with us. It will either simply slip away from our hands or bring us nothing but harm. We may inherit somebody else's hard earned money; our forefathers might leave us their property. That money will not be of much use to us. We should use it for the good of other people.

These are the guidelines mentioned in the Yoga *Shastras*. Think about them. Leave the "I want more" approach and adopt only the approach of hard work.



DELIBERATIONS WITH DEVDUTT

The Big Question:
Is Yoga for Power or Fitness,
Wisdom or Devotion?

They say Jesus could walk on water, and turn water into wine. Many have postulated that he was a Yogi, with *Siddha* powers. That he must have learned it in a Hindu or Buddhist monastery in India during his missing years. This yoga-of-power is very different from the popular, and sanitised, yoga-for-fitness of the global village, or the yoga-for-devotion of the religious and the spiritual.

Often dismissed as Tantra, yoga-for-power remains under the radar despite its widespread popularity owing to its association with the paranormal, the sexual, and the hierarchical. No one wants to suffer the sneer of the know-it-all rationalist. But the question remains: what is real yoga?

Considering its vast history and geographical spread, the greater reliance on oral rather than textual transmission, the complex use of words in various languages, and the fondness for symbols and metaphor, the answer to that question will always remain elusive, notwithstanding classification games of academicians and politicians.

(Shri Devdutt Pattanaik is an Indian mythologist and writer known for his work on ancient Indian scriptures.)

CLASSIC YOGA 24 / 7

Chris Laidler

Today, yoga is very popular worldwide, although, most of the emphasis is on applying its techniques for physical exercise, a way to stay healthy, in shape and lose weight. Most practitioners will attend classes once or twice a week, rarely perform practices at home and tend to not think of yoga during the day. As a result, many of its benefits are lost, due to lack of understanding.

The Yoga Institute, in Mumbai, India, founded in 1918, soon to celebrate its 100th Anniversary, is the oldest recognized yoga centre in the world. It has been promoting yoga, for the benefit of householders, people like you and I, with all the demands of family, work, busy schedules and the resulting high levels of stress. It's involvement with people of all walks of life, different cultures and different states of physical and mental health, has led them to promote *Patanjali's* Classic Yoga, the 8 fold Path, as the most suited for the modern man and woman. In *Patanjali's* Yoga *Sutras*, (195 short sentences) Chapter II / Sutra 29, *Patanjali* describes the techniques of Classic Yoga, with Hatha Yoga being the first five steps and Raja Yoga the last three.

The Institute's focus is on the Hatha Yoga techniques, with a brief reference to Raja Yoga, whose techniques are very advanced and beyond the average person's capabilities. *Patanjali* lists the Hatha Yoga techniques, which are five in number, Yama (restraint), *Niyama* (observance), *Asana* (posture), *Pranayama* (regulation of breath) and *Pratyahara* (control of senses). This is a step by step approach, with the perfection of any one of these steps dependent on the perfection of the preceding ones.

Yama consists of restraint/discipline, self-control, in order to not cause injury to anyone. It is recommended that a serious student of yoga becomes vigilant, aware of his/her thoughts, emotions, reactions and restraining any of these that might cause injury to another being. This discipline can be practiced in all situations throughout the day, leading to more positive relationships, peace of mind and minimizing stress. There are four other restraints listed in this sutra, all of which support the practice of non-injury.

Niyama are observances/attitudes that are suggested to be followed in everyday life. Purity is listed as the first observance, with the care of the body and healthy diet comprising external purity. Internal purity/cleanliness would be the cultivation of positive thoughts, feelings and emotions. There are four other observances listed, which enhance and promote internal and external purity.

Asana or posture is described as motionless and agreeable. When a posture can be held comfortably, it is called Yogic *Asana*. Normally we think of these qualities being exhibited in meditative postures, yet, traditionally the cultural postures (for the good of the body) were also performed as static practices. This would be very difficult and cause strain, for the average person, as the posture would be held for a long period of time. The Institute incorporates a static pause, which includes holding the breath for a short time, during maximum stretch and relaxing of effort, with all cultural postures, thus keeping the spirit of static practices, while performing them with movement.

WORDS NOT REQUIRED

Pooja Shah

Women talk a lot, they like to gossip. They can talk to anyone, anywhere, at any time. This is the general perception. However, studies and research show that talking and sharing the small things of life help us all to connect with the people around us. It is these small conversations at the beauty parlour, in the trains, at bus stops, grocery stores, which eventually help us reach out to others and build connections. I also come from the same school of thought which considers talking and sharing as important building blocks in any relationship, at home, office or with friends. Silence or 'Mauna' was alien to me.

My first experience with silence was at The Yoga Institute where we were asked to observe silence, at times. Being in 'Mauna' was a form of Tapa, we were told. We had to start initially by keeping quiet i.e. by not talking for some time every day and then eventually having lesser thoughts.

I am someone who is uncomfortable with silence in the middle of conversations; pauses make me uncomfortable. During office meetings or phone conversations, whenever there is a pause, I immediately look to fill the pause with some words, inane words most of the times. I struggled with 'Mauna' for the longest time. I had always believed in doing something, saying something, not realising that even not doing something is an experience. In this whole emphasis on always being on the go, I had lost touch with the importance of experiencing not doing something. I would think that I am racing against time and to make the most of the time I would have with my friends and family, I would want to talk as much as possible until I experienced limitations of spoken words.

One of my friends has been struggling with a lot of challenges on the home front. Being the sole bread winner of her home, she has the financial responsibility of her whole family and, despite working hard, her family members, including her only son, are not happy with her and keep blaming her for

their poor financial status. No matter how hard she tries to please them, they are always resentful of her. The times when I am with her, I struggle with my own helplessness in trying to help her. I wanted to reach out and say something to comfort her, say something which would make her feel better, which would make her feel okay, which would make her realise that I understood her pain, that I am there with her. I tried to frame different sentences, some jovial, some humorous, some sombre. However every time I tried to say something, I felt the limitation of the words. They all sounded empty.

In the end, all I could do was just be there and share that time and space with her. Words were meaningless

Words

Words tell you what my story is,

Words tell you what I feel,

Words tell you what it is like to live the life I am living,

Words give you a sneak peak of my life.

But sometimes I struggle to find the right words,

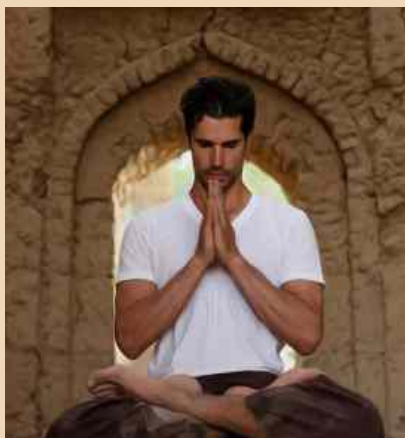
Sometimes I struggle to say something right, that will convey the warmth I feel,

The pain that I have felt,

The helplessness that I have felt,

In those times, I just sit quietly.

Hansaji had shared in one of the Sunday *Satsangs* that if we see two people who are fighting or arguing, we notice that more often than not, they are shouting and talking with their voices raised. The reason is when people fight; their hearts grow apart. They have to shout as their voices don't reach each other. On the other hand, you may see a couple who is fond of each other; they speak very softly, almost whispering to each other. Finally, one may not even need words to communicate.



YOGA- SYSTEMS APPROACH TO SUSTAINABILITY INSIDE AND OUT

Charu Doshi



It is impossible to ignore the problems around us as we head out daily to school, college, workplace or the market. Poverty, sanitation problems, sickness, vanishing trees, inequality, concrete jungles, mining, pollution and stress are some of the problems. At times we are so lost in our thoughts (worrying about some past event or concerned about future) that we miss these dreary sights and hardly think of them, or perhaps we tune them out mechanically. At other times we observe and get angry and upset at what we see and blame the government perhaps, or others. The external environment we live in is degrading rapidly. We experience a disturbance in our inner landscape of thoughts, feelings and emotions as we observe the disharmony in the external landscape.

Scholars, scientists and policy makers worldwide

are cracking their brains to find solutions to climate change and other challenging environmental and social problems. The United Nations has come up with '17 Goals for Sustainable Development' addressing human wellbeing as seventeen different issues (see chart). "Sustainable" broadly means a world where we use resources carefully for the present generation while not compromising the needs of future generations; a world where there is harmony and balance in nature and life; energy flows are in balance; these are peace, equality and safe conditions for all.

So should we be helpless bystanders, caught in our habitual patterns? In the busyness of life can we continue with our business as usual? Wait for some technologically advanced gadget that will magically in one stroke remove all the environmental

challenges? Time seems to be running out. The current generation of school children and office goers are already facing the brunt. Environmental issues are not something that will happen a decade from now. We are in the midst of catastrophic changes already. Waiting is no longer an option. Can I, at an individual level, make the world a better place?

The answer is yoga. Yes, you read right! "How could standing on my head help solve world problems that the wise are cracking their heads over?" "What could alternate nostril breathing have in common with the fate of the planet?" Well there is a deep connection between yoga and sustainability if you understand that yoga – a 5000 year old science is not limited to some sequence of complex body postures and/or some relaxing breathing practices. Yoga technology has several tools aimed at scientifically creating a state of harmony, balance and integration in our inner landscape/ecology – mind, body, thoughts, intellect and spirit. Yoga is a systems approach that works in harmony and in tandem with the forces of nature (outer ecology).

The world outside is made of many systems. So is our body. All systems are connected. We are unable to see those connections because we are not in harmony and balance within. We don't make optimal use of our mind and body's resources. Our mind, breath and energy flows are scattered. This leaves our body open to mental and physical health problems.

It is only when the inner and outer worlds are in a state of balance, we will be sustainable at a personal and global level. No transformation is possible in

the external world until the inner world is addressed.

We make choices every moment of our life. The choices we make create the life we live. Our choices will dictate whether we move towards or away from harmony and balance. Every decision we make, no matter how small, has an impact on the social and physical environment – on Earth.

And every harmful decision that hurts the equilibrium of earth, causes us mental, physical and emotional distress at a personal level. Unless we see very carefully that we are not separate from nature, we will not make sound choices.

Each decision we make about consumption, for example, releases some carbon dioxide into the atmosphere. The total amount of carbon dioxide released in the atmosphere due to all our activities gives us our carbon footprint – our impact on the environment. The greater our footprint, the more we move away from Ahimsa or non-violence.

Here is a site that will help you calculate your carbon footprint. How large is our individual footprint? <https://www.nature.org/greenliving/carboncalculator/index.htm>



When we make empowering choices that bring us peace and balance at the mind-body level, we automatically tend to make wise choices that help society and environment. Yoga gives us the *Yamas* and *Niyamas* as blueprints to help consciously and scientifically guide our decision-making. The entire technology of yoga (including *Asana* and *Pranayama*) is aimed at restoring our energy systems, creating peace, helping us make better

decisions so that we can live in a state of balance with ourselves and with the external world.

When we are disturbed at a personal level, we are unlikely to make sustainable decisions that benefit the Earth. We cannot afford to live the mechanical life of a zombie – constantly craving or pushing away from things. Zombie living is unsustainable; they are creatures of instinct with no level of self-awareness. A Yogic life on the other hand is very sustainable since it is a way of living with high awareness.

Take a look at the UN goals listed.

Try to think deeply about your individual choices and how those choices are connected to the goal.

Try this activity:

I am connected to the world in terms of what I consume – let's say food.

- Think deeply about how you consume food and keep a diary for at least a week.
- List everything you eat in a day comprehensively.
- Where does each item come from?
- Where does it grow?
- Where is it processed?
- Was some trading involved? Was it fair trade?

- Think of the sunshine, earth and water that helped it grow?
- Trace the journey of the food item from the farm to the dining table (the longer the food travels, the more is the carbon footprint).
- Try to estimate the fuel used in growing, processing and transporting it to your plate.
- Identify some ways in which you could change some food habits using the 5 *Yamas* (*Ahimsa, Satya, Asteya, Brahmacharya* and *Aparigraha*)
- How would your findings help contribute to the UN Goal – Zero Hunger in the world?

You will be amazed at your findings. Your choices in food will improve which will percolate to improved health. If you try this exercise sincerely, you will likely feel more connected with the world around and more responsible. This will bring you a sense of great peace and joy. Next time you eat, feel gratitude for what's on your plate!

In the next few articles we will explore how we can use some of the Yogic principles to balance our inner and outer worlds. Till then, try to minimize your carbon footprint! Zombie or Yogi, it's about making a choice!



A TWO-FOLD EXPERIENCE

Sunita Joshi

In January 2018 I booked my ticket for India with the sole purpose of joining the 1-Month Teacher Training Course at The Yoga Institute, Mumbai. I was eagerly looking forward to this visit, to meeting Dr. Jayadeva and Hansaji and refreshing my understanding about yoga in this place which I call 'The *Ashram*'. I reached Mumbai on the last Sunday of February, to join the course in March. We were more than 50 students from various locations, fields and of different cultures in our batch.

The class followed a very structured routine each day and each week. It started every day with a simple, but deeply meaningful prayer.

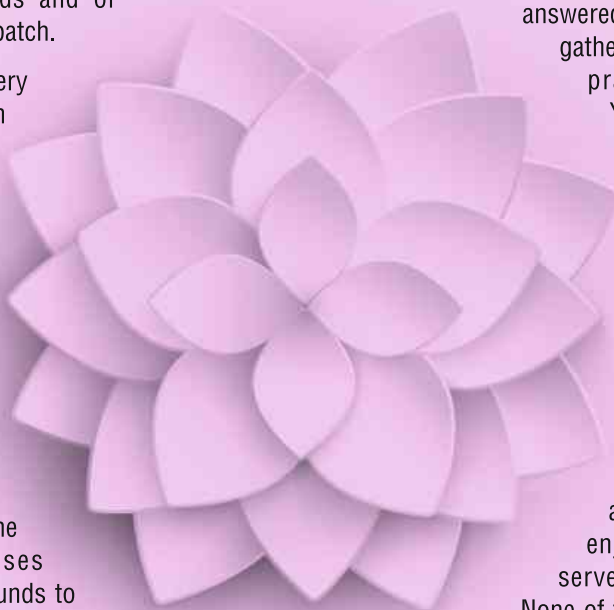
I was doing this same course again after almost 18 years. The sounds of the airplanes passing overhead were the same like earlier times. And even today everyone in the Institute pauses momentarily for the sounds to pass and then continues with their work without any disturbance. The *Kailash* tree still stands tall, near the left sidewalk with a cozy gazebo next to it and many other lovely plants around offering pleasure to our *Jnanendriyas*.

I made many new friends. Once, while I was walking around after lunch with one of my foreign batch mates, she asked me if everyone who worked at the Institute practiced yoga. I had no answer. So, one afternoon I went to the dining room and had a friendly chat with the kitchen staff there and asked them if they practiced yoga. They said that they are a team of ten with one *Maharaj* (main cook) who leads the kitchen. All the grocery,

vegetables are delivered timely. The number of students for different meals is dependent on which camps are there at that specific time. They also mentioned that they did not follow any specific schedule but worked with a mutual understanding. They adjust their leave/breaks as required, again, with mutual understanding. The senior most has been cooking in that kitchen for last fifteen years.

Although none of them directly answered my original question, I gathered that they were true practitioners of Karma Yoga, about which we learn in the classroom during our course. I also felt that they did not require an additional training to practice *Bhavas* (attitude) from the way they were handling the kitchen so smoothly and serving us quietly with a smile. I thoroughly enjoyed each meal they served, especially the tea. None of the different varieties of tea from around the world can beat the taste of the tea served at The Yoga Institute!

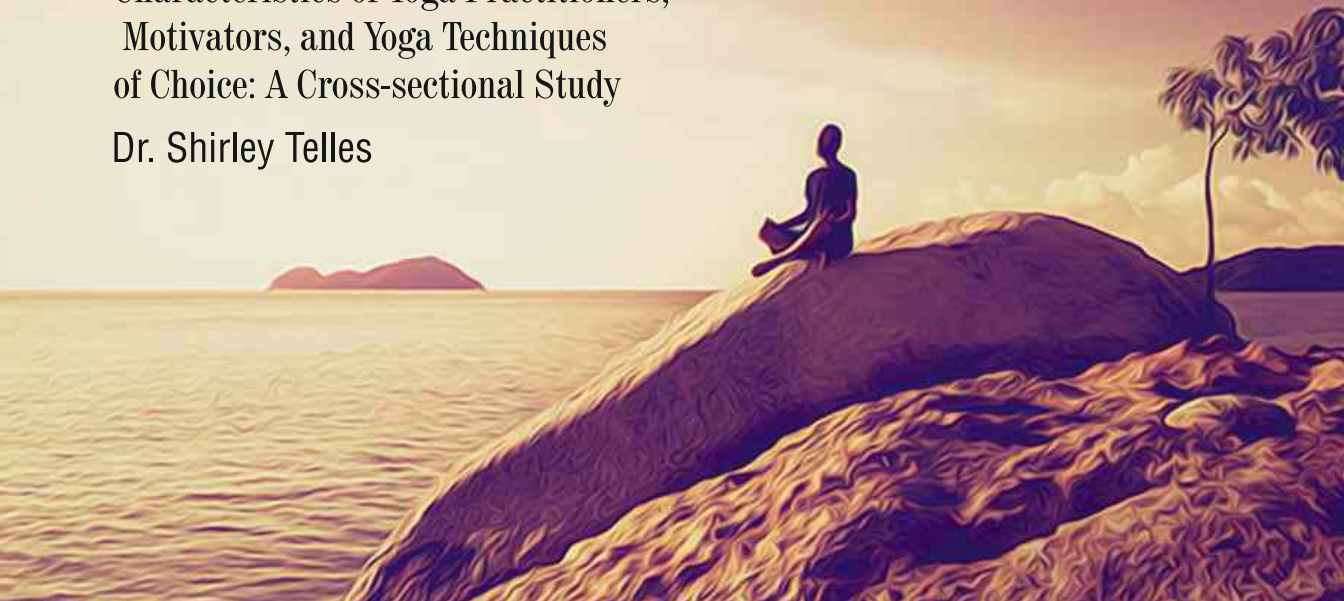
I was aware before reaching India for the course that I will not be meeting Dr. Jayadeva ever again. But I will not say that I missed him during this visit, as I could feel his existence in each and every part and move of The Yoga Institute. I bow to Hansaji, and The Yoga Institute family for being a great model and mentors who preach what they teach. I join my hands together to pay '*Bhava-Purna Shradhanjali*' to Dr. *Saheb*.



RESEARCH IN YOGA

Characteristics of Yoga Practitioners, Motivators, and Yoga Techniques of Choice: A Cross-sectional Study

Dr. Shirley Telles



Background: The characteristics of yoga practitioners and factors motivating people to practice yoga have been studied in the US and in Australia. This study aimed to determine the characteristics of yoga users in India, the factors that motivate them to practice yoga, and the yoga techniques of choice.

Materials and Methods: The study was a one-time, cross-sectional survey based on convenience sampling. Inclusion criteria were (a) a minimum of 1 week experience of yoga and (b) at least 10 years of age. 14,250 people received the survey. After excluding those who did not meet the inclusion criteria or filled in the survey incompletely or incorrectly, 5,157 respondents were included in the study.

Results: Out of 5,157 respondents, there were more males (67.3%), aged between 21 and 44 years (33.7% of the sample surveyed), educated up to

high school (62.5%), students (39.3%), and those who had between 1 and 12 months of experience in yoga (54.4%). The first most common reason to practice yoga for all respondents was physical fitness. Three of the remaining reasons to practice yoga differed significantly with age: (i) yoga for disease management ($\chi^2 = 17.62, p < 0.005$), (ii) yoga as a hobby ($\chi^2 = 10.87, p < 0.05$), and (iii) yoga based on the Guru's (teacher's) instructions ($\chi^2 = 20.05, p < 0.001$).

The yoga technique of choice [i.e., (i) Asanas ($\chi^2 = 23.17, p < 0.001$), (ii) Pranayama ($\chi^2 = 19.87, p < 0.001$), or (iii) Meditation ($\chi^2 = 9.64, p < 0.05$)] differed significantly across age groups.

Conclusion: In India, a yoga practitioner was more likely to be male, between 21 and 44 years of age, high school educated, and a student. The reasons to practice yoga and the yoga technique of choice differed significantly with age.

(Dr. Shirley Telles, MBBS Ph.D. is the world's most prominent yoga researcher. She is the Director of Research at *Patanjali Yogpeeth*, Haridwar, India. She is also the Head, Indian Council of Medical Research for Advanced Research in Yoga and Neurophysiology)

FROM THE ARCHIVES OF YOGA AND TOTAL HEALTH

Exchange of Letters with Nehru

(An advocate of yoga and uncle of Pandit Jawaharlal Nehru)

Dear Shri Yogendraji,

I have received your letter No-JADV/R/63 on 18.2.63 and have great pleasure in sending you a cheque for Rs. 50/- in response to your invitation with my best wishes for the success of your efforts for the spreading of the knowledge of yoga practices. I hope your efforts are meeting with the response they deserve. The task you have undertaken is an uphill one and if the progress is slower than we expect we have to put up with the response they deserve. The task you have undertaken is an uphill one and if the progress is slower than we expect, we have to put up with it patiently. I am also doing my best in this line with a fair amount of success among my friends, holding out to them my own personal example and suggesting to them that they should start fighting the advance of old age from day to day and not wait till it has actually arrived and made them bed-ridden. As for myself I have declared war on old age and mean to win back the territory already lost to it. I trust you and Sita Devi are well and doing the same kind of thing in your own cases. I have not yet met the younger generation and hope to meet them one of these days. I send my kind regards to you all.

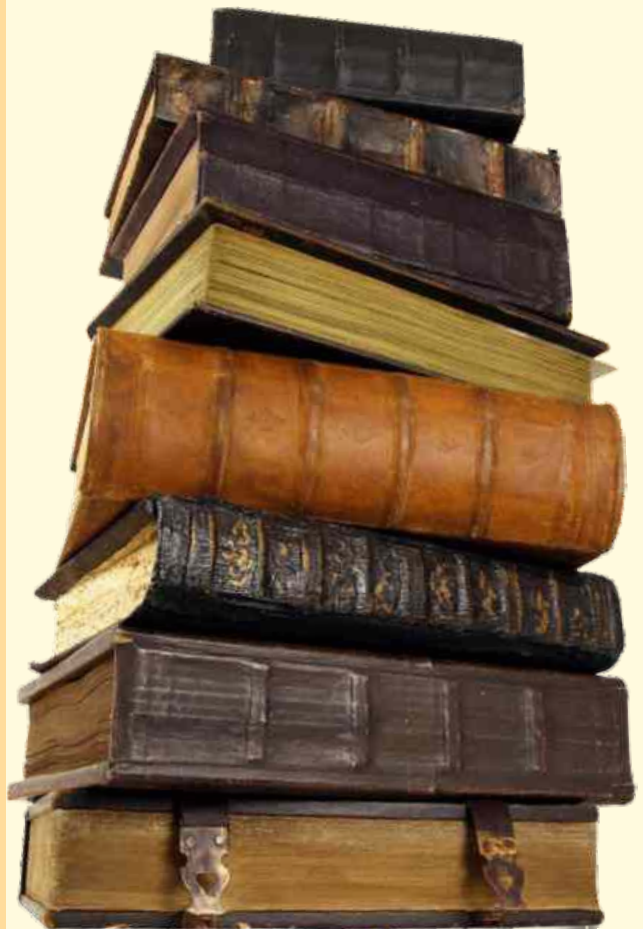
19.2.63

Yours Sincerely

Brijlal Nehru

Harija Sewak Sangh

Kingsway, Delhi.



Dear Brijlalji

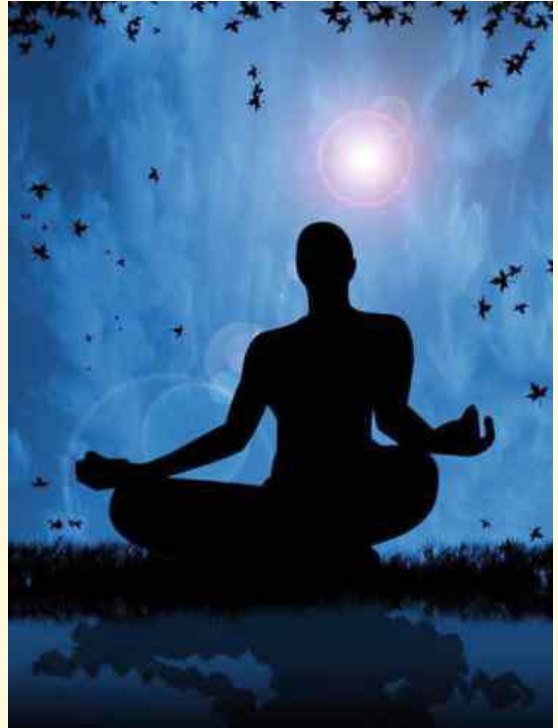
It is after quite some time that we hear from you. We had no doubt in our mind that you will continue to promote the cause of yoga wherever you be, we are glad that this has been confirmed.

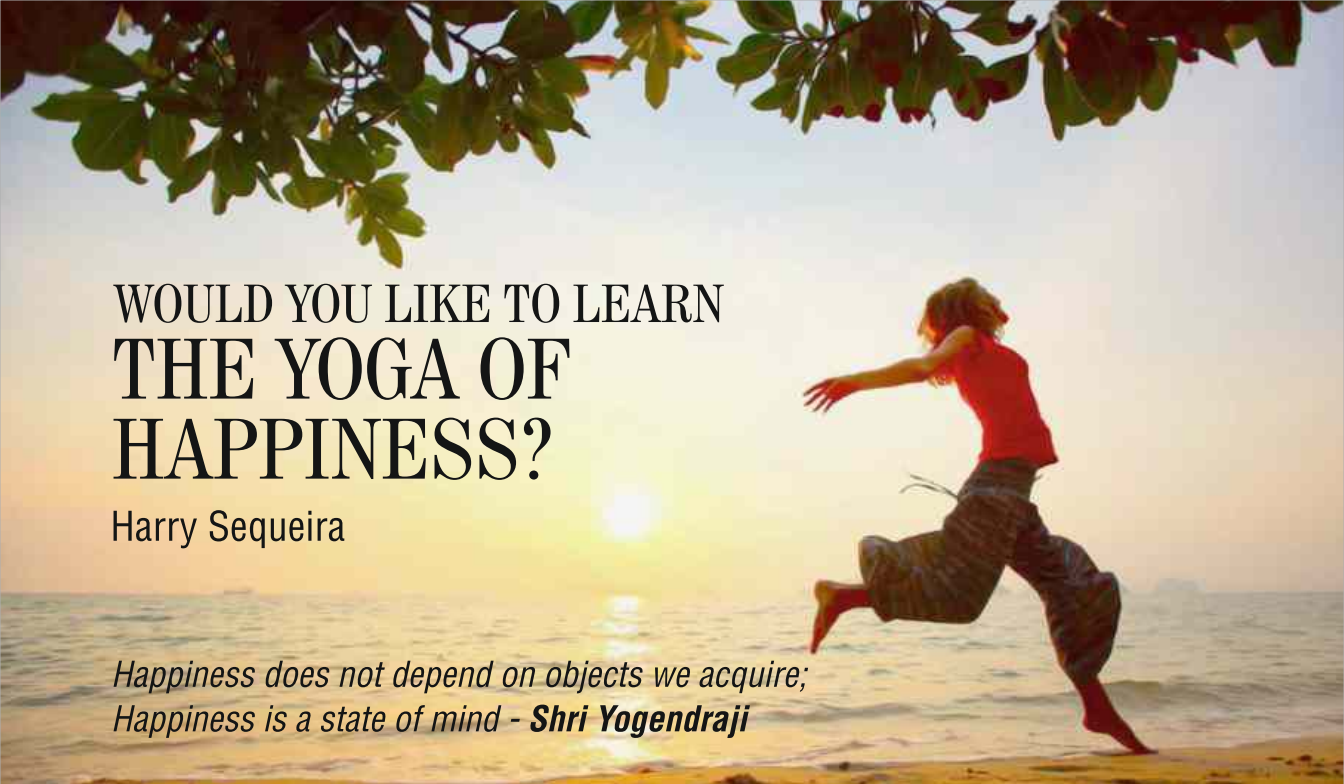
What the Institute has been trying to do is to keep yoga as yoga and not mix it up with physical education etc. We have won the struggle as far as the intellectuals are concerned but the masses and the Government who represent them have yet to be educated. We are however not discouraged, but are continuing our efforts to get yoga recognized as a special subject by itself. Only then will it have proper appeal in India and elsewhere. We have been assured by many Union Ministers that they appreciate our point of view and are about to recognize yoga not from the backdoor as physical education, but as a special process of education itself. That day will come, and we keep up our pressure.

The journal has been very useful in the promotion of right yoga ideology and the same is respected internationally. It reaches nearly 60 countries of the world. Being a specialized subject, it is a non-paying adventure and the office passed on the circular-letter to which you refer. We propose to continue with the journal howsoever small it is for we find that it serves as an excellent medium for the spread of our activities.

The progress at the Institute is satisfactory and as a labour of love it has never disturbed us. Both Dr. *Jayadeva* and *Vijaydeva* are in charge of special departments. The latter had visited two or three times recently to help the Central Govt. understand us. When he again visits New Delhi he shall certainly meet you. Glad to know about your health; our own is as usual. The new address has been noted. With love and best wishes as always.

Yours in Yoga
Shri Yogendraji.





WOULD YOU LIKE TO LEARN THE YOGA OF HAPPINESS?

Harry Sequeira

*Happiness does not depend on objects we acquire;
Happiness is a state of mind - **Shri Yogendraji***

When Joe was going to high school, trudging the 3 kms every morning, his close friend Norbert was given a shining new Hercules bicycle. We were living in a “one-horse-town”, as the saying goes. And when we saw elated Norbert, we were so unhappy inside.

When we were about to finish our graduation Norbert fell in love with a beautiful girl and we all had heartburn. Then, years later we worked in a newspaper office, we struggled and strived for the best stories, or a well written text. Our eyes were on the editor's chair, what with our skilled editor about to retire. Norbert was promoted and we were devastated.

The story goes on.

We are seldom happy, and if we are happy for a few moments, then we slip into misery. That is the nature of mind of many people, like me.

Like some acid corroding my psyche, I was always unhappy. My friends would say, “You are a precocious neurotic!” I thought, yoga practice would help me. It did. But something vital was missing. What was the link, in this chain, which would eventually lead me to happiness?

While I was reading 'The Call of Yoga', the autobiography of the 'two-in-one-Yogis', that is Dr. Jayadeva and Dr. Hansaji, I was struck with a sentence written in there. Hansaji says, “Doctor *Saheb* would say to me, 'Hansa, as you get up in the morning, be happy and your day will go well, despite the numerous ups and downs that life provides.' ”

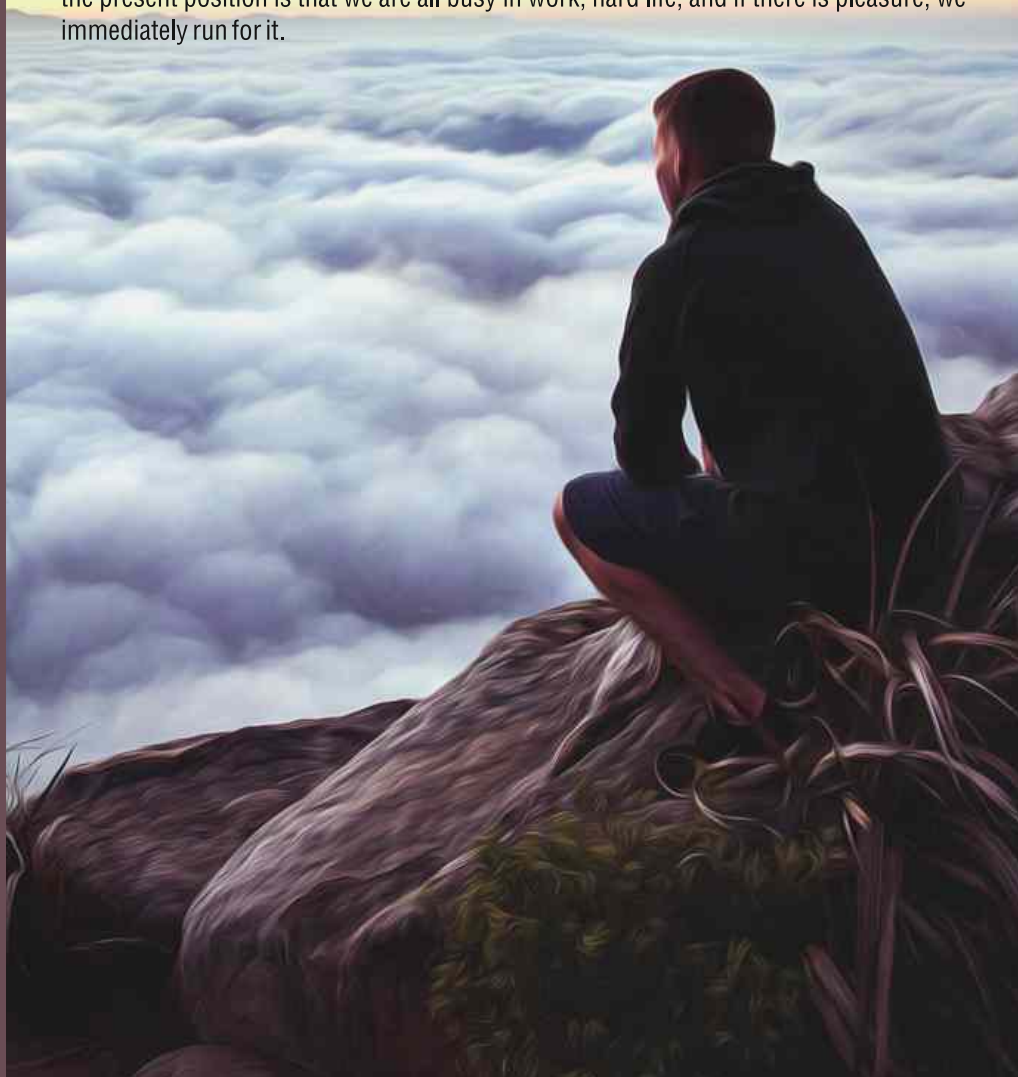
After reading these few lines, I decided to be happy, as I got up. Generally I get up morose, but this day when I decided to be happy, surprise, surprise! Throughout the day this feeling of happiness pervaded me, and stayed! And later my soul felt a great closeness to the *Yogendras*, for their wonderful secrets of life.

It is all in our hands. As Dr. Hansaji says, “Decide that from now on I will be happy from the time I get up in the morning”.

If you understand this, and apply it, you would have learnt the Art of Happiness. Indeed, you would have learnt the Yoga of Happiness. You would know what is '*Ananda*', a higher stage of yoga.

THE THINKER

The *Yogi* does not deny pleasure. The difference between a Yogic approach and a modern man's approach is that the *Yogi* knowingly uses pleasure. He also, like a normal man eats good food, wears good clothes, but he does it all knowingly. He does not become a slave to pleasure. A *Yogi* can develop hunger when it is required; if he is busy in some work he is able to switch off hunger. This is the capacity which we should have, but we are unable to do it. When an object of pleasure is before us, we immediately forget ourselves and become slaves to it. To recognize that pleasure has to be there, and we can enjoy it, but with full knowledge of when, how much, etc. is important. We have lost this capacity. So the present position is that we are all busy in work, hard life, and if there is pleasure, we immediately run for it.



THE YOGA SUTRAS OF PATANJALI - A PERSPECTIVE

Samar Chauhan

Chapter 1.35

विषयवती वा प्रवृत्तिरूपन्ना मनसः स्थितिनिबन्धनी ॥१-३५॥

Visayavati Va Pravrttih Utpanna Manasah Sthiti Nibandhani

The techniques for controlling the mind continue in this Sutra. The objective is to keep the mind focussed. This is extremely crucial. But for this to happen, the person has to be interested in something more than the gross material things. Concentration on higher objects is required. These objects can be of any particular size, form or colour. Concentration on natural objects falls in this category. Sitting on the seashore for instance and observing the calm sea is helpful.

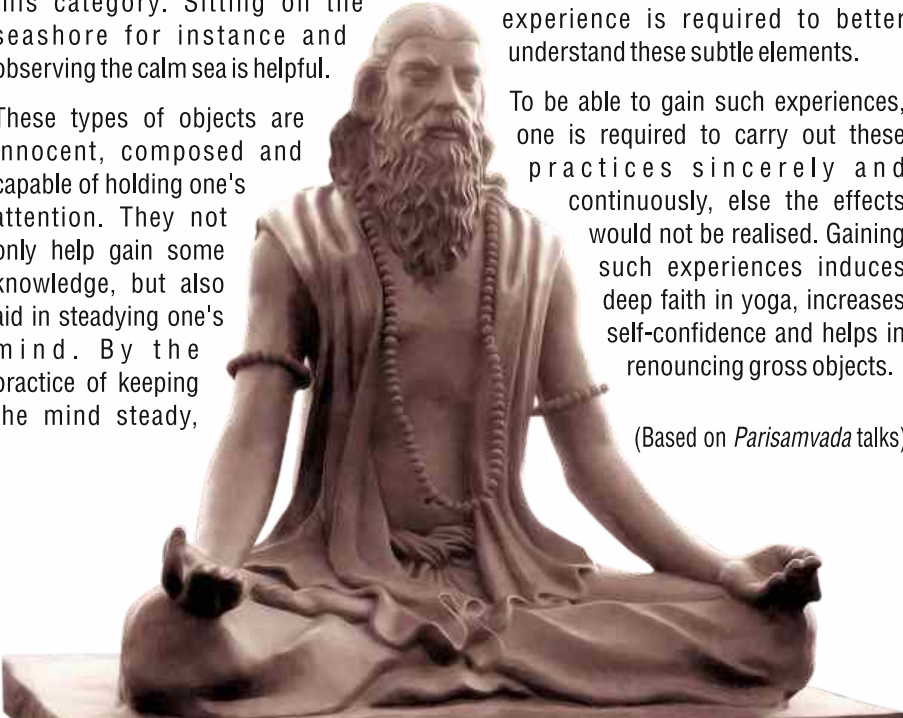
These types of objects are innocent, composed and capable of holding one's attention. They not only help gain some knowledge, but also aid in steadying one's mind. By the practice of keeping the mind steady,

one starts gaining new habits, new attitudes and new objectives. Building the right attitude is most important. And for such a mind, right objects and higher experiences come naturally and easily.

While one can derive some benefit from the instructions and commentaries available on the subject, that is all indirect knowledge and not very helpful. Direct knowledge through personal experience is required to better understand these subtle elements.

To be able to gain such experiences, one is required to carry out these practices sincerely and continuously, else the effects would not be realised. Gaining such experiences induces deep faith in yoga, increases self-confidence and helps in renouncing gross objects.

(Based on *Parisamvada* talks)





THOUGHTS ON THE *GITA*

Smt. Hansaji

Chapter 7.20

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ ७-२० ॥

Those whose wisdom has been looted away by this or that desire, go to other Gods, following this or that rite, led by their own nature.

People are influenced in several ways - the environment, the kind of upbringing, the overall personal understanding, etc. All this makes for a strong mental make-up. The aborigines may worship a stone or a tree. There are so many different deities worshipped by Indians according to their family traditions. There are also people who, as result of readings and discussions, have selected their personal God. All this happens as a

result of what we may call natural factors. Of course, all this is against a real sincere faith in God as represented in the *Gita*. *Arjuna* is asked to put his entire faith in Krishna who represents the Highest *Purusha* - the source of all. The refuge that is offered in faith, that He creates, can solve all his problems. Worship of other Gods will not help him in a total way.

YOGIC AHARA

Minati Shah

Food is not just means to satisfy hunger and taste. One can take help of food to make changes at the physical and mental level. According to the Yoga *Ratnakara* text, food gives instant experience of contentment. One should keep this in mind while eating. Food gives strength, supports and nourishes the body, improves memory, extends duration of life, improves the shape, colour, lustre and beauty of the body and provides *Sattvik* willpower.

The following recipe is from *Panchmahal Zilla* and *Lunawada Taluka*. Locals prepare it during festivals and weddings. A variation of that is given here:

Corn Ghogho

Preparation time - 10 minutes | Cooking time - 15 minutes | Serves – 2

Ingredients:

- 2 corn on the cob
- 1 teaspoon cumin seeds
- 1 inch piece of cinnamon
- 2 cloves
- 1 inch piece of ginger, grated
- 3 teaspoons Ghee
- 1 cup milk
- 2 teaspoons chopped coriander leaves
- 1 teaspoon grated fresh coconut
- salt to taste

Method:

1. Wash and take the corn off the cobs.
 2. Grind it in the grinder to a smooth paste.
 3. Heat Ghee in a pan on medium heat.
 4. Add cumin seeds, cloves and cinnamon.
 5. Once cumin seeds splutter, add grated ginger and cook for a minute.
 6. Add corn paste and roast for about 12 - 15 minutes.
 7. Add milk and keep stirring till absorbed.
 8. Take the pan off the heat and add salt. Mix well.
 9. Garnish with coriander leaves and coconut. Serve for breakfast.
- Serve cool.



Corn is not originally from India. Aryabhisak mentions that it has cool potency, is strength giving as it has more carbohydrates, and is gaseous.

योगसूत्र

प्रोमिल जैन सिकेरा

निरन्तर आन्तरिक अभ्यास

महर्षि पतञ्जलि द्वारा चित्त वृत्तियों के निरोध के लिये बताए गए दो उपायों में पहला है अभ्यास व दूसरा है वैराग्य । जिस प्रकार एक पंछी को उड़ाने के लिये दो परों की आवश्यकता होती है, ठीक उसी प्रकार आध्यात्मिक मार्ग पर आगे बढ़ने के लिये आवश्यक है 'अभ्यास और वैराग्य' ।

इस लेख में हम बात करेंगे अभ्यास की – निरन्तर आन्तरिक अभ्यास की, क्योंकि चित्त की वृत्तियों पर नियंत्रण का अर्थ है- चित्त की चंचलता पर नियंत्रण जो आन्तरिक अभ्यास द्वारा ही मुमकिन है । चित्त को स्थिर और एकाग्र करना, असंख्य व अनावश्यक चित्त वृत्तियों को निर्बल-दुर्बल करना, उन्हें शक्तिहीन व प्रभावहीन करना बहुत कठिन कर्ष्य है । इसके लिये लक्ष्य की स्पष्टता तथा पूर्ण वचनबद्धता अत्यंत आवश्यक है ।

यहाँ चित्त की स्थिरता के लिये किये गये हर प्रयत्न को अभ्यास कहा गया है । हर वह प्रयत्न जो बहिर्मुखी वृत्तियों को अन्तर्मुखी करे, मन को संयमित करे, उसे एकाग्र करे, अक्लिष्ट वृत्तियों को प्रोत्साहित करे यह सब अभ्यास के अंतर्गत आ जाता है । पूर्ण उत्सुकता व उत्साह से किया गया ये आन्तरिक अभ्यास साधक के व्यक्तित्व का अनिवार्य अंग बन जाता है व उसे आध्यात्मिक साधना में स्थिर होने में सहायक सिद्ध होता है ।

महर्षि पतञ्जलि, अभ्यास में स्थिर होने के लिये, आन्तरिक केन्द्र से सम्पर्क स्थापित करने के लिये, तीन महत्वपूर्ण शर्तों का वर्णन करते हैं -

1. दीर्घकाल – समय की अवधि को दीर्घकाल बता कर महर्षि पतञ्जलि ने स्पष्ट किया है कि अभ्यास तब तक करते रहना है जब तक कि चित्त की वृत्तियों का पूर्ण रूप से निरोध ना हो जाये । यह अवधि आजीवन भी हो सकती है, इसलिये धैर्य पूर्वक, एकाग्रता के साथ आन्तरिक अभ्यास करते रहने से हम मंजिल की ओर बढ़ते रह सकते हैं । समय की अवधि, साधक की साधना की तीव्रता ही निर्धारित कर सकती है । कार्य कठिन है क्योंकि चित्त के पुराने ढांचे को तोड़ना, उसे बदलना आसान नहीं है । हमारा ही मन इसका विरोध करता रहेगा, अडचने

पैदा करता रहेगा इसलिये लम्बी अवधि सांकेतिक है ।

2. नैरन्तर्य – दिन-प्रतिदिन, बिना रूकावट के अभ्यास करते रहना ताकि उसकी निरन्तरता बनी रहे । अधिकतर देखा गया है हम शुरूआत उत्साह पूर्वक, दृढ़ संकल्प के साथ करते हैं, पर मन की चंचलता के कारण लगातार नहीं कर पाते । आरम्भ करना, बीच में छोड़ना, फिर से कुछ अन्तराल के बाद शुरू करना, यह साधना के क्रम को भंग कर देता है और अभ्यास को दृढ़ भूमि नहीं होने देता । निरन्तरता द्वारा संकेत है कि साधना में ढील नहीं पड़नी चाहिये ।

3. सत्कार पूर्वक – अभ्यास की तीसरी शर्त है अभ्यास का श्रद्धा पूर्वक, पूर्ण लगन, उत्साह व सचेतता के साथ अनुष्ठान करना ।

वही अभ्यास जो लम्बे समय तक निरन्तर व श्रद्धापूर्वक किया जाए तो हमारे अंदर गहरी जड़ों की नींव डाल सकता है ।

डॉ. जयदेव अभ्यास पर टिप्पणी करते हुए कहते हैं कि हमारा हर कार्य अविद्या पर टिका है – गियर बदलने के लिये कड़ी मेहनत की जरूरत है । उनके अनुसार आत्म साक्षात्कार कमजोर या डरपोक व्यक्तियों का काम नहीं है, इसके लिये निडरता, उत्साह व दृढ़ संकल्प चाहिये ।

किसी कवि ने ठीक ही कहा है –

करत करत अभ्यास के जडमति होत सुजान,

रसवी आवत जात ने पत्थर परत निशान ।

अर्थात् निरन्तर अभ्यास से जड़ बुद्धि भी सुजान हो जाती है, ठीक उसी प्रकार जिस प्रकार कुएँ से पानी निकालते हुए पत्थर पर आती-जाती रस्सी उस पर निशान बना देती है ।

अभ्यास से असम्भव भी सम्भव हो जाता है ।

अपने अभ्यास के लिये –

1. कोई भी अपने अन्दर से एक कमी को या गलत आदत को दूर करने के लिये एक महिने उपरोक्त शर्तों के साथ अभ्यास करें ।

रोज सोने से पहले, दिन में होने वाली १० सकारात्मक बातों को याद करें व लिखें ।

भागवद्गीता अध्याय २ (विज्ञा) सांख्य योग

-आभा भट्ट

गीताजी के दूसरे अध्याय में हमने प्रकृति को याने प्रतिक्षण बदलती रहती सृष्टि के स्वभाव को जान लिया । हम भी प्रकृति के उन्हीं २४ तत्वों से बने हुए हैं ।

हमारे मन में प्रश्न उठता है कि हम हमेशा 'मन की स्थिरता' या 'मन की संतुलित स्थिती' रखना है, इसी बात पर जोर देते आ रहे हैं-----

प्रश्न यह उठता है कि – “प्रकृति के बदलाव के साथ ये स्थिरता कैसे प्राप्त करें?”

प्रकृति का प्रवाह इतना तेज और आकर्षक है कि हम उससे विपरीत कुछ करना चाहे तो थक जायेंगे । हमारी क्षमता कम दिखाने देती है ।

भगवान भी अर्जुन से यही कह रहे हैं कि- 'बदलाव के साथ मोह में फंस मत जा और स्थिरता प्राप्त कर ।“ भगवान सरल उपाय बताते हैं – “पुरुष याने आत्मा याने अपने अंदर बैठा हुआ परमात्मा (याने मैं), जिसे हम चेतना या चेतन तत्व भी कहते हैं, उसे प्राप्त करने का प्रयत्न कर -----“

प्रकृति के २४ तत्वों का कोई उपयोग नहीं है, जब तक उनमें यह चेतना न हो । चेतन तत्व का सहारा लेकर प्रकृति जीवंत बनती है और वो चेतन तत्व का अनुभव हम सिर्फ प्रकृति के माध्यम से ही कर सकते हैं, इस तरह प्रकृति और पुरुष का तादात्म्य (एकरूप हो चुके) है ।

हम इस समझ को भूल कर सिर्फ प्रकृति में खो गये हैं जिससे

मन की अस्थिरता के साथ दुःख भुगतते हैं और विषाद में डूबते हैं । हमें समझना है कि पुरुष याने आत्मा-परमात्मा पर ध्यान लगा लें तो मन की स्थिरता धीरे-धीरे आ सकती है ----

पुरुष याने आत्मा नित्य है, सिर्फ वो ही सत्य है, अविनाशी है, अचल है । हमारे जीवन में आते हुए हर एक बदलाव को, परिस्थिती को, परिवार के लोगों को और अपने आपको उस परम परमात्मा-आत्मा से जोड़ देना है । वो पुरुष आत्मा हमें हमेशा अपने अंदर मिलता है, अगर हम सचमुच मिलना चाहें तो ---

अवश्य ही हमारी मित्रता तो प्रकृति से होनी चाहिये, मगर प्रेम और स्नेह तो आत्मा-परमात्मा से ही करना है क्योंकि उसने एक बार हमें पकड़ लिया तो फिर वो हमें कभी छोड़ेगा नहीं, जबकि प्रकृति शायद हमें कभी छोड़ भी दे, क्योंकि प्रकृति नित्य नहीं है ।

सिर्फ गुरु ही उस चेतनमय पुरुष (भगवान) का अनुभव करा सकता है । गुरु के आशीर्वाद लेकर अपने भीतर बैठे हुए उस चेतनमय परमात्मा से मिलने का, प्रेम करमे का प्रयास करें..... वो ही एक सच्चा प्रेम है ।

सांख्य कारिका ४

साधकों द्वारा (डॉ. जयदेव तथा श्रीमती हंसाजी की टिप्पणियों सहित)

द्रष्टमनुमानमाप्तवचनं च सर्वप्रमाणसिद्धत्वात् ।
त्रिविधं प्रमाणमिष्ट, प्रमेयसिद्धि प्रमाणाद्धि ॥

प्रत्यक्ष, अनुमान और आप्त वचन यह तीन तरीके हैं सच को जानने के, दूसरे अन्य तरीके भी इसमें ही निहित हैं सच के ये ही तीन प्रमाण हैं और केवल प्रमाण के द्वारा ही सच स्थापित किया जा सकता है ।

सांख्य दर्शन में बताये गए प्रकृति के २५ तत्वों के प्रमाण क्या हैं ? इसके जबाब में ये कहा गया है कि जब इन्हें अपनी आँखों से देखेंगे तब विश्वास करेंगे । उदाहरण के तौर पर जैसे हम अपनी आँखों से चटाई या अपने हाथ देखते हैं तो विश्वास करते हैं कि ये हैं । उसी तरह ये काले बादल देखकर अनुमान लगाते हैं कि बारिश होगी या जब बिस्तर देखते हैं तो यह मानते हैं कि कोई इस पर आराम करेगा । कुछ ऐसे तथ्य भी हैं जो हम स्वयं देख या समझ नहीं पाते लेकिन उसके होने पर विश्वास करते हैं क्योंकि किसी संत या किसी प्रबुद्ध व्यक्ति ने उसके बारे में कहा है या ग्रंथों में लिखा है । देवी-देवता, आत्मा-परमात्मा हम इन्हें देख नहीं सकते पर ग्रंथों में कहा गया है कि ये हैं, कभी-कभी हम इन्हें महसूस भी करते हैं इसलिए मान लेते हैं । इस तरह प्रकृति उसके २३ तत्व और पुरुष (चैतन्य) के होने के कई प्रमाण सांख्य

में हैं परंतु हम इन्हें नहीं समझते और दुःखी होते रहते हैं । एक बार एक व्यक्ति ने किसी महिला को अपने घर में काम करने के लिए रखा एक दिन कांच के बर्तन साफ करते वक्त वो उसके हाथ से फिसल कर गिर गया और टूट गया । यह देख कर उस व्यक्ति को बेहद क्रोध आया और उस महिला को काफी भला-बुरा कहा, पर इस महिला ने बिना क्रोध किये उस व्यक्ति से केवल इतना ही पूछा कि- “क्या आपको लगता है, ये कांच के बर्तन हमेशा रहने वाले थे कभी नहीं टूटते ?” यह सुनकर उस व्यक्ति को अपनी गलत सोच का अहसास हुआ और वह शांत हो गया ।

हम भी अज्ञानी हैं, बचपन में इसका प्रभाव कम दिखता है । पर जैसे-जैसे बड़े होते जाते हैं अहंकार और अज्ञान भी बढ़ते जाते हैं । हमारी बौद्धिक क्षमता सीमित एवं स्थूल है इस बात को स्वीकारना तो दूर हम जानते भी नहीं हैं । हमें केवल अपनी बुद्धि पर ही निर्भर नहीं रहना है उसके परे भी एक सोच है उस पर भी ध्यान देना है, वहाँ जो सच है उसको खोजना है पुरुष को जानना है ।

सात्विक रेसिपी - मालपुए

-नीविया जैन

सामग्री –

१ लीटर दूध

गेहूँ का आटा (जरूरत के आधार पर)

घी (तलने के लिये)

शकर आधा किलो

ईलायची या केसर (स्वादानुसार)

१ लीटर दूध लें। उसे इतना उबालें कि वह आधा रह जाये, ठंडा हो जाने के पश्चात उसमें गेहूँ का आटा धीरे धीरे मिलाते जायें, इतना मिलाएं कि वह (डोसे की तरह) गाढ़ा पेस्ट बन जाए। इसे अच्छी तरह से फेंटना है (हैंड ग्राइन्डर का इस्तेमाल कर सकते हैं)। एक घंटे तक इसे एसा ही रहने दें।

तई (फ्लेट पेंदे की कड़ाई) में शुद्ध गाय का घी डालें व गैस पर रखें। गर्म हो जाने पर एक चम्मच की सहायता से उक्त पेस्ट इसमें डालें वह स्वयं ही फैल जायेगा। मध्यम आँच पर इसे दोनों तरफ से कुरकुरे तल लें। जाली पर निकाल कर रखें।

चासनी बनाने के लिये करीब आधा किलो शकर में थोड़ा पानी डालकर उसे गैस पर मध्यम आँच पर पकाते रहें जब तक कि एक तार की चासनी बन जाये। उसे ठंडा होने दें, उसमें केसर पीस कर मिला दें।

जाली पर निकाले मालपुए को इस चासनी में डालकर कुछ देर रखें व निकाल लें। कुरकुरे सर्व करें। शुद्ध, सात्विक मालपुए का आनंद लें।





श्रद्धेय डॉ. साहब को श्रद्धासुमन

-राजकुमार कनोडिया

वंदना करूँ हे गुरुदेव तुम्हारी तो आखिर किन शब्दों में करूँ
शब्दों में वो समझ कहाँ कि मेरे दिल की बात बयाँ कर सके,
शब्दों में वो गहराई कहाँ कि मेरी भावनाओं को आँक सके
शब्द कैसे व्यक्त कर पायेंगे हम सबकी भावनाओं को
वे कैसे व्यक्त कर पायेंगे श्रद्धा की उस लौ को जो आपके लिये उजागर है
गुरुदेव आपकी उदारता, करुणा, हृदय को छू लेने वाली वो प्यारी सी मुस्कान ।
उनका वर्णन करने में मेरे शब्द असमर्थ हैं
अरे शब्दों की क्या बिसात कि आपकी पवित्रता का आइना बन सके
शब्दों में वो ताकत कहाँ कि एक तपस्वी की अगनी को सहन कर सके
निःस्वार्थ भाव से परिपूर्ण आपका जीवन, आपकी विनम्रता, आपकी
कर्तव्यबद्धता, आपकी अलौकिक छवी, उनकी छाप जो हमारे हृदय में है बसी
जो हम सबके हृदय को है स्पर्श कर चुकी । शायद, शायद उन्हें शब्दों की
जरूरत ही नहीं
वो एहसास, वो प्रेरणा भरी आपकी यादें
यही तो हैं, हमारे जीवन की सबसे अनमोल पूँजी ।
क्या करना है शब्दों में बयाँ कर के उसे
जो बात हमारे दिल की गहराइयों में है घर कर चुकी
आप हमारे बीच नहीं हैं, यह बात गुरुदेव मुझे स्वीकार नहीं स्पष्ट रूप से
स्पष्ट रूप से आज भी आपकी करुणामयी आँखें प्रत्यक्ष दिखायी देती हैं,
आपके प्रेरणा से भरे संवाद मेरे कानों को साफ-साफ सुनाई देते हैं । इस
इंस्टीट्यूट में आने वाले हम सभी को यह संपूर्ण विश्वास है कि शारीरिक रूप से
भले ही न सही, लेकिन आप हर पल, हर लम्हा हम सभी के बीच हम सब के
साथ हैं ।

ऐसी वाणी बोलिए ...

संगीता जैन



ऐसी वाणी बोलिए मन का आपा खोए, और न को शीतल करे आपही शीतल होय

हमें अपनी कोई भी बात अन्य तक पहुँचाने के लिये वाणी का सहारा लेना ही होता है, पर बोल किस तरह से बोला गया उसीसे हमारी बात का प्रभाव अन्य व्यक्ति पर पड़ता है। जीवन में हमने देखा है कि कुछ लोगों के मुँह से झरते मोतियों को चुनने का सौभाग्य यदि मिल जाये तो लगता है कि जीवन धन्य हो गया। वहीं कुछ लोग ऐसे होते हैं कि यदि वे आपसे कुछ कह दें, तो शब्दभेदी बाण की तरह आपका हृदय विदीर्ण कर दें। दोनों दशाओं में इस्तेमाल तो शब्द ही किये गये हैं परंतु प्रभाव इतना भिन्न कैसे? इस पर विचार करिये तो आप पायेंगे कि वे शब्द जो अपनी सीमाओं का उल्लंघन कर जाते हैं वे मन को दग्ध करते हैं। शब्दों की सीमाओं के बारे में नीतिशास्त्र के अनुसार झूठ बोलना, असंगत और अहंकार युक्त बात कहना और निंदा करना आदि वाणी के दोष होते हैं। इस प्रकार के शब्द जब अपनी सीमा लांघ कर बाहर आते हैं तो उथल-पुथल ही मचाते हैं, यही उथल पुथल मन में भी व्याप्त हो जाती है। मन के भाव से ही शब्द आगे बढ़ते हैं, चाहे वे आशीर्वाद या शुभकामनाओं के रूप में हों, चाहे ईर्ष्या, क्रोध, अपमान के रूप में अभिव्यक्त हों। इसीलिये अनिवार्य है कि बोलने के पहले शब्दों को तौल लें फिर उन्हें जुबान पर लायें। शब्द को ब्रह्म भी कहा गया है, ब्रह्म का अर्थ होता है—बढ़ना और म-से मन इंगित होता है। जिसने अपने मन की उर्जा को शब्दों में अभिव्यक्त करना सीख लिया उसी ने अपने शब्दों का रहस्मय संसार खोल लिया। मन व शब्दों में सकारात्मकता परखने के लिये इंस्टीट्यूट में एक विधि बताई जाती है कि एक प्लेन पेपर दीवार पर टांग लो, जब भी आपके मन में नकारात्मक विचार आये या आप बोलें, तो एक काला डॉट उस पर लगा दें, शुरू में आप पायेंगे कि बहुत अधिक निशान लगे। पर अब आप सजग हो जायेंगे व अपने विचारों पर ध्यान देने लगेंगे तब आपके शब्द भी सकारात्मक होने लगेंगे। धीरे-धीरे वे निशान बहुत कम हो जायेंगे व आप अपने विचारों में अभूतपूर्व परिवर्तन पायेंगे। इस प्रकार विचारों के प्रति जागरूक होने की शुरूआत होने लगती है। हमें अपने विचारों की शक्ति को पहचान कर उन्हें

सकारात्मक रूप में विकसित करना है जिससे हमारा आचरण ही परिवर्तित हो जायेगा। शब्दों की ताकत का अंदाजा इस बात से लगाया जा सकता है कि कई बार आपने कुछ चाहा, वह कुछ दिनों के बाद फलीभूत हो जाता है, ऐसा इसलिये होता है क्योंकि आपके विचारों की उर्जा जागरूक हो गई है। तो आपको करना यह है कि आशावादी बातों को ही जुबान पर लायें ताकि सकारात्मक उर्जा को बल मिले, जिससे आपका जीवन उर्जावान बने, खुशहाल बने। संभलें, यदि आप नकारात्मक बातों पर अधिक ध्यान देकर शब्दों के रूप में अभिव्यक्त करते रहते हैं तो नकारात्मक उर्जा बलवान हो जाती है और समस्याएँ और बाधाएँ आपके जीवन को घेर लेती हैं।

शब्दों को प्रभावी बनाने के लिये शब्दों में सच्चाई होनी चाहिए। योग के प्रणेता महर्षि पतञ्जलि के अनुसार जब शब्दों में सच्चाई होती है वे दूसरों पर प्रभाव डालते हैं और सिद्ध भी होते हैं। ध्यान रखना है कि सत्य के साथ शब्द प्रिय भी हों, जिससे किसी का दिल न दुखे, क्योंकि शब्दों के द्वारा आप संबंधों के पुल भी बनाते हैं और पुल तोड़ भी सकते हैं। इसलिये अपने शब्दों में ईमानदारी रखें और ऐसी वाणी बोलें जो सबके मन को शीतल करे।

माँस-पुतले का बना यह शरीर और मस्तिष्क ये सब स्थूल चीजें हैं। पर एक पुरुष तत्व जिससे सही ज्ञान मिलता है वो अलग ही चीज है। पर शरीर और चेतन को हम अलग-अलग देख नहीं पाते हैं। इस तरह का हमारा मानस बना है।

थोड़ा सुनते हैं, पढ़ते हैं थोड़ी अक्ल आती है पर थोड़े समय के बाद भूल जाते हैं। यह चक्र चलता रहता है। मेहनत करनी है do or die वाली क्योंकि माया बहुत चालाक है और हम बुद्ध।

-डॉ. जयदेव जी के १३/१२/२०११ के परिसंवाद का हिन्दी रूपांतरण

YOGA NEWS

A. N. Desai

On 3rd May 2018 The Yoga Institute conducted a free camp from 9:00 am to 5:30 pm for women aged 40+. The camp was attended by hundreds of women, who were guided through menopause, PCOD, osteoporosis, hormonal imbalance and many more health issues.



Dr. Hansaji and other spiritual leaders at a spiritual gathering at Iskcon, Juhu.

AYUSH Minister, Shri Shripad Yesso Naik,
visited The Yoga Institute to meet Dr. Hansaji.



(l-r) Shri Devendra, Dr. Hansaji Yogendra, Shri Shripad Naik, Shri Hrishi Yogendra.

On 14th May 2018, The Yoga Institute opened yet another centre at Powai. The centre not only offers regular *Asana* classes for ladies and gents, but also an exclusive 200 hours certified Teacher Training Course in Yoga which is recognised by the Govt. of India, QCI and Yoga Alliance USA.



Dr. Hansaji inaugurating
The Yoga Institute centre at Powai



Dr. Hansaji giving an inaugural speech
at the newly opened Powai Centre.

Shri Rajrajeshwar Guruji, Founder of the International *Siddhashram* Shakti Centres (ISSC) visited The Yoga Institute and addressed the the *Sadhakas* at the Institute.



Shri Rajrajeshwar Guruji and Dr. Hansaji



The Yoga Institute continues to do Yoga Workshops every Sunday from 7 am to 10.30 am at the Equal Streets - Citizens Movement since 2014. This season too, on all Sundays, The Yoga Institute, has been allotted two very good locations on Linking Road, Khar, (yoga for all) and Linking Road, Santacruz (yoga for kids). Every Sunday about 150-200 persons benefit from our free workshops at Equal Streets and thousands of citizens are informed of the activities.



On 22nd May The Yoga Institute conducted a 2 hour yoga camp for teenagers at the J.B.Vachha High School, Dadar.

JOIN THESE WONDERFUL CAMPS AT THE YOGA INSTITUTE

HEALTH CAMPS YEAR 2018	June 2018	July 2018
7 Day Health Camp (English)	23rd – 29th	28th – 3rd Aug
7 Day Health Camp (Hindi)	-	14th-20th
Cardiac+ Hypertension	-	1st
Diabetes	3rd	-
Orthopaedic	24th	22nd
Stress Management	10th	8th
Pregnancy Ante and Post Natal	16th-17th	16th-17th
Respiratory	9th	-
Weight Management	2nd	7th
Life Management	-	15th
Meditation Camp	16th	21st
Women's Cam	-	14th

21 - day Better Living Course starts on the
1st Sunday of every month.

Teacher Training Course start on the
1st of every month



Shri Yogendra Marg, Prabhat Colony, Santacruz East, Mumbai 400 055.
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YOGIS OF INDIA

Yogini Gargi Vachaknavi

'Woman respected where, Gods roam there' - *Manusmriti*

Among the prominent women sages of ancient India, who figure in the Upanishads, is Yogini Gargi Vachaknavi. Gargi was a highly learned philosopher with a profound knowledge of the Vedas. She was also known as a *Brahmvidini* (someone with the knowledge of *Brahma Vidya*). She was born in the 7th century BC to sage Vachaknu and was named Gargi Vachaknavi after her father. Right from a young age she was spiritually inclined and acquired the knowledge of the Vedic and *Upanishadic* literature. She remained a celibate and propounded women education and equality for women.

The Yogini is most known for her Yogic debate with the great Yogi *Yajnavalkya*. Legend has it that Raja Janaka, King of Videha kingdom held a *Rajasuya Yagna* to which he invited sages, Yogis and learned people from all over India. The king was happy to see a big gathering of such esteemed learned persons and wished to select the most learned scholar amongst all. He offered a prize of a thousand cows. A debated followed between the scholars and finally the last two contenders were Yogi *Yajnavalkya* and *Gargi Vachaknavi*, the only female in that gathering.

She started the debate by asking existential questions about the environment, the origin of the entire existence – “Since the whole world is woven around water, on what is water woven around?” To which *Yogi Yajnavalkya* replied, “On air”.

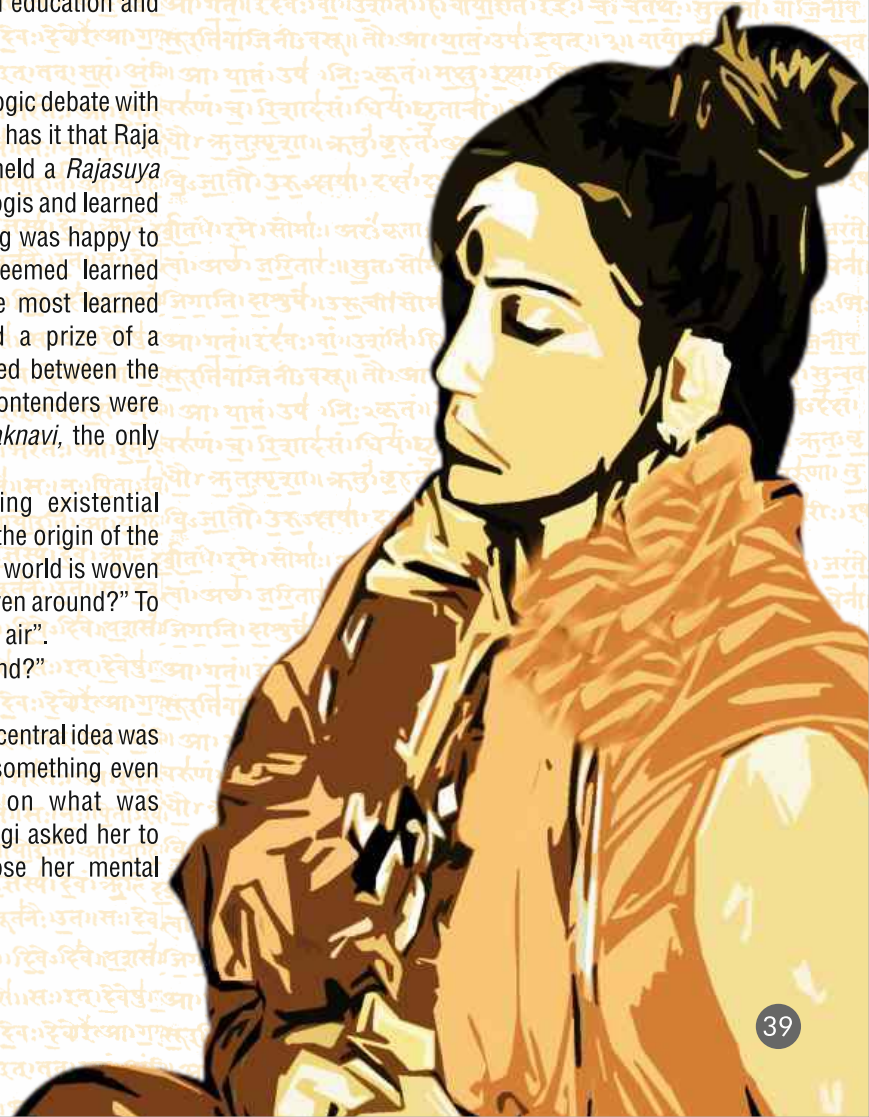
“On what then is the air woven around?”

“On intermediate regions”

And so on the questions went. The central idea was that each element was based on something even subtler. And finally she asked on what was Brahman woven? To which the Yogi asked her to end the debate else she may lose her mental balance.

She was apparently defeated; however she also got all her answers. At the end of the debate *Gargi* conceded to the superior knowledge of *Yajnavalkya* and proclaimed that no one would defeat him in any argument concerning Brahman.

This debate has now become immortal and also finds a reference in the eighth Brahmana of *Brihadaranyaka Upanishad*. The classical text on yoga '*Yoga Yajnavalkya*', is a dialogue between Gargi and sage *Yajnavalkya*.



यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्

whatever tapa you perform, do it,
O son of Kunti, as an offering to Me
Bhagvad Geeta 9.27

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