

YOGA

AND TOTAL HEALTH
JANUARY 2017

A TRIBUTE
TO LIFE AND
WELL BEING

98

YEARS OF
YOGA



We lead our life but are we thinking about life itself, the purpose of life? Who am I? Why am I here in this universe? What are my duties? Many questions, but unfortunately our attention does not go that way - we are too busy with our day to day work. Every single practice in yoga points to that direction. When we sit in *Sukhasana*, the mind can get quiet. In a quiet mood, some clarity can occur, some thinking can happen. These are opportunities during the day when we get such a chance. We have to consider whether we are utilizing such opportunities.

We are too busy with our day to day work, we do not have any time to ourselves - this has been going on all our life and it will remain. But in the midst of all this, isn't it our duty also to understand a little more about life? Or should we just keep carrying on like animals - eat, drink and be merry? This is something that can be considered.

Great people, who were respected, were able to think a little more, think a little deeper and improve their life. They were able to help others also as a result. We can do that, but we never think on these things. We just think on continuously earning, eating and enjoying.

Publisher,
Yoga and Total Health



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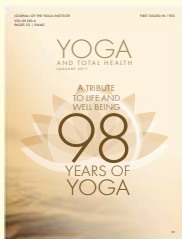


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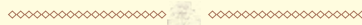
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98th Foundation Day of The Yoga Institute

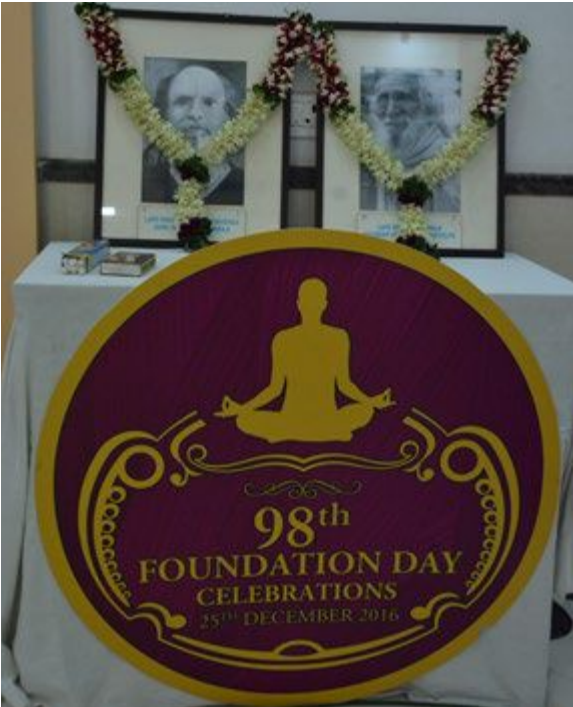
The oldest organised yoga centre in the world, The Yoga Institute, completed 98 years on 25th December, 2016. Rightfully so, this day was celebrated with great festivity. There was beauty and joy everywhere - in the decorations, in the speakers, in the speeches and in the hearts of all, as there was deep gratitude towards *Guru, Paramhansa Madhavdasji*, Founder, *Shri Yogendraji*, Mother *Sita Devi*, *Dr. Jayadeva* and *Smt. Hansaji*, who have contributed so much for the cause of yoga.

Day was 'Need for a Life School.' Three esteemed guests were invited to mark the special occasion.



Dr. Devdutt Pattanaik

Dr. Devdutt Pattanaik, an Indian physician turned leadership consultant, mythologist, author and communicator whose works focus largely on the areas of myth, religion, mythology and also management was the first guest speaker. Dr. Devdutt narrated an interesting story from the great Indian epic, 'Mahabharata.' Just before the on start of the Kurukshetra war, both the Kauravas and Pandavas went to Lord Krishna seeking his help. The Lord said that he had two things to offer- his '*Narayani Sena*' (divine army) and Himself (Narayan). In other words they had a choice between 'what he owned - *Narayani Sena*' or 'what he is- Himself.' Dr. Devdutt explained that this was how we viewed the world. We judge people by what they own, their credentials, their assets, their looks, their awards. Incidentally Dr. Pattanaik has done his yoga Teacher Training Course from The Yoga Institute more than a decade ago. According to him, practice of yoga leads us from the superficial to the essence.



Thousands of people visit The Yoga Institute daily, with problems ranging from minor to life threatening health issues, weight loss, family discords, professional tensions, depression, etc. Probably the basic life skills such as how to live, how to manage our emotions, are not taught in schools. Befittingly, the *Satsang* topic on the 98th Foundation



Shri D. R. Karthikeyan

The next guest was Shri D. R. Karthikeyan, President of Age-Care India, Ex-Director of the CBI, and an advisor to various organisations. Shri Karthikeyan has recently got associated with The Yoga Institute and was surprised by the quality of work done by the Institute in the field of yoga and that too without any boastful display. He pointed out that, most of us neglect our health on the pretext of leading busy lives with no time to practice yoga. But if the Prime Minister of our country, in spite of his busy schedule, can practice *Yogasanas* and *Pranayamas* daily for 90 minutes, then why can't we?

and Chancellor S-VYASA University; also Chairman of IDY (International Day of Yoga), Experts Committee, Task Force of AYUSH (Ministry of Health and Family Welfare), and SAC of CCRY (Central Council for Research in Yoga and Naturopathy). He said that yoga teaches us to introspect and know who we are. He strongly believes that integrating yoga in the education system would help us inculcate *Yogic* values at an early age and also help incorporate yoga as a way of life.



Smt. Hansaji Jayadeva Yogendra

Smt. Hansaji Jayadeva Yogendra, Director of The Yoga Institute, concluded the special programme in her own charming way. She said that when a person is in a celebration mode, his daily struggles of living life fade away. She urged us to be happy like the saints. For the saints every day is *Diwali*, every day is spring time, they are always celebrating life. Happiness is a choice and we should all choose not to suffer. She touchingly spoke about the struggles of the Founder of The Yoga Institute, Shri Yogendraji in establishing the Institute. Smt. Hansaji asked everyone, including the three esteemed guests, to participate in spreading the message of yoga to the people at large and enrich the centenary year celebrations of The Yoga Institute in 2018.



Dr. H. R. Nagendra

Our Chief Guest for the event was Dr. H. R. Nagendra, President of VYASA

Letters to the Editor

This is the first time I am doing yoga and I am enjoying it a lot; I feel really relaxed. My teacher from The Yoga Institute makes the whole process quite simplified and fun for me. I am in my last week of pregnancy and I regret not starting yoga before. I wish to continue my yoga lessons even after my delivery.

Shweta Tiwari
Mumbai, India

Though I was a resident of Santacruz since years, at the age of 42 I decided to do the Yoga Teacher Training Course. Regular *Asana* practice has given me life without physical pains and aches. Imbibing and practicing yoga philosophy, mainly *Ahimsa*, at thought level, has reduced my emotional pain to a great extent. Life experiences have strengthened the *Yogic* concepts within me. I first practice, then preach. I try to make yoga practices experiential for my students too, by repeatedly telling them to be mindful, inward and absorbed in the practices. Students believe me when I have conviction in what I teach. I wish to learn until my last breath and give my students a happy and pain free life.

Krishna Chitalia
Mumbai

I joined Harry Sequeira's yoga class in Spain in 1978 and waited for almost forty years to come to The Yoga Institute. I found the Institute a great place for my spiritual development. This is a place where teachers live a *Yogic* life. I found my life changing here. I hope to encounter my soul with your help. You are doing a great humanitarian job and I wish you best of luck.

Jose Eduardo
San Martin

It is almost two months now since I have been coming to The Yoga Institute in the evening batch for men. I was suffering from IBS (Irritable Bowel Syndrome) and it is much better now. The teachers of the Institute are very experienced and they know *how* to teach. They strike the right balance with exercise time and verbal discourse. The benefits of each *Asana* are explained explicitly and with simplicity and the most important thing - with a lot of humility. I also do enjoy the *Parisamvad* sessions that take place in the evenings. My good wishes and prayers are with the Institute to keep up the noble work. There needs to be some place in this world to maintain sanity.

Deepak Narang
Mumbai

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

Hatha Yoga Pradipika

प्रथमोपदेश

इदं पद्मासनं प्रोक्तं सर्वव्याधि विनाशनम् ।
दुर्लभं येन केनापि धीमता लभ्यते भुवि ॥४९॥

This is called *Padmasana*, the destroyer of all diseases. It is difficult of attainment by ordinary persons. By a wise man, it is attained, in this world.

NOTE: This may appear hyperbolic since no mechanistic posture, by the mere practice of it, can cure all diseases. When the context of the previous verse is realized, this may not be so. For what has been implied is the control of *Prana* associated with neuron impulses. Anyone who has the key to that knowledge is always healthy. Here it has been associated with *Padmasana*. It can equally be with any meditative posture. This key, however, is held by only a few wise men.



पश्चादुक्तंमत्स्येन्द्रमतं
कृत्वा सम्पुटितौ करौ दृढतरं बद्ध्वा तु पद्ममासनं
गाढं वक्षसि सन्निधाय छिबुकं ध्यायंश्छ तच्छेतसि ।
वारं वारमपानमूर्ध्वमनिलं प्रोत्सारयन्पूरितं
न्यञ्चन्प्राणमुपैति बोधमतुलं शक्तिप्रभावान्नरः ॥५०॥

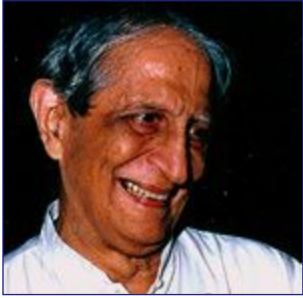
The later reference is to the Matsyendra tradition.

Having made a cavity of the palms, having firmly gained fixity of *Padmasana*, having deeply placed the chin in the chest and engaged in that meditation in the *Chitta* viz. drawing the *Apana* impulse upward and extending the *Prana* impulse already gained downward, many times, the person gains incomparable awakening, thanks to the potential energy.

Note: The above translation differs from the commentator's interpretation in so far as meditation on *Ishta Devata* or *Brahman* is substituted, by *Anapanasati Samadhi* which seems to apply here. Yoga tradition in performance of *Jalandhara Bandha*, by keeping the chin a little apart from the jugular notch is also referred. The *Shakti* is the *Adhara Shakti, Kundalini*. By the harmony of *Prana* and *Apana*, takes place the awakening of the *Kundalini* as *Prana* moves up from the *Sushumna* to the *Brahmarandhra*. Steadiness of the mind follows, and thence by *Samyama* comes self-realisation.

Rusted Thinking

Dr. Jayadeva Yogendra in *Parisamvada*



We have acquired a very powerful mind, but do we make any good use of it? Truly speaking, we don't. If you analyze all the

thoughts you have throughout the day, you will find they are all worthless. The thoughts revolve around looking after your own self, your family, your work. And then 70-80% of the thoughts are based on gossip, certain ill will towards others, unnecessary thinking about the government, politics and the world. There is no time for God. We hardly spend a few minutes thinking of God. The material things are very powerful; they keep coming in our mind all the time. All the time our thinking is on these things, forgetting what is really important.

So, what is the result? A very undeveloped mind. Ask a question to yourself, "Who am I?" and what is your answer? Your name, your external description, and that is all. No thought of a philosophical or a spiritual nature. We have not done any thinking on that. The answer that the ancient masters used to give that they are pure consciousness, is something we cannot understand. With a little intelligence we know about our house, food, money, pleasure, but beyond that we don't know ourselves. So, we have a mind but we don't know how to use it. The great people with the same kind of mind have understood themselves, understood the external world and contributed much. Patanjali wrote a short book of 195 lines in which he dealt with all areas that are related to the human being. When it was first read by the westerners they confessed that he was the first psychologist and they appreciated what he has stated.

We don't use the faculties we have and they are getting rusted. Our being in this vast universe, understanding the nature of it, understanding the essential part in ourselves, the highest kind of happiness, the why of pain and suffering, are some good questions we should ask, but we don't. We just pass them off.

Many are shocked at the depth of thinking the old Indians had. When Indian books were translated into foreign languages it is said that some of the greatest philosophers of Germany were literally dancing to know that there is such a tremendous understanding.

cont'd on page 9



Ananda

Talk by Smt. Hansaji J. Yogendra



Ananda or joy is an experience. The experience comes only when a person does not function at the superficial level,

but goes a little deeper. He does not react to the situation but experiences it. Let us take the example of a simple physical experience. The summer heat has started. You return home from outside feeling very hot and you immediately switch on the fan. But instead, if you experience that heat, you will realize that heat can be very pleasant. You watch yourself peacefully sitting and sweating a lot. Then you experience the coolness of the surrounding air coming into your system, over your skin. For this you have to reach that experience level and not remain at the action and reaction level.

Similarly, we can experience anger. We very comfortably say that getting angry is bad, but experience what is happening to you when you get angry. Only through experience a person can change otherwise it is not possible. Theoretically, nobody can change. When a person actually experiences what happens when anger rises in him, how uneasy he feels, he understands the position of the opposite person as well.

So go beyond the intellectual level into the state of experience. But for this you need patience, you need to stop reacting



and start observing peacefully. Then you will be able to relate with the experience. And it is only experience that will make the difference in your life.

cont'd from page 8

Even a book like the Bhagavad Geeta was translated on the order of Warren Hastings, the first Governor General of India, because he wanted to know what is the Bhagavad Geeta, about which people were talking. When he read the translation he said (and this has been printed as his preface), "long after the British Empire would have been totally effaced from this earth this book will still be there. It is an eternal work." That was the remark of a man who enslaved India and tried to prove the superiority of the Western culture.

So, in a way, the fundamental thinking is not done now, only superficial thinking is done. This is the story of the whole world. As we are progressing, our young children don't even know about these philosophical areas. It is a very sad situation because when they grow up and they look for help, from where will they get the help. There is no area where they can seek for help.

To listen to audios of talks by Dr. Jayadeva and Smt. Hansaji visit:
theyogainstitute.org/blog or www.mixcloud.com/theyogainstitute

Yogendra *Pranayama* - I (Equal Breathing)

When one is composed and integrated, one can act better;
Actions flow more easily, sustainedly, relaxedly, and efficiently.

Method:

1. Stand erect; eyes focused in front.
2. Feet little apart; arms by the side.
3. Inhale slowly to a count of 3 seconds.
4. Exhale immediately for 3 seconds.
5. Equalize inhalation and exhalation.
6. Increase count by 1 second per week.
7. Maximum 8 seconds, per round.
8. Do 10 rounds maximum, per sitting.

Important:

The inhalation and exhalation should be non-hurried, non-jerky, complete and without any exaggerated movements, so that all the respiratory muscles get involved automatically. (Later on, *Pranayama*-I can also be done in *Sukhasana*).

Benefits:

Equalizes and regularizes the breath; prepares lungs for advanced *Pranayamas*; improves respiratory, circulatory and nervous systems; lowers breath rate; aids longevity; stills the mind leading to deep concentration and understanding.

Limitations:

Persons with heart problems/ pulmonary ailments/ any severe conditions, should take guidance before practicing any of the Yogendra *Pranayamas*.

Note: If any Yogendra *Pranayama* leads to discomfort in breathing / dizziness/ darkness before eyes, seek guidance. In some health conditions, avoid retention/ suspension.

Category:

Yogendra *Pranayama*,
No. I: Equal Breathing.

Bhava (Attitude):

Jnana (Knowledge).

Smt. Hansaji explains: “*Pranayama* is the fourth step of Sage Patanjali’s 8-fold path. *Yamas - Niyamas* form the ethical - disciplinary foundation. *Asanas* strengthen and relax the entire system. *Asanas* also remove the blockages, resulting in a free flow of *PRANA* (bio-energy / life-energy). Bio-Energy is of 5 types: - *Prana* (respiration); *Apana* (elimination and reproduction); *Udana* (thinking); *Samana* (digestion); *Vyana* (circulation). *Pranayamas* control, increase and channelize the energy potential into a positive direction.”

Dr. Jayadevaji explains: “Breathing is the grossest aspect of *PRANA*. *Pranayamas* move us from the gross, to subtler, to the subtlest. While practicing *Pranayamas*, occasionally one gets into moments when there are no thoughts; everything comes to a standstill. This state takes us inwards, leading to the transformation of the material self into a spiritual self. *Pranayamas* look easy but it requires an expert to decide whether we have the lung capacity to hold breath and for how long we can be without breath. If *Pranayamas* are done wrongly, hurriedly or overdone, they can lead to instability of mind or other problems.”

Pranayamas improve concentration levels, leading to Knowledge (*Jnana Bhava*). The breath and mind are connected; irregular breathing shows an unsteady mind.

Shri Yogendraji incorporated breath co-ordination with *Asana* practices (Yogendra Rhythm), which strengthens and readies the lungs, body and brain for *Pranayamas*.

Shri Yogendraji simplified the *Pranayamas* into 9 types, called Yogendra *Pranayamas*. Each Yogendra *Pranayama* focuses on a different area of the respiratory system; thus each respiratory muscle and stage of the breathing process is developed separately.

Yogendra *Pranayamas* Nos. 1 to 9 respectively are: Equal breathing; Intercostal breathing; Clavicular breathing; Abdominal breathing; Suspension / *Shunyak*; Inhalation / *Purakh*; Retention / *Kumbhak*; Exhalation / *Rechak*; Alternate nostril breathing / *Anulom-Vilom*.

Preliminary observances while practicing any ‘Yogendra *Pranayamas*’ are:

- Practice before meals; and after conditioning in a meditative / relaxation technique.
- Focus on the points specified in each Yogendra *Pranayama*.
- Do not strain any part of the body including the nostrils or facial muscles.
- Close the mouth and gently breathe through the nostrils.
- Breathing should be smooth, non-jerky, and in a relaxed and attentive manner.
- Do not do more than 10 rounds of any single Yogendra *Pranayama* in one sitting.
- Do not do more than 30 rounds of Yogendra *Pranayamas* altogether in one sitting.
- Gradually increase counts, so that the lung capacity and elasticity of the lung structure increases slowly, thus avoiding any damage to the body / nervous system.

{Precaution: Persons with serious physical / mental health conditions should not attempt practices without professional guidance. Persons with moderate to mild health conditions should learn suitable and simpler variations of yoga techniques. All yoga techniques which involve exercise to the muscles or lungs should be practiced before meals.}

(Extracts from talks and publications of The Yoga Institute)

Monistic Aim of Life - (Part I)

Shri Yogendraji



We know that the explorer risks his life for the search of knowledge, the philosopher taxes his mind for search of

Truth, the mystic is trying for realization of the infinite and so on. Thus it seems that each individual, under certain circumstances, has different aims in life. So now let us see all the different aspects of life, the different classes of men, and their different aims in life and put them down on the board as they come.

First, for example the question of health, we find people going to the doctors, moving to big sanitariums and swallowing bitter pills in the early morning. What is that all for? To this the natural response is that it is for health. Well then we can put health as one of the aims of human life.

Now, we come to the business-man. Here we find the labourer working hard with his plough, there the clerk is busy with his pen in the office and so on, beginning from the common sweeper in the office to the highest authority, as President of the states. Why are they working and struggling the whole day? We know that their chief aim in business is to get money for their livelihood. Perhaps, there may be some exceptions of patriots who may either be working for the cause of their country, for love of humanity or for search for truth. However their common aim in their struggle is money, so let us put down money as also one of the aims of human life.

But the scientists, the philosophers, the biologists and others of the same clan are working for something other than this. It is because their aim is a little finer than this. We generally call it love of knowledge and search of truth. So let us put down truth and knowledge also as aim of life.

Again, we come to the priests, the mystics and other religious folks who have realization as their aim of life. Here we put down realization.

But, these are actions that convey some apparent and definite meaning to their practitioners, while there are some actions which we have to superficially call 'aimless.' The waving of a stick while walking on the road, or kicking a stone that comes in way, or carelessly throwing a stone in a lake is something that seems "aimless" to an ordinary mind. In reality, it is not so. Those aimless actions have also some deep meaning in life.

So, let us see what lies at the bottom of all these different aims of life: - health, money, perfection, truth, realization, etc., together with something we call as "aimless". Naturally, this problem will take us to the fundamental laws of mathematics which requires addition and subtraction to come to the right conclusion. But we shall see that later on. For the present, the natural question is, "Why these different things are sought after?" We know that people try for health, for freedom, for money etc., but what do they all mean, why are they chased? What good do they do in life? These are questions which are always overlooked.

X=JOY
X=X

We never go deep to find the ultimate cause of our aim, we take it for granted that health is good and we try for it. But, we have never asked ourselves, what that word 'good' really means. The common lay mind fails to understand the monistic aim that lies at the root of these activities. And if at all we ask them questions, they say that they try for health for health's sake but they fail to explain themselves any better. And when we ask the rich man the question, "Why are you all after money?" they will simply say that by money we can afford all the necessities and luxuries of life. Or perhaps a man like Emerson will say that we earn money because it externally brings power, freedom and grace. To such men like him, rich men merely exist for their imagination.

Apart from this, now let us go to the original question. We know that health is good and necessary, but necessary for what? Say, for a long, healthy life. But still we have not solved the problem. It is because one question is still left unanswered. It is this, "Why is a healthy life desired?" and unless we solve this problem or something that evolves out of it and settle some ultimate aim, we cannot reach the ultimate truth. Now we are nearer to the end. So we can put down 'JOY' as the ultimate aim of a long, healthy life. In short, we want to enjoy our existence and so we try for health. So, if we ask a question, "Why is joy necessary?" it will be foolish, for we know that joy is the characteristic of our soul and the inner life can only be satisfied by its experience. So, now we will follow the schoolmaster's way who adds and subtracts on the board, to make clear to his students the proper answer to a given problem. First when we turn our eyes towards health, we

naturally seem to understand that health is necessary to enjoy life. We put that sentence side by side with health. And, if we look at the question of money in the same light, we find that the answer to this problem also is the same as above. That is, money is necessary to enjoy life; and so on with perfection, knowledge, truth, etc. Now, taking away things that are common to all, we get by addition and subtraction, the word JOY as common link that is dormant in all the activities of human life.

We have now got the value $X=Joy$; and, as soon as we apply this value of X to the former problems, we get just the answer that we found out. In this sense, the work of a scientist in his laboratory is not only and mainly for the search of truth but for his own joy. And what does a philosopher get from his knowledge? It is not knowledge that he is striving after but the joy that he derives out of it. The poet before he gets any advantage out of his poems first enjoys them for himself. In this sense, the musician himself tries to enjoy his music more than his hearers. His art is a source of joy to him and that is why he follows it religiously. Even so it is with all our actions that we term as "aimless". The boy who is idly throwing stones in the lake also has that joy which is the monistic aim of every being as the unknown cause of his activity. He does not know it because he does not care for it; still in any shape he tries to enjoy his play. He cannot explain it. And, if we ask him the reason of his play, he answers, "Pooh, I was doing it for nothing." But that nothing is something, only he fails to know it.

(To be cont'd)

$X=JOY$

Story of a Cancer Patient

Vikram Trivedi

This is a unique story of a cancer patient, who underwent two major cancer operations and whose case is kept as a case study in the S.L Raheja Hospital, Mahim, by none less than Dr. S. H. Advani, one of the most reputed oncology doctors in Asia, who is also *Padmabhushan* and *Padmashri* awardee.

It started in 2007 when the first cancer of recto sigmoid colon was detected; it was very late in the fourth stage. The doctor told him on the operation table that if he had come two days later, it would have become inoperable. The poor chap had not even taken injections before. The Colonoscopy, CT and PAT Scans had revealed a big tumour but his family had kept him in the dark. He was informed about it only at the last moment. The reason for this cancer was tension and constipation.

He was operated in Nanavati Hospital for 5 ½ hours; his small intestine was cut by 10 inches. His wife and father did not take a drop of water and his religious mother invited a *Pundit* to do a non-stop chant of *Maha Mrityunjay Mantra* till the operation was successful. He survived the operation and stayed for 15 days in the hospital. After he came back home he resumed his job. He was advised to consult Dr. S. H. Advani for chemotherapy treatment. Dr. Advani

suggested taking a treatment of 21 cycles of chemotherapy and 28 radiations. Normally people are scared to take 4 to 5 cycles of chemotherapy and generally the duration of each chemo is 4-5 hours. For him the first 12 cycles of chemotherapy were non-stop 48 hours each, the next six were 6 hours each and the last three cycles of chemotherapy were 3 hours each. People had scared

him that 'cancer means cancel.' He was told he would lose his hair, eyebrows hair, his skin would become black, and he may not be able to lead a normal life and so on.



Before starting chemotherapy, an imported port was implanted on his chest so that the chemo medicine directly enters his body and mixes with the blood. Before and after the chemo, lots of tests had to be carried out, including blood tests.

For the first 12 chemo cycles he was hospitalized for 3 days each time and then was treated as an outpatient. With every chemo, he became weak; his platelets started decreasing. After six chemo cycles his platelet count dropped to less than 60 thousand. The chemo was stopped till he regained the platelet count to 1 lakh. The entire chemo treatment lasted for more than eight months. He became weak and needed support from somebody to walk or even stand.

Because of the poisonous chemo, terrific heat was generated in his body. He used to become very irritable, and extremely short tempered. He was required to eat every half an hour and drink minimum 6 litres of water per day. His wife and daughter took extraordinary care of him, continuously giving him juices, medicines, wheat grass, etc. Expenses were mounting, and the family found it difficult to manage. His son from USA came to visit him twice.

He had a very strong will power. The moment he was feeling little better, he used to attend office. He did not leave his job as his employer also supported him. During chemotherapy, continuous doses of steroid and dextrose (100% Sugar) were given, as a result, at the end of the chemo treatment, he inherited type-2 diabetes, which he is suffering today also.

After finishing chemo treatment, he started with the 28 radiations. His implanted port was removed after 2 years. In 2010 again, he was detected with liver cancer, he was operated upon and ¼ th of his liver was cut off. The operation lasted for about four hours and he was in hospital for 4 days. He was again referred to Dr. Advani who on examining said, "I cannot advise any more chemotherapy to this man, I have already given the maximum chemo cycles a human being can bear." Dr. Advani prescribed a course of 200 tablets of Xeloda 500, which had the same effect as chemotherapy. Each tablet costed Rs.500/-

He recovered and started with his job, but the bad time was not over for him. In the next four years he suffered twice from a slipped disc, thrice from pneumonia and last, but not the least, he was

hospitalized for 10 days as his kidney was infected very badly. The doctor told him that if he would have come one day late, he would have been kept on dialysis.

His illness led to a lot of learning experiences. His closest relatives including his younger brother (staying in Canada), did not even come to see him. Some close friends also ignored him, thinking he is a gone case. One very close friend used to visit him, but with an expression in his eyes and gestures giving an impression that he was just preparing to take his friend to the cremation ground!

His wife took premature retirement from school, but she did not lose heart and had 100% faith in God. Everything was not lost, help started coming from unexpected quarters. His employer delivered his salary in the hospital. His daughter managed to get 5 lakh Rupees from her employer as medical expenses for her father under medical insurance, as a special case. Most unexpected and unknown people started visiting him, giving him moral support.

Friends, would you like to know the name of that person? That is me Vikram Trivedi, recovered completely and living a healthy and happy life. I have survived all calamities and am now doing the 7 months Yoga Teacher Training Course at The Yoga Institute, doing *Asanas* and climbing three storeys everyday.

Providing moral support and sharing experiences with cancer patients is my mission. The most frightening thing about cancer is the misconception that very few people survive it.

“Her Holiness” speaks...

Shilpa GM



The aspirants gathered in an open hall, adorned by nature for ‘*Parisamvada*,’ an interactive session with Her Holiness Smt. Hansaji. Her aura surrounds in as she enters the hall. Avowed for her wisdom talk, aspirants are ever ready to partake in *Parisamvada* sessions.

As an aspirant, I have the opportunity to witness her speech regularly. Observing her speak, I am amazed by how beautifully she imparts esoteric knowledge just by humbly interacting in a very plain language with her students.

During one such session, discussing the excerpts from *Yoga Sutra*, Smt. Hansaji explained: “*Klesha Karma Vipakashayair Aparamrushtaha Purusha-Vishesha Ishvara*”

Deciphering the above *Sutra*, ‘*Ishvara* is *Purusha Vishesha*,’ she exclaimed, “God is untouched and free from *Kleshas* (afflictions), *Karma* (deed or actions), *Vipaka* (fruits of the deeds or actions) and *Ashayaih* (carriers of afflictions or desires).

God (the higher reality) is held high

in importance and considered as an ideal model in the *Yoga Sutra*, for this very factor that God is unaffected by any of these qualities (*Klesha, Karma, Vipaka* or *Ashayaih*). That is what makes God unique! It is beyond human capacity to attain that level as we are constantly under the influence of *Prakriti* (Nature) and are compelled to act. But *Yoga Sutras*, a boon to mankind, provide the human mind ways and means to analyze and un-complicate life through refrainment or limited action to attain the higher reality (*Ishvara*).

Her Holiness Smt. Hansaji continues, “Firstly, a soul (*Jiva*) has to understand discriminative knowledge to become capable enough to differentiate between *Purusha* (Higher reality) and *Prakriti* (Nature). Then when a soul realizes the difference, it helps the soul to constrict all qualities *Karma, Klesha, Vipaka, Ashayaih*, when necessary. To break down the *Sutra* to the practical world, she simplifies it further for the aspirants, “Simply regard God as a model and follow him.” She asks the students to abstain from actions, deeds, desires, afflictions in situations when unnecessary, as the true purpose of any *Yogi* is to attain the higher reality (*Purusha*) through minimum utilization of *Prakriti* (Nature).

Providing a simple view, like clear water mirroring the sky, Smt. Hansaji, unraveled the very essence of a *Sutra*. Concluding with a charming *Namaste*, she left us (aspirants) with this thought to contemplate upon.

Mind - A Factory of Thoughts

Alpa Trivedi

On one of my visits to Baroda (Gujarat), at my grandparents' home, during the summer vacations, I happened to have a conversation with my grandfather which I can never forget. Being around six or seven years old at that time, I was a question bank, curious for the new visions at new places that I would visit.

One morning, while I was sitting in the *Verandah* on the big swing that normally every house in Gujarat has, I saw a man riding on a cycle with paint boxes fixed on both the sides of the cycle handle and a sack full of paint brushes on his shoulders. The most unique thing about him was that he was riding with utmost care, riding very slowly. I was very surprised and asked my grandfather, "Why is he riding so slowly? It's just paint boxes and brushes and not anything so important."

My grandfather smiled and said, "*Beta* it is not just paint brushes and paint boxes! It is something on which his entire life is dependent. It is his work, his profession, through which he gains everything he wants, so he has to take utmost care of it." Immediately, I had another question, "But *Dadaji*, I don't possess anything right now on which I can depend. So then what should I take care of?" My grandfather again smiled and said, "*Beta*, you do possess something that is very important, something more precious than silver, gold and diamonds or any other wealth!" I was happy, but instantly curious to know that thing. He replied, "It is your mind. God has gifted you with a very healthy, sharp and active mind. So take care of it my

child! Always think before acting, be kind and learn to share."

I understood that he was teaching me to be kind and to share, as it was best suited to my age then. I certainly did not understand the depth of his answer at that time, but I somehow remember the entire scene and conversation very clearly.

At many stages in life thereafter, I did remember this teaching time and again, but never felt the need to take care of my mind or monitor it until I came to The Yoga Institute and learned what yoga teaches about mind, thoughts and emotions.

To think of it, our mind is indeed our greatest asset, greatest power, our best and always dependable friend 24/7. It is always with you even when you are alone, abandoned, helpless, in distress, or when you are in a crowd, surrounded by people, giving a presentation or enjoying a party. It's an invaluable helper! So it is imperative that we treat it well and utilize it to its full potential.

One thing that the mind manufactures in abundance is 'Thoughts'. Thoughts are more powerful than electromagnetic energy, colour or sound. They can transfer and travel without any boundaries of time, space and distance. Thoughts which we create affect our state of mind, body, behavior, attitude, lifestyle, the person or the purpose for whom or which they are created and radiate into the universe. We all want a life filled with peace, love and harmony, but most of the time we are

creating thoughts of pain, hatred and jealousy due to lack of fulfillment of our expectations, desires, comparisons, past experiences, future worries and impatience.

We are living in a world where we are trying hard to gain a balance between the spiritual and material world, and getting affected by non-fulfilment of desires, hurt, insult, ignorance is very natural. When the self is attacked by such emotions it is very difficult to control the thoughts and a few negative thoughts in the factory can ruin the entire factory - 'The Mind'

Our priority lies in maneuvering our thoughts in the right direction so that we can safeguard our mind from the dark negative tendencies and idleness. One of the easiest techniques suggested in yoga is '*Pratipaksha Bhavana.*' *Sutra 2.33* from the Patanjali *Yoga Sutra* states, '*Vitarkabadhane Pratipaksabhavanam*' which means, 'if troubled by perverse thoughts, there should be habituation to the contrary thoughts/feelings'. Yoga suggests of thinking the opposite thoughts so that the evil tendencies do not have the power to sway you any longer. So whenever we experience anger, hatred, and jealousy, by consciously replacing them with thoughts of compassion, love and equanimity, we can drive our thoughts in the right direction and control our mind too.

Once mind is under control then what will it not do for you? There is nothing that mind cannot do, provided we know the art of dealing with it, calming it, relaxing it regularly through different yoga techniques and nurturing it with the correct thoughts. Take the pains to make it beautiful, active, wise, generous, strong and it shall repay you a thousand fold for a lifetime!

I wish my grandfather was alive today, I would have shared with him this understanding that I have gained today about which many years back!

WHATEVER YOU THINK THE MIND THINKS IS THE OPPOSITE

Marriage and Me

Pooja Shah

On the 18th December 2016 there was a special Satsang at The Yoga Institute - '*Shaadi Shuda Zindagi Mein Saamanjasya*' or 'Harmony in Married Life.' There were various placards put up in the main hall, few which caught my eye were 'Marriage is for the spiritual growth of an individual,' '*Rab Ne Bana Di Jodi*' and '*Woh Jaisa Hai, Mera Hai.*'

Until now, I had never thought of marriage along the line, 'Marriage can be for your spiritual growth.' During my early twenties, marriage meant emotional and financial security. People married for various reasons, some for money, some for companionship, some because they loved the person and some just did. People married because that is how it always was, if you don't marry then what will you do?

Coming to love, it was one of the main reasons why people married, or that's what I believed. The Hindi commercial films and the fiction books sold the concept of love; two people meet and they fall in love and then they get married. So love was the reason to marry.

You marry someone you love and you will be happy. The constant feeds on Facebook, Instagram and Whatsapp show you couples smiling, going on holidays and vacations to exotic places, having lunches and dinners at five star hotels; happy, smiling and beautiful

faces. So you get married and then you get to live a life where you are happy, have some companion to holiday and party with.

I did know that marriage entails a lot of adjustments, but that I would grow as a person, was a different way of looking at things. I got that 'I' becomes 'We,' that there is no 'I, Me, Mine' in marriage, but 'We.' Everything is now a single cohesive unit. This change from 'I' to 'We' was something which I believe one learns and experiences even outside of marriage, with their parents, siblings and friends. However, there is a lot more than just this shift in the thinking.

This brings me to the other placard - '*Rab Ne Bana Di Jodi.*' There is a lot of emphasis on God or the Universe/Supreme force (for those who don't believe in God). 'If God has brought us together, there is a higher purpose to this union and I shall give it my all and make it work.' This is again in contrast to the current view in the society, which says, 'If it ain't working, change it.' I was promised heaven and if the reality is hell (according to me), then why should I suffer, I want to call it quits. This is what the society thinks, including me. Believing that there is a higher purpose to the union and one should continue to do one's duty in all scenarios, is what the *Satsang* showed.



cont'd on page 21

From the Archives of Yoga and Total Health

Yoga and Nature



By Philip Chirgwin
Published in "The Journal of
The Yoga Institute"
March 1981

Suggestions are offered on how to look a little deeper, so that one may detect the larger principles that underlie the apparent complexities of life.

Yoga is called eternal. Its origins are lost in time, and information on its later development remains fragmentary. However, the earliest written sources intimately connect the word yoga with man's lasting need to understand and come to terms with natural forces. The early *Yogis* learned from nature: Nature was the *Guru*, and this knowledge was preserved carefully for future human development. This close relation with nature, and with this privileged wisdom, is now far too tenuous, as modern man immoderately over-turns the past, in the name of "Progress"

Mankind now works against nature. In pride, he claims to manipulate its processes, in anger and confusion he falls, when time proves him wrong.

This trait is so prevalent that each one carries it into his life and no less into his yoga. It is common to hear the complaints, "*Yama* and *Niyama* are too idealistic for me!" or "Why should I restrict my freedom with such routine?" These are based on the fact that we see a separation between ourselves and yoga. Yet, if yoga is based on knowledge of Nature, where is the difficulty? It lies in the fact that we live such an unnatural lifestyle.

Nature has its system and its functions according to certain laws. Man is part of Nature, and is also subject to its laws. As Nature is diversified, so is man. We exist on several levels: as a physical, emotional, mental and spiritual being. Each level has its special needs and uses. The problem begins when through ignorance, we lose perspective and subsequently begin to stress one aspect above another. So we have a person who works at body development, or an academic who works in ideas. This fragmentation of body and mind causes many of our difficulties.

We have a physical body which works at certain speeds, which requires fixed and regular food, and so on. We live on energy which must be drawn in, transformed and utilized in certain ways. We have a mind which works at its own speed, needs food in the form of sense impressions, etc. Each of these levels is an integral part of the whole system, and for the system to survive, each must adequately do its duty in its respective field. There are specific rhythms, needs and functions.

If nature were to suddenly change its routine and, for example, instead of a summer, the winter were prolonged, how catastrophic would that be? It is the same with man's internal as well as external environment.

Some of man's systems are obvious, others less so, but because they are more obvious it does not mean that we understand them fully. Our duties in the physical level such as work, sleep, food, relaxation and so on, are not fully appreciated and this causes imbalance on higher levels. So as we move higher, duties become more subtle. We need an ample supply of fresh air: bad posture or inadequate ventilation dulls our interaction with life.

On the mental and moral levels too, laws exist. One of the basic laws of Nature is that of change, of action and reaction, and so comes the law of *Karma*. If we do not accept the law as our duty, we create conflict; hence the *Yogi* in order to understand change, practices *Ahimsa* or the reduction of conflict. So too with *Satya* and the laws

of density, up to *Aparigraha* and natural laws of cohesion and gravitation. As the *Yogi* progresses, what was once diversified and confused in relation to Nature, becomes more and more ordered and in harmony.

Thus the *Yogi*, by studying himself and his interaction with Nature, learns its innermost secrets and thereby harmonizes with life. He understands the levels of existence and seeks to integrate these into one. Until this can take place, we are constantly at war with nature and it is no wonder that fear and doubt arise to drag us into negativity. This is why yoga speaks of a large process, as we learn of and slowly adjust to a better way of living. By working together with Nature, the *Yogi* uses *Prakriti* itself in his development, it becomes his instrument. Through this he learns its secrets. As he concentrates more, as clarity increases, Self-knowledge arises which enables the *Yogi* to attain man's highest development and reach his spiritual goal. What could be more natural?

cont'd from page 19

The underlying message was clear - to have faith, faith in God, faith in goodness and faith that everything is happening for my growth as an individual.

In the Institute, it is repeatedly said that the experiences of one householder is equivalent to a thousand *Yogis*. And marriage can be that institution which

helps you to grow as a person, to know your strengths and weaknesses, self-introspect and contribute to a better society. Marriage is a lot more than adjustments, compromises and sacrifices; it can be a way for you to become a better person if you change your perspective.

I got a new perspective on why, if at all, one should marry.

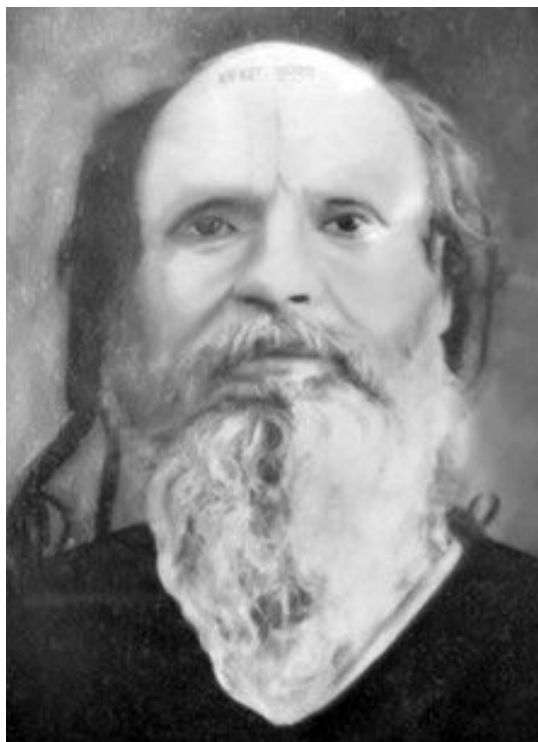
Announcement

The *Mahasamadhi* Day of *Paramahansa* Madhavadasji (The beloved *Guru* of Shri Yogendraji, Founder of The Yoga Institute) will be observed on Sunday, 22nd January, 2017 at The Yoga Institute.

A Mystic

Dr. Jayadeva Yogendra

Mystics are people who are different; they are more like the renounced people, like *Sadhus*. Such people have a better perception of things, though they do not claim so. Because they enjoy that higher understanding, they are able to see and tell things which come out correct, which we consider as miracles. They do not want to perform miracles, but they happen. In case of the teacher of the Founder (*Paramhansa Madhavdasji*), he never claimed that he did any miracles, but much of the help he gave was of tremendous value.



Paramhansa Madhavdasji

There was an incident where the father of one of our well known pathologist, Gajjar, was an addict and this *Sadhu* (*Paramhansa Madhavdasji*) came and simply told him, “Don’t touch

these things again.” And that was all. The man stopped taking those substances. The *Sadhu* did not charge for that, nor did he make any pretence or claim, but he spontaneously said it and the man obeyed.

We associate this idea of miracles with these kinds of people, though they don’t want to call it a miracle. They would not repeat it, they do not talk about it. They don’t go on repeating that story; they don’t ask everyone, “How do you feel, am I not great?” They live in a simple way, they see and they say.

So mystics, the people who have experienced a spiritual life, people who live in a different world, are no doubt gifted; they have great powers, but they are least interested to use them. As it is said in the *Yoga Sutras*, these individuals don’t want to talk about it. If you talk about it, people are attracted and they want you to repeat the miracle, and then you get into that profession.

A certain mental development through meditation, contemplation, does lead to certain knowledge which is extraordinary, and this is connected with what we call as mysticism. The purpose behind the life of a mystic is not to teach, not to improve others, but to live a simple life and, if someone is near, to give a little suggestion - not even a big lecture or advise, and that finishes the job. They don’t wait for people to listen and follow. Many incidents in the life of *Madhavadasji* are of this kind. He sees people doing things which are going to hurt them, but he doesn’t advise. But, if there is

someone who is listening, he tells them, "Don't do this." Later on, when some accident occurs, people ask him, "Why did you not tell us earlier?" No answer. So the person who has experienced a deep sense of contemplation can understand and see, but he is not interested in telling others. Sometimes one may say, but this also is very rare.

So we have these kind of happenings in yoga, because a *Yogi* does reach a higher level. It happens in the case of saints also, who are disinterested in material things. It does happen even in the modern society, but as soon as claims are made we have to be suspicious, because sometimes it is just for publicity or making money.

In the life of Madhavdasji, miracles used to happen. Founder sometimes used to mention things. But Madhavdasji was a little harsh. He had no patience. He would just say, "That's enough, don't do it." He used to leave it there. Some people understood and they used to come for advice. Later on he stopped the advice also, because the people that benefitted, were only interested in that little advantage. They didn't want to change their life, they didn't want to learn. So as a wise person he was least interested.

The *Yogi* is working on himself or herself and is growing, growing very far also. He doesn't look for the miracles; even if they happen he doesn't care. In case of mystics, they are devoted to their spiritual life and their faith in God and as a result, some things happen. They notice, and generally don't talk about it. Sometimes they do mention and that is how we have lots of stories of great mystics and the miracles that they did.

The Thinker

Many things can make us feel happy - a sunrise, a beautiful sunset, or a rainbow; nature provides us with so many things which are beautiful, nice and pleasant. There is lot of good too in being happy. Physically it is good, the body functions better, emotionally also it is very good; we can interact with others nicely, etc.

We should maintain this attitude. But, unfortunately, even while in the presence of happy things, we unnecessarily bring in unhappy thoughts. We always see some possibilities in the future, we live in a lot of thoughts about events that occur and find innumerable ways to make us feel sad and miserable.



Can we, this year, when we wish others a 'Happy New Year,' also feel happy and maintain that feeling? Can we try not to be too full of sad things, sad kind of calculations and thinking?



Do send us your views at
[yogatotalhealth@
theyogainstitute.org](mailto:yogatotalhealth@theyogainstitute.org)

Perception

Shri Vinay Koul

This is a short story of communication,
A fascinating account of message transmission.

When we taste a delicacy,
We experience a culinary ecstasy.

We need to know that tongue is an instrument of taste,
Sensory cortex is the part of brain that contains the 'Organ of Taste'.

Brain is the hardware and, subtle matter or software is mind,
Intellect is the decision maker which can override the mind.

A nerve takes the message from the tongue to head,
Where it gets decoded by 'brain' after being read.

'Organ of Taste' in the brain passes this info to 'mind' for processing,
Mind processes the info and gives it to 'Intellect' for assessing.

Intellect reacts and produces an 'I' and an 'I taste' awareness,
While 'Self' or *Atma* is in the background as Consciousness.

Ego, Mind, and Intellect (*Antahkarna*) together make a trinity,
Which uses Consciousness to make cognition a reality.

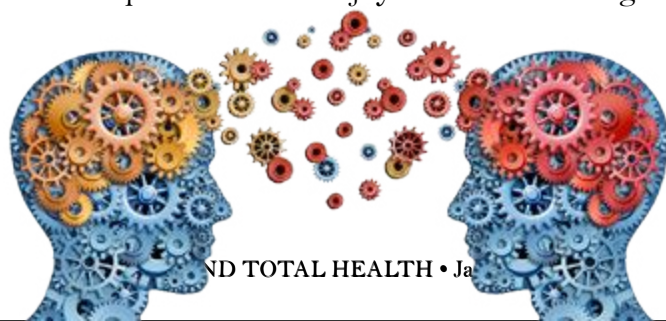
Prana (Vital Force) pushes messages for transmission,
This force is also a vital component for cognition.

Millions of such messages make this world perceptible,
Perception with messages is God's finest miracle.

All pain and pleasure in the world depends on these messages,
To transcend the effect of these is the goal of all sages.

We should use the mind and it should not use us,
We should wisely drive and the 'mind' should be our bus.

When we succeed in stopping our thinking,
A deep and boundless joy rises in our being.



The *Yoga Sutras* of Patanjali - A Perspective

Samar Chauhan

Chapter 1.18

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥१.१८॥

Viramapratyaya Abhyasapurvah Samskarasheshah Anyah



This *Sutra* refers to the other kind of *Samadhi* viz. *Asamprajnata Samadhi*. *Vairagya* is the means of attaining it. The term *Vairagya*, however, as explained in the *Sutra* is very different from how we ordinarily understand it. Our understanding of *Vairagya*, or disinterest refers to not being terribly interested in something. In other words, it is having some amount of control over our desire for something. But the *Vairagya* referred to here is the higher kind of disinterestedness, where not only the actions and activities are stopped, but even the deep seated desires and inclinations are gone. Only the slightest impressions remain, but they too are on the decline.

This state is without any objects of concentration, and is therefore also referred to as objectless *Samadhi*. It is a state where the mind withdraws and the senses don't perceive. So despite being in a given situation, the person is unable to see, hear or touch anything. It may so happen sometimes in our lives as well that we see or hear something, but due to a lack of interest, we remain totally unaware of it. Such occurrences are rare, unexpected, and not due to any conscious efforts. But, in this state of *Samadhi*, it is consciously done. Concentration is attained by way of a continually arrested state of mind. The individual is pursuing a certain inner awakening and is unconcerned and non-receptive to everything else.

While we can read about this state, in reality, it can only be understood by the *Yogis*. Attaining this state requires complete dedication. For them, it is the ultimate goal of life and so the efforts are "total". In our case, however, that is not so. For us, yoga practices are just a nice, pleasant experience from which we gain a little know-how, and then move on to the next moment or activity. With such limited and inconsistent efforts, our life goes on.

This difference in approach can be seen from an incident in Founder's life. When he went to his teacher's *Ashrama*, the teacher did not teach him anything for the first six months. This was meant to be a test of his sincerity. When he passed this test and the teaching was commenced, the teacher taught him *Sukhasana* and asked him to continue the practice. He continued uninterruptedly until, three hours later, the teacher himself asked him to stop. Such type of learning is beyond our capacity and imagination. In our case, it is a case of either getting tired, bored or both and we end up opening our eyes within a few minutes to see if the teacher is still around or not. This difference in approach brings about different results. The *Yogis* are successful in their efforts while we, on the other hand, are unable to proceed on this path.

So this *Sutra* gives us an idea about what we are doing, what we should be doing and what is possible in the path of yoga.



Minati Shah

Food habits reflect the aspiration or aim of life of a person. One with a higher or spiritual aim in life would follow a right time to eat, a definite selection of food, a right way of eating; he would have a detached mental state and remain thankful to the surrounding and higher laws for providing food to sustain life. Deviation shows aimlessness or unawareness of goal.

Here are two *Sattvik* recipes which nourish the body and mind.

Drumstick Soup

Ingredients

- 2 drumsticks cut into 3" long pieces
- 1 tsp *Moong Dal*
- 2" piece of *Dudhi* (bottle gourd)
- 1 tomato cut in to 4 pieces
- 1" piece of ginger
- 2 whole cardamoms
- 1 *Tej Patta* (Bay leaf)
- 1 carrot cut in to 4 pieces
- 1 Tbsp whole wheat flour
- 1 tsp *Ghee* or butter
- salt to taste

Methods

- Heat the *Ghee* in a pan and roast the flour.
- Add all the other ingredients.
- Add 3 cups of water and cook in the pressure cooker for twenty minutes on slow flame.
- Blend and strain, except the drumsticks.
- Remove the pulp from the sticks and add to the soup.
- Add salt and serve hot.



Ragi Halwa

Ingredients

- 100 grams *Ragi*
- 1 Tbsp yellow *Moong Dal*
- 100 grams jaggery
- 3 Tbsp *Ghee*
- 1/2 tsp cardamom powder
- 1/4 cup mixed nuts

Methods

- Soak *Ragi* and *Moong Dal* for 4 hours and grind it into a paste.
- Heat the *Ghee* in a pan and add the paste.
- Add little water and keep stirring till the water is absorbed and the mixture turns brown.
- In another pan melt the jaggery and pour over the above mixture.
- Add cardamom powder, nuts to the mixture.
- Mix well and serve hot.



(Recipes contributed by Smt. Shalini Narang, a volunteer at The Yoga Institute)



Thoughts on the Gita

Smt. Hansaji

श्रीभगवानुवाच
मय्यासक्तमनाः पार्थ योगं युञ्जन्मदायश्रयः
असंशयं समग्रं मां यथा ज्ञास्यसि तुच्छृणु ॥७-१॥

With the mind intent on Me, O Partha, practising
yoga and taking refuge in Me, how thou shalt,
without doubt, know Me in full, that do thou hear.

The need to create a deep sentiment for God is discussed here. Just as ordinary humans are sentimental about their near and dear ones, it is suggested to generate such feelings for God, as if they cannot live without God or they want to have God all the time. This definitely will involve the use of yoga. Faith in God will help and the techniques will further strengthen faith. It works both ways. *Shraddha* is considered as a means and *Ishvarapranidhana* grows into total surrender. These are the feelings that will help gaining total understanding. Just faith is not enough. Faith has to be strengthened by certain insights. When the insights have occurred, faith takes a new meaning. Nothing can shake it then.

Thoughts on the Gita
Chapter VII – 1

Yoga News

A. N. Desai

The 98th Foundation Day of The Yoga Institute, the world's oldest organized centre of yoga was celebrated on 25th December 2016, with great gusto and festivity. The guest speakers were Dr. H. R. Nagendra, President of VYASA, Shri. D. R. Karthikeyan, President, Age-Care India and Dr. Devdutt Pattanaik, physician and corporate consultant and former teacher of The Yoga Institute. On this special occasion, the new administrative block at The Yoga Institute was officially inaugurated by Dr. Nagendra. Also a new book, 'Meditation on a Guru' authored by a German *Sadhaka*, Kum. Hella Naura, was released. For more on this occasion turn to page 4...



Smt. Hansaji J. Yogendra with the eminent guest speakers



Inauguration of the new administrative block



Release of the book 'Meditation on a Guru'



Smt. Jyotika Mishra, professional singer and actor enthraling the gathering with her melodious voice.



A very exclusive camp was conducted on 20th December 2016 at The Yoga Institute on 20th December 2016, for a big group of yoga enthusiasts from Belgium who came to the Institute to enlighten their knowledge on yoga. Many *Yogic* concepts, 8-fold path, and more were explained to them in their language. Smt. Hansaji's talk on 'Yoga is not about physical fitness, but a way of Life' was an eye opener for them.

A late morning camp from 11:00am to 2:00pm was lead by Kum. Ankita Sood for women of The Lions Club, Juhu on 22nd December 2016 at The Yoga Institute. After a brief history about The Yoga Institute, the campers were led through an invigorating session of *Asanas, Pranayamas, Kriyas*. Smt. Hansaji's short talk was phenomenal as usual and highly appreciated by the ladies. Such camps are very helpful in spreading yoga awareness to ladies who are the lifeline of each family.



A special camp, for very special children was conducted on 23rd December 2016 at The Yoga Institute.



A fifteen session refresher course for the teachers of The Yoga Institute on QCI standards is being conducted by Kum. Suchitra Pareekh at the Institute, every Sunday from 2.00 pm to 5.00 pm.



A Parenting course was conducted on 4th December 2016 at The Yoga Institute, by Smt. Michelle Vaz, a yoga teacher who has recently authored a book on 'Parenting'



The Yoga Institute was invited to teach yoga to about 600 people, from all over the world, who had gathered for the Sadhu Vaswani *Sadhana* Camp held at JW Marriott, Sahar, Mumbai, from 25th -27th December 2016. Campers were divided in to four age groups for effective learning - children, youth, middle aged and senior citizen group.



YOGA

HEALTH CAMPS



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

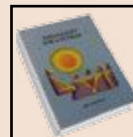
Health Camps Year 2016	JANUARY 2017	FEBRUARY 2017
7 Day Health Camp (English)	28th - 3rd Feb	25th - 3rd March
7 Day Health Camp (Hindi)	14th - 20th	-
Meditation Camp	21th	18th
Cardiac + Hypertension	8th	-
Diabetes	-	5th
Orthopaedic	29th	26th
Stress Management	15th	12th
Pregnancy Ante and Post Natal	21th - 22th	20th - 21th
Respiratory	-	11th
Weight Management	7th	4th
Life Management (Personality Development)	-	19th
Women's Camp	14th	-

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Sri Rama is the central character in the famous epic Ramayana and is signified as a person of highest human values. He is loved immensely and stories about him have been told and retold for centuries. In the following story, one gets a glimpse into his attitude towards work being enveloped in love and compassion as well.

Sri Rama wanted to go across the sea to Lanka in order to save his wife Sita from Ravana's clutches. Ravana was the king of an island called Lanka, who had kidnapped Sita to claim vengeance on Rama and his brother Lakshmana for having cut off the nose of his sister Surpanakha.

However, to go to Lanka, a bridge had to be built across the sea; and Lord Rama and his army of monkeys were working very hard pulling out rocks and stones from mountains, carrying them to the sea shore and cutting them into proper shapes in order to build the bridge. A tiny squirrel who was watching everything from her burrow also wanted to help Lord Rama in this process. So, she too started carrying pebbles and grains of sand in her mouth, going back and forth. But being very tiny, she kept coming in the way of the monkeys and a few of them even tripped and almost fell. They got very irritated and started mocking and making fun of her. But the squirrel continued to work because of her dedication to Lord Rama. Finally, one of the monkeys got so angry with her that he flung her far away; and the squirrel crying out the name of Rama fell straight in Lord Rama's lap, who gently held her close to his heart. While acknowledging her efforts, he lovingly stroked her with his three fingers. Since then it is believed that squirrels have three lines on their body as a mark of Lord Rama's love.

He then called the monkeys and told them, "Do not make fun of the weak and the small. No matter how big or small one may be, each and every one's effort is bound to make a difference in the world. You people have the strength and are working very hard, but along with hard work, one has to have the element of universal love attached to it and this squirrel has that. The tiny pebbles and grains of sand brought by her are helping in binding the whole structure and making it strong. No task, however small, is unimportant. Every task should be looked upon as a service to the divine and as an opportunity for self-growth, while being unattached to the results".



तदहं भक्त्युपहतमश्नामि

प्रयतात्मनः

I gladly accept any devout
offering of the pure in heart.

Bhagavadgita 9.26

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