



# YOGA

## AND TOTAL HEALTH

MAY 2017

AWAKE WITHIN, TO SEE THE TRUTH AROUND

We have never understood that the so-called pleasures that we all want to experience and do experience are very short lived and have a very high fee. We go for a picnic, struggle to reach the point, spend money and then hurry to return - it is not really that pleasurable. Against that, the pleasure which is long lasting, deeply meaningful, very satisfying, is unknown to us.



There are very few individuals who can distinguish between very gross pleasure and subtle pleasure, pleasure that is of a high order, and remain in that feeling for a long time and without any damage being done. Ramakrishna Paramhansa once went to a circus where he saw a young girl in a circus feat of walking down a rope without any help. Ramakrishna was lost into applauding and feeling happy. His disciples were surprised seeing him charmed by a woman's body. It was shameful. Even after the circus he kept on talking about that young girl, how beautifully she was performing, etc. Later on he explained that he was applauding the concentration of that woman. He was very happy to see one who can maintain such a concentration. As far as the clothes of the girl he was least concerned; others were concerned about the clothes.

In the *Yogic* techniques one is aiming at a realization of the highest. *Ananda*, i.e. the feeling of joy of the highest kind, is the technique where the mind is put into that state where it can remain in a very peaceful, balanced and *Sattvik* condition for a long time.

Publisher,  
Yoga and Total Health



# Contents

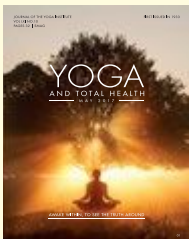


- 4 Letters to the Editor
- 5 The *Yogis* - Shri *Yogendraji*
- 8 Are we Wise or Foolish? - *Talk by Dr. Jayadeva Yogendra*
- 9 Me and Divine - *Kum. Amrita Sharma*
- 10 Experience - *Talk by Smt. Hansaji J. Yogendra*
- 11 *Hatha Yoga Pradipika*
- 12 Yoga and Psychology - *Shri Ajay Kalra*
- 14 *Hastapadangushtasana* - Supine 1 B (Hand-Foot-Toe Pose)
- 16 A Morning Cup of Mindfulness - *Kum. Neelam Vaswani*
- 17 My Story - You Have To Find Your Own Goal - *Smt. Sujata Patel*
- 18 From the Archives of YTH - Dichotomy of Experience - *Kum. Janet Warren*
- 20 Flawed Perception - *Shri Vinay Koul*
- 21 Who has Robbed The Swami's Honey? - *Shri Harry Sequiera*
- 23 It's Only Words - *Kum. Pooja Shah*
- 24 The Thinker
- 25 The *Yoga Sutras* of Patanjali - A Perspective - *Shri Samar Chauhan*
- 26 *Yogic Ahara* - *Smt. Minati Shah*
- 27 Thoughts on the Gita - *Smt. Hansaji J. Yogendra*
- 28 Yoga News - *Smt. A. N. Desai*
- 31 A Bouquet of Scriptural Tales - The Materialistic Man (*Bhagvad Purana*)

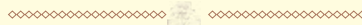
Cover Design : Onads Communication

Page Design : Shri Mayank Sen

Creative Design : Kum. Sheetal Kapoor



Edited and Published by Dr. Jayadeva Yogendra, at The Yoga Institute, Shri Yogendra Marg, Prabhat Colony, Santacruz East, Mumbai - 400055. Phone: 022 - 26122185



Printed at Ranking Prints, 101, Mahim Industrial Estate, Off Mori Road, Mahim, West, Mumbai - 400016. Phone: 022 - 24464210/24453476

## Letters to the Editor

A person with a back ache has to be careful at all times about his posture and take precautions. If such a person has to travel in an auto rickshaw, he has to wear a protective lumbar sacral belt to avoid trouble. He cannot blame the bumpy road or the rickshaw or the driver nor the spouse for not reminding to wear the belt! He has to blame himself for not taking care of himself! Similarly, there are many situations where we face troubles and are quick to draw erroneous conclusions and blame others. Such a problem is often faced by every one and as it multiplies, it leads to serious and grave situations. Nations have gone to war on such mis-informations.

Shalini M Rao  
Mumbai

I come from a corporate background, having worked for 15 plus years. All my life I have generally seen people doing things for money, whats in it for me, what will I get if I put in the effort. The Yoga Institute gave me a chance to meet people who offer their services voluntarily, be it the counselling services or the teachers, etc. It is heartening to be on the receiving end of such voluntary services, where the only intention is to give. It made me wonder whether, in my daily life, do I do anything for free, are there many people who offer their services to me for nothing? Not many. All these experiences motivate me to do something as well. I am thankful to the Institute for providing me with an opportunity to meet such people and to these people for setting up such a good example.

Pooja Shah  
Mumbai

The Yoga Institute, Mumbai has protected and continues to protect what was delivered by Sage Patanjali. My salutation to the great teachers and *Sadhakas* of the Institute.

Mahendra Srivastava  
New Delhi

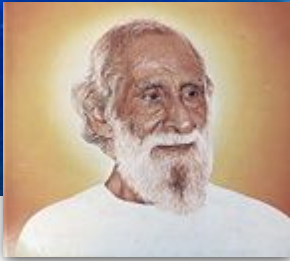
The Yoga Institute is our second home. Our alma mater! It has lifted our lives from the mundane to the purposeful. In the true sense, we were able to understand the true meaning and purpose of our lives and existence on earth. We owe our new birth to Dr. *Saheb* and Smt. Hansaji and we remain indebted to them for making us what we are today.

Priyamvada Waghmare  
Mumbai

Send letters to the editor, articles to [yogatotalhealth@theyogainstitute.org](mailto:yogatotalhealth@theyogainstitute.org)  
Notify change of address or non receipt of magazine to [bookstore@theyogainstitute.org](mailto:bookstore@theyogainstitute.org)

# The *Yogis*

Shri Yogendraji



What was this due to - this great culture of the *Yogis*? It was their self-concentrated stage, a stage higher than our physical and the mental planes where they could see reality face to face. They controlled their inner activities and misleading perceptions, to realize that Ultimate Truth - that stage of higher super-consciousness. Plotinus glimpsed the truth and found that it is only by an act of intuition in which the mind rises above thoughts and merges in the object, that one can realize the Ultimate Reality.

“Perfection is to be gained by the *Yogi*”, says Swami Vivekananda, “and no power is any more his master. He has become almost Almighty, almost All-knowing.” It is because he is no more his own little self tied up with any knot of individuality, but a free soul - the universal spirit who knows and governs the universe.

His way of taking things is quite different to our own, bent mostly towards spiritualism and divinity, with life not artificial but natural, with delight more than all our material happiness. And, if ever he comes in touch with the material world, it is not to him the real matter, but it is the realization of the spiritual in and through the material- the material, as it were, shining, becoming refined and

luminous through the life's experience. The chief joy of his life is not out elsewhere in the world and hence he does not go hankering after it, but it is in him - in his real self, the pure *Atman*, “The *Yogi* thus united ever with the self, with the mind controlled, goeth to peace.” Verily, in *Samadhi*, he comes before things face to face, and there is nothing to charm him more than his own self, reflected. In himself, he finds the supreme delight which the reason cannot grasp beyond senses. It is because he knows that the real source of joy is not the objective world but his own self - “the soul who maketh all”

Then, how can a common layman understand what the *Yogi* feels in the higher place of *Samadhi* - the stage of perfect concentration, the state of super-consciousness? In Nature, where they are born pure and healthy, and, following the very natural life, they know what lies hidden under the many coloured veils of obscurity. Nature opens her book to them and they learn what thousand books cannot teach. The world is no more a mystery. To them nothing is unknown or anything unattainable; but their desires are few - sufficient for a simple life, which nature cares to supply them. Above the struggle and triflings of the world, they enjoy forever and ever till they live the innocent charms of life. Never in sorrow, pain, nor misery of the earthly

bondages would they ever be entangled with the vain desires of material happiness. It is said, "The *Yogi* who is satisfied with wisdom and knowledge, unwavering, whose senses are subdued, to him a lump of earth, a stone, and gold are the same." What is then, in the world, to allure them away from the path of spiritualism, the laws of nature and ethics? Happy their life is, divine and healthy - in the woods of God - realization, with what little they are supplied.

It is not only in India that we find such higher types of *Rishis*, but also in other parts of the world where the Almighty bestows his light on men. Hence, the word "*Yogi*" is not only applicable to the Indian saints, but also to the saints of far off countries. Socrates, Mansur, Christ and others were also *Yogis* who realized the presence of God in every atom. It is after this realization that the *Yogi* says "I am God."

Thus, he represents the whole of himself. Consequently, the world is to him a plaything in which there is nothing curious, nothing out of his own knowledge or powers. Hence, he commands as God would, not as a matter to matter, but as soul - the spirit who controls it.

It is only now, when we come to know of the western sciences, that we realize the truth of the splendid *Yogic* life, where one lived as God - the almighty soul manifested in form of man. What are then these sciences, I ask, but only the manifestation of the manifold spirit to the manifold world!

Above the tumults of life - fear, misery, and anxiety, where peace awaits for the *Yogi*, in the deep meditation of the self,

the union of soul with the universal one happens. And do you think that the material happiness would be more to him than what he already enjoys? "One who has once gone to the banks of eternal sea, would he ever return again? In the restless waters, he sees his own image reflected back in new form, and the mind hurriedly bonds with deep meditation. Where exists not his real form, there forgetting everything, he feels the ineffable joy." He has such sense of fuller life that what we call misery in the material world he would call it a blessing to understand the phenomenon of Reality.

This is all of his mental temperament where he enjoys delight amidst the thousand bonds of misery. But physically also, "He is determined not to fall sick and he never does. He lives long, and a hundred years is nothing to him; he is quite young and fresh when he is hundred and fifty, without one hair turning grey." This is no miracle but a true fact - a thing which I have seen with my *Hatha Yoga Guru* who is more than a hundred and thirty, and still young and healthy, able to walk for at least twenty miles in a rough mountainous country. He often swam across the rapid rivers with me. No doubt, "the *Yogi* who in years is old becomes young again, by the continuous practice of yoga." And what is more tempting than to a materialist, this - to see the old become young again?





But, the real yoga philosophy inoculates more than what we can already imagine. Still, the human mind is doubtful and it is natural that we always feel doubtful about things we do not see. And it is not till we experience it for ourselves, may even be part of it, that we confide our belief in its unknown reality. A recent commentator on the yoga philosophy remarks, "When one proof is realized, however little it may be, that will give us faith in the whole teaching of yoga."

Death is unknown to the *Yogi*. It is merely the new garb that he puts on when he finds that the old one is worn out. And hence, the fear of that black claw is to him a plaything with Eternity. In short, he has controlled death. Thus, the physical body is merely an instrument to him which only helps him to gain that purpose of "union". Practically he has no love for his body. And, if ever he tries to keep it healthy, it is not for any material enjoyment that he does, but merely for keeping his residence clean for the better purpose of self-realization. And, as soon as his work is over, "Like the snake, he is happy in giving up his old skin."

Without books they learn and knowledge springs from them in succession. Their "sermons are in stones and books in running brooks." They are the "books of the forest" that they prepared, which still inspire us with their mystery. They were teachers who matured their philosophy in the solitude of mountains and in the hearts of the forest for the purpose of guiding humanity. This was all in nature ready for them and what they did was nothing else but to tune themselves with the chords of nature, so as to be able to receive what she generously gives. To

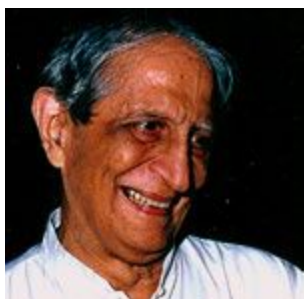
such, Nature smilingly opens her veil and they enjoy the beauty of her naked garb.

What are histories and sciences, but the human mind analysed? The mind being the centre, the *Yogi* who controls his energies and becomes a receiver, gains mastery over all universal thoughts. To understand the cosmos and its unveiled mystery he simply reads his own mind. The *Yogi* reasons when necessary. He sees things with his prophetic power, interpreting the truth. If he has to argue, then the intuitions give him the right arguments. He has not to proceed painfully from one syllogism to another as the logician does. Those saints whose words we worship are *Yogis* who read their own mind and do not speak from books, but through instinct. The *Yogi* merely watches his inner movements, which explain the things better to him than all the literature of the world.

Wherefrom the purer thought came? It came from the pure and healthy mind. Then why should we seek them in the shadows and not the original light? The *Yogi* goes to the fountain and not to the flow. And when the *Yogi* concentrates his energies instead of diffusing them after various matters, he can feel the instinct, the right knowledge, the soul reflected in the steady mind. Thus it is that the right knowledge comes from inside and not outside. "It is by yoga, by spiritual insight or intuition, rather than by observation and analysis of physical form and facts, that the sculptor or the painter must attain to the highest power of artistic expression."

## Are we Wise or Foolish?

Talk by Dr. Jayadeva Yogendra



They say that a fool learns from his own experience, a wiseman learns from the fool's experience. So the question is whether we

fall in the category of fools or the wise people.

Experience has to be a repeated affair. One single perception doesn't help. Again and again the same bad experience does not lead us further. That is why the statement: Vigilance is the price of freedom. We have to maintain that kind of awareness all the time. We cannot have vigilance part time. Just like the police, they are vigilant all the time. There was an old cartoon about a very brilliant policeman, and naturally there was a counter gangster also who was brilliant. The gangster had taken the external appearance of a policeman. So there were now two policemen in the town and they were experts. It became a job to find out who the gangster is and who the policeman is. So, that is the

problem. To be vigilant is a full time job.

In health matters we learn from one disease or one kind of symptom. But throughout life, I think, we must have had the same experience again and again thousands of times, but we never learn. Unless we consider a certain matter as very important, give it our total attention and remain mindful all the time, we are likely to get into the same traps again and again. We may decide not to repeat the mistakes and we may succeed a few times but somewhere it catches on. The other alternative is not to be bothered. Even if you suffer, help is there. But in that process, time goes, we grow older and unnecessarily suffer. Experience is a comb that Nature provides to bald people. When they have no hair left, then they have a lot of experience. So the cleverness would be that one is vigilant and even with a little indication one is fully prepared.

Just to quote our Yoga Institute's example, we had decided never to give any corrupt person money and to see that the person concerned does his job.





# Me and Divine

Amrita Sharma



This was the decision that the Founder of the Institute had made. And he carried it through to such an extent that all the municipal officials used to tell each other that this *Yogi* has no other business except coming to the municipality. All the time he is there trying to correct and criticize. For many years, I know, the Institute's work was at a standstill. There were so many other civic problems, criminal problems, etc. When the plot was purchased a fencing was made and gates were put. This was done in absentia because Founder did not live here. We used to live in a far off place 300 kilometers away. One day, a man came to us, to say that the entire fencing and the gates were stolen in one night. Founder would not take it lying down. He immediately took the train and came to Santa Cruz. Then he learnt that we had a neighbour who was a notorious criminal with many murders to his credit. He had done the theft and the police dared not do anything. Such was his prestige. But Founder was a match for him. He wrote a letter to Morarji Desai, who was the Home Minister at that time. Morarji Desai happened to be from the same community as Founder. He wrote to Morarji that this is the incident and let me see how you criminals help the criminals. This insulted Morarji and he sent no less a person than the Inspector General of Police to Santa Cruz Police Station with a single instruction that whoever was the sub-inspector concerned had to be dismissed immediately. So the man was dismissed and there was a terror in the entire area. The next day the entire fencing and everything else was returned to us.

So vigilance is the issue; whether you believe in being vigilant or take it easy and enjoy your life.

**Question 1:** Who am I?

**Answer:** You are me.

**Question 2:** Who are you?

**Answer:** Ask yourself.

**Question 3:** Why am I here?

**Answer:** You are here to learn.

**Question 4:** What do I want?

**Answer:** You want everything.

**Question 5:** Do I get everything?

**Answer:** You have everything you need.

**Question 6:** How do I get it?

**Answer:** Keep searching or have faith.

**Question 7:** How long will it stay with me?

**Answer:** It will stay as long as it is required to stay with you. Why worry?

**Question 8:** Will it be mine forever?

**Answer:** Forever is nothing. Not even you.

**Question 9:** Do I ever get it back?

**Answer:** It may come back if it hasn't solved the purpose of its being with you.

**Question 10:** What if I don't want it back?

**Answer:** Then pay attention.

**Question 11:** Why does he have it?

**Answer:** He has acceptance for it as it is.

**Question 12:** When will I get it?

**Answer:** You will, when you are ready to accept.

**Question 13:** Where do I find it?

**Answer:** That's the right question. Within you.

# Experience

Talk by Smt. Hansaji J. Yogendra



When we talk about experience, joy is an experience. The experience comes only when a person goes a little deeper and does not function at the superficial level. He does not react to the situation but experiences it. Take the example of a simple physical experience. The summer heat has started. You return home from outside and you feel very hot. So immediately you switch on the fan. But instead, if you experience the heat you will realize that heat can be very pleasant. For this you have to watch yourself sitting peacefully, watch the perspiration, then feel the coolness coming into your system and over your skin. You experience that relaxedness, that peace, in this so called uncomfortable situation.

Experience will come when you keep on making a continuous effort. Concentration, i.e. focusing the mind on one thing is our duty, but a person does not reach that experience level. It is only action and reaction. We very comfortably say that getting angry is bad, but we never stop reacting. If you experience what is happening to you when you get angry - how uneasy you feel, negative changes in the body etc., then you can understand the position of the opposite person as well.

Theoretically nobody can change. Only through experience a person can change, and experience should not remain only at the intellectual level. You have to go deeper into that state of experience. Have patience, stop reacting, start observing peacefully, then you will be able to relate with the experience. Only true experience will make the difference in your life.



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

# *Hatha Yoga Pradipika*

## प्रथमोपदेश



गोरक्षासनमित्याहुरिदं वै सिद्धयोगिनः ।  
एवमासनबन्धेषु योगीन्द्रो विगतश्रमः ॥५७॥

This indeed is called *Gorakshasana*, according to the perfected *Yogis*. Thus fixed in any of these postures the superior *Yogin* rids himself of strain.

Note: This ends the section on *Asanas* and according to the commentator, everything worth saying by way of instruction on *Asanas* has been said. While *Bhadrasana* and *Gorakshasana* are equated here, Gheranda has a different description of *Gorakshasana*. Refer Gheranda Samhita II. 25-26. At The Yoga Institute, simple *Bhadrasana* has been rightly distinguished from *Gorakshasana*. Although similar in effect physiologically, *Gorakshasana* is more difficult than *Bhadrasana*. It is therefore that the latter is recommended for the beginners. Unless *Bhadrasana* is mastered, it is not safe to try *Gorakshasana*.

In all, 16 *Asanas* have been introduced - first the meditative and later the cultural. Their respective accessories and benefits have also been mentioned. It has been rightly pointed out that, without the other accessories associated with the *Asanas*, the mechanical postural arrangements alone do not lead to yoga.

# Yoga and Psychology

Ajay Kalra

In my journey in personal growth, two schools of thought have contributed immensely. They are yoga and psychology. Both deal with examining the mind. While yoga talks about transcending the mind, psychology focuses on understanding the mind. I see them as father and mother. Let me explain.



Psychology is the mother. The mother generally listens, empathizes and even if she challenges, she does so gently. The mother is interested in hearing your personal story - what happened to you, how you felt, how it

Yoga is the father. The father normally sets the boundaries for behaviour that creates self-discipline. He is not interested in your likes and dislikes. He wants purposeful, committed action. Emotions, impulses and sensations have to be overcome if they come in the way of our duty. Krishna's advice to Arjuna in his moment of weakness during the war against his near and dear ones was, "Do your duty Arjuna. A *Karma Yogi* should fight, treating victory and defeat alike, pain and pleasure alike. Even death in the performance of one's duty brings happiness." The eight fold path of yoga begins with *Yamas* and *Niyamas* - Don't's and Do's - Self-restraints and Observances. The dictums are universal. They do not change from person to person.

impacted you, what hurt and pain you are holding within. She offers you the space to express your emotions and gently offers you a few tissues to wipe your tears. "The struggles of my life created empathy - I could relate to pain, being abandoned, having people not love me." says Oprah Winfrey on how her own personal challenges enabled her to create healing spaces for others. The mother does not have any dictums. She gives you solace and encourages you to find your own answers.

Having experienced both schools of personal growth I have noticed quite often that people who subscribe to one school of learning are doubtful of the other. People who have a spiritual inclination tend to look down on psychology as a poor country cousin. They feel they have access to the ultimate wisdom, and self-analysis only leads to paralysis. On the other hand, psychological folks

see spiritually inclined people with a certain cynicism. They perhaps view all religious and spiritual activity as faith oriented, lacking scientific evidence. In my view both these perspectives tend to throw the baby with the bath water. To dismiss any activity or philosophy without having experienced it fully is indicative of shallow thinking.

I began my journey in self-awareness through yoga. It gave me control over my impulsive mind. It also gave me a sense of purpose and direction. It cultivated faith in a higher power. However, it did not address my emotional baggage of the past. By that, I mean childhood traumas, unexpressed emotions and a psychological understanding of my internal mental-emotional make-up. In my eagerness to follow the *Yogic* dictums and have a balanced mind, I suppressed my anger and impulses. Perhaps I was also scared of the consequences of expressing my impulsive side. This led to an emotional explosion which washed away all my *Yogic* ideals. I then moved towards psychology for answers. I experienced different psycho-therapeutic healing processes to resolve my emotional issues. This resulted in a good amount of awareness of my unique psychological framework and emotional patterns. However, there was no end to the process of self-analysis and healing. Something within me longed for purpose and devotion - something that yoga had given me. At this point of time, I visited The Yoga Institute.

I am now able to appreciate the value of yoga and psychology for what they both have to offer. Personally, for me, both are needed. Yoga addresses the transcendental dimension of my existence, while psychology speaks to

the human side of my being. Divinity and humanity are integral elements of my being and go hand in hand. I have now realized that I cannot aspire for divinity by ignoring the humanity in me, neither can I choose to be purposeless, impulsive and emotional in the name of being human. A balance is needed. I can only enjoy the freedom of being human if I learn to discipline myself by the universal principles of yoga. Unlike earlier, where I suppressed emotions out of fear, I have learnt to channelize my emotional energy with awareness and acceptance. Finding creative and safe ways to express emotions is a key element for emotional well-being. Living a purposeful life gives direction to emotional energy, which otherwise gets dissipated in impulsive actions.

Having said this, there is one thing that yoga offers that I find missing in psychology. Faith. It encourages you to believe in a higher benevolent reality. Surrender to it. Unlike religion, yoga does not insist that you believe in God. It says having faith in a higher power is an effective way to manage the anxiety of your mind. It offers you tools to cultivate faith. Even though as a counsellor I do not always tell counsellees to have faith in a higher benevolent reality to manage their anxiety, as a yoga teacher I whole heartedly recommend it.

Eventually, my journey through yoga and psychology brought me on the other side of the fence. I became a yoga teacher and a counsellor. When I am teaching yoga, I wear the father's hat. When I am counselling, I wear the mother's shawl. Both roles complement each other. A child needs the purposeful discipline of the father and the emotional warmth of the mother for a balanced growth. Life has come a full circle.

# *Hastapadangushtasana - Supine I B (Hand-Foot-Toe Pose)*

The sense of achievement, acts like a tonic in a small way.

**Category:**  
Cultural Posture,  
for Extremities.

***Bhava* (Attitude):**  
*Jnana* (Knowledge)



## **Method:**

1. Lie on the back (supine); feet and head straight; keep arms alongside the body.
2. While inhaling 2 seconds, raise both arms at right angles; palms facing the legs.
3. While exhaling 2 seconds, raise both legs; knees straight; try to touch or hold toes.
4. While suspending breath 4 seconds, hold posture with knees straight; do not strain.
5. While inhaling 2 seconds, return to the starting position. (Do 3-5 rounds)

## **Benefits:**

Creates abdominal compression; improves blood circulation of legs; strengthens the muscles of the abdomen, pelvis, back, hip, leg, knee, ankle and calf; reduces the waistline, constipation, muscular aches and certain spinal / hip disorders.

## **Limitations:**

Cardiac problems; hypertension; severe arthritis; hernia; piles; acute hip problems; acute or resolving lumbar disc prolapse. (Take guidance for disorders of - back, hip, leg, knee, ankle, other joints, and abdominal/ pelvic/ reproductive region).

**Note:** In *Hastapadangushtasana - Supine I B*, if one cannot touch the toes then hold any part of the legs, keep knees straight, feet flexed, feel the stretch on the calves.

**Variation:** Before doing *Hastapadangushtasana - Supine I B*, beginners can do *Hastapadangushtasana - Supine I A* (the same method but with one leg at a time).

**Extremities:** It means the beginning and the end of any bone. In this category of *Asanas*, we become more aware of the joints, leading to knowledge (*Jnana*).

**‘Yoga as a Way of Life’**, (which includes - Right Diet, Right Exercise, Right Attitude, Right Values, Right Living), is strongly emphasized at The Yoga Institute (Founded in 1918). His Holiness *Paramahansa* Madhavadasji (1798-1921) was a great master of different yoga traditions, who taught Shri Yogendraji ancient yoga. Founder Shri Yogendraji (1897-1989) was a leading light of ‘Classical Yoga Renaissance’. He had incorporated ideas based on modern medical science into traditional yoga. He simplified the original static *Asanas* into dynamic variations. He also included the ‘Yogendra Rhythm of Breathing’ along with each bodily movement, in the dynamic *Asanas*, which multiplies the efficiency of all the systems of the body. ‘Emotional Agitation’ can be considerably lessened through rhythmic movements of exercise and breathing. Yoga exercises are non-violent and non-fatiguing methods. But, the correct selection of yoga techniques is important for good health. *Asanas* have been classified into categories, on the basis of the different ways of exercising the body/ concentration. Mother Smt. Sitadeviji (1912-2008) had pioneered yoga for modern women and simplified *Asanas* to suit women. Dr. Jayadeva Yogendra (President) is doing pioneering work in many fields of yoga; and with his background of Samkhya Yoga he has beautifully incorporated, into every activity and category of yoga techniques, one of the 4 *Sattvic Bhavas* (*Dharma, Jnana, Vairagya, Aishwarya* / Duty, Knowledge, Objectivity, Confidence). Smt. Hansaji (Director) is contributing greatly to Women’s Health and Women’s Yoga Education. This great lineage of our esteemed yoga *Gurus* of The Yoga Institute inspire us to make yoga as a way of life.

**‘Bhava (Bhaava)’** means the mental tendency/ feeling element. *Kleshas* (afflictions) and *Bhavas* (attitudes), both affect the *Karmas* (actions and the results of action / law of cause and effect), which in turn affects the *Samskaras* or *Karmashaya* (subtle latent impressions/ storehouse of impressions).

**Dr. Jayadevaji says:** “While learning an *Asana*, we must understand its meaning, its details, its performance and get into the attitude that is envisaged in the *Asana*, and experience a higher awareness. Sometimes more than words, the actions and feelings work. We must try to be in one of these 4 states of consciousness - *Dharma, Jnana, Vairagya, Aishwarya*. We must not say ‘I am happy’ emptily, but try to be internally balanced and joyful. When this happens a deep understanding occurs.”

**Shri Yogendraji says:** “The foundation of happiness should rest on self-help and self-reliance, for making happiness unconditional and permanent.”

**His Holiness *Paramahansa* Madhavadasji wrote to Shri Yogendraji:** “Remain happy, happy and happy. Don’t forget that sentence - *Be Happy In All Conditions*.”

*{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)*

# A Morning Cup of Mindfulness

Neelam Vaswani



Tighten your palms into fists. Tighter! Tighter!

Keep at it for at least 15 seconds. Your nails (if any) should dig in to your palms! A little tighter, come on!

Now open your palms. Do they feel like crumpled notes? Do they feel numb? No blood flow? Now stretch them twice and relax.

This is what exactly happens to our body, muscles and tendons when we get up in the morning. Our body has been at rest for some 7 to 8 hours and blood flow to the extremities is low. Muscles are at rest and they just don't want to wake up!

Still, what do we do every morning? We get up, jump straight out of the bed and get into the washroom! We are in a rush to get up and get going for our early morning chores!

This can be fatal. According to research, most heart attacks happen in the morning, and mostly in the

washroom. This is true not only for cardiac patients, but also for the general population. The sudden shock that a body gets after getting up can lead to many casualties if we don't pay close attention. So what should we do?

Let us learn how to rise up and shine. This will just take 7 to 10 minutes of your time. So here it goes:

1. As soon as you open your eyes, take some deep breaths. The breath should reach your belly and you should feel it rise up like a small hillock during inhalations. 3 to 5 rounds should be sufficient. This gives a quick dose of oxygen to your brain and fires its action and thinking process.

2. Give your body a full stretch using *Yastikasana* or Stick Pose. It is one of the easiest *Asanas*. It gives a nice and gentle stretch to your spine and activates the blood flow to the extremities. Do 3 rounds.

3. After this, do 5 clockwise and anticlockwise ankle rotations. Our big

*cont'd on page 22 .....*





*my  
story*

## You Have to Find Your Own Goal

Sujata Patel

Once during the Q & A session at the Sunday *Satsang*, I asked, “What should be our goal in life?” Dr. Jayadeva answered, “You have to find your own goal.” I asked him to give some example and he replied, “Your goal and my goal can’t be same. You need to find your own goal.”

I used to attend the morning batch of special class in those days. One day while talking to Smt. Hansaji, I got inspired to join the Teacher Training Course. That began the starting point of my yoga journey in the year 2002. After completing my TTC, I started teaching in special class to gain some more practical knowledge in the yoga field. I did yoga and counselling courses at the University and other institutes. In the year 2009, I started a yoga centre at Lotus Eye Hospital, Juhu, with my colleague, Shahin Merchant. Though I was satisfied with my work, I was still searching for my goal throughout this period.

I started helping people as per my

capacity and knowledge. I inspired some to do TTC at The Yoga Institute, conducted yoga sessions at many organizations, and did yoga workshops at various schools in Mumbai. One day I got an offer from an NGO, with which I am involved for the last ten years, to conduct yoga sessions for children of Kharid School at Shahapur Taluka, in the interior part of Maharashtra.



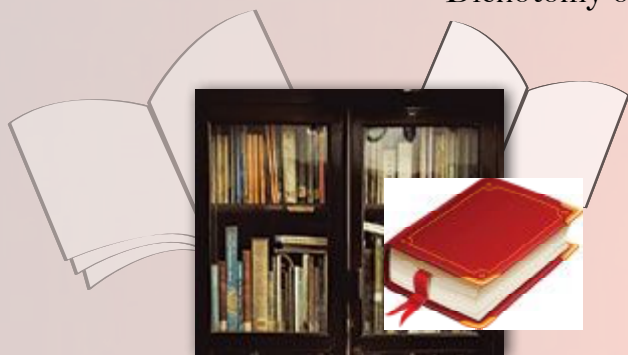
I felt good that I can help village students, but it was not practical to visit the place on a day to day basis, as it was located at a three hours drive from Mumbai. I thought that

if I trained their school teachers, many students would benefit as they will be able to learn yoga on a regular basis. With the help of the NGO - Adivasi Unnati Mandal, I organised a yoga session for teachers of 10 schools from nearby villages. At least 2 to 3 teachers from each school of the village called Khativali attended. I asked them what type of yoga they were teaching and through which source they had learnt. They were all very much aware of the

*cont'd on page 19 .....*

# From the Archives of Yoga and Total Health

## Dichotomy of Experience



By Janet Warren  
Published in "Yoga and Total Health"  
May 1974

Man has never been satisfied with his state of being. A feeling has always been present that life could be, rather should be better, happier, fuller. This dissatisfaction has motivated man to seek solutions in a number of directions. Traditionally it is maintained that the East turned to philosophy and religion where the West, to science and material developments.

However this dichotomy, reflecting an overly stereotyped analysis is slowly giving way to change. The exclusive compartmentalization is fading. The people of the West are realizing the limitations of their materialistic culture and are searching for new and more fulfilling ways of dealing with their existence. Thus we see so many youth migrating to East hoping to find solace in its idealic philosophical and religious climate. Of greater importance is the fact that changes are accruing right within the western culture, in an attempt to broaden and deepen its scope of living. These inquiries have not so far taken on a philosophical tune, but are rather of a social or interpersonal nature.

These experiments have been presented in numerous ways and under a variety of different names. The most common are those of self-development sensitivity, awareness training, group therapy, communication therapy, etc. All these are based on the hypothesis that one must know and understand oneself before one can effectively deal and grow within one's own environment. No longer is it accepted that happiness can be obtained merely by manipulating the external environment. Even with material success, dissatisfaction continues. Thus the emphasis moves from the objective and material to the more subjective element of life.

The desire, alas! the need to explore is thus manifesting itself. However though the motivation is present, effective means are not. The approaches being utilized reflect a superficiality of immature and poorly integrated endeavours. Experiments are being made with the one-to-one relationship, dyads, small groups, large groups. Composition can include families, strangers, homogenous or heterogeneous individuals. Persons attempt through remaining silent, through laughing, crying, touching, screaming, to realize some kind of insight, some kind of real understanding. They will meet periodically, frequently or live together. They will use leaders, therapists or have none. They will explore their relationships, their thoughts, their feelings. In their newly found enthusiasm, they will try just about anything. And thus the book-stores fill with hundreds of new ways to "experience".

However, despite the ingenuity expressed in these manifold techniques, the results remain disappointing. Perhaps a few develop some degree of insight, but for many the results are usually non-existent, or even negative. People become addicted to such experiences and begin making the rounds of such groups. The 'I can be more aware than you' game becomes prevalent. The words are often right, the appearances perfect but the behaviour and the subjective nature of the person remains scattered. Rather than becoming more in tune with oneself, one perhaps becomes subtly more alienated.

The limited success of such endeavours can be expected. The subjective element is given importance, but the need for deep and thorough introspection is not adequately emphasized. The groups, the therapist, the organization, all allow too much freedom, with which to by-pass the real issue and avoid truly examining oneself. Techniques are allowed to become goals rather than just means. Such attempts also deal superficially only with the emotional and intellectual elements of the individual and direct no attention to his physical and spiritual components. Such limited approach can obviously yield only limited results.

*cont'd from page 17.....*

benefits of yoga, but mostly they had learnt through television or from some books. Some had no knowledge of yoga. I gave them proper guidelines on how to conduct one hour yoga sessions and I taught them some simple *Asanas*, breathing and concentration techniques which could help to reduce stress while

Many individuals look at such antics with great scorn, perhaps disgust. However such a view seems unnecessarily harsh. Such techniques are often not commendable, but they do represent yet another stage in development and evolution of culture. The West is leaving behind its materialistic core and is trying to progress forward. It is understandable that it may trip and fall occasionally. We have all watched a child learn something new, the process is very similar. The West has no tradition upon which to rest, thus its development will naturally be more chaotic and confused.

Such a progress would no doubt develop slowly. The techniques would deepen, become more integrated and slowly develop into a comprehensive scheme of self-development i.e. realization. However rather than weather such an evolution, the West can quicken and enhance such progress by looking towards the East. For it is here that such procedures have been nurtured and matured, for thousands of years. In the instance of yoga, it has reached the pinnacle of depth, beauty and integration. From such a system, the West can derive much required support and guidance. The motivation being prevalent, the East can aid in supplying relevant means, thus enhancing the life of all those involved.

studying before exams. I provided them some books of The Yoga Institute for further study.

They were all very happy and satisfied after the session. I decided to do a follow up session soon, and meet them at least thrice a year. I feel I have started walking on my path, my first step towards my "goal".

# Flawed Perception

Vinay Koul



Sun seems to rise in eastern direction,  
But its movement in the sky is an illusion.

It is the earth that goes around it,  
This way half of the earth is always lit.

Earth rotates and revolves at a giddy speed,  
But our lack of perception of its motion is strange indeed.

This universe seems to be teeming with multiplicity,  
But at sub atomic level, universe is a single entity.

Though universe seems to be fragmented and a non-being,  
Cosmic chemistry asserts that universe is a single living being.

To us, universe seems substantial and three dimensional,  
String Theory says, the universe is a hologram and two dimensional.

Scientists say that universe is made of nothing,  
Atoms are made of massless waves that arise from nothing.

Time seems to be real, and not an illusion, practically,  
But Einstein says that present, past and future exist simultaneously.

Our ignorance of future is no excuse,  
He proves simultaneity by equations that are so abstruse.

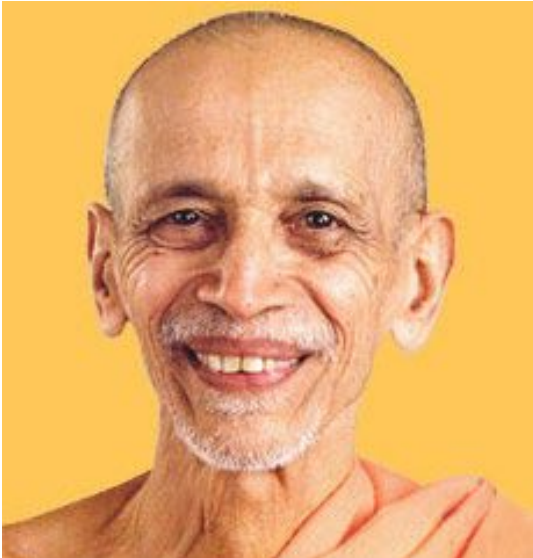
It seems to us that science can know everything,  
But its methods don't work on the consciousness of a human being.

Nervous systems of different creatures see reality differently,  
Each nervous system warps and differentiates reality differently.

The reality seems to be beyond our comprehension,  
Reality might not be in any mental dimension.

# “Who has Robbed The Swami’s Honey?”

Harry Sequiera



An episode in the life of *Swami* Chidananda - *Yogi* extraordinaire.

The year is 1976.

Place - Raouche area (where the super rich Arabs lived), of Beirut, a stronghold of the Rightists. Situation is grim. Civil war has devastated Beirut in particular, and Lebanon in general. My Centre de Yoga, (now in the Leftists hand), is shattered by a direct missile hit. Yoga teacher Shantha has requested me to take care of her Sivananda Centre in the Raouche area. I am alone in the Centre. *Swami* Chidananda was to come down in a week's time for his talks on the *Yoga Sutra* in this centre.

There is no food, all grocery shops are shattered and closed. The street vendors are frightened to their wits, what with bombs falling helter skelter all over the place. Water is scarce. Some canned food is available, unfortunately it was all food for dogs and cats, but starving people still ate it. There is nothing to eat in the centre. There was

one honey bottle but I am asked not to touch it. I break my promise and have a spoonful of honey, just to survive the intense hunger.

*Swami* Chidananda comes down, and Shantha goes for the bottle of honey; she sees it open and flies into a tizzy, her Dutch-Indonesian face red, like a tomato, with anger. She asks me about the honey, and I sheepishly acknowledge my misdemeanor.

Then, I came to know why this fury about the honey? Chidananda was to fast with a spoonful of honey, per day, for fourteen days. There were only 14 spoons of honey in the jar. By my indiscretion, I had deprived him of his honey-meal of the last day!

He came, gave excellent talks on the philosophy of the *Yoga Sutra* which deals with *Purusha* and *Prakriti* - the two basic axioms of *Samkhya* and Yoga. Chidananda was a master *Vedantin*, dealing with the non dual aspect of the highest reality. But here, in the Sivananda Centre of Beirut, he spoke brilliantly, nary alluding the non-dualistic philosophy.

And he was fasting, only one spoon of honey per day. I was there, admiring his will power, and the spiritual power, emanating from this saintly *Yogi* - very much human, and very humane.

One day, during the morning session of the *Sutra* in the Sivananda Centre, a distraught Palestinian, with tattered clothes, came beseeching the *Swami* for money to buy medicine for his dying child. The *Swami*, without pause,



opened his cloth wallet, removed all the Lebanese pounds, which a student had donated, and emptied the whole wad of currency in the man's hands.

Later, I asked him how did he know whether the man's request is genuine? He replied, "We do not question the Lord's ways, we only serve." *Touche Swamiji!* A great lesson learnt about the surrender to God.

On the 13th day of the lectures, a jar of honey, from the famous Bekaa Valley of Lebanon (mentioned in the Bible as the Land of Milk and Honey) was presented to *Swamiji*. He opened it and mischievously asked me to have the first spoon. Such a generosity of spirit! His humanity and his great *Yogic* qualities won me over.

Later, when I was on a search mission for authentic *Yogis* of India, to be part of a "advisory board", at the International Board of Yoga, I recommended his name; he arrived to do his *Pranams* to Founder, and was received with grace by the *Yogendras*.

He was an extremely thin man, almost like a reed. A great *Tapasvin Yogi!*

He periodically lived for weeks together only on honey. I regret the spoon of honey I robbed from his jar, in Beirut, that day in 1976!

(*Swami Chidananda Saraswati* - 24 September 1916 - 28 August 2008 was President of the Divine Life Society, Rishikesh, India).



*cont'd from page 16.....*

body is supported on two small feet, so it is important to get the blood circulation ready there.

4. Now make your body ready for some stretch and massage to your gastrointestinal tract. This stretch gets you ready to spend a good and easy time in the toilet! *Pavanmuktasana*, as the name suggests, releases gas from your body and provides massage to your bowels. Do it for 3 to 4 rounds.

5. Now let's breathe some mindful *Prana* into to our body. While lying down, place one of your palms on your stomach and the other on the floor. Bend your knees and keep them together with heels apart. Now start breathing in for 3 counts and out for 3 counts. You can start with 2 counts as well. 1 count is equal to 1 second. Feel your stomach gently go up and down with every inhalation and exhalation. You just did *Pranayama* no. 4. This is one of the easiest and most versatile *Pranayama* which you can do while lying down in your bed. It gives a nice and gentle stretch to your stomach and soothes your mind. 5 rounds should do the trick.

6. Finally, turn to your side and get up gently, with the support of your arms.

Now inhale and stretch your arms out like a lion. Have you seen how they do a royal stretch before getting up? Breathing deeply, opening up your chest, stretch your shoulders. Exhaling bring your arms around and give yourself a big hug!

You are alive today! Thank God for this wonderful life and for giving you yet another day to live!

# It's Only Words

Pooja Shah

"It's only words and words are all I have", so goes the famous song of the 70's. I too just have words to express gratitude.

Last year, around this time I was wondering whether I should, or I should not. Should I do the teachers training course? Will I be able to find time? Will I like it, or will it turn out to be a waste of my money? Many such questions prevailed, but I finally took the plunge, and the very fact that I am writing this article shows that I managed to find my way through the course and didn't sink.

There is magic in this place, something like Disney Land, which is supposedly one of the happiest places on this planet, where one has no choice but to be happy. The Institute is one such place where one can't help but feel peaceful, calm and content. Right from the watchman welcoming you at the gate, to the smiling faces at the reception, to the house cleaning staff, gardeners, the canteen staff, the cooks, our beautiful librarians, Mr. and Mrs. Desai, the computer room staff, everyone brings their own uniqueness and creates a magic that is tough to escape. Each and every thing adds up, as they say the sum is more than its parts.

More often than not, I find myself taking pictures of the quotes written on the board, smiling at the jokes put on the notice board, and thinking much later about the 'stories that stir'.

Who can forget the team of Santosh Sir and Dharmesh Sir also known as the Jai



and Veeru *Jodi* for our in-depth *Asana* class. I used to wonder, am I in a biology class, anatomy class or *Asana* class? They were truly a team complementing each other at every step during the class. A symbol of humility and knowledge, they were doing their best to impart knowledge to us noisy and at times unattentive students. Sometimes I used to think if there would have been the same camaraderie if we had two female teachers instead of Jai and Veeru.

My other favourite is Ramendra Sir, fondly known as the Shah Rukh Khan of our Institute. We would all look forward to his classes, his commitment to *Asanas* rubbed off on all of us. I learned a new *Bhajan* from him, '*Achyutam Keshavam Krishna Damodaran*' and there would be days when I would listen to the song on repeat mode. His humility left an impression on my mind, watching and imitating him show gratitude after every *Asana* class is something I still carry with me in all my classes. *Asanas* laced with simple and profound messages on the importance of a clean heart, *Dil saaf To Sau Rog Maaf* (a clean heart overcomes a hundred ailments) made the classes enjoyable.

*Yoga Sutra* and the concept classes helped me build my faith, helped me on my journey from a working faith to *Shraddha*. '*Bhavna*' was not just a name but a concept to be learned; too much love is same as too much hatred, and how surrendering to the grace and humility of the higher forces are corner

stones of a peaceful life.

Recently, I have found a new love, the Sanskrit language. I can, at the very least, make an attempt to comprehend the meaning and beauty of the words '*Shabd Se Sparsh, Sparsh Se Rup, Rup Se Ras, Ras Se Gandh*' thanks to our lovely Sanskrit, rather *Hatha Yoga* teacher.

The Institute had probably decided that we had had enough of just learning concepts, let us give the students a practical test on acceptance, patience, co-operation and adjustment. What better than the Sunday *Satsangs*! Yes, our favourite *Satsang* signatures! By the time the actor in me was polished and I thought I can now audition for an upcoming *Saas Bahu* serial, I had completed my allotted *Satsangs*. Alas! One budding actor was nipped in the bud! The *Satsangs* were a delight to work in, and inspite of the various challenges, the skit writing, the dialogues, the props, dressing the part and the D Day were fun filled.

Just like the thread that binds all the pearls, Dr. Jayadeva and Smt. Hansaji, their sheer presence and wisdom binds the various pearls of this Institute to make an exquisite, yet simple necklace.

I would like to thank all my teachers of the teachers training course, for guiding my fellow colleagues and me during this journey which has just begun. And finally, my fellow colleagues - I have made a deep bond with my fellow colleagues, attending the lectures during the last ten months, participating in the camps, listening and giving talks, and finally preparing and sharing the exam results.

## The Thinker

A question can be that because we get up by six in the morning, or eat food four times a day at home, or do some walking exercise, do we become old-fashioned? And yet, if we avoid these things and follow the traits of a modern man - eat anything anytime, get up late, rush, sleep late etc. is it helping us?

When we are learning yoga, we have to decide what kind of life we are leading and whether it goes well with our *Yogic* study?

Let us do a little thinking on our side and see what kind of people we are, modern, or ancient?



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



# The *Yoga Sutras* of Patanjali - A Perspective

Samar Chauhan



## Chapter 1.22

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥१.२२॥

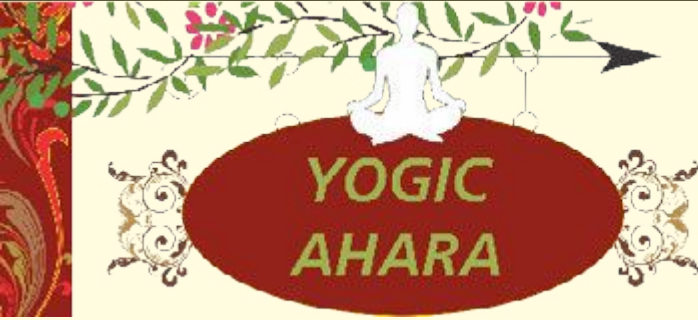
*Mrdu Madhya Adhimatratvat Tatah Api Visheshah*

In yoga, various techniques are given and there is a lot of importance attached to them. And a lot of people are interested in learning and mastering them. While such techniques are useful no doubt, they cannot by themselves lead to results.

Achievement of results requires the mind to be in the right state. That is the difficult part. In our case, for instance, even if we follow the techniques of *Sukhasana* or *Talasana* vigorously, we are still unable to achieve results because our mind lacks the required intensity and desire. As a result, our efforts remain half hearted and purely at the physical level. On the other hand, those efforts which are backed by an intense urge and total dedication can lead to results.

This principle, in fact, is not just confined to yoga, but to different walks of life. An example would be Eklavya, the boy who wished to learn archery but was rejected as a student by Dronacharya and yet, his intensity led him to the highest level.

This *Sutra* classifies the students into different categories depending on how strong is this urge. This classification helps one to understand and evaluate themselves better and also in planning their efforts towards spiritual progress.



Minati Shah

While climbing the hillocks of Mahabaleshwar (a hill station in India), one finds small dark blueberry shrubs on the roadside. The berries are extremely sweet. Natural sugar not only gives strength, but also provides a cooling effect in the heat. These wild Indian summer berries are a small gift of nature. Such berries are not so popular since they usually have less pulp and more seeds. Not many people know about them and they are to be consumed in moderation (as against bingeing on them). There are many types of berries and qualities of some of the berries are mentioned in *Ayurveda*:

- *Tada* fruits or palmyra palm fruit - Its tender marrow is easily digestible, mitigates *Vata* (*Vayu* or air) and *Pitta* (heat producing yellow fluid or acid), is slightly unctuous (slippery), is sweet and laxative, aggravates *Kapha* (white, heavy, unctuous, slimy, cold substance) and satisfies thirst and burning sensations.



- *Jamun* (*Eugenia Jambolana*) - It is sweet, strengthening, mitigates *Kapha* and throat diseases and is good for heart. Since it is gaseous, one should eat it after meals. Powder of its seeds is useful in diabetes as it seems to stop conversion of starch into sugar.



- *Khirni* or *Rayan* or *Rajadani* (*Mimusops Hexandra*) - It is an aphrodisiac, is strengthening, cold in potency, cures thirst, fainting, intoxication and giddiness and mitigates all the three *Doshas*.



- *Purusak* or *Falsa* (*Grewia Asiatica*) - Ripe fruit is sweet in taste, cold in potency, constipating, strengthening, good for heart and mitigates *Pitta*. It also cures burning sensation, blood disorders, fever and disease of *Vata* origin.



- Star gooseberry or *Lavli* or *Harpharauri* - The ripe fruit cures renal calculi, dysuria (obstruction in passing of urine), mitigates *Kapha* and *Pitta* and is good for the palate.





## Thoughts on the Gita

Smt. Hansaji J. Yogendra

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।  
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥७-६॥

Know that these (two *Prakritis*) are the womb of all beings.  
So I am the source and dissolution of the whole universe.

The idea that has to be strengthened is that of God as the creator. Though because of the *Samkhya* system, the *Purusha* and *Prakriti* concepts were very strong, *Purusha* was the spirit, which is pure consciousness and is aloof. *Purusha* did not depend on anything. Each individual was *Purusha*. This *Purusha* was not a creation of God. The other concept was of *Prakriti*, which is was the source of this entire universe. Every single material object, including the human being is a product of *Prakriti*. Consciousness associates with the material body and so the human being. This was the theory of *Samkhya*, but the Gita has converted it. As per the Gita, God is the creator of both *Purusha* and *Prakriti*. So naturally everything comes from God and returns back to Him.

# Yoga News

A. N. Desai

India News sent its reporters to The Yoga Institute to interview Smt. Hansaji J. Yogendra and film her talk (in Hindi) on 'Yoga for Summer' which will be telecast shortly.



Smt. Neelam Gangwal, President of the Jain Unnati group, organized a full day camp for 65 ladies on 12th April 2017 at The Yoga Institute.



Smt. Hansaji J. Yogendra with 200 students from the Rangoonwala Foundation, Jogeshwari.



The 88th birthday of the living *Yogi*, Dr. Jayadeva Yogendra was celebrated at The Yoga Institute on 30th April 2017. The celebratory highlights included curtain raiser of the Centenary Logo of The Yoga Institute as well as the commemoration of Shri Yogendra Chowk.

Shri Suresh Prabhu, Union Cabinet Minister for Railways, Government of India and Pandit Shiv Kumar Sharma, internationally renowned *Santoor* maestro were the Chief Guests for the day.



Smt. Hansaji J. Yogendra inaugurated another branch of The Yoga Institute on 28th April 2017, in Andheri, called 'The Yoga Fitness Studio.'



(L to R) Smt. Pranee Yogendra, Shri Hrishi Yogendra, Smt. Manorama Sharma, Pandit Shiv Kumar Sharma, Smt. Hansaji J. Yogendra, Shri Suresh Prabhu and Smt. Smita Savane at the commemoration ceremony of the Shri Yogendra Chowk



Unveiling of the new Centenary Celebrations Logo of The Yoga Institute



Panditji addressing the audience

# 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	MAY 2017	JUNE 2017
7 Day Health Camp (English)	27th - 2nd Jun	24th - 30th
7 Day Health Camp (Hindi)	13th - 19th	-
Meditation Camp	20th	17th
Cardiac + Hypertension	7th	-
Diabetes	-	4th
Orthopaedic	28th	25th
Stress Management	14th	11th
Pregnancy Ante and Post Natal	20th - 21st	19th - 20th
Respiratory	-	10th
Weight Management	6th	3rd
Life Management (Personality Development)	-	18th
Women's Camp	13th	-

✉ The Yoga Institute, Shri Yogendra Marg, Prabhat Colony, Santacruz East, Mumbai 400 055.

@ Email: [info@theyogainstitute.org](mailto:info@theyogainstitute.org)

Website: [www.yogainstitute.org](http://www.yogainstitute.org)

☎ Phone: 2611 0506 / 2612 2185



Join us at the **BOOK CLUB**

Every Sunday, just after *Satsang*

Book under discussion:

Patanjali's *Yoga Sutras*

### SUBSCRIBE NOW ! to Yoga and Total Health

1. Draw a bank draft in favour of 'The Yoga Institute', payable in Mumbai as per the yearly subscription rate: 300/- for India. Overseas INR 2500/- (Air Mail).
2. For online payment please visit: [www.theyogainstitute.org/yoga-total-health](http://www.theyogainstitute.org/yoga-total-health)
3. To purchase the digital version (pdf): please visit <http://www.magzter.com/IN/The-Yoga-Institute/Yoga-and-TotalHealth/Education/48176>



## A Bouquet of Scriptural Tales

### The Materialistic Man (*Bhagvad Purana*)

*Puranas* are anonymous texts and most likely the works of many authors over the centuries. Ved Vyas is believed to be the compiler of these *Puranas* which are full of stories with a moral of destroying evil and developing virtues.

This story from the *Bhagvad Purana* lays emphasis on the importance of striking a balance between materialism and spirituality.

Once there was an elderly businessman who had two sons. His sons felt that their father had spent his entire life in doing business and earning money and now it was time for him to develop his spiritual side. So they decided to send him on a pilgrimage with a holy man. They knew that their father was a very materialistic man, so they told the holy man not to bring him back till there was some spiritual transformation in him. The father was taken to various holy places and was also made to meet highly spiritual people, but there was no change in this man who only talked about business and money wherever he went. The holy man got fed up and as a last resort he took him to a crematorium. As they entered the crematorium and the businessman saw so many dead bodies burning on logs of wood, he started crying bitterly. The holy man was happy to see that finally the old man was experiencing a sense of detachment towards life. He placed his hands on the old man's shoulders and asked him, "How do you feel about life now?" The old business man said, "I feel that I have wasted my entire life. If I knew that there was so much demand for wood, then I would have done business in wood and made so much more money. I am really unhappy now."

From this story we understand that desires do not evaporate automatically with the passage of time. Timely efforts have to be made in order to strike a balance between materialism and spirituality, because they are both inseparable parts of human nature. Being completely preoccupied only with greed for material success and progress, and making them one's highest values and goals in life, one is unable to hear the voice of the spiritual element which is within all of us and which keeps speaking to us in our mind, thus resulting in complete denial of spiritual concepts such as Consciousness and a Higher Reality. Such a person can never grow spiritually because he just does not understand the highest purpose of life. He does not understand anything beyond materialism and remains far away from *Moksha* (liberation from suffering).



अहमज्ञानजं तमः नाशयाम्यात्मभावस्थः

Dwelling in their hearts,  
I destroy the darkness born of ignorance

Bhagavad Gita 10.11

DATE OF PUBLISHING: 1<sup>ST</sup> MAY, 2017

REGN. NO. MCN/198/2015-2017

ISSN 0970.1737 | RNI NO. 13991/61

POSTED AT MUMBAI PATRIKA

CHANNEL SORTING OFFICE

MUMBAI 400 001 ON 8/9<sup>TH</sup> OF EVERY MONTH



**Oldest organised yoga centre in the world**

Founded in 1918

योग शास्त्रं परं मतम्

THE YOGA INSTITUTE - Shri Yogendra Marg, Prabhat Colony, Santacruz East, Mumbai 400 055, India.

Tel: +91-22-26122185 / +91-22-26110506 | Fax: +91-22-26631902

[www.theyogainstitute.org](http://www.theyogainstitute.org) | Email: [info@theyogainstitute.org](mailto:info@theyogainstitute.org)