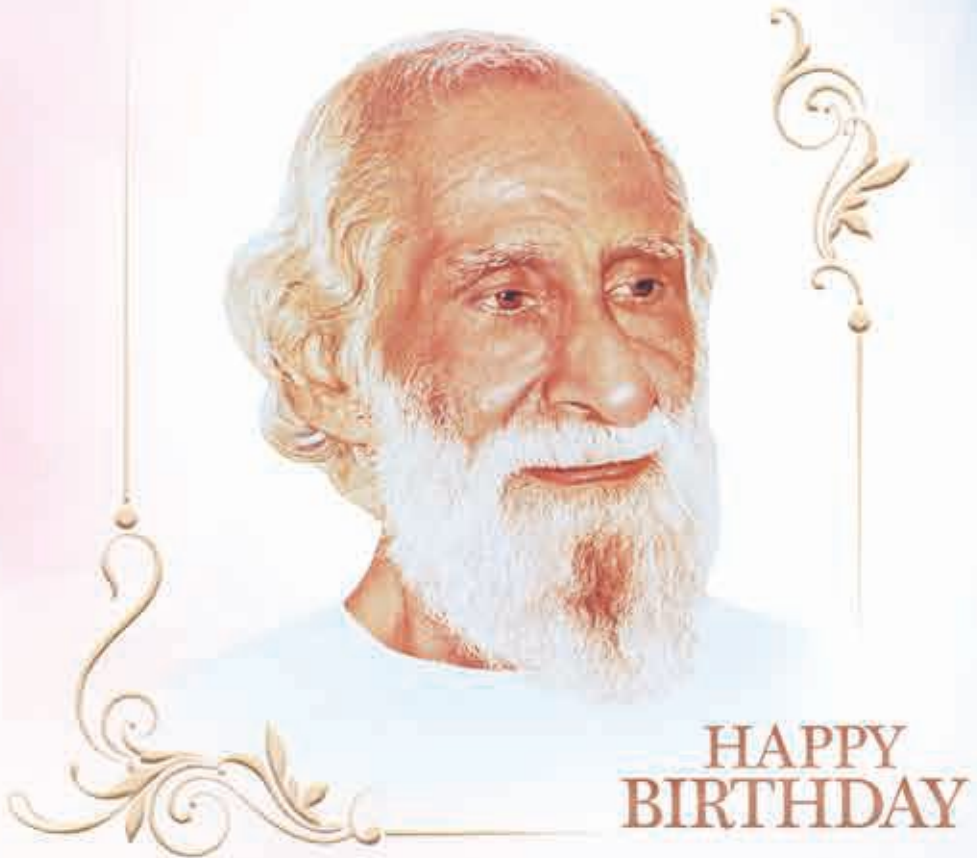


YOGA

AND TOTAL HEALTH

— NOVEMBER 2017 —



••• **YOGENDRAJI** •••

HERE'S WISHING THAT GURU YOGENDRAJI'S TEACHINGS
TOUCH MILLIONS OF LIVES AND HELP TRANSFORM THEM.



The final state of yoga is one of disinterest. We also get disinterested, but it keeps on swinging. It does not remain permanent. Our argument is that otherwise what is there in life?

The problem is that this interest, desire and attachment does not stop. It increases and it totally takes charge of us. This is the catch. So cultivating this attitude of disinterestedness to its very highest is the only solution to getting rid of material desires and reaching the spiritual, reaching God.

We have to understand the importance and the value. It is not just merely saying "I don't care" or showing indifference. It is deeper. We try to reach a state where there is no interest in anything at all that is material. This doesn't mean that there is no interest in the spiritual. Internally the spiritual interest keeps growing. But this is a very difficult thing. Material things are in front of us. They are very attractively designed and we run after them; we feel happy and we want them. That is the way we are constructed. Now the defect is in that construction, in nature, and the ultimate in yoga is to overcome that.

Editor,
Yoga and Total Health

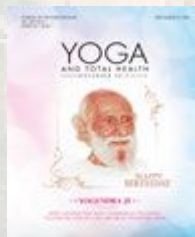
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Letters to the Editor

Diwali is a festival of lights, but for me yoga is my shining light in my life. These are my *Diwali* wishes for The Yoga Institute, my regards go to Dr Jayadeva, for all the knowledge he has brought to The Yoga Institute which has benefited all of us. And also to Hansaji for her famous *Satsang* from where we can all gain a lot of knowledge on how to be better human beings and be healthy too.

Jenniffer Budhabhatti
Mumbai

Nine years back, it was a very difficult decision to leave my settled corporate career in media and starting my *Yogic* journey from scratch. But I remember very clearly that morning after *Parisamvada*, when I met Hansaji and discussed about my career change, her advice was very crisp and clear, "If you have the confidence and determination, no one can stop you."

I am fortunate to start my journey from The Yoga Institute which was founded by the great Shri Yogendraji and his better half Mother Sitadevi, almost a century back.

Ankita Sood
Mumbai

Founder, Shri Yogendraji's articles are very insightful and interesting. They are amazing for conceptual clarity. I always enjoy reading them.

Nishi Tatariya
Mumbai

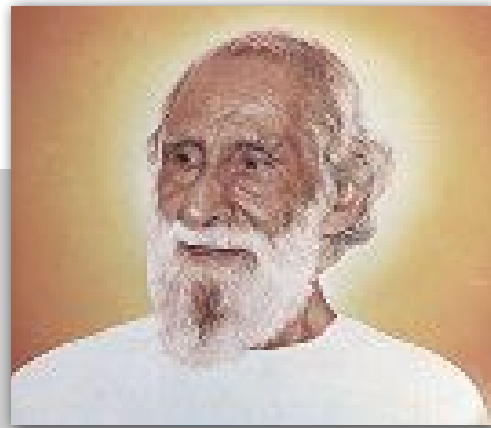
Smt. Hansaji's interview in the October edition was very informative. It gave an insight into how she faced and overcame various challenges, right from marrying someone against her parents wishes, to deep personal losses. It showed another facet of her life which I was not aware of earlier.

Pooja Shah
Mumbai

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Notify change of address or non receipt of magazine to bookstore@theyogainstitute.org

Raja Yoga - II

Shri Yogendraji



Mental Development

It is the control of this *Chitta* that is desired, for the control of inner energies. *Raja Yoga*, as a means to controlling such energies which are the product of this mind-stuff, can be called a complete science of mental development. Our new thought, Occultism, Christian Science, Psychic research, Spiritualism and all the rest of those movements that have sprung up today are mere stolen beads of that great rosary. They cannot fully supply us with a scientific course of training, as they are each incomplete and newly-trodden. It is only left for them to look back to that master science of the ages and learn what they do not understand.

From whatever aspect of psychology we begin to trace the origin of physical activities, we find that thought is always prior to action and is only the result of struggling sensations within. And, though the real cause of these sensations is deep down in the casual body, still we can affirm, that this physical life is a continuous expression of the inner activities.

A man in sleep does not feel the sufferings, although the pain of a

strong blow may be present in his physical plane. It is because the expression of pain, or the very cause of it is not there in the physical blow that is apparent, but in the creative mind whose subordinate is brain. And that is why the sick finds a kind of relief, a hollow sensation of joy, when sleeping. It maybe that he has stopped receiving physical vibrations and become positive. But, in any case it is true that joy, through the freedom of pain, was the result of his restive mind, temporarily concentrated.

Now, the question is, "How and why a sensation of joy is experienced in the positive state of concentration?" But the answer is too simple. It is because in concentration, the wandering mind is naturally stopped, and hence, the energies of the mind that go to form joy in other objects outside, when controlled, create a kind of inner delight. In material objects themselves, there is no joy: but it is in the mind that creates it. It is often the case that, a man with unwieldy wealth may not be found happy, while a rustic peasant may be seen innocently cheerful without it. Hence, from this everyday experience, one can see that wealth

as a material object cannot by itself cause happiness. It is rather the state of mind undoubtedly that creates such sensations.

Take another illustration. Suppose, a child is born to a woman of sixty, as we sometimes hear, the mother naturally gets overjoyed. And apparently we think that the cause of her joy is that little baby. Let it be granted that it is so. But, now the boy is five years old and he plays a mischief. The mother scolds and punishes him; she cries because he has brought her an unknown danger. He has burnt a house nearby and she will be dragged to court the next day. Mind you, the boy whom we think to be the cause of her joy is the same. Then why is she miserable, when the object of her joy, the boy is before her?

It is because the real cause of her joy is not in him but in herself within, in the relative status of her mind, concentrated on love and anger at the time of two different accidents of birth and mischief respectively.

Hence, it is clear that joy and misery have no distinct objects for their cause but are merely the manifestations of positive and negative vibrations within. Such vibrations are controlled by will, and can be created at any time. If we take capital punishment as a cause of pain, our conclusion proves to be incomplete and unintelligent, in so far as we find people of certain mentality who simply laugh when they have to face gallows. Why do the vibrations not work upon them? It is because they are negative. Thus, not only do they shut off their outward mental organization against the odd currents of misery, pictured in capital punishment, but, at the time they also

create positive sensations of joy by volitional composure of all the mental energies.

This is how 'will' can be used to create certain mental conditions.

Again, the relation of mind to the soul is just what the sun is to the moon. Here the moon is a reflector, so also is the mind, a sort of mirror that moves to and fro, reflecting the light of the sun, except when it is eclipsed. In the same way, when the mind-stuff is disturbed by the foreign vibrations carried through the different senses, the reflection of the soul is obstructed.

Here is a common phenomenon of a lamp and a mirror. The lamp is away from the vibrations, undisturbed, shedding a continuous flow of illumination. The mirror is just in front of it, constantly moving sideways like an active pendulum. It catches the light of the opposite lamp only at random, in certain positions, although the lamp is burning there all the while. But, now stop the movement of the pendulum and try to keep it steady. And the consequent result is that the more it becomes steady, the more light it begins to reflect. It is just the same with our mind and soul. The more concentrated the mind becomes the more knowledge, truth and joy, it absorbs from the constant light of the soul. It is because the soul has three characteristic attributes. (1) *Sat* or Infinite Truth, (2) *Chit* or knowledge and realization, and (3) *Ananda* or joy and bliss. That is why the mystic by sublime concentration is able to enjoy the ultimate truth. It is in these concentrated stages of the mind that intuition is produced; some new truth reveals itself and springs up

from within.

Darwin was in such a concentrated state of mind, absorbed in his own thoughts, free from other alien vibrations when he glimpsed the truth of evolution. And, what he did was nothing else but a simple process of abstraction. To speak metaphorically, he tried to stop the pendulum, so as to be able to receive more light from within, or reflect it, by bringing the mirror face to face with the lamp.

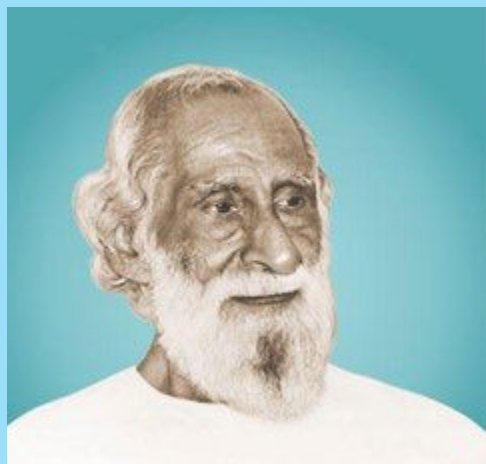
And, here is the solution why a man sometimes gets unconscious inspiration. It is because at that time he comes closer to the centre and becomes more steady than usual so as to directly receive the light of his soul. The farther he travels, carried away by constant vibrations that are working upon him physically, mentally and spiritually, the lesser is he under the direct influence of his true consciousness.

Why in anger a man loses his senses and does something which, in a state of thoughtfulness, he would never have done? It is because his mind is

dragged far away from the centre, constantly moving to and fro like a restless pendulum, so as to make the reflection of his soul more or less impossible. That is why he has to strain his mind a great deal to bring it back into the centre, when once tossed about by the vibrations.

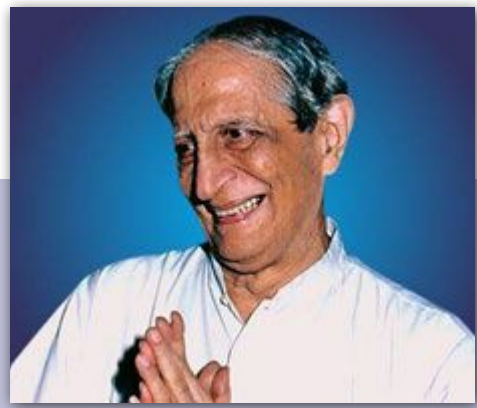
Raja Yoga, as a complete science of mind, supplies us numerous exercises, beginning from common abstraction of thoughts to the higher control of vibrations, and thence to the attainment of super-conscious stages. But, the fundamental principle, underlying the different practices of *Pratyahara*, *Dhyana*, *Dharana* and *Samadhi*, is the same law of vibrations. The *Yogi* tries to free himself from the numberless currents that are working from outside and within him, sometimes the internal coalition becomes a rigid sort of uncontrollable agent, so as to make his *Chitta* steady, comprehensive and absolutely negative. Thus, he brings it face to face with the limitless light of his soul, in a concentrated state of inactivity, where the reflection not only becomes easy, but perfect.

(Concluded)



**The 120th Birth Anniversary
of Shri Yogendraji,
the Founder of The Yoga Institute,
will be observed on
Sunday, 19th November 2017,
at 9.30 am, at The Yoga Institute.
All are cordially invited for the special
programme.**

Enthusiasm



Dr. Jayadeva Yogendra in Parisamvada



Nature provides us with pleasure, pain, enthusiasm and disgust in a regular cyclic manner. We may not notice it. One thing follows the other. If we are very enthusiastic and happy, a little later a time will come when we are disinterested and unhappy. While that cycle is on we can benefit from it. In an enthusiastic state one can put in more work; one can enjoy things better; one can improve relationships.

We easily get swept away also. We get very enthusiastic, very happy, feel on the top of the world, and then suddenly

we crash down and see everything in a negative way. This is a natural capacity and a natural phenomenon and it does happen. If we understand it then we can manage it better.

The entire body also requires moments when it can function at its best. The circulation and the nervous impulses are able to function better when we are in a positive state. We should experience it and function. Sometimes we neglect it, curb it, ignore it. Sometimes we begin the day with a negative thought.

Even if positive things are happening we overlook and don't care and that feeling of enthusiasm, positivity, is slowly snubbed off. All this requires the individual's own capacity and a student of yoga can develop it.

There are moments when a person is in a balanced state and in that state he can decide and direct. The problem is we get totally worn out. Incidents happen not to our liking and we are very unhappy and disgusted. Then even if there are moments which could have created a good feeling, we don't allow them and we just persist with our sadness and negativity. This is not desirable.

Our system requires moments of activity and reaching a climax. So if you can do it in a guided way, maintain this feeling, carry out correct actions - go for a walk, play some games, talk enthusiastically, then the entire system improves. In yoga they say that it improves your memory also. In a negative state the memory gets bad. Many people who come here and join, complain that their memory is failing or that they cannot remember. But scientifically the memory does not fail. Right till a ripe age the brain is able to remember, but our negativity is so much that we start seeing everything bad. We look into the mirror and look for sunken cheeks and grey hair.

We should build up enthusiasm and with that we should go in for activities and do them well. That in turn leads to more things. It leads to concentration, *Smriti* (memory) *Samadhi*. That is the statement in the *Yoga Sutra*. But then this is like an exercise and unfortunately we don't even bother when these things take place.

We get lost. When we are happy and enthusiastic we just forget everything and are on top of the world. Many times when we ask why a certain type of food is taken when it does not agree, or why a large quantity is taken which then creates problem, the standard answer is that at that moment I feel very happy, I like it and I simply enjoy it. This I think is not right. If you like it, have a little and leave it. Just because you like it you don't keep on eating more and more because it is your favorite dish.

There is a humorous example. I may have related it before. Once I went to the Bombay Municipal Corporation, Licensing Department. Some banners had to be put up for which you require a license. In the office I saw a very big, hefty man walking about majestically and shouting, quite harsh, and people taking it coolly. Naturally, I thought he was the boss. So I asked the peon that I want to see the boss. He laughed at me. He said that he is not the boss. He is just a clerk. I said but the way he is behaving, he seems to be the boss. He said that he is a clerk and he enjoys spending time here. When he shouts a lot at a person, it is sure that he will invite that person for lunch in the afternoon. He is a very rich man. His wife at home is even a greater nuisance. She can get very angry and excited and to avoid her he comes here. So he spends his time shouting and then giving lunch. That is his routine.

This is a real story. So people unfortunately, not understanding, misuse these things. When he gets angry, he gets very angry, shouts on top of his voice and he feels happy. So the swings of emotions - pleasant, unpleasant - carry on in life.

A Level Headed Approach



*Smt. Hansaji J. Yogendra
in Parisamvada*

When there is faith, there is enthusiasm. When a person feels that everything will go well, then he is enthusiastic about life. But it is necessary to be level headed when we are enthusiastic. Very often we go overboard or do wrong things in enthusiasm.

I know of one family in which the mother has learnt yoga. She manages everything in life very calmly and level headedly. But her children don't think what she is doing is right. The mother believes that to show too much enthusiasm in anything is wrong. So when her children come and tell her happily about something, she simply smiles and says how nice, very wonderful. The children don't enjoy her response. Her elder daughter came and told me, "I cannot say anything to my mother because it makes no difference to her. She is always calm. I want a mother who responds to me." This was a strong point made by her. So I told the mother that one must be like a child when interacting with a child, one must speak the language of the child, play with him, come down to the level of the child when doing something for the child. If we are not able to do these things and remain rigid then no progress is possible.

Again it is good to come down to the level of the child and interact with him but it should be done within limits. I know of a father who was 55 years old and his son was 22 years old. The son challenged his father to a race. The father agreed saying, "I can run better than you, because I have been a good runner." So they ran and the father made a lot of effort to defeat his son and he even won the race. The son was very impressed. But the father pulled his leg muscles and the next day his whole body was in pain. So this kind of enthusiasm is not right. After a point some level headedness is necessary. I tell such people that you can do things but you should not do. With advancing age you should do certain things a little more carefully.

Sometimes mistakes do occur but then a mistake can result in a heavy toll. I know of a Kapoor family who went to France. There they went to see a huge seven-storeyed museum. They saw the ground floor, then the first floor. The lady was quite obese and her knees were also paining slightly. She wanted to sit down and rest. But the children wanted to see all the seven floors. So she went along with them. After that her legs were severely swollen and both her knees had to be operated.

And she did not get well, although she tried her level best for one year.

In this kind of an enthusiasm, problems can occur. We forget our priorities, our duty towards ourselves, our level headedness. We overdo and really hurt

our system. Though the matter should not reach that level, life should be lived with positivity, vigour, and enthusiasm. The meaning of *Sattvik* state is a level headed state, a state where we move ahead with enthusiasm, where we do not have tension or negativity.



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

Yogendra Nishpanda Bhava

(No-movement State)

Category: Mental yoga technique, for Relaxation
Bhava (Trait/Attitude): *Vairagya* {objectivity}



“One who remains calm, balanced and unaffected amidst external disturbing conditions, achieves a state of relaxation.”

Method:

1. Sit comfortably, reclining against a wall (or in any relaxed sitting position).
2. Keep the head, shoulders and upper back touching the wall; and keep the lower back and hips slightly away from the wall.
3. Stretch the legs in front of you and keep the legs 2-3 feet apart.
4. Place your hands on upper thighs with palms facing upwards; close your eyes.
5. Passively listen to any external fading/continuous/rhythmic sound such as:
 - (a) listen to the sound of a vehicle/train/plane or any other sound passing by, until it fades away and then catch another sound and listen to it and so on;
 - (b) or listen to the chirping of birds, or any other sound of nature;
 - (c) or listen to the sound of a clock, or any low intensity rhythmic sound.
6. Do not analyze the sound; do not sleep; do not get distracted by thoughts.
7. Sit motionless and undisturbed; and get completely absorbed in that sound.
8. Continue for 5-15 minutes. (Do at anytime, anywhere, even while travelling)

Benefits: *Nishpandabhava* relieves physical-mental stress; helps cultivate objectivity, passive listening and introspective training of the mind; aids in relaxation with awareness, concentration and control of mind.

Limitations: Acute lumbar disc prolapse / any acute conditions / or anyone who cannot sit comfortably, can do *Nishpandabhava* in a lying down position, by focusing the attention on any sound. (Take guidance for severe psychotic states).

***Nishpandabhava* = 'non-changing state of mind' / 'no-movement state'**
{*Ni* = without/non; *Spanda* = movement/changing; *Bhava* = state of mind}

'Yogendra Nishpanda Bhava' is an innovation of Shri Yogendraji:

- *Nishpandabhava* (*Nishpandabhava*), is a unique 'Mental Yoga Technique which creates Physical-Mental Relaxation'. It is intended to lead to a state of body and mind where they are free from movement. Here one sits in a relaxed comfortable position, but the main focus is on concentrating only on auditory sensations, which helps in relieving the mind from other thoughts, ultimately leading to a non-changing, steady, mentally relaxed state of mind.
- *Nishpandabhava* also makes one more introspective and abstracted from outside disturbances, thus aiding in *Pratyahara* (abstraction) practices.
- *Nishpandabhava* trains the mind to remain unaffected by good and bad sounds, which in turn helps the mind to accept all life situations with equanimity and objectivity. This creates mental relaxation and instills '*Vairagya Bhava*' (attitude of objectivity / mental state of detachment / let-go / surrender / humility).
- When one has perfected *Nishpandabhava*, then one has actually become a little like the '*Purusha*' (the permanent spirit/ consciousness) who is silently and unaffectedly observing the activity of '*Prakriti*' (the changeful material world/ all matter and experiences). 'One then gets a glimpse of a peaceful and blissful state'.

Smt. Hansaji explains: "Just closing the eyes does not help us in meditation or relaxation, because the mind keeps thinking and planning. The mind has to be controlled, for which it must be given a subject to focus on. So, in *Nishpandabhava* we focus on a sound, which reduces thoughts and leads to relaxation."

Some alternative physical / mental relaxation techniques are:

- traditional yoga relaxation postures (*Shavasana*, *Dradhasana*, *Makrasana*);
- blankly gazing from a fixed point at the traffic passing by;
- watching the rain falling, the sea waves, the birds flying or nature;
- creative hobbies, soothing physical activities, routines or social service;
- acceptance of a larger process working in the universe creates relaxation.

(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)

Hatha Yoga Pradipika

प्रथमोपदेश

तथा हि गोरक्षवचनम्
वर्जयेद्दुर्जनपरान्तं बन्धि स्त्री पथि सेवनम् ।
प्रातः स्नानोपवासादि कायकलेशविधिं तथा ॥६३॥



Chapter 1.63

In this connection, these are the words of Goraksha:

One should avoid the neighbourhood of evil men, fire, women, travelling and also early morning bath, fasts, and other means of straining the body.

NOTE: The commentator explains why the beginner should avoid all these. By bath in the early morning there is possibility of cold catarrh, by fast excess of bile. Excessive strain (through too much of *Suryanamaskara*, too heavy weight - lifting etc.) is also to be avoided.

To avoid stress and strain, a common feature of modern age, the *Yogin* has, in advance, cautioned against such elements which cause such conditions. The concept is based upon their knowledge of anabolic and catabolic activities, situations and problems. The warning is mild and is limited to a few objects, although their scope is wide and should have included a variety of other items. The limitations in these particulars are suggestive of basic objection to similar items.

What is Raja Yoga?

Promil and Harry Sequeira



Raja means Royal; thus *Raja Yoga* is the Royal road of yoga. *Raja Yoga* generally refers to the *Ashtanga Yoga* of Patanjali.

After the 11th century A.D., when *Hatha Yoga* came into prominence, the word *Raja Yoga* was coined to distinguish it from the more physically oriented *Hatha Yoga*. *Hatha Yoga* worked more with the energy/*Prana*, whereas *Raja Yoga* dealt more with Consciousness. *Hatha Yoga* was more preparatory in scope, whereas *Raja Yoga* went far beyond.

Ashtanga Yoga has eight steps:

- i. *Yama* - ethical preparation
- ii. *Niyama* - cultivation of attitudes
- iii. *Asana* - psychophysical practices
- iv. *Pranayama* - control and regulation of bio-energy
- v. *Pratyahara* - control of senses
- vi. *Dharna* - focussing and entering the mind
- vii. *Dhyana* - meditation - delving deep into the sub-conscious, to purify it
- viii. *Samadhi* - trance consciousness

In these the first five are considered preparation and the last three as the *Raja Yoga* proper. It was Swami Vivekananda who referred to the *Ashtanga Yoga* of Patanjali as *Raja*

Yoga, and then it became freely used by other writers.

The *Hatha Yoga Pradipika* says that without *Raja Yoga*, *Hatha yoga* is inauspicious (III.126).

Raja Yoga is for higher spiritual practices. It is the path of absorption in the Self. It is the path of gaining complete control of the mind and modifications. It is the path of the highest human evolution. It is the path of meditation.

Some writers say that other types of yoga are included in *Raja Yoga*, that is *Laya Yoga*, *Mantra Yoga* and *Hatha Yoga*. All other types of yoga have something to contribute, but for the fullness of yoga experience, *Raja Yoga* is indicated. And Patanjali has provided us with the roadmap to this highest yoga.



Self-Transformation in 21 Days

Gavi Dharwal



On the 1st of July, 2017, my mom told me about the 21-Day Better Living Course at The Yoga Institute. Now to most teenagers, the word 'yoga' itself would be the very reason to show resistance towards anything related to it. They would choose a subscription of Netflix over this course any day! Thankfully for me, this wasn't the case. I readily agreed to join the course. I thought to myself that spending one hour of my 21 days won't do me any harm; plus I am getting a certificate, so why not? It was just one of those impromptu decisions that you take in your life, that completely change it all together!

On the first day of the course, we had the usual introductory interaction (which an introvert, like me, would hate) with the other students. During the session, Ajay sir (the course coordinator), sensing that I was an introvert, gave me the difficult task of interacting with one participant daily. For the first few classes my shyness did not allow me to even participate properly in class. From the third day other campers started reaching out to me. This gave me a sense of belonging. Gradually, I had my own group of friends.

The *Karma Yoga* concept of performing self-less duty was thought provoking. Along with the 21 Days Better Living Course I was also doing the 1 Month Teacher Training Course. During the lunch break on one of the days I thought of putting the concept of self-less duty into action. I served lunch to the other campers. The joy and satisfaction that I felt that day was inexplicable!

I implemented the *Yogic* concepts of *Yamas* and *Niyamas* in the overcrowded and noisy local trains of Mumbai while commuting from home to the Institute and back. Simple things like not arguing with people over petty things, keeping *Mauna* during the journey, offering my seat to someone else and keeping a gentle smile on my face. All this made me feel great!

On Sunday, 10th July, we were shown a video recorded talk by Smt. Hansaji Yogendra on 'Philosophy of Life.' One thing, to which I could relate to, was being content. After the talk got over, we were asked to share our experiences and thoughts on the talk we just had listened to. As others shared their views, I had a deliberate discussion with myself and I made up my mind to share my views. In the past

10 days I had really learnt to speak up amongst my friends and had got some confidence in the public speaking. I shared how I used to crib that my classmates had so many friends and I didn't have any, and also that I was not thankful for the friends I had.

As soon as the class got over, quite a few people came up to me, introduced themselves and said many encouraging words. Two people especially made a difference to me. Nysha (co-participant) said this heart touching line, "We all are your friends, don't worry." And Nigel (volunteer in the course) who said, "Good sharing session. Don't worry. Anything you need, we are all here for you!" and gave me a pat on the shoulder. I was so overwhelmed by this that I walked to the small garden in the Institute, went on my knees, touched my head to the ground, and with tears in my eyes, thanked whoever was up there for bestowing these blessings on me! This act of mine was ironic since I am atheist!

Since nothing like this had happened to me ever, I sensed the need to be thankful and the very next day, I gave a thank you speech to all in the class. As the class ended, all came to me and hugged me. I felt absolute bliss and joy! That's when I realised the true

magic of being content and thankful.

My final test came on the last day of the course. And that was how to keep my mind balanced and content, considering that I probably wouldn't be meeting so many of my great friends anymore. That's when I realised that life has to move on. If we hold on to things, we can never progress; and that was one of the main lessons I had learnt in this 21 day course.

If we want to have a look at the physical facets of the course, I lost a visible amount of weight. That was also partly because I was doing the 1 Month TTC alongside the 21 Day course.

To sum up my experience, the 21 Day course gave me the joy one gets, when they go from making two friends in two years, to making fifteen friends in twenty one days. A complete turn around! At the end of the course I literally ran out of space on the feedback form, expressing my gratitude to The Yoga Institute, Smt. Hansaji and the entire faculty of this course for my journey of self-transformation in 21 Days.

Thank you Smt. Hansaji, Akali Sir, Ajay Sir, Pooja Ma'am, Shraddha Ma'am, Snehal Ma'am, Nigel, Aanchal Ma'am, Ram Sir, Mukta Ma'am.



“What Is Real, That or This?”

Ajay Kabra



I have been wondering about the reality of life.

When I reflect on my past it feels like a dream. As though a dream character underwent dream experiences and what this character is experiencing now will soon become part of that dream. I am reminded of an experience. I underwent a medical procedure and was given general anesthesia. When the effect of the anesthesia began to wear off and I was yet to regain full consciousness, I experienced something extraordinary. I felt as though I was living in a dream. Not only was I in the dream but I was the person dreaming the dream. I called it Narayana's Dream.

Raja Janak was an enlightened king. He fell asleep one day and dreamt he was defeated in battle by another king. He ran for his life barefoot into the jungle. Tired and exhausted, he begged for food. An old woman taking pity on him gave him some rice water. As he was about to put the bowl to his lips two wild boars came charging towards him and broke his bowl spilling the rice water on the ground. In fear and anguish he cried aloud. With this he got up with a start! "What is real, that or this?" he wondered. "Perhaps the real me is defeated in battle, starving

and dreaming everything is normal." With a quest to know the truth he sought someone who could solve this riddle of reality. He came across sage Ashtavakra, so named because he had eight deformities in his body. Thereupon a dialogue ensued between him and the sage on the nature of reality called '*Ashtavakra Gita*'.

Quantum physics says the universe is a hologram. Everything is a three dimensional image made from a projection of light. As per this theory we are projections from a distant horizon of the universe where an exact replica of us exists. No one can say with certainty whether you reading this article is real or your replica doing the same thing at the edge of the universe is real. An atom is 99% empty space, which means that if it were possible to remove all the space from the atom, we could fit the entire human race into the volume of sugar cube. "There is a philosophy that says that if something is unobservable in principle, it is not part of science. If there is no way to falsify or confirm a hypothesis, it belongs to the realm of metaphysical speculation, together with astrology and spiritualism. By that standard, most of the universe has no scientific reality, it's just a figment of our imagination," says Leonard Susskind a leading

American physicist and one of the founders of string theory.

Talking of astrology, I was a disbeliever for a long time. Until more than one person predicted with precision what my future would look like and it started coming true with startling accuracy. Often life seems like a movie where the script has been written. When the projection of light falls on a portion of my life reel, it comes alive on the screen of my consciousness. I believe I am real. What is happening to me is a matter of life and death, until that scene passes into the abyss of time. I wonder. Am I directing my life? Am I real?

While I grapple with these questions, something immediate and tangible draws my attention. Something I cannot deny or wish away. My material existence. The Body. The vehicle with which I experience the world. It functions according to certain laws. If I do not feed the body, it will perish. If I do not give it sleep, it will go crazy. If I put a hand in fire it will burn. These are hard facts. This gives birth to two realities. Transcendental and material. Transcendental spirituality denies the reality of material existence. It recognizes one supreme reality. *Sat-Chit-Ananda*. Truth-Consciousness-Bliss. On the other hand, practical spirituality comprising of different paths and practices, recognizes the individual and his material existence. It acknowledges his struggle and pursuit for freedom. It does not label the turmoil and conflicts of his mind as imaginary. It offers tools – yoga, devotion, duty, balanced living – as means to strengthen the body and tame the mind.

In my journey of self-awareness there

was a time when I denied all paths and practices as a means to know the Truth. "Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect." said the Indian philosopher Jiddu Krishnamurti. I now see the fallacy of adopting such an approach literally and giving up all spiritual practices. It is like a student in the first standard wanting to achieve a doctor's degree without undergoing the rigour of completing his studies in school and college. Spiritual practices are like boats that help us cross the river of materialism gradually guiding us to our transcendental nature. Until we attain that highest realization, denying the reality of material existence may become an escape from the responsibility of daily living. No wonder Benjamin Franklin says, "All philosophers are wise in their judgments but silly in their daily lives." Philosophy must reflect in the quality of one's life not just in words.

So is life real or unreal? Seen from a cosmic lens, reality as we know it is unreal. It is conditioned by time and space, having no permanent existence of its own. It is a subjective construct. If we had the body of a mosquito our experience of life would be from the consciousness of a mosquito. Our reality is conditioned and limited by the human mind. However, until we awaken from our *Samsaric* dream; to live our life ruled by the belief that life is unreal is a recipe for apathy and disaster. One uses the stick of daily spiritual practices for stirring the funeral pyre of ignorance. Once all concepts, notions and fantasies are burnt one throws the stick used for stirring the fire into the fire itself, until nothing remains. In that state there is no question of reality and unreality of life. Life just is.

Ageing Gracefully

K. P. Mohandas Rao



Over time, everyone ages. But, when one is young, able and fit, one seldom realizes what it entails, or its relevance. One has of course seen many close relations like grandparents, or parents become old with a lot of attendant disabilities, aches and pains. But, it only means the need for medical intervention and some medicines or even surgeries that cost a lot! Still, the thought does not occur that it could be “me” at a later stage in my life! All our working life we keep ourselves busy and involved with a lot of activities but much of it for ensuring a good bank balance for the “future” care besides taking care of our immediate families. Seldom do we plan to invest on ourselves to be healthy at a later date! Yes, we do take all care to enjoy our life and sometimes miss even that!

In yoga practice, the *Yoga Sutras* provide us a good plan of action via the *Yamas* and *Niyams*. In the *Parisamvadas* our *Gurujis* get into considerable details on each word in the *Sutras* with a list of do’s and don’ts that one should practice all through our life, from the youth to old age, tailored to our individual abilities. Whereas, normally, we give a lot of importance to our likes and dislikes. We need to appreciate the consequences of all

our actions. There is a saying in English language that says “all good things in life are either illegal, immoral or fattening.”

Ahara, Vihara, Achar, Vichar are the basic building blocks for our health in terms of our body. Recognizing our *Kleshas*, or deficiencies, like ego, greed, amassing, indiscipline, etc. early on in our youth will greatly help us to modify our lifestyle. Recognition is half the solution, as knowingly we would not cause self injury. But, it is how we deal with the issues that would make a difference. That is the reason a lot of importance is given to the ‘mind’ as that is the primary controller of all our thoughts, words and actions.

Our attitudes to life and living contribute immensely to the way we perceive things. Our behaviour becomes a reaction to those perceptions. A positive mind enables one to see good in everyone and overlook the bad as they are two sides of the same coin. A half empty glass is also half full!

There will be all kinds of people whom we will come across and have to deal with. But we need to ensure that we are able to use our intelligence to

The Thinker

distinguish and select, or keep a distance as we cannot change others. Only then can we remain at peace without getting unduly perturbed.

As we advance in years, a lot of friends and relations will pass away, and that is natural and unavoidable. But what is possible is to constantly build our own associates and keep ourselves in good humor. Occupying ourselves with reading spiritual books, or listening to scholars exposing the *Vedas* and *Upanishads*, writing, etc. will indeed provide a good and positive input. Good practices like regular walks, yoga *Asanas*, *Sattvik* food habits, maintaining contacts with simple folks etc. will be very helpful. This will ensure that our waking time is well utilized.

Sharing our knowledge and wisdom with those that may seek it, helping the needy with our resources of *Dravya*, *Shram*, *Jnana* will be most satisfying while making ourselves relevant till our last days. I have seen many aging and wondering what is left to be done still, since most have seldom enjoyed the pleasure of giving.

With the longevity increasing, we need to plan for a longer life but remaining healthy. Health is superior to wealth as one cannot buy good health with all the wealth alone. A healthy mind full of positivity will make one relevant and wanted at all times.

“*Chalta hai*” is a wonderful word we continuously use in India. It means ‘everything and anything is all right.’ Therefore there is no special need for any special effort. This relaxes things and laziness creeps in. This is the statement we use in our life also. We do not think about our objective in life, we just continue to live. But there are others who, as a result of quiet thinking, are able to pinpoint what is most important in life. They have experiences and they want to reach those experiences. Such people are few in number. At least those who come for yoga cultivate this attitude because they get the opportunity of quiet thinking, some precise objectives, etc. So, against the majority, the students of yoga may be better off. What are your views on this?



“Experience is beyond knowledge and thinking is often contrary”

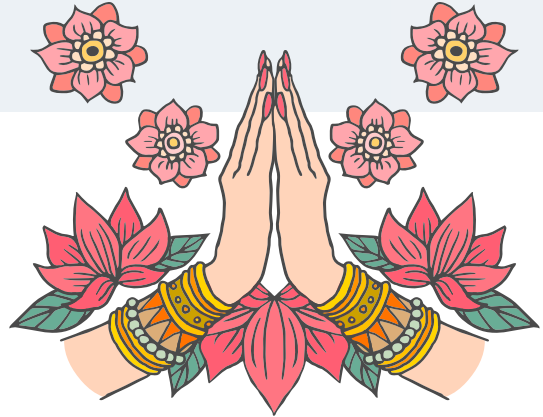
-Shri Yogendraji



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

Our Founder Shri Yogendraji - Our Namaskarams to Thee!

Sadhaka



Our Founder Shri Yogendraji, whose teachings sustain The Yoga Institute, on its 100-year jubilee, its centennial celebratory - Our *Namaskarams* to Thee!

Our Revered *Gurudevaji*, a brilliant sun whose rays illuminate the path to *Kaivalya*, ultimately liberating and totally free - Our *Namaskarams* to Thee!

Our Dynamic Visionary, whose *Yogic* knowledge lights up the pure consciousness, culminating into *Yogic Samadhi* - Our *Namaskarams* to Thee!

Our Humble Mentor, whose love and compassion warms countless hearts creating within faith, strength and positivity - Our *Namaskarams* to Thee!

Our Lighthouse of Pure Yoga, a true *Yogi* whose dedication and self-less service is continuously helping all humanity - Our *Namaskarams* to Thee!

Our Householder *Yogi*, whose yoga *Sadhana* techniques take us on the righteous path, purifying seekers and every *Adhikari* - Our *Namaskarams* to Thee!

Our Beautiful Gem, a true dazzling *Mani* whose brilliance and purity shows the way to enlightenment, bliss and glory - Our *Namaskarams* to Thee!

Our Aromatic Guide, whose fragrant essence enters purified students, seeping all over, including The Yoga Institute's Kailash tree - Our *Namaskarams* to Thee!

Our Yoga Master, whose methods clear the straight internal roadway, where inner lotuses blossom and 'I' submerges into Infinity - Our *Namaskarams* to Thee!

From the Archives of Yoga and Total Health



Shri Yogendraji, The Founder

By Smt. Jill Yogendra
Published in "Yoga and Total Health"
November 1989

Many people from the West have the idea that a yoga teacher is a person who is totally unavailable to the ordinary human being, or that he is a rather plump man sitting on cushions and surrounded by devoted students who jump to his every whim. The thing that impressed me with the Founder was his total service to mankind, his adaptability, control and enjoyment of every part of life. Although he was a slim man you felt his strength and presence before even seeing him.

On the first morning of my stay at The Yoga Institute in early 1963, I was surprised to see a very agile old man, at least twenty feet up a mango tree, attending to a broken branch. One hour later, the very same person was explaining *Yamas* and *Niyamas* to several hundred people in a language that was so simple, and yet so powerful, that many of his statements remain with me today. He had that unique gift, because of his experience and understanding, of being able to

simplify a line of complex ideas, so that even children could benefit and learn and put into practice the values from his experience. You felt he was speaking to you, for your needs and benefit.

He mixed with children and enjoyed their pranks just as easily as he sat with another wise man and communicated on the higher aspects of life.

The Founder gave so much to the world in the form of his writings. Coming from the West, I frequently sought help from other Indian students to interpret some of the text books for me as the language seemed to be so complicated. Yet Founder's writings were simple, practical and to the point and they made sense. I have read, learnt, enjoyed and benefited from them for the last 26 years. Although they are so simple in their approach, each time I refer to them I pick up something new.

cont'd on page 25

Sattvik Ahara

Minati Shah



Starting from mid-November to mid-January, we welcome *Hemant Rutu* (winter season). This season is cold, unctuous, sweet (there is a predominant sweet taste in plant products during this season) and helps augment digestive fire.

For this season, *Ayurveda* recommends morning meals, foods which are sour, sweet and salty, products of sugarcane, rice, black gram, preparations from freshly harvested grains, sesame seeds, etc. Oil massage, exposure to sunlight and exertion are also recommended.

Following is a recipe of seasonal (*Hemant Rutu*) yam and green peas. Yam used here is called Purple yam or winged yam (*Dioscorea alata*) or *Kand* or *Ratalu*.

Kand and Green Peas Patty (makes 5):

Cooking time: 30 min

Preparation time: 15 min.

Ingredients

- 200 gram *Kand*
- 100 gram shelled peas
- 1 Tbsp washed and chopped coriander leaves
- 2 tsp lemon juice
- 1/4 tsp carom seeds (*Ajwain*)
- 1 Tbsp grated coconut
- 1 tsp raisins
- 1 1/2 Tbsp oil
- 1 Tbsp cream of wheat or broken wheat

Method

1. Wash and pressure cook whole *Kand*, approx. six whistles.
2. Peel the *Kand* and mash very well.
3. Add 1 tsp oil, 1 tsp lemon juice and salt to taste. Mix very well.
4. Coarsely grind green peas in the mixer.
5. Heat 1 tsp oil in a pan on slow heat.
6. Add carom seeds, wait till it turns brown.
7. Add green peas; add salt to taste and cook well while stirring.

8. Add 1 tsp lemon juice, coconut, raisins. Mix well and take it off the heat.
9. Make five balls of green peas mixture and five balls of yam mixture.
10. Spread the *Kand* mixture with fingers to 2 ½ inch diameter, place green peas ball in the center and cover it with *Kand*. Press the ball in to a flat patty.
11. Roll patties in broken wheat. On a non-stick pan, cook the patties on both sides till a brown patch appears, on a slow flame.
12. Serve hot with ketchup.



Kand is sweet, cooling, destroys *Pitta*, tiredness, burning sensation, is gaseous and has carbohydrates. Green peas destroy *Kapha* and *Pitta*, are gaseous and have carbohydrates. Carom seeds destroy *Kapha* and *Vata*.

cont'd from page 23

His method of teaching was very subtle. He could just point out something or make a remark that would reach its target and stay with the recipient, and, have the desired effect. His work, along with Mother, in the promotion of yoga, will stand the test of time, as they have helped so many to achieve a better and healthier way of life, and his writings will continue to inspire people to improve their values and lifestyle.

I feel very privileged to have had the opportunity to hear and learn from the Founder and to be part of his family. I see his influence daily as my husband quotes something from his father's writings or recounts a story about his father to illustrate a point.

The fact that the Founder could pursue his teaching and still be a householder, a good husband and father, and achieve so much should be an inspiration for all of us.

The Yoga Sutras of Patanjali - A Perspective

Samar Chauhan



Chapter 1.28

तज्जपस्तदर्थभावनम् ॥१.२८॥
Tajjapas Tadarthabhavanam

This *Sutra* flows from the previous one. The previous *Sutra* introduced the mystic syllable 'Om'. This *Sutra* is concerned with its meaning and usage.

The idea is to remember the word repeatedly, while at the same time reflecting on its meaning. The true significance of the word 'Om' can be realised only when its continuous repetition is carried out and is accompanied simultaneously by certain feelings and thoughts. Practice of one without the other will not give the desired effect and hence would not help achieve the objective of reaching a Higher state.

It is only the particular combination of the sound 'Om' which can create such an effect. Other sounds cannot do that. There is something very intrinsic about this particular combination.

In reality, this concept has never been understood well. We have never really tried to understand that a sound affects the mind. In this case, the attempt is to try and learn to influence the mind by using this particular sound.

But while the statement is very simple, it is beyond us to practice it because of our inability to hold our attention on anything beyond a few moments. Due to our multiple distractions and hurried approach, our understanding and knowledge remains poor. This is contrary to the *Yogic* person whose slow and focussed approach helps create a good understanding.

Thoughts on the Gita

Smt. Kansaji J. Yogendra



Chapter 7.12

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ७-१२ ॥

Whatever beings are pure, active and inert,
know them to proceed from Me, yet I am not in them,
they are in Me.

The various moods that take over are frightening. You become suddenly sad. All your joys disappear. You do not understand what has happened and why.

Similarly, you learn to see things positively, so the earlier things that used to upset you, do not upset. You start seeing God's grace everywhere and repeat His name. Sometimes excitement takes charge of you and you are unable to control it. On the contrary, you like to flow with the excitement.

All those *Bhavas* or moods, or feelings, or *Gunas* are God's creation. He is behind all these strong moods, *Gunas* and feelings. He creates both the mood and the situation. Being the Creator, He is not affected by these feelings. He actually plays with it. The three *Gunas* are in Him. He is not under them.

The *Rajas*, *Tamas* and *Sattva* are the basis of creation. They take up various forms internally like moods, thoughts etc, and externally tables, chairs, etc.

Yoga News

A. N. Desai

Smt. Hansaji's 70th birthday celebration on Sunday 8th October 2017.



Mayor of Mumbai, Honourable Shri Vishwanath Mahadeshwarji with Smt. Hansaji Yogendra



Renowned singer Shri Suresh Shuklaji accompanied by Shri Prakash Tiwari on the Tabla presenting some soul stirring songs.



Yoga teacher Smt. Namita Bodaji enthralled the audience with her bewitching Bharatnatyam dance

Ms. Ankita Sood, *Sadhaka* of The Yoga Institute has been selected as “Teacher of Indian Culture” to teach and spread yoga, Sanskrit and *Vedas* at the Embassy of India, Budapest, Hungary for a period of two years. This project is under the Ministry of External Affairs, Government of India.

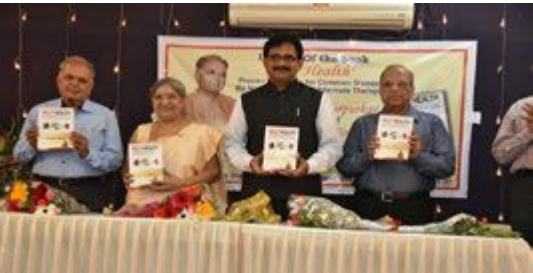


Kum. Ankita Sood with Smt Hansaji Yogendra and Shri Hrishikesh Yogendra

Smt. Hansaji J. Yogendra was invited for the International Conference on “Yoga For Wellness” conducted by the Ministry of AYUSH, on 10th October 2017, at Pravasi Bhatiya Kendra, Chanakyapuri, New Delhi.



“Self Health - Proven Remedies for Common Diseases by Natural, Yogic and Alternate Therapies” a book written by Shri P.V. Shirpurkar, *Sadhaka* of The Yoga Institute, was released by Smt. Hansaji on 2nd October 2017.



Women from “Share foundation” learning *Yogasanas* at The Yoga Institute

“Chair Yoga” an innovative endeavour by The Yoga Institute, to reach the common man. Seen below is the staff of the Bombay Municipal Corporation.



Students from ‘Akanksha Shindewadi Mumbai Public School’ at The Yoga Institute sharing their experience with yoga teacher Smt. Deepa Thukral.



Yoga Health Camps 2017



7 Day Health Camp (English)

25th - 1st Dec

23rd - 29th

7 Day Health Camp (Hindi)

11th - 17th

-



Cardiac + Hypertension

5th

-

Diabetes



-

3rd



Orthopaedic

26th

24th

Stress Management



12th

10th

Pregnancy Ante and Post Natal

18th - 19th

18th - 19th



Respiratory



-

9th

Weight Management



4th

2nd

Life Management



-

17th

Meditation camp



18th

16th

Women's Camp



11th

-

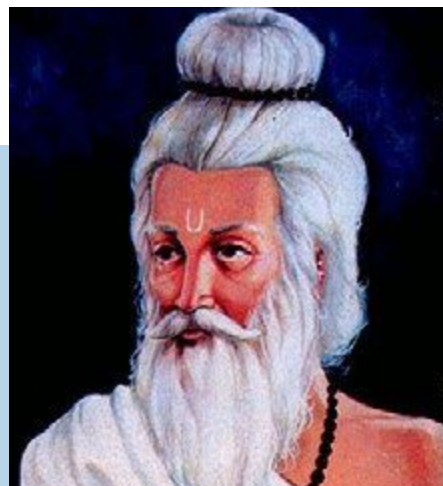
BOOK CLUB every Sunday, after *Satsang*. Book under discussion- *Insights Through Yoga*

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Yogis of India

Yogi Yajnavalkya



Yajnavalkya, a Hindu Vedic sage is believed to have lived approximately between the 8th Century and 7th Century BCE. He is credited as the composer of the *Dharmashastra* named *Yajnavalkya Smriti*, *Shukla Yajurveda*, the *Shatapatha Brahmana*, the *Brihadaranyaka Upanishad*, *Vridha Yajnavalkya*, and *Brihad Yajnavalkya*. His name Yajnavalkya is derived from *Yajna* which means ritual. Yajnavalkya is said to be the incarnation of Brahma. He had two wives. One was Maitreyi and the other Katyayani.

Legend has it that once all the *Rishis* decided to form an association near the Meru mountain and made a rule that any *Rishis* who were absent should incur the sin of *Brahmahatya* (the act of killing a Brahmin) for seven days. *Rishi* Vaishampayana's father's *Shraaddh* (post-funerary rites) fell on the same appointed day and he had to perform his father's ceremony. On incurring the sin of *Brahmahatya*, he asked his disciples to observe the penance on his behalf. To this Yajnavalkya stood up and offered to undergo the penance all by himself as he felt other students were not capable of it. The preceptor was offended at this audacious attitude of Yajnavalkya and asked him to give back all the knowledge that he had bestowed on him. Upon the Guru's order, Yajnavalkya, vomited out the collection of the *Yajus* in the form of food. The other disciples ate that food taking the form of the *Tittiri* birds, because they were very eager to receive the same. They then had the direct revelation of those *Yajurveda* collections. As the *Tittiri* birds ate this *Veda*, it is thenceforth called the *Taittiriya Yajurveda*.

Then Yajnavalkya determined not to have any human *Guru* thereafter. He began to propitiate the Sun-God – *Surya* for acquiring fresh *Vedic* portions not known to his *Guru*. The Sun-God, pleased with his penance, assumed the form of a horse and taught the sage such fresh portions of the *Yajurveda* as were not known to any other. This portion of the *Yajurveda* goes by the name of *Shukla Yajurveda*.

Yajnavalkya learnt the science of the Self from Hiranyanabha, a king of the Raghu Dynasty and a teacher of yoga. The rituals pertaining to *Dana* or charity, *Shraaddh* rites and purification of ritual objects; duties of the householder, caste duties, duties of the ascetic, and the like, included in the *Garuda Purana*, were codified by Yajnavalkya. He is also credited with the great doctrine of "*Neti – Neti*", the view that truth can be found only through the negation of all thoughts about it.

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय
know that all created things are situated in Me
Bhagavadgita 9.6

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