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THE STATE OF THE MEDITATIVE MIND
ATTAINED THROUGH EKAGRATA

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The Yoga Institute



WORLD HARMONY BEGINS WITHIN



Last year was the New Year. Today again is a New Year. Some persons observe their birthdays. For them it is again a New Year. Everyone will have their new years. But the issue is what are you making out of the New Year. The days come and go. From the *Yogic* angle, every day is important and one has to learn and grow. This quality of awareness, every moment of our life, to see that the right kind of actions are done, other actions are not, is the idea. Our awareness is very poor, so we don't grow. We repeat the same things again and again and a lot of life gets wasted. As yoga students we should maintain awareness at a high priority, increase the awareness, and see that we contribute for our own good. If we are good to others then God will look after us. It is for our own good, whether we are understanding, contributing, and growing. This basically is the approach in yoga.

Editor,
Yoga and Total Health

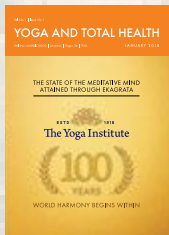
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Letters to the Editor

Yoga in itself is a great way to recuperate from various issues, be it psychosomatic or physical. Its multi-dimensional techniques aid not only physical symptoms of illnesses, but also help relieve anxiety, hypersensitivity, allergies and certain emotional patterns of behaviour which wreak havoc on our personality. As humans we have capacity to feel compassion, love, peace and other such higher emotions which help bring our mind to a peaceful state and ultimate happiness. Everybody, including special children, has the sensitivity and capacity to know what their limitations are and how they can strengthen them with yoga techniques. *Shavasana* is of great benefit. I have been taking relaxation sessions for special adults and children with music therapy and it has worked wonders in their receptivity. They follow the instructions for *Asanas* in a much better way and are more active while doing *Asanas*.

Vareeja Thakkar
Music therapist and yoga teacher

I read the Yoga and Total Health, December 2017 issue for the first time. It is a remarkable, informative and a useful guide for every man to remain in the best of health. Yoga's engagement with globalisation proves the fact that yoga keeps a person healthy, both mentally and physically. Yoga must be taught in educational institutions and workplaces alike.

Mahesh Kapasi
New Delhi

'Developing Emotions' was a beautiful article by Smt. Hansaji, in the December 2017 issue of Yoga And Total Health. Many points inspired me - first learn to live with other humans with love; faith leads to love; love leads to God; acceptance is the key to a happy life; emotion is energy. Thank you Hansaji, for guiding us from time to time. Congratulations to the team of the Institute on the completion of 99 glorious years.

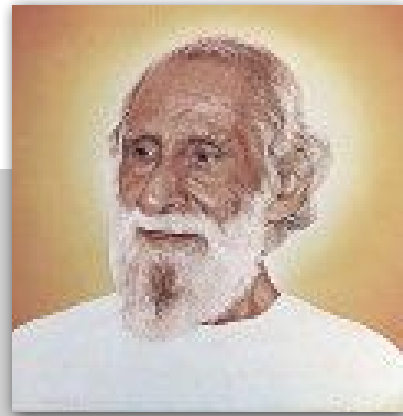
Shobha Jain
Mumbai

I wish to convey my best wishes for the grand success of the centenary year of The Yoga Institute. Unfortunately I won't be able to attend the function, but I am ever indebted to the Institute for teaching me the ABCs of yoga during my 7-Months Teacher Training Course.

Vikram Trivedi
San Francisco, USA

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

Mythological Traditions



Shri Yogendraji

The true history of yoga remains abstract in a maze of conflicting traditions. The interpretations of the origin of this ancient heritage, therefore, differ in conformity with the schools of thought which propound such forms of yoga, as they represent their own tenets and mythological history. In some cases, the names of the first teachers of yoga are interrelated, and often alluded to for glorification, veracity and validity. The mythological yoga teachers abound under various names and every school of yoga has at least one such ancient teacher associated with it, often more. They may be classified in two categories: (a) Legendary and (b) Historical. Of the legendary, there are three distinct traditions which relate to the mythical origin of yoga and to the first teacher of yoga. Chronologically, they are (1) according to the *Vedas* and early *Upanishads*, (2) according to the *Puranas* and allied writings and (3) according to authorities on various systems of yoga.

1. Hiranyagarbha of the earliest *Vedic* and *Upanishadic* period is regarded as the first being to reveal the system of yoga, for there is none other more ancient than him. Many claim this Hiranyagarbha as the primeval germ

itself, who sprang into being before all living creatures. He is frequently extolled as the supreme lord of the universe, called the golden egg (Hiranyagarbha) - the invisible nebula. He is spoken of in the *Rig Veda* - X,121:12.

2. In the *Ishvaragita*, which forms an important part of the *Kurma Purana*, however, we are presented a different mythological chronology, as this science of yoga was handed down from generations to generations. Thus we read: "Such a man who is a great *Yogin*, the best of men, should be respected and venerated by my devotees, so that I maybe pleased." Having said so Lord Shiva disappeared and Narayana, the great *Yogin* and disciple of Shiva thus addressed all the *Yogins* (who were initiated into this spiritual cult), "You have now obtained the pure and *Maya*-dispelling knowledge of the great lord by his favour. O *Yogins* being free from sufferings, you may all depart and spread this knowledge of the lord among pious men and pupils."

Then the holy sage Sanatkumara imparted this knowledge of the Lord to Samavarta, who gave it to Satyavarta. Accordingly, Sanandana, the doyen of The *Yogins*, taught it to the great

sage Pulaha, who in turn taught it to Gautama. So also Angir taught it to Bharadvaja, who was well versed in the technique of the *Vedas*; and Kapila taught it to Jagisvya (Panchsikha). My (referring to Vyasa) father Parashar, the knower of all truth, received this supreme knowledge from Sanaka. From him it was learned by Valmiki. I heard it of old from the sage born of Sati (referring to Vamadeva), the great ascetic, and Rudra who wielded the *Pinaka* bow. Lord Narayana who is none else but the son of Devaki (referring to Krishna), taught it himself to Arjuna (on the battlefield of Kurukshetra). Ever since I received this supreme knowledge from Rudra and Vamadeva, I have cherished intense devotion towards Shiva. You may also seek refuge with your wives and children in Lord Shiva, the rider of the bull (Nandi).

3. Notwithstanding these traditions, the authorities on practical yoga, especially *Hatha Yoga*, trace the origin of this culture in the mythological being Shiva (*Yogirajam Shiva*). Almost all the *Hatha Yoga* writers, in offering their salutations, refer to the Adinatha, who is supposed to have started the *Nath Panth* (a practical school of spiritual culture), and is also unanimously agreed upon as being the originator of the system of yoga. He is sometimes referred to as 'Maheshvara', and quite often associated with the Lord Shiva (*Adinatha Sarveshvara Shiva*). It is argued by these authorities that after undergoing all the various sciences and means of attaining self-culture and liberation, Shiva found yoga to be the only and the highest means of acquiring *Moksha* (final emancipation). He therefore taught the *Yogavidya* (Science of Yoga) in its various aspects first to his beloved Parvati, in her

various forms at the Kailasa (Himalaya) mountain, and then to the other of his succeeding disciples. These practices were thus brought down to earth by the nine yoga masters (*Nathas*) who were the human embodiments of the spirit of Shiva. In *Yogabija*, which is theoretically attributed to Adinatha, we are given interesting details as to the nature of origin of *Nathamarga* or Nathism. Matsyendra, who is accepted by the *Hatha Yoga* authorities to be the immediate disciple of Shiva, while in the form of a fish (*Matsya*), overheard the secrets of this cult when the discourse on yoga culture between Shiva and Parvati was going on. The other colleagues of Matsyendra, who received direct instructions from Adinatha, Nimanathn, Anandabhairava, Goraksha, Kinanatha, Sabara and Jalandharinatha. Of these, Goraksha, who acknowledged Matsyendra to be his *Guru* (spiritual guide) became even more proficient than him in the technique of the practical yoga, and thus attracted quite a number of followers.

Apart from this, all the great personages referred to in the sacred books of Hindus, especially in the two epics *Ramayana* and *Mahabharata*, owed their greatness and supernatural powers solely to the practice of yoga. Thus we read of Vishwamitra, Vashistha, Gautama, Angir, Agastya, Narada, Valmiki, Badarayana, Vyasa, Saunaka, Bhargava, Kashyapa, Bharadvaja, (*Yogi Yajnavalkyasamhita*, X1, 13-14) Markanda, Marichi, Jaimini, Parasara, Bhrigu, (*Hathayoga Samhita*, 1,2) Buddha, Suka, Yajnavalkya and Patanjali - the incarnation of Sheshanaga (*Yogakalpadruma*, p.2) as the great *Yogins* who followed the path of yoga.

Hatha Yoga Pradipika

प्रथमोपदेश



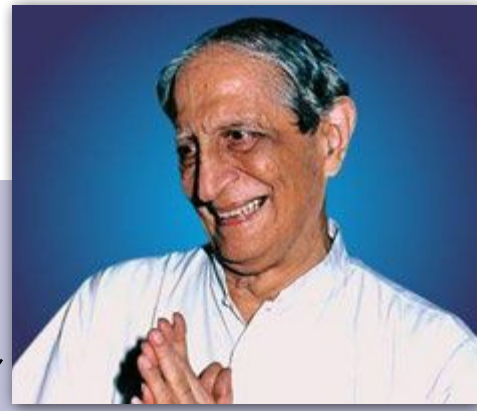
पुष्टं सुमधुरं स्निग्धं गव्यं धातुप्रपोषणम्।
मनोभिलषितं योग्यं योगी भोजनमाचरेत्

Chapter 1.65

The *Yogi* may partake nourishing food, well sweetened, mixed with butter and milk products, which builds up the body and which satisfies one's taste and is proper.

NOTE: The commentator elaborates the point that the food should be appetizing and not tasteless. However, such appetizing food should not be unwholesome also. Tasteless food is less digestible in absence of necessary gastric juices, since the process of proper digestion is not merely physiological, as generally believed. The part played by psychology, even in matter of digestion, and therefore in the selection of diet, was no secret to the *Yogis*. Artificially prepared appetizing food creates unbalanced stimulation of the salivary glands, and is therefore unwholesome. 'Proper' means both adequate and satisfying.

Sense of Responsibility



Dr. Jayadeva Yogendra in Parisamvada

Responsibility

Paramhansa Madhavdasji was a teacher and a *Yogi*. Very strangely, for such an individual at an advanced age of 120, before he went to sleep he would like to be assured that the animals in the cattle shed had been provided with proper meals. As a *Yogi* he did not have to worry about cattle, yet if there was a sick cow, he would himself go in the night to attend to it. When Shri Yogendraji was with him for learning yoga, Madhavdasji found that from the 700 or so people who were around him, some of them were jealous that Madhavdasji was taking a lot of interest in him. Even though he was a *Yogi*, he was worried that they may harm Yogendraji. So he made a rule that the food that was kept in the plate for him

should also be kept for Yogendraji. Both ate from the same plate to be sure that nobody played any mischief. This was the sense of responsibility.

A good politician like Lal Bahadur Shastri - an ordinary individual, poor - became the Prime Minister of the country. When he died, his bank account showed that he had only a few hundred rupees. He was not busy in collecting money. On the contrary, when the war broke out against Pakistan, even though he had a heart problem (because of which he died) he would still make it a point every morning, during the wartime, to call the Generals to his residence one by one. Since he had a heart problem he

was advised to take walks. During his walk around the compound, he called on one General to accompany him, and keep him abreast about what was happening on the war front. Upon understanding that, he would call the next General and advice the line of action. This is how he did his job. An extremely conscientious, sincere and hard working person! These are the characteristics of a person who has a sense of responsibility. If you have accepted a job, then you should see that the attention is kept up on that job, see that it is done well and not in a slipshod manner.

When we were young, we used to read a poem about a boy named Casabianca, which was also the title of the poem. A ship was sinking. His father was the captain of the ship. He kept the boy on the ship deck and told him to be there. The water was coming around the ship and the deck was getting wet. Since his father had instructed him to stay there he did so. The poem goes that he stayed there, the water flooded the deck and he was drowned.

This sounds more like a story. It must have really happened, and that is why a poem was written about it. It illustrates the sense of dedication, devotion, sense of responsibility, which we, modern people today, don't have. Today, nobody is going to give their life for a ship. We know our Prime Ministers, the way they function. When you are at a certain position, people expect that you will do your job well. I know of a Mayor of our city. We had a function and we sent someone from the Institute to invite him. At the Mayor's place, this person saw that many others had also come to invite

the Mayor – someone invited him for a *Satyanarayan Pooja*, somebody else invited him for an opening ceremony, and so on. The Mayor simply kept on saying yes to everybody. Our man was surprised that the Mayor did not even make a note of the people to whom he was saying yes to! He asked the Mayor's private secretary about it. The secretary said that the Mayor does not bother. He just says yes, his name gets printed, and that is the end. He does not bother to see that he attends the function. This is irresponsibility being in such an important position. Most people, whether they are in the position of the Mayor, or a minister, do not take this seriously.

If you take up a job then you must be responsible and committed. You should not just play about. Otherwise the better thing would be to not make a commitment. Help and do your best, but don't openly say that I will take care; I will do it, etc. If you do make a commitment then see that you follow it up, see that you carry it through. Then someone can trust you and you can trust yourself. Otherwise you are cheating others and cheating yourself.



Announcement

The *Mahasamadhi* Day of *Paramahansa* Madhavadasji (The beloved *Guru* of Shri Yogendrajji), will be observed at 9.30am on Sunday, 14th January, 2018 at The Yoga Institute.

Mind Management



Smt. Kansaji J. Yogendra
in Parisamvada

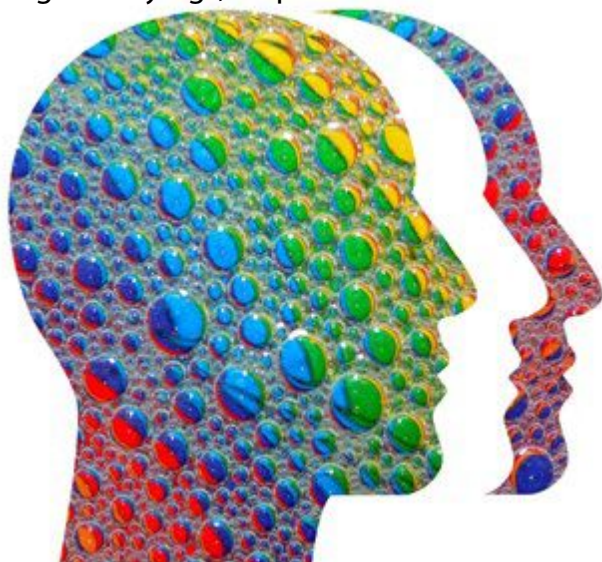
The human mind has a habit of wandering here and there very easily. It does not remain focused on what it is supposed to. It is said that our mind should be where the body is; where our mind is, our emotions should also be; where our emotions are, our faith should also be. So the body, mind, emotions and the highest positive emotion, i.e. faith, should all be focused at one place. What happens is that when we work using our body, our mind is not there in the same place. And even if it is there, then good emotions are not there along with it. Even if good emotions happen to be there, at some point our complete faith gets shaken. So in all areas there is some level of mismanagement.

Therefore before starting any work it is very necessary to maintain awareness - that I am here, my mind should also be here. If the mind is somewhere else, then bring it back to the job on hand. In yoga there is a simple technique where you take in a deep breath and then exhale, and the mind is focused again because you are doing it consciously. Happiness will be there when there is faith that everything will be all right, that whatever will happen will be good. Without faith life becomes unstable.

We get emotionally disturbed very easily because we only think of the results. We are tensed about problems occurring - what will happen, what others will say, etc. The mind becomes so disturbed emotionally that it picks up garbage from everywhere. *Chitta* means collecting thoughts - something which collects. So we need to take care to see that negative thoughts don't come; anxiety of the future, anxiety of the results, and anxiety of anything else does not come. If it comes then our *Karma* does not remain a *Karma*. It becomes *Adharma*, wrong action. So only positive thinking is necessary.

In order to think positive, faith is very necessary - faith that if we have taken birth on this Earth, we will be taken care of. Life has been given to us as a gift, a variety of things will keep happening in life, problems will come and problems will go - they don't always remain. If we start seeing life from this angle, we will feel that we don't have anything in our hands. If we don't have the situations in our hands, then thinking about them, worrying about them has no meaning. The strings are in someone else's hands and He is taking care of everything. He knows all. So leave it to Him and be

happy. This is very necessary. So, here, techniques like breathing, singing, chanting the name of God or some good sayings, help.



I often relate this joke that a father takes his child to the bazaar. The child looks around and tells his father, "Papa I want that toy." The father says, "You already have the same toy at home. I cannot buy it for you." The child starts shouting and crying profusely. Everyone's attention is drawn towards him. But, the father simply and peacefully repeats, "Ashok you should not get so disturbed, Ashok be calm, Ashok you must not get angry." A lady standing nearby is watching the whole incident. She goes to the father and says, "Sir, I must give you credit for your patience. If I were in your place, I would have given him 2-3 tight slaps. Everybody is looking at you. It is so humiliating. But you are so calm and peaceful with him. I would never be able to do it." She continues to tell him,

"Sir, your Ashok is very lucky that he has a father like you." The father replies, "Madam, Ashok is not his name. It is my name and I am repeatedly telling myself - be calm, don't get disturbed, don't get angry!"

In life we actually have to do this because there are many reasons to get disturbed. It could be our job, our health, family members, domestic servants, etc. Even pollution can disturb us. If we want to live life joyfully, then we have to bring about discipline and be strict with ourselves. We have given ourselves a lot of freedom and let ourselves loose. In all areas we demand discipline from others that the work should be proper, on time, etc. but when it comes to the question of our own selves, our thoughts, we are very undisciplined. It is necessary that we start doing something in this direction.

Q: How can we take a decision whether something is right or wrong?

Dr. Jayadeva: If we have been aware of our own past experiences then that teaches us. On that basis we can make the decision.

Smt. Hansaji: In life, forgetting is a good thing but we should not forget our mistakes. The past is meant for learning. Also learn from other people's mistakes. Then we get some idea about what is right, what is wrong. Quieten the mind to increase understanding of what is right, what is wrong, and things will go well. Through perseverance we can improve / overcome even the biggest and the worst of habits.

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

Finding Faith

Ajay Kakra



“Uncertainty is the only certainty there is, and knowing how to live with insecurity is the only security,” says John Allen Paulos, an American professor of mathematics. Remarkable for him to say that, since mathematics is all about certainty. Two plus two is always four. However, in the mathematics of life, anything is possible. We do not know what will happen next, particularly if we want to live an honest life. Honesty always has an element of risk in it. Being true to ourselves, or authentic to others, requires being vulnerable. We do not know what will be the outcome of an action that is beyond our circle of comfort. We encounter fear. And yet, if we do not step into the unknown, we risk living a mediocre life with no challenge and growth. So what do we do?

Find faith.

My journey with faith has been a roller coaster ride. Like most children, I was made to believe that there is an almighty entity called God. No one actually sat me down and spoke about God, it was something I assumed based on what I heard. Being sent to a convent boarding school, there was always the element of religion in the air. We read comics and watched movies on Jesus

Christ. We used to pray before our meals and before going to bed. Most of our prayers were about thanking God for all that he had provided us. Each of us tried to outdo each other by making more eloquent prayers, in the hope of impressing the nuns taking care of us. I imagined God as an old man with a white beard in the sky who was the father of Jesus Christ. My Hindu grandparents would look at me disapprovingly during the holidays, when I told them that amongst all religions, I felt closest to Christianity.

Around the time I came to college I heard about popular places of worship - Mata of Vaishno Devi, Sai Baba of Shirdi. I heard that if one prayed at these places, their wishes were fulfilled. Initially I tried having faith in Shirdi Sai Baba in the hope of getting my wishes fulfilled. But it was never a serious attempt, and the feeling never lasted. My first love affair with faith was through the Art of Living. My first step into spirituality was attending their Happiness Programme. That was almost two decades back, and it was called the Basic Course then. To cut a long story short, like millions of others I became a devotee of a living *Guru*. It was one of the most beautiful experiences of my life! I felt loved,

protected and guided by a person whom I had hardly met. He became the father, mother and God I always wanted, all rolled into one. For the first time in my life, I experienced the bliss of silence, the ecstasy of devotion and the fulfillment of selfless service.

Alas! The love affair did not last. The reason is mysterious. Perhaps it was my *Karma* or destiny. On a practical level I feel the gap between my ideal self and my actual self was too large. And, in the tussle between the two selves, my actual self made up of insecurities prevailed. I lost faith and moved on. I did not lose interest in spirituality. I explored other paths. I became a seeker. Experiencing Vedanta, Krishnamuti, Osho, Vipassana, Ramana and many other schools of spirituality, I became what some may call a spiritual window shopper. I derived a false sense of pride of having 'been there, done that' as though I was creating a spiritual bio-data to show off to others. My faith during this period was in attaining *Nirvana*. While I was not committed to any single path I was intensely committed to the possibility of enlightenment. The ultimate freedom.

Then it happened. The most significant turning point of my life. I felt violated and betrayed by people closest to me. I was devastated! I lost faith in everything that professed goodness and higher values. Infact, I held spirituality to be the culprit for my pain. I felt that because of my spiritual values I was an easy target. All the anger I had suppressed so far in the name of being spiritual emerged like an emotional storm and blew my lofty ideals away. I was no longer interested in anything spiritual. Or for that matter

anyone preaching any kind of wisdom. This was the rebellious phase of my life. I was angry with God, *Gurus*, spirituality and society. I did not want to do anything with them. I felt they were fake and false. I saw all forms of authority as repressive of freedom to think, feel and express. During this period I read books by the Indian philosopher Jiddu Krishnamurti, perhaps to validate my anti-authority stand.

This was also the time I began to get in touch with my feelings, particularly anger - something I had curbed during my spiritual phase. I felt feelings would guide me towards what was true, since spirituality had failed miserably. Lacking in wisdom, I could not differentiate between feelings and impulses. I discovered my shadow side. My negative impulses. This was an emotionally volatile period, with intense highs and lows. A time of sense gratification and isolation. This phase eventually led me to a point where I felt I had failed to live a meaningful life. I was responsible for my failure. Ironically, even though I did not believe in God, I was angry at him for giving me a raw deal. Miraculously, when I felt I had no hope left, I stepped into the gates of The Yoga Institute.

I now have faith in God. This time it is different. It is not based on fulfillment of wishes. It is a faith born from realizing the value of faith. Faith is like mental oxygen, without which the mind is anguished. The only antidote to fear is faith. I also see why it was important for me to experience what I did. Without this journey my experience of life would be shallow. I would not realize the value of relating to this invisible being called God. My

cont'd on page 15

Yoga in Israel

Tal Ravid

Our main aim here is to teach yoga as a way of life and as an applied and practical philosophy based on Classical Yoga teachings, inspired by The Yoga Institute (TYI), Mumbai. Owing to this we try to promote yoga in the most needed locations.

The Yoga Project - Working for The Israeli Ministry of Education.

Based on TYI teachings and inspiration, a unique educational project was prepared, which was approved by the Ministry of Education. The project focused on educating teachers and school Principals. The programme is of 40 academic hours, divided into 10 sessions. Among the main subjects were:

1. Implementing the *Kleshas* based model for right actions (we called it "Avoiding the 5 causes of misery"), differentiating 'Not White, Not Black' actions from other ways of acting and thinking,
2. Practicing *Vairagya* as a main strategy in the field of education.
3. Understanding the concept of *Prakriti*.

The Ministry of Education not only approved the programme, but also granted special extra payments to teachers and Principals who passed



the yoga course with a 75% mark after submitting an academic paper based on research and bibliography on the subject of "Yogic Attitude in Schools".

The results were very heartening. 130 students completed the studies in two years in the Haifa region. Some of them became yoga promoters,

teaching others yoga as a way of life (and not as a kind of gym activity, as mostly known). The bibliography for the courses were The Yoga Institute's articles translated into Hebrew, the Institute's books, together with my own writings and published books.

Yoga in chairs - Yogic Philosophical studies with Applied Yoga Asanas for sick, old and disabled students.

A weekly program held in 4 centers in the Haifa region for the last 12 years, where personal guidance is given on personal basis.

Promoting original, classical and translated yoga writings.

In 2013, we initiated the Publishing house *Madaf Le Yoga* (Translation: The

Yoga Bookshelf). We try to publish books and articles in e-book formats and printed copies as well. Books are sold on Israel's main web based book shops/sites and are offered at very affordable prices. The minor profit from the books is used for further publishing. Copies from all of our books are preserved for use of current and future generations in Israel's National Library based in Jerusalem, and all books are found in most university libraries. A unique blog is offered, including articles and links on the subject of yoga - www.TheYogaBlog.org.il

(Some of Tal's academic writings in English can be found at <https://independent.academia.edu/TalRavid>).



cont'd from page 13.....

God is visible now. He has a name. He has a form. I talk to him every day. I feel connected to him when I chant his name. I have realized that faith does not just happen one day. Like every relationship, one has to work at it every day. It is like watering a seed until it becomes a banyan tree with deep roots that no emotional storm can uproot anymore. I no longer feel the need to be spiritual, or seek enlightenment. I am comfortable being imperfect.

Being human. At the same time I realize that I cannot indulge my emotions in the name of being human. I have learnt to manage emotions intelligently and express them responsibly in relations. Faith is no longer a means to an end. It is an end in itself.

My journey in finding faith may not be your journey, but I believe we all are on the journey of finding faith. The journey we take to find faith is what creates it. And sometimes to find something, one has to lose it first.

What If Cinderella Was Alive Today?

Kushal Tatriya



We all have grown up hearing the tale of Cinderella. A tortured girl, ill-treated, goes to a ball, meets prince charming, accidentally leaves a glass slipper for him to be able to find her, and then ultimately rides off into the sunset with him. A very happy story!

Now imagine that same girl living right now, in the 21st Century, in the same conditions. What do you think she will be like? What will she do? Will she suffer the plight quietly like a damsel in distress, as she is shown to be? Or will she retaliate?

I am sure many of us would say that she would be a staunch feminist. She absolutely would not allow her step-mother and step-sisters to walk over her and treat her like a slave. She would just file a case against them for domestic abuse!

Or maybe (on the funnier side), like a true evil sibling, she would just put some itching powder in her sisters' dresses and pink hair dye in their shampoo. Maybe she would not have cried over her torn dress. Instead, she would have just gone to Zara, and bought a new one instead!

There are so many possibilities that

we can think of in such a case.

So, frankly speaking, I am not a feminist. I believe that there is another side to this hypothetical situation. Now, think over this. Do you think she would still have been a sweet and friendly girl? Would she have befriended those tiny mice, who, I believe, are stars of the story? In fact, she would have screamed bloody murder at the sight of six mice loitering around in her room.

There was so much magic and fantasy in the story. Would the modern day Cinderella have believed in that magic? Would she have easily accepted a normal pumpkin suddenly turning into a beautiful carriage? Would she not have just called the cops on the weird sparkly lady who broke and entered into her house? And please tell me, what lady in her right mind would wear glass slippers to a dance?

But that way she would not be Cinderella anymore! She would just be one of the billions of people populating this planet. Can you imagine Cinderella without her glass slipper? Or can you imagine Cinderella as a cynic who is not overawed by all the magic around her?



Cinderella, in a way, represents the spark, the fantastical element in all of us, which we all are slowly losing. That kid in us, who marvels at the colourful fireworks in the sky during Diwali, who is slowly dying.

We all have become go-getters who refuse to just sit back and enjoy the magic happening all around us. It's always the next best thing, the next target, the next goal, everything is so mechanical. Just like robots.

Where is the magic? Where is the spark that lights up your eyes over something as simple as blowing soap bubbles at Juhu Beach? Where is that excitement over getting Pokemon cards free with a packet of gems? Where is that joy of playing hide and seek and *Pakda Pakdi* with your friends?

All this does not come with planning, but with spontaneity. You can't plan to be happy, you either are or you are not. Why are we all trying to control our lives so much? When we start plotting and predicting everything, the surprise element just goes away. The unpredictability, the risk, the leap of faith, all of this is forgone! The magic is lost.

And, Cinderella is all about the magic. She never planned for the fairy

godmother to come, but when she did, and when Cinderella realized she could actually go to the ball to dance with the prince, her surprise and joy knew no bounds! Would she have been this happy if she had been allowed to go along with the step-monsters? No!

After she was forbidden from going to the ball, and her dress was torn, she cried and she was very sad. But she didn't give up. When she got the opportunity, suddenly, out of nowhere, she wasn't scared, or outright dismissive about it. She embraced it, wholeheartedly, without a second thought. She didn't think of the consequences, or question her sanity; she just went with the flow.

That's it! You just have to go with the flow, and magic happens. Let life give you surprises, and chocolates, and brownies. Take them without hesitating and worrying too much. Embrace the Cinderella in you, and just let her shine. The radiance from that shine will light up your life in such a way that you will never lack that spark in you again.



Announcement

Yoga and Total Health wishes its readers a very Happy New Year and with great pleasure announces the addition of a Hindi section in its pages.

Subsequently the annual subscription fees have been increased to INR 500 for India and INR 3500 for international subscribers. We hope our dear readers will continue to support us in our new endeavour.

Universal Existence

Dilip Tralshawala

Mahabharata depicts the social world with 1st multiple of $9 \times 2 = 18$ constituting

18 *Parvas* / Sections of the Epic

18 Days of War

18 Divisions of Army (7 of Pandavas and 11 of Kauravas)

18 *Adhyayas* / Chapters of Srimad Bhagavad Gita

A. Essence of Mahabharata

- 1) Each human mind is like a battlefield (*Kurukshetra*) of each individual life.
- 2) Depending on inherited and inculcated tendencies-*Vasanas*-good and evil exist in each human mind like Pandavas and Kauravas (cousins)
- 3) Everyday, moment to moment life offers both options to each individual - to nurture good or evil with a clear message that opting for good will make life more difficult, more challenging.

B. Essence of Srimad Bhagvad Gita

- 1) Like each of infinite cells constituting the body, each of infinite individual souls (*Atman*) constitute Universal soul (*Brahman*).
- 2) Each individual soul associated with a perishable body, with life span from birth to death, keeps accumulating *Vasanas* in the *Chitta* which transmigrates from one body to another and undergoes life experiences in accordance with Law of *Karma*

C. Take Home Message

Instead of *Vasanas* managing us, let us learn to manage *Vasanas* by regular practice of *Ishvara Pranidhan* so as to expiate *Vasanas* and establish union with Universal Soul.

3 Aspects of Universal Existence

I)Ingredients

Rajas
(Activity)

Sattva
(Balancing)

Tamas
(Inertia)

II)Functions

Sarjan
(Creation)

Poshan
(Sustenance)

Visarjan
(Elimination)
(Re-creation)

III)Perceptions

Desh (Space)

Kaal (Time)

Kaaran
(Causations)

$3 \times 3 = 9$
Mystical number 9 creating
Vishvaroop Darshan
or Cosmic Vision
in Chapter XI
Srimad Bhagvad Gita



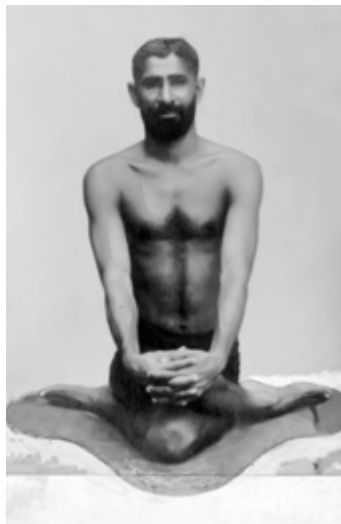
From the Archives of Yoga and Total Health



Vrsasana

By Shri Yogendraji
Published in "Yoga and Total Health"
May 1985

As previously observed, most of the meditative postures have many things in common, except the arrangements of the legs and arms. All possible combinations that afford ease and fixity have thus been taken into consideration. *Vrsasana* or the Bull-pose offers a novel, but an excellent variety as a meditative posture, and we commend it very highly to those who seek full benefit of posture during contemplation.



As usual, sit with the legs fully stretched out. First bend one leg, preferably the left, and place the left heel on the right side of the buttocks. Similarly, fold the right leg and place the right heel on the left side of the buttocks. The knees are placed upon each other, i.e the left knee at the bottom and the right knee over the left. Some suggest using the legs

alternatively as convenient. Variations have been multiplied by having the student place the right heel under the anus, and then crossing the left leg the opposite way, touching the ground. Interlace the fingers and hold the upper knee with the hands. Keep the body straight and the head well poised.

For simple meditative purpose, we recommend the use of the first variety.

It may be practised for a few minutes each day as a physical training, but may be followed for any length of time during prolonged contemplation. Normal breathing is indicated, free from all posture-accessories. It is called the Bull-pose, probably because it reminds one of the seat of Nandi, the bull of Shiva; or maybe due to its influence on the sex organs it is interpreted as a Bull-pose representing sex-virility and sex-control.

“The Responses Missed Out”

Hella Naura



(Thoughts about ‘The Thinker’ of October 2017)

Whenever I read Dr. Jayadeva’s ‘The Thinker’, or for that matter any other genuine spiritual literature, I compare my own behavior or mental or emotional state to what I read. So when I read the words about sitting down for breakfast and instead of enjoying it, thinking about the country and the world and that they should improve, I felt that those words applied to me. With one exception though, I do enjoy eating much, be it breakfast or any other meal, but, logically considered, I cannot be fully in it even though I feel as if I was, for the very reason that I started a not-so-good habit long ago of listening to the news at the same time as eating. So the words about missing out on responses must apply to me, too. True, I am always aware of the various tastes – the taste of my whole-grain preparation (a compromise between healthy *Chapattis* and Western bread), the taste of butter (less healthy than *Ghee*, which, however, would also take too much time to prepare), the taste of honey, banana, etc. And I am aware of the pleasure it gives me to chew and taste and swallow the food, since the pleasure of it is too great to be overlooked. But there it ends. “The

responses missed out”, as it says in ‘The Thinker’, I understand it to mean the effects the food has on the eater and the responses, i.e. the various bodily sensations caused. I do not get, or to be more precise, I do not become aware of any particular reaction or sensation in my throat or stomach or anywhere else.

I think I know a little about “responses”, because there was a period, many years back, when I had many sudden bodily reactions. They showed in breathing, trembling, pressure, tension or other ways and also sudden feelings springing or creeping up in me. All this was very confusing, difficult and also often attended by fear. I used to wrack my brain about the possible causes of all this. Sometimes I could trace some of it to certain factors, such as place, time and other people. Maybe also certain thoughts I was just thinking, which also led to a brain-wracking question, i.e. where do my thoughts come from? What is it in me that is thinking, and why this or that thought at a fraction of a second? I also did not know what to do about these sudden sensations

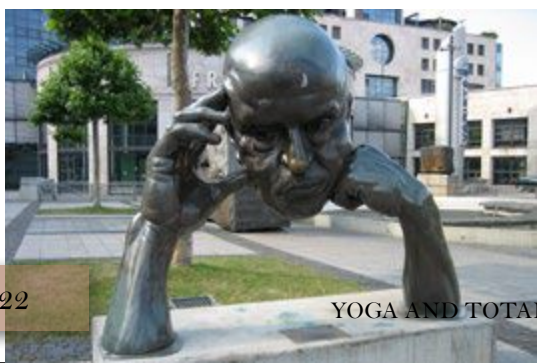
The Thinker

and feelings. What were they telling me? I once asked about this in the lecture that Dr. Jayadeva gave, when he and Hansaji were in London as part of their great tour to visit old students in several countries. The answer was: "Just watch." This was exactly what I had heard quite often at The Institute: "Be a witness." But it could not convince me enough at that difficult time to solve my many uncertainties and doubts.

Fortunately, that is a thing of the past. Questions and doubts in this matter might still come up even now, but in a much, much less disconcerting way. Some degree of acceptance, watching and letting go has probably helped me in this. Now I occasionally have what I think is meant by "responses" in pleasant, good ways. Thus I become aware of the on and off surges of joy, enthusiasm, praise, fellowship, wanting to embrace all. Now I am usually able to identify to what little event or bodily postures these surges/feelings/sensations are the response.

So the second part of what is said in 'The Thinker,' about hurried reading, just catching a word or two and wanting to go to the next engagement, luckily does not apply to me. Because just reading the columns often makes me think. I have often wanted to reply but did not do so for lack of time. But not this time. So I am confident that there is further scope for changing in me, again in the words of 'The Thinker'.

This world is actually a product of the three *Gunas* which are constantly changing. We do not understand the change; we have a new world and we are surprised, shocked, pained. But this is the nature of the material world. Material life cannot remain stable. The Sun has to rise, the Moon has to set. Wisdom would be to accept change and not get influenced by it; to carry on with the little jobs that we do without feeling very bad that we cannot change the world, that we cannot change other people and that we are unnecessarily wasting time in a small area. The dance goes on - sometimes pain, sometimes pleasure, sometimes misery. Can we observe, understand and carry on?



Do send us your views at
**yogatotalhealth@
theyogainstitute.org**

Sattvik Chara

Minati Shah



The fact that *Amla* (*Emblic myrobalans* or *Phyllanthus emblica*) equals vitamin C is common knowledge. Nigantoo says using it prolongs youthfulness. The fruit retains its anti-scorbutic property in fresh or dry form for long time. In its dry form, if refrigerated, its vitamins are reduced by 20%, while at room temperature they are reduced by 60%. The true benefit of *Amla* can be experienced by its regular use. This is the season for it. Big and ripe fruits should be used. A tasty and easy recipe to prepare *Amla* is given below where the taste of the fruit is retained and is not overpowered by salt or sweet taste.

Amla Chatni - Cooking Time - 17 minutes

Ingredients

- 100 grams *Amla*
- 50 grams of jaggery
- 1/2 tsp ground cumin
- 1 clove
- 1 small piece of cinnamon
- 1/2 tsp oil
- salt to taste

Method

1. Pressure cook *Amla* for one whistle.
2. Remove seeds and grind it in a mixer. Keep aside.
3. Heat oil in a pan, add clove and cinnamon. Once it splutters, add jaggery.
4. When the jaggery melts, add *Amla* pulp and salt. Mix well.
5. Add cumin powder and mix well. Liquid part is absorbed in a few hours resulting in jam-like consistency.



This can be stored at room temperature for 10-15 days.

The Yoga Sutras of Patanjali - A Perspective

Samar Chauhan

Chapter 1.30

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध-
भूमिकत्वानवस्थितत्वानि चित्तविक्षेपस्तेऽन्तरायाः ॥१.३०॥

*Vyadhi Styana Samsaya Pramada Alasya Avirati Bhrantidarshana
Alabdhahumikatva Anavasthitatvani Cittavikshepah Te Antarayah*



The obstacles and difficulties referred to in the previous *Sutra* are discussed here. These obstacles are the usual kind that come in our way and lead to distractions of the mind. Disease is one. An ailing body cannot achieve total concentration. A restless or incompetent mind cannot be kept engaged in devotional work either, and hence is an obstacle too. So are doubts and uncertainties. Our continuous engagement in worldly affairs and lack of enthusiasm in practices leading up to concentration is the fourth obstacle, delusion. Sloth (dullness of body and mind), desires for sensory pleasures and incorrect perceptions (considering lower stage to be higher and vice versa) are all major obstacles as well. Non-attainment of any *Yogic* state of concentration and the inability to remain in the Higher state are the final obstacles mentioned.

Unfortunately, these nine obstacles are an inherent part of our personality. Even the best of men have them in some capacity. They are all hindrances in the learning of yoga because of all the distractions they lead to. That makes them the greatest enemies and highlights the importance of overcoming them.

All the impediments or obstacles mentioned herein can be removed though *Ishvarapranidhan*, because all the antidotes to such obstacles are obtained through special devotion to God. By doing so, a pure *Sattvic* intellect is developed and the *Yogi* gradually gains powers to resist such obstacles.

The suggested approach is to maintain a clear objective and make sustained, religious efforts in this direction. A conventional stopwatch approach would not help. Over time, we will be able to derive some strength, confidence and understanding. This would help us move forward – slowly and steadily.

Thoughts on the Gita

Smt. Kansaji J. Yogendra



Chapter 7.14

दैवी ह्येषा गुणमयी मम माया दरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७-१४ ॥

This Divine illusion of Mine, made up of the three *Gunas* is difficult to cross over; those who take refuge in Me alone, come to cross.

Only the ones who can cross over the illusion in nature can really understand the truth or reality. Otherwise we get easily carried away, like a mirage in a desert. We see water shining far away and we rush. But when we reach there, we find no water, only sand. Like that we are drawn all our life by what apparently looks pleasant, attractive and good; but none of these are real. And so a whole life time gets wasted. The only way to overcome these illusions is to stick to God. The traveller in a desert who knows his way is not misled by the shine of water. So, the wise one, on seeing little pleasures, little show, does not go after it. We have to have full faith in God and follow his ways. Total and complete surrender to God is the only way out of the *Maya* or illusion.

Yoga News

A. N. Desai

The Yoga Institute completed 99 glorious years of existence on 25th December 2017 and entered the threshold of a centennial. A 2-day mega event was held to launch the yearlong Centenary Celebrations, themed 'World Harmony Begins Within.'

The first grand function was at The Yoga Institute on 24th December 2017, with the Hon'ble Vice President of India, Shri M. Venkaiah Naidu, as the Chief Guest. The programme co-chaired by Honourable Governor of Maharashtra, Shri C. Vidyasagar Rao; Shri Vinod Tawde, Minister of School Education and Cultural Affairs, Govt. of Maharashtra, and Smt. Hansaji J. Yogendra, Director of The Yoga Institute, was in the presence of Acharya Dr. Lokesh Muni, founder of Ahimsa Vishwa Bharati; Swami Chidanand Saraswati, President of Paramarth Niketan, Rishikesh, Dr. H R Nagendra, Founder Vice Chancellor of Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA); Dr. D R Kaarthikeyan, former Director CBI; Dr. Ishwar V. Basavaraddi, Director, MDNIY, New Delhi; Shri Subodh Tiwari, CEO, Kaivalyadhama and Shri Hrishi Yogendra, Assistant Director of The Yoga Institute.



The traditional Lighting of the Lamp Ceremony

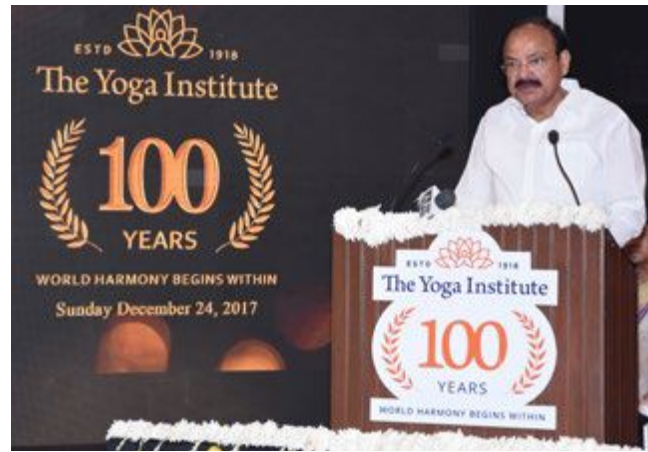
A short preview of, 'The Light Within' a film on the 100 year journey of The Yoga Institute, by award winning documentary filmmaker, Brahmanand Singh, was screened. A coffee table book, 'Prelude - The Yoga Institute' was released by the Hon'ble Governor, Shri C. Vidyasagar Rao and the 1st copy was presented to the Hon'ble Vice President, Shri Venkaiah Naidu.



(l- r) Shri Hrishi Yogendra, Shri Subodh Tiwari, Swami Chidanand Saraswati, Smt. Hansaji Yogendra, Shri C. Vidyasagar Rao, Shri M. Venkaiah Naidu, Shri Vinod Tawde, Acharya Dr. Lokesh Muni, Dr. H R Nagendra, Dr. D R Karthikeyan, and Shri Ishvar Bassavaraddi



Shri Hrishi Yogendra presenting a memento to Shri M. Venkaiah Naidu



Hon'ble Vice President, Shri M. Venkaiah Naidu addressing the audience

Shri Yogendraji started his college education at St. Xavier's College, Mumbai. So befittingly, the second grand function of the Centenary Celebrations was held at St. Xavier's College on 25th December, 2017, the Foundation Day of The Yoga Institute. The day long programme included *Samatvam*, an open Medico-Yogic counselling camp conducted by yoga experts, doctors and renowned specialists. A very well-designed Yoga Exhibition on 'World Harmony Begins Within' depicted the contribution of The Yoga Institute in empowering the people to take the journey within.



(l- r) Smt. Manorama Sharma, Dr. B. M Hegde, with Dr H R Nagendra, Smt. Hansaji and Sadhvi Bhagawati Saraswati who inaugurated the grand yoga exhibit



The grand yoga exhibit showcasing the 100 year history of The Yoga Institute

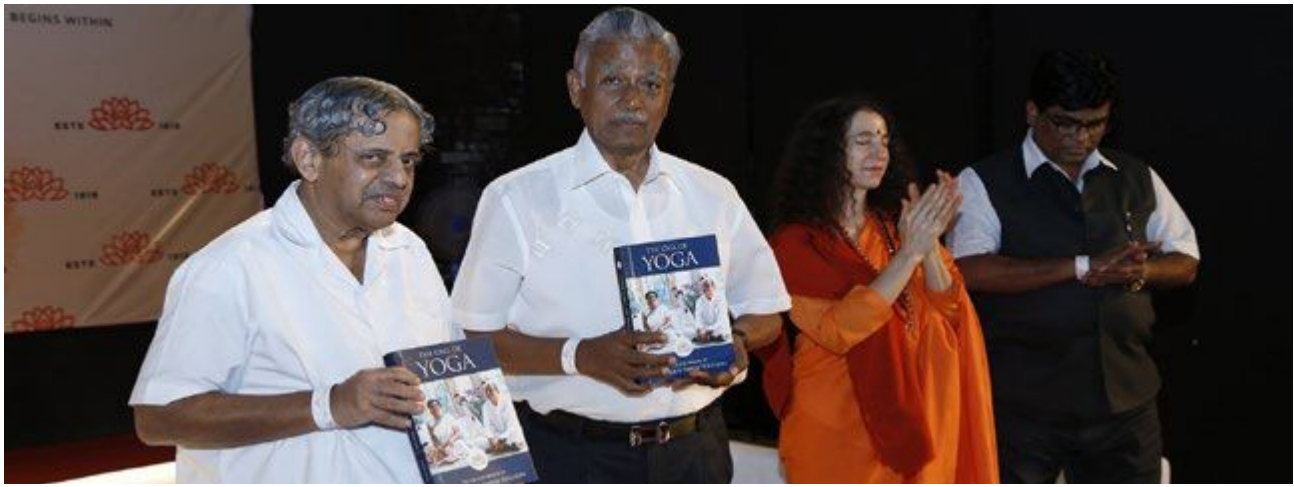


Doctors counselling visitors during Samatvam

An International Yoga Seminar on 'The Culture of Tomorrow' hosted enlightening sessions by Dr. H R Nagendra, Founder Vice Chancellor of S-VYASA; Dr. D R Kaarthikeyan, former Director CBI; Dr B M Hegde, World renowned Cardiologist, Educationist, Author and Medical Scientist; Sadhvi Bhagwati Saraswatiji, Founder of Divine Shakti Foundation, Hrishikesh and Vineet Chander, Director, Hindu Programs, Princeton University.



(l-r) Shri Vineet Chander, Smt. Hansaji, Dr B M Hegde, Dr. H R Nagendra, Sadhvi Bhagwati Saraswati, Dr. D R Kaarthikeyan and Dr. Ishwar V. Basavaraddi on the dias



Launch of a new book, 'The Call of Yoga - Life and Mission of Dr Jayadeva and Smt. Hansaji'

The fitting finale to the day's event was the melodious fusion music concert by world-renowned *Santoor* Maestro Rahul Sharma and group as well as a melodious Sufi vocal composition by Anurag Dhoundeyal.



Santoor Maestro Rahul Sharma and his band



Shri Anurag Dhoundeyal mesmerising the audience



As a part of The Yoga Institute Centenary functions, a special workshop on 'Stress Management through Emo-Energy Balancing' was organised for doctors and psychologists by Dr. Atul Pednekar. The event saw over 50 participants enjoying the various activities and taking back the message of becoming more responsible towards personal health.



योगेन्द्र पवन

मुक्तासन

Anti-flatus pose



जैसा कि नाम से ही विदित है कि यह आसन पेट के डायजेस्टिव ट्रेक में जमा होने वाली वायु को बाहर कर देता है। सबसे अच्छा होगा कि इसे सुबह प्रैक्टिस किया जाय उसके बाद अन्य आसन करें।

ऐसा भी अनुभव रहा है, कि जिन लोगों को वायु विकार रहता है, वे इस आसन का अभ्यास लगातार करें तो समस्या से निदान पा सकते हैं। इसे खड़े होकर या बैठकर भी किया जा सकता है, परंतु लेटकर करना सबसे अच्छा रहता है।

विधि-

1. सबसे पहले चटाई पर सीधे लेट जायें पैर सीधे व मिले हुए, हाथ शरीर के पास रहें।
2. शरीर अरामदायक स्थिति में हो व मन शांत हो, नियमित श्वास लेते रहें।
3. श्वास को 3 सेकंड तक छोड़ते हुए अपने पैरों को घुटने से मोड़ते हुए पैट की तरफ लायें।
4. दोनों हाथों से पैरों को घुटने के नीचे बाहरी तरफ से इस तरह पकड़ें कि दोनों हथेलियों से विपरीत कोहनियाँ दबी हों।

5. हाथों से घुटने चेस्ट की तरफ दबायें जिससे पूरे पेट पर दबाव बने।
6. यह ध्यान रखें कि सिर जमीन पर ही रहे।
7. श्वास को 6 सेकंड तक बाहर ही रोकें।
8. श्वास को 3 सेकंड तक छोड़ते हुए हाथ हटायें पैरों को सीधा करें।
9. शुरुआती स्थिति में आ जायें।

ध्यान रखने वाली बातें-

1. यदि कमर में दर्द हो तो वापसी के समय पहले पैरों को नीचे टिकाएँ फिर जमीन पर धीरे-धीरे सीधा करें।
2. इसे एक - एक पैर से भी किया जा सकता है।
3. घुटने में दर्द हो तो पैरों को घुटने के अंदर से पकड़ें।
4. हृदय रोगी एक - एक पैर से ही करें।
5. यदि आसन करने की नियमितता आ जाये तो सामान्य श्वास में 30 सेकंड तक आसन में रूक सकते हैं।

कौन न करें- पेट के विकार में, हर्निया, पाइल्स, गर्भावस्था तथा मासिक धर्म के समय न करें।

cont'd on page 32

योग दर्शन का संक्षिप्त परिचय

प्रभिल जैन सिक्वेरा



इस महिने से योग जर्नल में योगसूत्रों की श्रंखला शुरू कर रहे हैं- योगसूत्रों को शुरू करने से पहले योग दर्शन का संक्षिप्त परिचय आवश्यक है

योग शास्त्र का प्रारम्भ कब से हुआ, किसने किया- थोड़ा सा ऐतिहासिक परिचय इस लेख के द्वारा करने का प्रयत्न है।

योग सांख्य दर्शन का क्रियात्मक रूप है। महाभारत के शान्ति पर्व 316-2 में कहा गया है-

**नास्ति सांख्यसमं ज्ञानं
नास्ति योगसमं बलम्**

यानि सांख्य के समान और कोई दूसरा ज्ञान नहीं है और योग के समान दूसरा कोई बल नहीं है।

योग का प्रारम्भ कब हुआ ये प्रमाणित रूप से कहना सम्भव नहीं है लेकिन हमारे प्राचीनतम ग्रन्थों- वेदों, उपनिषदों, महाभारत, गीता में योग सम्बन्धित पर्याप्त सामग्री प्राप्त होती है। कहा

जाता है योग के आदि आचार्य हिरण्यगर्भ हैं।

हिरण्यगर्भ योगस्य वक्ता नान्यः पुरातनः
(ज्ञानवलय) यानि हिरण्यगर्भ ही योग के वक्ता हैं, इनसे पुरातन और कोई वक्ता नहीं हैं। हिरण्यगर्भ की वेद में भी स्तुति की गई है।

वेदों में योग शब्द के अर्थ मिलते हैं, जैसे 'युज समाधौ' 'युज संयमने'। भगवत गीता में न केवल योग शब्द का अनेक बार प्रयोग हुआ है अपितु उसमें अनेक प्रकार के योगों की ओर संकेत भी मिलता है।

योग सूत्रकार पतञ्जलि मुनि

योग दर्शन के सूत्रकार पतञ्जलि मुनि के जीवन के बारे में प्रमाणित रूप से कुछ भी कहना संभव नहीं है परंतु उनका समय 200-400 ईसा पूर्व माना जाता है।

संस्कृत में पतञ्जलि के नाम से तीन ग्रन्थ प्रचलित हैं- योगसूत्र, पाणिनीकृत अष्टाध्यायी पर व्याख्यान (महाभाष्य)

और आयुर्वेद का प्रसिद्ध ग्रन्थ चरक जैसे कि कहा गया है-

**योगेन चित्तस्य पदेन वाचां
मलं शरीरस्य च वैध्यकेन।**

**योऽपाकरोत्तं प्रवरं मुनीनां
पतञ्जलिं प्राञ्जलिरानतोऽस्मि।**

यानि में उस मुनियों में श्रेष्ठ मुनि पतञ्जलि को हाथ जोड़कर नमस्कार करता हूँ, जिसने योगसूत्र द्वारा अन्तःकरण के, महाभाष्य द्वारा वाणी के तथा चरक-ग्रन्थ द्वारा शरीर के मल को दूर किया।

पतञ्जलि मुनि ने योग शास्त्र को सूत्र के रूप में क्रमबद्ध किया है।

सूत्र का अर्थ होता है नपे-तुले शब्दों में गहन से गहन बात कहना। यह प्राचीनकाल में लिखने का एक प्रकार था। संस्कृत भाषा की ये खासियत है कि कम शब्दों के प्रयोग से अधिक से अधिक बात कही जा सकती है। इस भाषा को देवों की भाषा, ऋषि मुनियों की भाषा भी कहा जाता है।

सूत्रकार ने सम्पूर्ण योग ज्ञान 195 सूत्रों में क्रमबद्ध कर चार पाद में दे दिया है। चार पाद इस प्रकार हैं-

1. समाधि पाद - 51 सूत्र
2. साधन पाद - 55 सूत्र
3. विभूति पाद - 55 सूत्र
4. कैवल्य पाद - 34 सूत्र

औसतन एक सूत्र में 6 शब्दों का प्रयोग है। सबसे छोटा सूत्र 2 शब्दों का है (1.23) और सबसे बड़ा सूत्र 19 शब्दों का है (2.34)। कह सकते हैं कि सम्पूर्ण योग शास्त्र में सिर्फ 1170 शब्दों का प्रयोग हुआ है, जिनके ऊपर व्याख्याकारों ने अनेक विस्तार लिखे हैं।

योग दर्शन पर भाष्य - योग दर्शन पर अनेक भाष्य, टीकाएँ आदि रची गई हैं। उनमें सबसे प्राचीन व प्रसिद्ध व्यास भाष्य है जो खुद में काफी गूढ़ है। उसके अर्थ को समझने के लिये वाचस्पति मिश्र ने तत्त्ववैशारदी और विज्ञान भिक्षु ने योगवर्तिका की रचना की। आज तो योगसूत्र पर अनेक किताबें अनेक भाषाओं में लिखी गई हैं।

cont'd from page 30.....

लाभ-

1. पेट फूलने की समस्या में वायु निकल जाने से आराम मिलता है।
2. पेट की चर्बी हटाने में सहायक है।
3. पेट के अंदरूनी भाग की मसाज होती है, जिससे पेल्विक का फंक्शन सुधरता है।

4. कब्ज में राहत तथा लीवर को दुरुस्त करता है।
5. कंधे की मांसपेशियों को अच्छा खिंचाव मिलता है।
6. 'वैराग्य की भावना' का विकास होता है।

साँख्य परिचय

साँख्य

डॉ. तरूणा

भारत भूमि के छह दर्शन शास्त्रों (योग, साँख्य, न्याय वैशेषिक, मिमांसा, उत्तर मिमांसा और वेदान्त) में साँख्य दर्शन करीब 5000 साल पुराना शास्त्र है। साँख्य का ज्ञान ही त्रिविध दुःखों से मुक्ति के उपाय हैं वेदान्त भी इसके बाद ही आया है इसमें कोई कर्मकाण्ड नहीं है। साँख्य ने संसार के सभी विद्वानों को चकित कर दिया है। साँख्य पर लिखी गयी पुस्तकें अब नहीं रहीं। जैसे कहीं लुप्त हो गई हैं। ईश्वर कृष्ण की साँख्यकारिका उपलब्ध है जो सिर्फ 115 पन्नों की है और इन पन्नों में जो ज्ञान भरा है वो संसार के सब ग्रंथों से श्रेष्ठ कहा गया है जीवन के हर पहलू को इस तरह खोल कर समझाया है कि आश्चर्य होता है। शायद यह समझने में थोड़ा कठिन है, बस समझना कि समय-समय पर दुःख-सुख आते रहते हैं और आते रहेंगे, परिवर्तन से डरना नहीं है। साँख्य को समझ कर समझदारी लानी है। लेकिन श्रद्धा से पढ़ा और समझा जाये तो बहुत सरल और सटीक हैं। मजेदार भी हैं क्योंकि बहुत से उदाहरणों से पुरुष (चैतन्य आत्मा) और प्रकृति (संसार, शरीर) जैसे कठिन विषयों को बताया गया है।

महर्षि कपिल जो ब्रह्मा जी के मानव

पुत्र थे उन्हें साँख्य का पिता कहा जाता है। संसार को दुःखी देखकर दया करके महर्षि कपिल ने आसुरि को इस शास्त्र का ज्ञान दिया फिर आगे शिष्य परंपरा से हमारे पास आया। कहते हैं कि एक बार उनकी माँ देवहुति बहुत दुःखी थी तब उन्हें दुःखी देखकर महर्षि कपिल ने उन्हें साँख्य शास्त्र का ज्ञान दिया जिसे पाकर उनके दुःख दूर हो गये। दूसरी कथा के अनुसार संसार की जन्म मरण की परम्परा पर कपिल को दया आयी और उन्होंने जगत के उद्धार की जिज्ञासा से आसुरि ब्राह्मण को 25 तत्वों के इस ज्ञान का उपदेश किया जिसको जानने से दुःखों का नाश हो जाता है। व्यक्ति किसी भी आश्रम में हो उनके दुःख तीन प्रकार से होते हैं।

साँख्य का मतलब संख्या है, जिसमें गिनकर पच्चीस तत्वों का वर्णन है। “सां” मतलब सही “ख्या” मतलब ज्ञान, इस तरह से इसे सही ज्ञान देने वाला कहा गया है। भगवद्गीता और महाभारत में कहा है कि साँख्य से बढ़कर कोई ज्ञान नहीं है और योग से बढ़कर कोई शक्ति नहीं है।

आगे हम हर माह साँख्य की एक कारिका के बारे में जानेंगे....

श्रीमद् भगवद्गीता महात्म्य

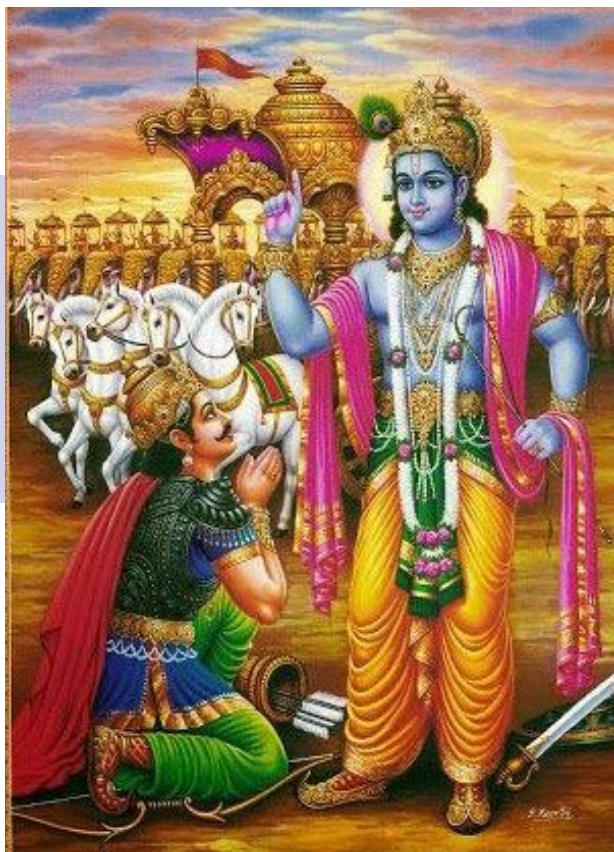
आभा भट्ट

विश्व में बहुत सारे धार्मिक और आध्यात्मिक ग्रंथ छपे हैं, श्रीमद् भगवद्गीता एक अनोखा आध्यात्मिक संगीत है, जिसने एक बार सुन लिया वह जीवनभर इसे गुनगुनाता रहेगा।

श्रीमद् भगवद्गीता न केवल बड़े-बड़े ऋषियों, मुनियों, योगी, साधु संतों को मोक्ष का ज्ञान देती है, बल्कि साधारण मनुष्य और गृहस्थों को भी अपने छोटे-मोटे कर्म करके तथा अपना स्वधर्म करते-करते किस तरह भगवान की प्राप्ति हो यह राह बताती है। गीता में वेद, उपनिषद्, पुराणों और ब्रह्मसूत्रों का ज्ञान है।

गीता की एक और अनोखी बात यह भी है कि इसमें आध्यात्मिक और भौतिक जगत का सर्वश्रेष्ठ मिश्रण है। भौतिक जगत को आध्यात्मिक नजर से कैसे देखें और भौतिक चीजों का उपयोग आध्यात्मिक तरीके से कैसे करें, यह समझ इस जीवन को और भी खूबसूरत बना सकती है। ये ही मन को आकर्षित करने वाली सबसे बड़ी बात है।

गीता में कर्म (धर्म), ज्ञान (समझदारी),



भक्ति (प्रेम) ये बातें आती हैं। हम अपनी जबाबदारी (धर्म) का थोड़ी समझदारी से और प्रेम से अर्थात् अच्छी भावना से करें तो जीवन सरल, सहज और तनावमुक्त हो सकता है। इस तरह जीवन जीने का प्रयत्न करेंगे तो भगवान हमारा हाथ पकड़कर साथ में चलेंगे, हमें सदा गिरने से बचायेंगे।

महाभारत के भीष्मपर्व में 18 अध्याय में (25 से 42 अध्याय) श्री कृष्ण - अर्जुन संवाद हैं - ये संगीतमय संवाद 700 श्लोकों में सजा है। इसमें आधुनिक जीवन की कई सारी समस्याओं का निराकरण है।

आइये गुरु का आशीर्वाद लेकर एक नये रास्ते पर चलें- (कृमशः)

हंसी का रंग सेहत पर छिड़किये



हंसने के फायदे जानिये -

1. हंसना जॉगिंग करने जैसी क्रिया है, विशेषज्ञ हंसी को शरीर की इंटरनल जॉगिंग भी कहते हैं।
2. यदि आप एक साल तक रोजाना 15 मिनट हंसते हो तो आपका वजन संयमित हो सकता है।
3. 20 सेकंड की जोरदार हंसी 10 मिनट की एक्सरसाइज के बराबर है।
4. हंसने से मुंह की लार में एंटीबॉडीज बनते हैं जो बीमारियों से हमारी हिफाजत करते हैं।
5. हंसी नेचुरल कॉस्मेटिक है, क्योंकि हंसने से चेहरे की लगभग 17 मांसपेशियों का व्यायाम होता है।
6. हंसने से शरीर में किसी भी तरह की सूजन, विषाक्त पदार्थ और बढ़ा हुआ रक्तचाप घटता है।
7. हंसी से टेंशन और डिप्रेशन दूर होता है, क्योंकि हंसी कुदरती दर्द कम कर देती है। दर्द निवारक का काम करती है।
8. दिल खोलकर ठहाके लगाने से पेट, हृदय, फेफड़ों और लीवर की अच्छी एक्सरसाइज हो जाती है। हंसने से फेफड़ों की बची हुई हवा को निकल जाती है और ताजा ऑक्सीजन के लिये जगह बनती है।

9. हंसी ब्लड सर्कुलेशन बढ़ाती है जिससे शरीर में ऑक्सीजन की मात्रा बढ़ती है।
10. ऑक्सीजन की मात्रा बढ़ने से रोग प्रतिरोधक क्षमता और शरीर में फूर्ती बढ़ती है। जिससे अधिक काम करना आसान होता है।
11. हंसी हंसने वाले में विश्वास बढ़ाती है, व्यक्ति के नजरिये को पॉजिटिव बनाती है।

हंसीदर्द को कम करती है। जब हमें किसी बात का टेंशन होता है तो शरीर में स्ट्रेस हॉर्मोन जैसे कि कॉर्टिसोल, एड्रेनेलिन आदि का लेवल बढ़ने से घबराहट होती है। घबराहट होने से सिर दर्द, सर्वाइकल माइग्रेन, कब्ज हो सकता है तथा ब्लड में शुगर बढ़ सकता है। हंसने से कॉर्टिसोल और एड्रेनेलिन कम होते हैं और एंडोर्फिन, फिरोटिनिन जैसे फील गुड हार्मोनो बढ़ जाते हैं जिससे दर्द और बैचनी कम होती है।

तो हंसो हंसाओ -

एक सज्जन ने सात वर्षीय लड़की से पूछा - तुम्हारे बाल बहुत सुन्दर हैं, ये

cont'd on page 37

योग एवं सामान्य व्यक्ति की समस्याएँ



(श्री योगेन्द्रजी द्वारा 1960 में लिखा गया, अनुवादित)

युवा अक्सर विभिन्न नयी विचारधाराओं तथा आदर्शों से जल्दी प्रभावित हो जाते हैं, जो उन्हें कुछ समय के लिए जकड़ती हैं पर बाद में कई भावनात्मक समस्याएँ दे जाती हैं। व्यस्कों के संदर्भ में कहा जाये तो उनके अनुभव उनकी स्मृति में इतने गहरे बैठ जाते हैं कि उसका प्रभाव उनके व्यवहार में कब आया पता ही नहीं चलता। योग के विद्यार्थी को सतत जागरूक रहना चाहिये। उसे समझना चाहिए कि वह योग के ज्ञान को प्राप्त करने का अधिकारी है भी या नहीं। कुछ लोग भावनाओं में बहकर, अपनी क्षमता देखे बिना यौगिक ज्ञान के अधिकारी बनना चाहते हैं, परंतु बाद में विफल होकर उस ज्ञान पर ही आरोप लगाने लगते हैं।

योग की राह आसान नहीं है, उसके तप कठिन हैं। जब हम सीमित क्षमताओं के साथ उस राह पर चलते हैं तो हम उसका सामना नहीं कर पाते हैं। ऐसा मन करता है कि इन सब जिम्मेदारियों को छोड़कर एकांत में भाग जाएँ। यदि व्यक्ति अपने भौतिक जीवन की कठिनाइयों का सामना करने में भी असमर्थ रहता है,

तो वह शायद आध्यात्मिक उन्नति के मार्ग में आने वाली कठिनाइयों का सामना करने में भी असमर्थ रहता है। योग एक ऐसी कला है, जो केवल एकांत में ही नहीं, बल्कि समाज में रहते हुए भी जी जा सकती है। भागवद्गीता में इस कला को जीवन जीने की कला या 'योगः कर्मसुकौशलम्' से परिभाषित किया गया है।

योग का ज्ञान प्राप्त करने के बावजूद अगर कोई व्यक्ति समाज के प्रति उत्तरदायि नहीं होता है तो वह आत्मविकास नहीं कर पाता है। योगी भी समाज का एक अभिन्न हिस्सा है वह जहाँ रहता है, वहाँ उसे अपने विकास के साथ-साथ अपने आसपास के लोगों का शारीरिक, मानसिक, नैतिक व आध्यात्मिक विकास भी करना चाहिए। ऐसा नहीं है कि आत्मविकास के लिये या ध्यान के लिये व्यक्ति को केवल एकांत में रहकर ही सफलता मिलेगी, समाज में रहकर आधुनिक जीवन से समन्वय बिठाकर भी वह यह कार्य कर सकता है। आधुनिक समय में योगी का भौतिक जीवन की दुविधाओं के साथ यह समन्वय बिठाने का प्रयास ही सामान्य आदमी को यह

दर्शाता है कि योग किसी आम आदमी के लिये कितना सुरक्षित व सही मार्ग है।

किसी योग्य विद्यार्थी के प्रयास का आंकलन इस बात से नहीं करना चाहिए कि उसे मोक्ष प्राप्त हुआ है या नहीं बल्कि यह देखना चाहिए कि उसने अपने इस आध्यात्मिक प्रयास से जीवन को सही दिशा दी है या नहीं। जैसा कि कहा जाता है- महान खिलाड़ी का आंकलन इससे नहीं होता कि उसने गोल कितने बनाये हैं, बल्कि इससे होता है कि उसने अपना खेल कैसे खेला है। केवल सफलता ही जब जीवन का अभिप्राय रह जाता है तो बहुत गलत दिशा में चला जाता है क्योंकि ऐसा व्यक्ति किसी भी कीमत पर सफलता चाहता है, अंततः उसे निराशा ही हाथ लगती है और यह वेदना उसे जीवन पर्यन्त परेशान करती रहती है। सत्य तो यह है कि योग विहीन जीवन प्रणालि के कारण ही आम इंसान अपने जीवन में परेशानियाँ पैदा करता है। उन परेशानियों का हल केवल इसी में है कि वह अपने जीने के तरीकों में बदलाव लाये जो योग के सिद्धांतों पर आधारित हो।

योग के अभ्यास का अर्थ यह बिल्कुल नहीं है कि कोई अपने कर्तव्य को त्याग दे। इसके विपरीत अपने कर्तव्यों

को भलीभांति निभाते हुए भी योग के सिद्धांतों का आत्मबोध या आत्मसाक्षात्कार करना संभव है। यह सर्वविदित है कि वे सभी महान लोग जिन्होंने अपने जीवन में शुचिता को अपनाया है तथा भौतिक जीवन से लगाव नहीं रखा वे ही महान कार्य कर पाये हैं। भौतिक जीवन का निर्वाह यदि निःस्वार्थ भाव से किया जाये तो जीवन की काफी परेशानियाँ अपने आप ही हल हो जायेंगी।

इसके अलावा हमें आत्मनिर्भर होना चाहिए क्योंकि हम जीवन में सक्षम बने रहना चाहते हैं। योगी कभी भी अपने जीवन के लिये दूसरों पर निर्भर नहीं रहता। अपने प्रति अथक आत्मविश्वास रहता है। वह कठिनाइयों से नहीं डरता बल्कि उनको पार करके अपने लक्ष्य को प्राप्त करता है। हमारे प्राचीन गुरुकुल में यही सिखाया जाता था। योगी संतोषी होता है और विनम्रता के साथ अपने सीमित साधनों में जीवन जीता है। इसीलिये वह बाहरी परिवर्तनशील कारणों पर निर्भर नहीं करता है। सामान्य व्यक्ति को एक योगी को समझने के लिये अपने अंदर उन गुणों को विकसित करना होगा जो उसे अपनी वास्तविकता के धरातल पर जीवन के सभी स्तरों पर एक आदर्श व्यवस्था के साथ जीना सिखलाती है।

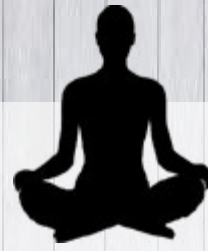
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तुम्हें किससे मिले हैं मम्मी से या पापा से-

लड़की ने बहुत सोच कर बड़े ही सरल लहजे में उत्तर दिया - मम्मी के बाल तो

बहुत लंबे हैं, जहाँ तक मुझे लगता है कि मुझे ये बाल मेरे पापा से मिले होंगे- क्योंकि उनके सर से बाल गायब हैं।

Yoga Health Camps 2018



JAN
2018

FEB
2018



7 Day Health Camp (English)

27th Jan - 2nd Feb

24th Feb - 2nd Mar

7 Day Health Camp (Hindi)



13th - 19th

-



Cardiac + Hypertension

7th

-

Diabetes



-

4th



Orthopaedic

28th

25th

Stress Management



14th

11th



Pregnancy Ante and Post Natal

22nd - 23rd

17th - 18th

Respiratory



-

10th



Weight Management

6th

3rd

Life Management



21st

-



Meditation camp

20th

17th

Women's Camp



13th

-

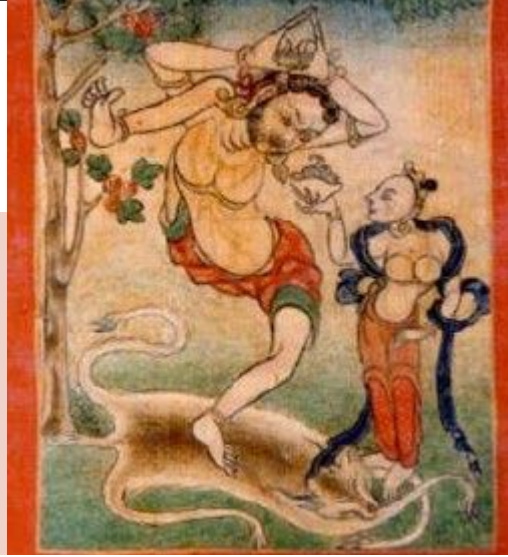
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Yogis of India

Yogi Jalandhar Nath



Yogi Jalandhar Nath was a direct disciple of Lord Shiva. He was also known as a *Mahasiddha Yogi*.

As per one of the mythologies, he was born in a low caste family, in the city called Thatta, in Sindh. *Acharya Kambala* was his *Guru*. A voice from heaven once told him to go to Udayana and meditate there to achieve the desired *Siddhis*. In Udayana he got the lessons from King Indrabhuti and a godly woman Laksmikara. He also received instructions in *Tantras* from *Acharya Kachapada*. Later he got initiated by an *Dakini* (A *Tantric* priestess). Eventually he took it upon himself to offer selfless services for salvation of the various living beings.

As per another version, he was born in Nagarbhog village in a Brahmin family. However, from young age, he showed disdain towards the material world. Sitting in a cemetery he was once wondering about the impermanent nature of the world. At that time a *Dakini* approached him and told him that he must work towards keeping his mind clean and pure. It is believed that it was she who initiated him into the great path of yoga through which the *Siddhis* or the super natural powers could be acquired. He underwent austere practices under her tutelage. After seven years of dedicated practice, he is said to have mastered various *Yogic Siddhis*.

Later the *Yogi* moved to Jalandhara (known as Punjab and Himachal Pradesh currently). He is supposed to have received the name *Siddha Jalandhari* as he spent a lot of time in Jalandhara. His name is also traditionally connected to the practice of *Jalandhara-Bandha* or the Chin Lock (one of the three main *Bandhas* or locks practised by *Yogis*), and the invention of *Hevajra Tantra*. He is supposed to have penned the following commentaries on the *Hevajra Tantra - Suddhivajra Pradip* and *Hevajra Sadhana*.

In order to spread the knowledge to the countries in the east, he took the form of a *Hadi*, a sweeper. Jalandhar Nath travelled extensively in India to propagate yoga and *Dharma*. Many places in the country are connected with his name.

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः

O Partha, man everywhere,
ultimately follows my path.

Bhagavadgita 4.11

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