YOGA
AND TOTAL HEALTH
DECEMBER 2017

CELEBRATING
99 YEARS OF YOGA
In ancient India there were great poets. Some of you may have heard the name of Kalidas. There was also another poet by the name of Bhavabhuti. This second poet unfortunately did not receive the acclaim and praise that big writers and poets receive. He has written a few lines in one of his writings. He says, “This world is very wide; time is eternal. Even though today nobody understands and appreciates what I am saying, there will be some time in the future and some place where these thoughts will be read and appreciated.” The significance of this is that there has to be an appropriate time when something clicks with us. We also read a lot, receive information and learn here, but very little of it is really absorbed. Much of it just goes waste. But sometimes when the experiences, the situations are right, then suddenly a sentence or a word takes up a great meaning.

Yoga also keeps on offering things: various techniques, various experiences, various thoughts. It doesn’t happen that everything is received well. But it may happen at some point in life, that somehow the teachings may catch us and help us in transforming our life. That is the objective. Yoga is a way of life, a new way of life, built up on new values, new attitudes, new habits.

Editor,
Yoga and Total Health
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I am a regular reader of Yoga and Total Health. ‘My Tryst with Divinity,’ the interview with Hansaji in the October 2017 issue, was thought provoking. In spite of all the difficulties faced by her, she proved to overcome all her problems and emerge as a winner. Hansaji, you are a true role model and inspiration for all of us. Thank you for being there to guide us. My great wishes to you on your birthday!

Shobha Sumendra Jain
Mumbai

The Yoga Institute is the oldest and teaches us all types of yoga for all age groups. So many classes are conducted there that are useful for every individual. It encourages us and gives us lots of guidelines for all areas of life. If followed it can be great for all.

Bak Nair
Andhra Pradesh

I have been reading the Asana section in the magazine for over a year now. The Asanas are explained very well and systematically, starting with listing the type of Asana, the Bhava one can experience while doing the Asana, followed by a detailed explanation of benefits and limitations. Additional comments by Doctor Saheb and Smt. Hansaji on the Asana help us understand how ultimately the various physical postures lead us to achieve a balanced and calm state of mind.

Pooja Shah
Mumbai

During my health check-up at the clinic they used a pulse oxymeter to measure the oxygen level and pulse in the body. They said the reading was super. At 76, I still have the level of 25-28 year old! Thanks to the training and practice I received from The Yoga Institute, Santacruz.

Syamala Monie
Mumbai

Send letters to the editor, articles to yogatotalhealth@theyogainstitute.org
Notify change of address or non receipt of magazine to bookstore@theyogainstitute.org
Celebrating 99 Glorious Years of the World’s Oldest Organized Yoga Centre:

It is a proud moment for us all as we celebrate the completion of the 99th year of The Yoga Institute! Different emotions arise when one thinks of The Yoga Institute. For some it is a yoga class; for some, a place where they have become physically, mentally and emotionally fitter and stronger; some have got trained into yoga teachers and are spreading yoga across the globe; for some the Institute has provided a platform from where they have enhanced their teaching skills and other creative traits and have unlocked their hidden potentials; for some it is a ‘life-school’, for some a ‘spiritual school’ and for some a ‘peaceful haven’. But the majority says that their hearts have been touched by the guidance, encouragement, healing, nurturing and mentoring that they have received from Shri Yogendraji, Smt. Sitadevi, Dr. Jayadeva or from Smt. Hansaji.

The Father of Modern Yoga Renaissance has a Holistic Approach to Yoga:

The world today faces an enormous need for something that will create a peaceful world and a more compassionate and tolerant humanity. Although the world has advanced at the material level, people are only heading downwards at the emotional, mental and spiritual levels. In such a scenario yoga is being accepted by most people as a tool to de-stress themselves and improve their overall health. Shri Yogendraji had termed yoga as ‘the science of man which works upon every aspect of the human personality - the physical, mental, moral, emotional, intellectual and spiritual.’ The ancient cultural heritage of yoga has been given a new, modern, scientific and holistic approach by Shri Yogendraji, without compromising on the traditional classical approach. He has been honoured with the title - ‘The Father of Modern Classical Yoga Renaissance’. Says Shri Yogendraji, “Yoga is not a philosophy dry with empty theories, but on the contrary it is full of richness with vivid practices for the attainment of self-realization.”

A Great Guru meets A Perfect Disciple:
Shri Yogendraji was born on 18th November 1897 in Gujarat, India, (birth-name was Manibhai Haribhai Desai). On 26th August 1916, Shri Yogendraji met his Guru, His Holiness Paramahamsa Madhavdasji (1798-1921), who was a master of many yoga traditions. Guru Madhavdasji was a renunciate and had a very devotional attitude and great faith in God. Although he had achieved many Yogic powers and experienced high spiritual states, he remained humble and helpful. At the very first meeting, Paramahamsa Madhavdasji said to Shri Yogendraji, “I have been waiting for you for a hundred years!” A strong bond grew between them. Shri Yogendraji learnt all the ancient, secret yoga practices from his illustrious Guruji. Guru Madhavdasji offered Shri Yogendraji a high position in monkhood, but he chose to become a Householder Yogi, to spread the traditional yoga practices to the modern man.

Silently and Slowly The Yoga Institute has grown in Stature:

With the blessings of His Holiness Paramahamsa Madhavdasji, Shri Yogendraji founded The Yoga Institute, a non-profit organization, at Versova, Mumbai on 25th December 1918. Finally, The Yoga Institute moved to Santacruz East, Mumbai in 1948. After doing a lot of scientific research on the physiological and psychological effects of yoga, Shri Yogendraji simplified the traditional yoga techniques and made them suitable for today’s lifestyle. Simpler variations of yoga techniques were also designed for adults and children suffering from varied health problems. Throughout the decades, the Institute has made several innovations in the field of yoga and has made continuous expansions in the building complex, to accommodate more people into the many new yoga classes and courses. Many dignitaries, spiritual Gurus, yoga masters, and eminent personalities have visited The Yoga Institute. The Institute has achieved historical milestones and received numerous awards, laurels and recognition from the Indian Government, and also from other great institutions in India and abroad. A large number of people visit The Yoga Institute daily and millions of students around the world have adopted yoga as a ‘way of life’.

The Yoga Institute’s Activities and Teachings:

The Yoga Institute offers various camps, yoga classes, couples classes, teachers training courses and several publications catering to the needs of different individuals. It also provides Samatvam (an OPD) for patients; and a free entry to the Satsang, Parisamvada talks, Book Club and to the Historical Museum of yoga. The Yoga Institute's teachings cover every area of self-development. Students here study The Yoga Sutras of Sage Patanjali; The Bhagavad Gita; Samkhya Yoga philosophy; historical background of yoga; teaching methodology; physical, mental and psycho-physical yoga techniques; and many other aspects of yoga. Emphasis is laid on moral and mental purification; a disciplined and healthy lifestyle; right diet; self-less service (Karma Yoga), practicing duties (Dharma); cultivating right attitudes like faith, acceptance, surrender, positivity and lots more!
The Legendary Yogendra Family:

**Founder Shri Yogendraji (1897-1989)** spearheaded the ‘Yoga for the Householder’ movement to the world. He became a Householder Yogi and spread authentic Classical Yoga to help improve the lives of householders. He insisted that yoga can remove obstacles in one's personality, that yoga techniques could reduce health problems, and that yoga could also guide a person onto spirituality. He introduced a scientific rhythm of breathing called ‘Yogendra Breathing Rhythm,’ 9 simple Pranayamas, simplified Asanas and Kriyas, the Nishpandabhava technique and many other new concepts into yoga technology. Among the many books authored by Shri Yogendraji on the 5000 year old system of yoga, some have been preserved by ‘The Oglethorpe Crypt of Civilization’ in Atlanta (USA) for posterity, to be opened 6000 years later. Shri Yogendraji worked selflessly and faced many hardships in his endeavour, but never gave up!

**Mother Smt. Sitadevi Yogendra (1912-2008)** was the first Indian lady pioneer in the field of ‘yoga for modern women.’ She dedicated her life in joining her revolutionary husband in his yoga mission. Besides teaching, she also looked after the administration of the Institute. Mother Sitadevi’s book, ‘Yoga Physical Education for Women’ has also been preserved in the ‘The Oglethorpe Crypt of Civilization’. Shri Yogendraji always praised her love and devotion to yoga, and once said, “Without Sitadevi, the Institute’s work would have been incomplete.” She is fondly remembered by Sadhakas as a smiling, sweet, friendly and yet a very disciplined lady.

**Dr. Jayadeva Yogendra (President)** is taking his father’s mission forward with great efficiency and devotion. Dr. Jayadeva (Dr. Sahib) is doing pioneering work in many fields of yoga and has conceptualized many new ideas into yoga education and health. He has also weaved the Samkhya Yoga philosophy and the four Sattvic Bhavas into the yoga techniques. He has authored several books, and is well known for his commentary on ‘The Yoga Sutras of Patanjali’ and the four Cyclopedias on yoga. His simplicity, humility, sincerity, dedication, detachment, compassion, goodwill, wisdom and excellence in work are qualities which each of us wants to emulate. His quiet demeanor has a calming effect on everyone.

**Smt. Hansaji Jayadeva Yogendra (Director)** is making an outstanding
contribution to women’s health and yoga education. Her dedication and commitment to yoga is helping in spreading The Yoga Institute’s teachings to every corner of the world. Her dynamism, friendly, loving and charismatic personality has endeared everyone. Her simple examples of how to apply yoga in daily life have received much acclaim. Smt. Hansaji has authored many books on health and Yogic lifestyle. Her television series and talks have enthralled listeners. She had the honour of sharing the stage with the Indian Prime Minister, Shri Narendra Modi, to celebrate the first International Yoga Day.

Shri Hrishi Jayadeva Yogendra (Assistant Director) and Smt. Pranee Hrishi Yogendra (Editor of Yoga Sattva) have brought in a new youthful surge of energy to the Institute. The universe has blessed The Yoga Institute with this young and dynamic couple, who have given up their successful careers to join in this great yoga mission. Hrishiji is the Assistant Director of The Yoga Institute and the publisher of the monthly journal, ‘Yoga and Total Health’. Praneeki is the Editor of ‘The Yoga Sattva’ a monthly e-newsletter. Together they are incorporating the latest modern technological ideas into spreading the message of classical yoga. They are also doing a lot of other work behind the scenes with absolute dedication and zeal and are assisting Dr. Jayadeva and Smt. Hansaji in taking ‘The Yoga Institute’ to even greater and newer heights!

And so, we wish that Divine Blessings continue to shower upon ‘The Yoga Institute’, so that this Great Legacy may continue!
Chapter 1:64

Wheat, rice, barley, corn (which grows in sixty days), pure corn (used for rituals), milk, clarified butter, candied sugar, honey, dry ginger, Parval vegetable, fruits, five types of vegetables, Moong pulses in small measure, and water wholesome for Yogis.

NOTE: Mihirchandra points out that five recommended vegetables are the Chakshusya or the ones that do not hurt the eyesight. Yoga dietetics has as a principle low proteins and easily digestible nutrients as food, in harmony with sedentary way of yoga life where the wear, tear and stress are less. It is generally termed Sattvika or pure and healthy. That vegetarianism and yoga diet differ in selection of nutrients is evident since the emphasis in case of the latter is not only on minimum physical needs alone, but also sedate mental life. “Water” precludes stimulating drinks.
We have this word *Aishwarya* which means excellence. In fact, *Aishwarya* means the ultimate state of excellence. This is against the other kind of state of weakness.

Occasional excellence is one thing. You can drink and feel excellent. But excellence has to be more lasting. It arises as a result of an earlier build up of *Dharma, Jnana, Vairagya*. When one practices the techniques of yoga, one feels internally strong and confident. There are certain techniques in *Hatha Yoga* that can create these feelings for eg. *Jalaneti, Sutraneti, Kapalabhati, Trataka*, etc. In *Trataka* one is absolutely concentrated, one does not get disturbed by anything and, as a result of that concentration, knowledge increases and also confidence. Things that one could not do earlier are possible. So even in the techniques the possibility is there, but the objective is kept of reaching excellence. One need not compete, but there must be that inner confidence, that inner awareness.

Only at the highest stages, when one has attained the technique of
Samadhi, one does not even have to wish because one is beyond that. One has no desire, but they say things do happen as they should. Sometimes it can happen that the Yogi speaks something and Nature follows the Yogi. In Dharma Megha Samadhi i.e. a cloud of virtue, the goodness is so much that it has to happen. There are instances of Yogis who, in a very objective way, not desiring, made some statements and the statements have come out true. Later on they are informed about it, but they don’t give it any importance. They had not wished or desired or wanted to see things happen. In a certain condition or situation they had the deep insight, and they did not have to work for it. It came naturally.

When Shri Yogendraji met his teacher Paramhansa Madhavdasji, he was hardly an 18 year old, a St. Xaviers College boy, totally different in his attitude. After great persuasion he goes to Madhavdasji’s Satsang. Then later he sits in a meditative posture for some time. Madhavdasji comes and taps him saying that you have been sitting for three hours. Yogendraji spontaneously uttered the words, “I am going to follow you. I will leave my college, give up my studies.” This was a spontaneous expression. So these things are there. One can reach such a state, but not much of thinking, planning, is required. One spontaneously feels that way and things happen. Of course this is too distant for us. You can take a paper and pen, trying to plan and think and consult, and then nothing happens on your own. Your mind is not so stable, so integrated.

So these are the things we just mention as part of the fourfold capacities, Dharma, Jnana, Vairagya, Aishwarya. The incapacities are the reverse of it. We cannot decide on things and even if we decide they don’t happen. We have so many considerations, so many doubts, worries because of which we are never able to act as we should. Sometimes we know what should be done, yet we cannot do it.

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The Yoga Institute turns 99 years on 25th December 2017

Save the Dates

- **Sunday 24th December 2017 - 11am - 12.30pm** - Inaugural Ceremony of the Centenary Celebrations at The Yoga Institute, Santacruz, by The Vice President of India, Hon’ble Shri Venkaiah Naidu

- **Monday 25th December 2017** - A full day special programme at - St. Xavier’s College 5, Mahapalika Marg, Chhatrapati Shivaji Terminus Area, Fort, Mumbai - 400001
  - **11am to 2pm** - International Yoga Seminar
  - **4pm to 6 pm** - Samatvam
  - **6pm to 8pm** - Santoor fusion by Rahul Sharma and band
What is the difference between us human beings and a machine? Machines also work and we humans also work. But we are made up of emotions. And, because our emotions are attached to our work, we are different from being just mechanical. Our emotions are more than what the animals possess. A human is the only animal who can laugh. When a child is born he can do only two things viz. laugh and cry. Then gradually other emotions develop. But because of this emotion of likes and dislikes continuously present within us, we get into trouble.

Emotion is energy. When you do any activity happily you get a momentum, a speed. You do not get tired even if you do it the whole day. But if you don’t like what you are doing, then you will get tired in even half an hour. So, this is a game of energy. Positive emotions increase energy and negative emotions drain away your energy.

In Yoga Shastras, it is said that likes and dislikes are Kleshas and it is necessary to eliminate them. When you like something very much, you get stuck to or extremely attached to it. A child likes his toy very much. So he just keeps playing with it. He will not eat or drink or do anything else. In adults it is seen even more. Adults develop an attachment to money. Attachment leads to the sense of “I”, “my”, “mine”. The “I sense” keeps increasing.

If we go to see, we do not have a choice about what we should like or what we should dislike. But even then we make a choice for ourselves in certain selected areas. At the time of birth, we did not have a choice whether we like this father and this mother, or to live in this country or that, or to speak this language or that. We are just born. Our parents, uncles, aunts, and everything else is set beforehand. There is no choice. Later on, whether you like or dislike, it is your choice. There can be a lot of tension between two brothers. They may hate each other, yet they are there. You can either drain your energy by hating or be positive and increase your energy.

Yoga says that we cannot get rid of our emotions because we are structured with them. They are a part of our thinking. We cannot be emotionless, but we can learn to make the right use of them. Emotions are like money. We have a wealth of emotions with us. We must know where to use them. If negative emotions come, then
that treasure of emotions will become less. If positive emotions come, then that treasure will become full. But we must know how to use them. Just having the treasure is of no value. Emotions have to be used in every activity. Whatever activity is being carried out it must be done with the right kind of emotions. Asanas and Pranayamas, as we teach at The Yoga Institute, must be done with the four emotions, i.e. Dharma, Jnana, Vairagya and Aishwarya. With these emotions, concentration, positivity etc. increases. Then gradually all that goes away and only one pointedess of mind remains, which is the next stage.

To reach God also, we require emotions. Without emotions you cannot even find God. We say that we have faith in God. What is that faith? It is nothing but an emotion. We have to enjoin the purest emotions along with faith. That is the stage we have to reach. This emotion is possible when we are able to manage other emotions of likes-dislikes, attachments, etc. It is said that first a human being should know how to live with other human beings with love. Then he will know what love is, and then he will be able to love God. God cannot come just like that.

We have to try our best not to allow our emotions to get disturbed. Disturbed emotions frustrate and confuse a person. It is very easy to hate. You may consider your uncle as a bad or evil person. But you have got him because of your Karma. So accept him, and accept him happily. The theory of Karma comes in here, that all the people, events and situations that occur in my life are according to my previous Karma.

Accept your wife, husband, children and all other family members for what they are. Learn to see the good in other people and not their vices. Otherwise, your treasure of emotions will get depleted. There should be a clear demarcation in you that this emotion can turn your heaven into hell and this is the emotion that can benefit you in the worst of situations.

Q: Does love lead to faith or faith lead to love?
Dr. Jayadeva: Faith is the primary thing.
Smt. Hansaji: When there is faith only then will you begin to think. Faith creates momentum. So the main thing is faith.

To listen to audios of talks by Dr. Jayadeva and Smt. Hansaji visit: theyogainstitute.org/blog or www.mixcloud.com/theyogainstitute
We hold our breath during any act of concentration in our daily life, for e.g
- maintaining balance, while walking on a narrow path
- climbing a tree etc., against gravity
- when we recollect a past event
- when we listen with attention

How this simple observation can be interpreted to develop a technique of practising ‘Breath Awareness to Inculcate Mindfulness’ is beautifully explained by Shri Yogendraji in his book, “Guide to Yoga Meditation” in Chapter 5 - Prana and Mind - “He who has controlled his respiratory system has controlled the activities of the mind.”

There are however two main causes for the activities of Chitta -

1. Vasana or desire or Klishta Vritti arising out of Avidya (Yoga Sutra II/4)
2. Prana or the persistency of energy expressed mostly through the breathing mechanics.

Thus breathing is lessened when the mind becomes absorbed.

Just like breath sustains life of the body, Prana sustains Chitta-Vritti. Thus Chitta begins its activities where there is Prana and Prana begins it activities where there is mind. When they are both present, the senses remain engaged in their normal functions leading to persistent fructification of Vasana.

Now in this background, let us understand what is the purpose...
of Pranayama, or regulation of the movements of inhalation and exhalation (as defined by Patanjali in Y.S II/49). This purpose of Pranayama as defined by Shri Yogendraji is summarised below:

1. The practise of Pranayama slows down and stops further generation of Karma.
2. The unavoidable effects of actions by a householder are expiated (resolved, atoned).
3. It is achieved by creating a balanced mind. Impulsiveness is avoided, the vicious circle of action and reaction is broken.
4. Pranayama does not generate knowledge - the idea is to avoid agitation of the mind by controlling the Prana through the practise of ‘breath awareness.’ (A sort of neutral mental state as advised by Dr. Jayadeva)

Creating a mental condition of steadiness leads to growth of disseminative knowledge.

The methods of gaining control over Prana as discussed in other publications of The Yoga Institute are summarised below -

1. Practising ‘Yogendra Rhythm’ as a way of life (not just when practising Asana - like exhaling whenever we bend down or inhale whenever we stretch our body upwards against gravity, but inhalation while creating tension or exhalation while relieving tension, etc.)

Yogendra Rhythm is the art of coordinating the breathing process with physical movements that leads to serenity of mind.

2. Practise of Yogendra Pranayama - I as a way of life (inculcating breathing awareness, ensuring that exhalation count equals to the count of inhalation). Thus, say for example, if one’s normal breathing cycle is of 2 seconds each inhalation and exhalation i.e. 15 cycles per minute, or 15 x 60 minutes i.e. 900 cycles per hour. Then to inculcate conscious awareness of breath count during time periods when mind is idle like while getting into sleep or travelling or waiting for someone or even walking, etc. one could start with practising breathing awareness for ten minutes daily and progressively increasing up to sixty minutes or one hour or so.

3. While practising conditioning in Sukhasana for say 30 counts, one can try to extend the duration of each inhalation and exhalation from 2 seconds each to say 10 seconds each (i.e. from 15 cycles per minute to 3 cycles per minute, thus providing 10 minutes for 30 counts)

This can be achieved by consciously incorporating Yogendra Pranayama II, III and IV along with suspension, inhalation, retention and exhalation according to Yogendra Prayanama V, VI, VII and VIII.

4. Regular practise of Anuloma/Viloma as per Yogendra Prayanama IX - 3 to 5 cycles i.e. up to 5 minutes or so.

In conclusion one can get the reassurance that the above is a safe and simplified interpretation by Shri Yogendraji of Patanjali Sutras II/50, II/52, and II/53.
Shri Yogendraji says to ask yourself this - “Why should I foolishly attach my mind to all transitory objects and enjoyments? Why should I behave differently to others when the body for which the difference arises is not permanent?”

Anitya Bhavana (Pondering over ‘Anityataa - transitoriness’):
“What was in the morning is not at mid-day; what was at mid-day is not at night, for all things are transitory (anitya). Our body which is the cause of all kinds of human effort is as transitory as the scattering clouds. All our objects of pleasure are changing. Wealth is as transitory as a wave (kallola), youth like a cotton particle blown off in a whirlwind; and opportunities like the fleeting dreams. Why should I be attached to anything when nothing is permanent and everything is changing?”

(Ponder over the above for 10-15 minutes daily / anytime / anywhere)

Benefits: Anitya Bhavana creates an attitude of acceptance, let-go, mental detachment, objectivity, equanimity, emotional control, relaxation, peace and positivity; it quietens the mind and reduces the fear of change.

Anitya Bhavana = pondering over transitoriness/changeful nature of things;
- Nitya = eternal/ everlasting/ permanent;
- Anitya = transitory/ changeful/ impermanent; Anityataa = transitoriness;
- Bhavana = an attitude/ contemplative thinking/ intellectual reflection.
Anitya Bhavana helps cultivate ‘Vairagya Bhava’ (attitude of objectivity / mental state of detachment / let-go / surrender / humility).

**Shri Yogendraji explains:** “Anitya Bhavana is a contemplative technique or intellectual reflection for auto-suggestive purposes. A student should reflect over this simple truth and should ponder over ‘Anityataa (transitoriness)’ till the understanding is deeply rooted in the conscious mind. Yoga holds that by controlling the conscious states, we can control the subconscious states, in which are contained the roots, the memory potentials (Samskaras) of all conscious processes. Many obstacles come in the way of the student of meditation. To reduce all physical, mental, moral and spiritual impurities - one must uproot all evil and immoral tendencies, undergo disciplinary training, and also work on the purification of the mind through emotional control. All this helps to weaken the Kleshas (structural defects of the mind), which are the root-cause of pain and suffering. When Kleshas reduce, it leads to a state of perfect discrimination (Viveka).”

**The 5 Kleshas (Afflictions):** Avidya (ignorance); Asmita (egoism); Raga (attachment); Dvesha (aversion); Abhinivesha (love of life, fear of change/death).

**Some ‘Yogic aids’ for steadying the mind and reducing the Kleshas:**
- The 8-Fold Path of Sage Patanjali: (Yama, Niyama, Asana, Pranayama, Dharana, Dyana, Samadhi).
- The Kriya Yoga of Sage Patanjali: (Tapa, Swadhyaya, Ishvara-pranidhana).
- Abhyasa (perseverance) and Vairagya (mental detachment, desirelessness).
- Parikarmas (4 social attitudes): Cultivate friendliness (Maitri) towards the happy, compassion (Karuna) towards the unhappy, goodwill (Mudita) towards the virtuous, and indifference (Upeksha) towards the non-virtuous people.
- Karma Yoga: Do one’s Dharma (natural duties) to the best of one’s abilities, without worrying about the results and dedicate everything to God;
- Sakshi Bhava: Have a witness-like attitude and maintain a mental balance by creating a mental distance from the external object/ internal feelings;
- Mental Yoga methods: Pratipakshabhabhavana, Anityabhabhavana, Nishpandabhava.

**Dr. Jayadeva explains:** Change is Life! Changes have to happen every moment of our life. The only thing permanent is our ‘consciousness’ and therefore one should not get disturbed by the circumstances because they will change. To accept life as it moves on before us needs much spiritual work. It can only happen if we have faith in the Divine Wisdom of the One who is making all the changes. We must work hard but ultimately, submit to the larger process. A wise man has said to keep reminding himself that - “This too shall pass!”

(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)
He was the Captain of a cargo ship. As part of the industry requirement, annual health check-ups were compulsory for the staff. In preparation for this, he went to his family doctor for a routine visit and found that his cholesterol was quite high. The doctor said, “I am prescribing a pill to help you to lower the cholesterol.”

“How long do I have to take the pill?” the Captain asked.

“Lifelong,” was the doctor’s reply.
This was the time the Captain decided that he had to do something about his health, as he did not want to take the pill *all his life*. Having joined ships at the age of fifteen, he had been smoking cigarettes for a long time - nearly thirty years now. He then remembered a fellow ship mate, who, knowing his previous attempts at quitting smoking, had recommended The Yoga Institute to help him lead a better life. That very day he went to The Yoga Institute and enrolled himself for the 7-Day Health Camp.

In the words of the Captain, “From the very moment I entered the gate of the Institute, my desire to smoke just vanished. This was like a miracle, as I had not even started to learn anything about yoga. I enjoyed the camp and learnt much about the *Yogic* lifestyle. On returning home and back to work, I decided to become a vegetarian and, of course, never touched a cigarette again. The whole camp impacted me so much that I continued with my yoga practices whilst on board ships and everyday when on leave.”

Two years later, he came to the Institute again and repeated the 7-Day Camp. Some of the teachers were the same as during his last camp. One of them asked, “So, you have started smoking again and have come back to learn how to quit?”

“No,” replied the Captain, “I have not smoked since I left the camp. The last time I came here was to stop smoking. Now I want to learn more about yoga as it has changed my life.”

A few years later he came back for another 7-Day Health Camp, as he had now decided he wanted to become a yoga teacher and the camp was a prerequisite. Now he is a full-fledged yoga teacher and is so enthused with the life changing teachings of The Yoga Institute, especially the idea of the attitudes - “the *Bhavas*” and how they can be incorporated in every sphere of life.

According to the Captain, “As per recent shipping statistics, the three biggest killers at sea are: Heart Disease, Hypertension and Mental Illness/Depression. A 2015 WHO study finds ‘Seafarers’, the second most at risk of committing suicide. An isolated lifestyle, loneliness, long separations from family, anxiety, fatigue, disturbed sleep patterns and increasing work demands in a harsh multi-cultural work environment all lead to the identified factors.

In such a scenario, traditional yoga of the 8 fold path, as taught at The Yoga Institute, is an ideal solution which addresses all the aspects of a seafarer’s well-being - physical, mental, emotional and spiritual. Following yoga as a ‘Way of Life,’ the seafarer starts becoming more conscious and aware of himself and his state. Thereafter, using the various practices and techniques of traditional yoga, he then starts experiencing the benefits and becoming more directly in control of his own self, leading to better performance and overall well being.”

As part of the faculty of Seafarer’s Academies, he is now trying to incorporate yoga in the seafarer’s curriculum - both on and off ships. With small batches, he is now introducing yoga to seafarers at The Yoga Institute and making them experience yoga.
A seer once realized the Eternal Truth that governed the cosmos, that gave meaning to this existence. He was delighted, ecstatic. He decided to share his realization, the end and the means, with the world.

But there was a problem with the communication. World didn’t have the capacity to contain the splendour of his vision. There just wasn’t enough vocabulary around.

To explain the abstractness of his vision in concrete terms was not easy. He had to make use of earthy metaphors and euphemism. His cultural background influenced his language. His personality coloured his presentation.

The end result was a set of aphorisms, pregnant verses containing infinite ideas.

A hundred seers realized the same Eternal Truth. But when it came to communicate it, they used different words, different vocabularies. Percolated through hundred cultures, a hundred personalities, the communication of the Eternal Truth took on a hundred forms, a hundred different set of aphorisms.

The reader read one set of aphorisms and concluded one thing. Another reader read the same stuff and concluded something else. Thus one truth was communicated in various ways and interpreted in many more ways.

A state of chaos is bound to exist - which variation is true? Which interpretation is correct?

Yoga is one way in which one seer communicated the Eternal Truth. As it was read as interpreted we got Karma Yoga, Bhakti Yoga, Tantra Yoga, Mantra Yoga, Raja Yoga, Laya Yoga, Hatha Yoga,
**Jnana Yoga.** All claimed that there were “right”. The result was a “confusion Yoga”.

In The Yoga Institute the essence of yoga is taught, devoid of unnecessary paraphernalia.

One can embellish yoga with lots of things - costumes, cosmetics, jewellery, religion, song, dance, theatre, prayers, hymns, medicine, etc. But, The Yoga Institute teaches yoga in all its simplicity - stark, clear. It focuses on the core of the subject, a core that can form the foundation of anything in life.

In doing so, yoga doesn’t get confused with anything or anyone. Once the basic principles of yoga are clear, one can move on to other things.

It is essential to distill yoga from a lot of unnecessary adulteration and present it in its fullness so that everyone has a clear idea about it. Shri Yogendraji demystified yoga, simplified it for the modern man. The Institute should carry out this legacy - maintain the starkness of the subject.

So what if the world changes - it changes like Prakrti. The Institute must witness these changes and offer yoga as a raft to survive in the stormy water. It must ensure that in this role of teacher, saviour, guide is not forgotten. Or else it may be seduced by the whims of society and be swept by its alluring tides.

Yoga here is not confused with religion, occult acrobatics, body building. The Institute focuses on the original scripture and makes the student aware of yoga’s protean quality.
I have slowly built a wall around myself, brick by brick,
Every time someone comes to break it, I unknowingly make it harder for others.
   The more I am hurt inside, the more I hurt others,
   The more someone loves me, the more I hurt them.
   I wish someone could understand me,
   I wish I could explain myself to someone,
Every time I try to convince others of my behaviour, it is actually myself I am trying to convince.
Every time I convince others that I am just doing my duty, it is actually me bound to others by love.
   The more you try to help me, the more I feel incapable,
   The more you avoid me, the more I feel unwanted.
Every time I am angry at you, it is myself I am more angry with,
Every time I say I don’t need you, all the more I need your assurance,
Every time I say leave me alone, all the more I need your comfort and security,
   I don’t know why is it so hard to say what I think and what I feel,
   Probably I myself don’t know what I feel!
It is just that you need to try harder to break the wall I have erected.
In the Bhagavad Gita much importance is given to food. This includes eating, drinking, way of living, etc.

In the Upanishads (parts of different branches of Vedas) it is mentioned, ‘As is the food, so is the mind.’ Therefore, a man should eat pure food, because it purifies the mind. Much importance is given to the place, seat, serene atmosphere where the person eats his food. Before eating a person should keep in mind the following -
1. Food should be pure.
2. Feelings and thought of the cook also should be pure and good.
3. From health point, the person should wash both the hands before eating.
4. He should sit on a clean, pure seat.
5. He should first offer the food to the Lord by reciting verses of his liking.

If a person, having a meal has evil propensities, such as hatred, envy, jealousy, fear and greed, his food is not digested well and he suffers from indigestion. Therefore he should remain calm and pleased.

In the Gita, food is classified as Sattvik, Rajasik and Tamasik. In the verses of chapter seventeen, Sattvik food is defined as follows -

“Foods which promote life, vitality, strength, health, joy and cheerfulness, which are juicy (fruits and milk, etc.), which provide strength to the heart and lungs and which are oily (such as butter, ghee and almonds, etc.) should be eaten having no attachment. If it is eaten with attachment it becomes Rajasik and in case of excess eating it becomes Tamasik. The quantity of food should be moderate, neither more nor less.

Lord Krishna has explained the result of taking Sattvik food. It is so because a Sattvik person thinks of the consequences of eating a particular food, before he eats the food.

The Lord has also given much importance to the means by which food is earned. It should be earned by fair and honest means. If livelihood is earned by foul means, having predominance of pride and selfishness, it becomes Rajasik or Tamasik. If food is earned by foul means such as falsehood, fraud, theft and robbery, etc. without thought of purity and cleanliness, it becomes Tamasika.

The feeling of a person who eats, and of the person, who offers food, have also their effects on food. The ninth

cont’d on page 25 ......
While this plant and its tiny green pods may seem ordinary at first, make no mistake! It is actually a powerhouse, as it is the one that produces ‘sesame seeds’.

According to Ayurveda, Til bestows colour (complexion), increases digestive fire, is lubricious, mitigates ‘Vata’ and wounds, does not create ‘Kapha’, is helpful for the health of teeth, hair and ears, increases milk in lactating mothers, aggravates blood and ‘Pitta’, is not easily digestible, is laxative, aphrodisiac and hot in potency. USDA mentions 100 grams sesame seeds have 573 calories, are 23% carbohydrates, 18% protein and also rich in dietary minerals like iron, magnesium, calcium, phosphorus and zinc.

The most easy way to use Til is the Til Chikki.
Preparation time: 16 minutes.

**Ingredients**
- 1 cup Til
- 3/4 cup jaggery

**Method**
1. Roast Til on slow heat in a heavy based wok. Keep stirring for approximately 6 minutes and remove Til from the wok.
2. Heat jaggery on slow heat till it starts bubbling. Keep stirring for approximately 6 minutes. Take it off from the heat.
3. Mix Til and jaggery well and make it like a dough.
4. Roll it out on a smooth surface like a clean kitchen platform. Turn if it sticks at the bottom.
Knowing the qualities of sesame oil, as specified by Ayurveda, is a must! One of the most outstanding properties of Til oil is that it spreads quickly in the body before going through the process of digestion. Its minuteness (Suskshma), unctuousness, hot potency, ability to enter deep inside tissues brings about decrease in the quantity of fat. It also reaches through small constrained channels and supplies ‘Rasa’ or one of the chief substances of the body. It is also useful in therapies like enema, olation, nasal medication, sudation, massage, etc.

It satisfies the senses and mind. It increases intelligence (Medha) and wisdom, mitigates ulcers and diabetes, helps heal all kinds of bone fractures and cleanses the uterus.

cont’d from page 23 .....  

verse of chapter seventeen defines food which is dear to a Rajasika type of persona.

“Foods which are bitter, sour, saltish, very hot, pungent, dry, scorching and producing pain, grief and disease are liked by the Rajasik type of persons.”

The tenth verse of chapter seventeen explains Tamasik food, “That which is half cooked, half-ripe, over cooked and over-ripe food, tasteless, foul-smelling, stale, impure and polluted is the food dear to the Tamasik.” The Lord further clarifies in this context the term used, ‘Ucchistam’ which means the leftover on a plate after a meal or food which is smelt or eaten by any animal.

The Gita says that the faith of a person is known by the food which is dear to him. It may seem that in the Gita there is a description of the three types of food, but actually it is the description of a person’s inclination, which can be judged by the nature of food which is dear to him.
By concentrating on \textit{Ishvara}, one realises His true qualities - purity, blissful, etc. Without Him, one would not even be aware that such qualities exist. \textit{Ishvara} becomes a model and one attempts to discover His qualities within one’s own self. Concentrating and meditating on \textit{Ishvara} also helps overcome a variety of powerful physical, mental and spiritual obstacles. \textit{Ishvara} therefore, in a way, is the simplest solution for learning yoga and attaining the Highest.

This technique has been put as an alternate approach in the \textit{Yoga Sutras}. The reason for this has nothing to do with \textit{Ishvara} or the technique itself, but to our inability to become true believers of God. Over time, our disbelief has led not just to a creation of a multitude of obstacles/problems for ourselves, but also failure in our ability to deal with them. As a result, we end up carrying them all our lives. But if we are able to learn to establish trust in God entirely, there would be no such problems.

The source of the problem lies in the fact that we believe too much in ourselves. We always consider or evaluate through our own intelligence. But our intelligence is not the total intelligence. This often leads to end results which are different from our expectations, something we are unable to understand.

In yoga, the efforts start at the very beginning. The approach lies in continuous creation of a certain thought process, one which is accompanied by certain feelings and actions. With such a holistic approach, it becomes part of one’s personality. An example of this approach can be taken from the life of a boy who was blind from childhood and got thrown out of his home. After wandering helplessly for a while, he met a kind person who asked him to sit in the temple and just repeat the name of God. He did that religiously and went on to become one of India’s greatest mystics and poets.
Chapter 7.13

त्रिभिर्गुणयथाविरेभि: सर्वामिदं जगत् ।
मोहितं नाभिजानाति सामेभ्यः परमव्ययम् ॥ ७-१३॥

Deluded by the three modes, the whole world does not know Me, who am above the modes and Immutable.

The Samkhyaas believe that the entire universe is made of three constituents (Gunas) only. They are the intelligence (Sattva), active energy (Rajas), and the inert dull mass (Tamas). This is accepted by all Indian thinking and is even endorsed by modern physics. The three Gunas have taken complete charge of us, that is, either we are dull, overactive, or just pure intelligence. We are full of ego then. We are unable to see or go beyond them to reach the very highest principle that is God. God is all knowing and all powerful and knows Sattva, Rajas, Tamas and uses them in the creative process. But the three Gunas or the product of the Gunas, that is tables and chairs, men and animals, do not see further than themselves. It is only through yoga and self control and overcoming the ‘I’ sense that one can know the spirit or pure consciousness/God.
The 120th Birth Anniversary of the Founder of The Yoga Institute, Shri Yogendraji was celebrated on 19th November 2017. The occasion was also a Curtain Raiser for the Centenary Celebrations of The Yoga Institute.

The momentous event was graced by Chief Guest Honorable Shripad Yesso Naik, Ministry of AYUSH, Government of India along with other eminent guests including Smt. Poonam Mahajan (Member of Parliament), Shri Parag Alavani (MLA from Vile Parle) and Shri Vikram Vishwanath (Honorary Consulate of Republic of PERU).
Smt. Hansaji was one of the special invitees at the MedScapeIndia Awards 2017, an annual event for presenting National Medical Awards to the medical paternity of India.
# Yoga Health Camps 2017

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

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Raja Bharthari was a Nath Panth Yogi, and also a ruler of Ujjain in the 1st Century B.C. He was the eldest son of King Gandharva Sen, and was renowned as a just ruler, a poet and a Yogi.

Folklore says that once a Brahman after many years of penance had obtained a fruit of immortality from the celestial tree Kalpavriksha. He offered it to King Bharthari, who in turn offered it to his youngest and most favourite queen Pinglah Rani. However, the Queen was deeply in love with the stable keeper and in turn offered the fruit to him. The stable keeper loved the palace maid, so the fruit landed up with the maid. The maid in turn felt that the rightful owner of the fruit was the King himself, as he was a just King and the boon of immortality would help the King rule the kingdom for many years to come. Thus the fruit moving from one hand to another, ended up with the King. The King was surprised and deeply saddened to learn about the queen’s infidelity. The incident changed his life.

The King, who was once so engrossed in worldly affairs, became totally disillusioned with the material world. He understood the true nature of the world. All pleasures are transitory and are like a mirage, and at the end all that they leave us with, is pain. He immediately renounced his kingdom to his younger brother Vikramaditya and became a monk, living on alms.

Bharthari later became a follower of Guru Gorakhnath. He treatised the Subhashita Trishati, consisting of the trilogy of Sringara Sataka, Neeti Sataka and Vairagya Sataka which were based on his own personal experiences in life. The three Satakas are a summary of Yogi Bharthari’s experiences as a materialistic person, a King and as an ascetic.

The Satakas, replete with pearls of wisdom, talk about the virtues of knowledge, education, importance of interpersonal relationships, joy of giving, qualities of good human beings, etc.


His followers have built a temple in Alwar, Rajasthan and the temple is known as Bharthari Dham.
without the sense of ‘mine’ or sense of ‘I’
he attains to peace

Bhagavadgita 2.71