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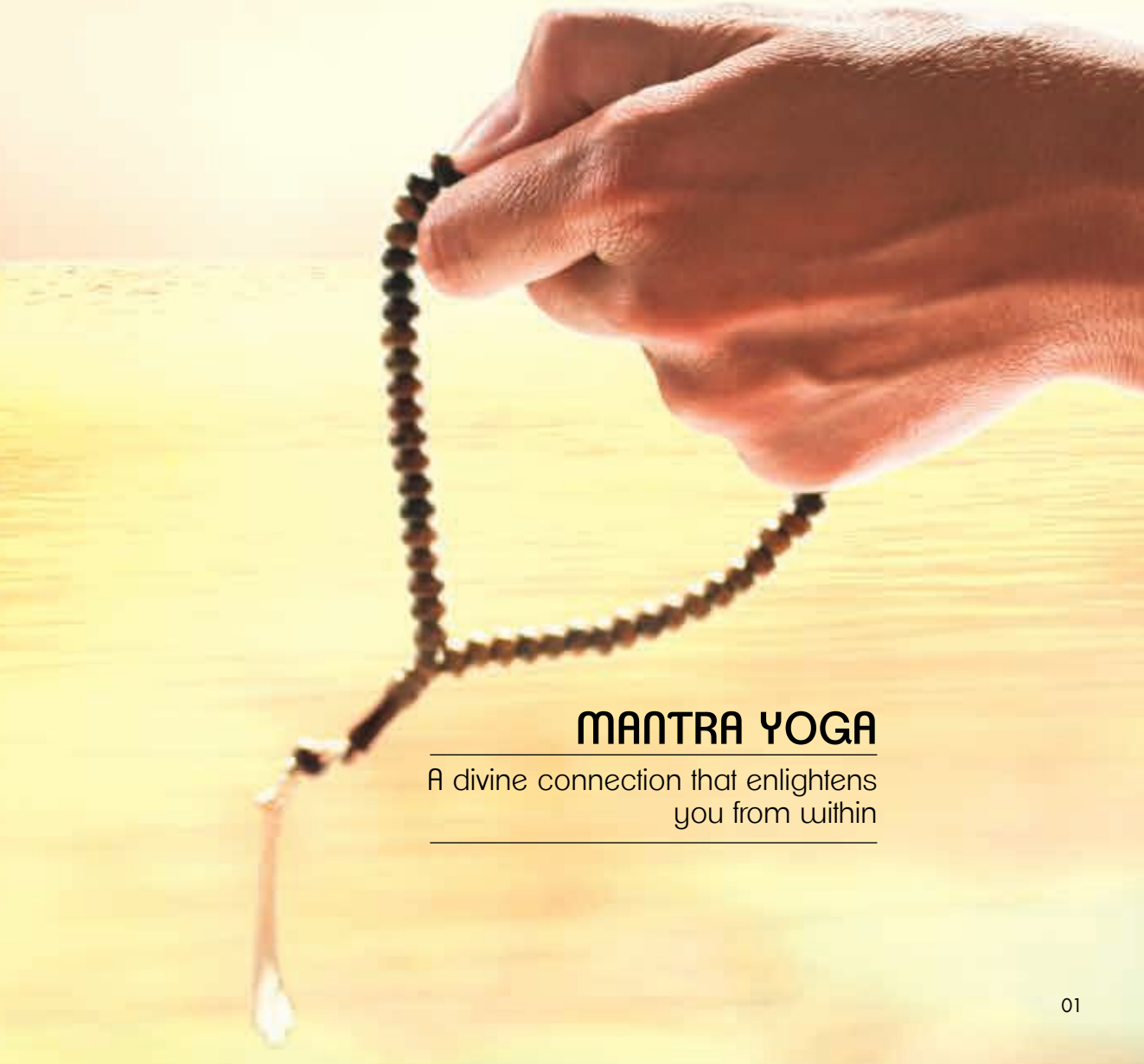
YOGA
AND TOTAL HEALTH

JULY 2017



MANTRA YOGA

A divine connection that enlightens you from within



We have this important sound - *Om* which is considered universal. This sound is there in Christianity, Islam - it is there in all religions. The word *'Amen'* contains the same constituents. The vibration from this particular sound seems to go close to the highest. It begins from the naval and goes up to the throat, nose, and finally up to the head. It leads on to that kind of an experience where one is totally drawn in to the sound.

In yoga they have selected this sound to pray, to remember God. This sound has been so constructed that it stirs up certain kind of feelings, thoughts. It can raise us from the very ordinary gross things to something higher. Just continuously repeating the sound affects the mind. One becomes inward, quiet, concentrated. It is the shortest sound - no long word, sentences - just a sound that as if stirs up the inside. To remember God becomes easier.

Editor,
Yoga and Total Health

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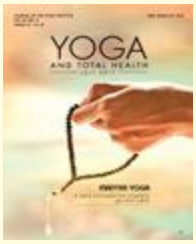

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Letters to the Editor

I enjoyed reading the articles, "Who has robbed the *Swami's* honey?" (May 2017) and "Are you in a hurry to die?" (March 2017) by Harry Sequeira. He seems to have a treasure trove of memorable experiences based on his travels and interactions with various spiritual masters. Humour and personal insight make his articles engaging and interesting to read.

Ajay Kalra
Mumbai

We visited The Yoga Institute on 19th June 2017. We learned new yoga postures and *Bhavas*. Later, Smt. Hansaji addressed all of us. She advised that we should drink warm water or *Nimbu pani* when we feel tired or ill; that we should stay calm and not react if the other person is angry, because if we get angry it will spoil our body. She said that before we start studying we should meditate. The lunch provided was very healthy. Overall, it was an excellent experience for me. I am thankful to the school for organizing this trip to The Yoga Institute which helped me learn new yoga postures and *Bhavas*.

Student from Arya Vidya Mandir - 6A
Bandra (West)

Namaste, I have been here in The Yoga Institute since 10 days. I finished the yoga camp and personally found it amazing! The classes, the instructors, everybody here is so warm and polite. Smt. Hansaji has always something wise and inspiring to share with all the yoga students and visitors. I really recommend this divine place. Here, everything gets reset and you can start your new life again. Thank you to The Yoga Institute for this opportunity, thank you for letting me be part of this spiritual mission here in India. Gracias!

Alba Nydia
Puerto Rico

The article on '*Seva* or Self-less Service' by Murarilal Dhanuka was very informative. It explains in very simple words what is the meaning of *Seva* and why should one offer self less service. It also explains how *Seva* though selfless, ultimately helps us in making egoless.

Pooja Shah
Mumbai

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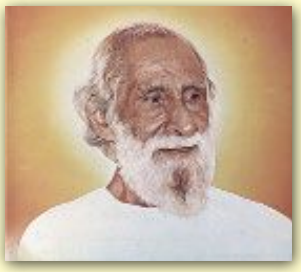
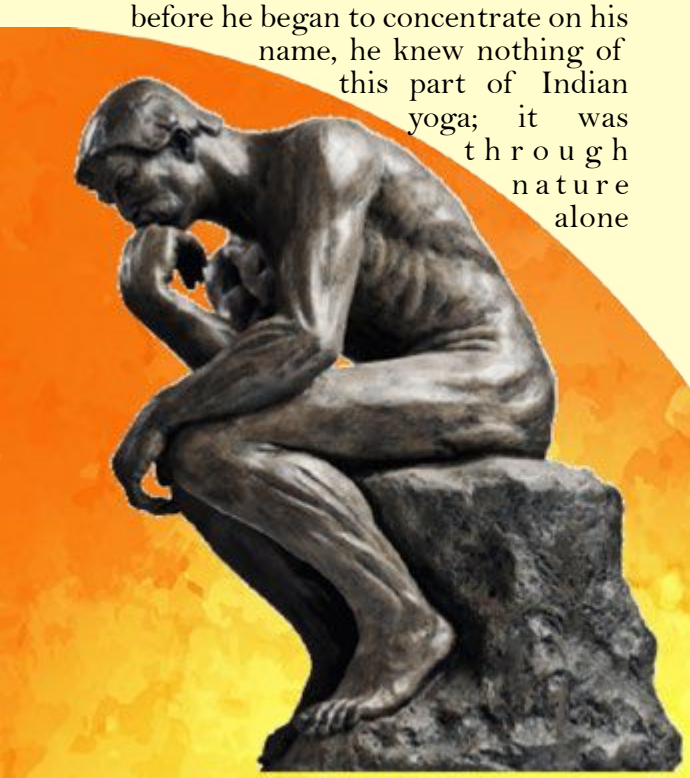
Mantra Yoga

Shri Yogendraji



It was through that course of yoga known by the name *Mantra Yoga* that Alfred Lord Tennyson, the poet laureate of England, by the successive concentration and repetition of his name, attained the state of self-consciousness. Though he was totally unconscious of the effect of the vibrations of the words when he first began chanting his name, it was after he attained the state of realization, that he became aware of the mysterious effects of this unknown science. However, before he began to concentrate on his name, he knew nothing of this part of Indian yoga; it was through nature alone that he was influenced to concentrate his mind on the words of his name for a certain desired result.



The word Mantra comes from the Sanskrit root "Mantr" to ponder over,to spell. It is also supposed to have been derived from the root "Man" to think.

Thus, it is not merely the act of auto-suggestion that raised him to the stage of self-trance, but something else. That was the influence of those vibrations which he created by successive repetition. Then, after a time, came in the rhythm of those vibrations which he unconsciously followed. This ultimately brought him to the unfoldment of his true consciousness.

But such instances as that of the poet Tennyson are exceptionally rare, though we can often find cases of a similar nature on a smaller scale in our daily life. To speak of my own self, I remember, when I was a boy of only ten, to have wished for a certain thing which my father was not aware of. I wished and wished more strongly every day - that name of four words. I repeated that name, I do not know how many times; in short, it became the focus of my mind, for that time being. If I went out to play, I would take that name in my mind; if I sat down to eat, I would murmur it silently within myself. And thus it came to pass that the vision of that object and myself were no more different individualities. And, lo! To my great surprise and joy, without my telling my father, he brought that same thing as my birthday present.

It is the concentration on a certain word or words that

creates a kind of a vibrative world around a person. So, every time that he thinks of this word, he is naturally adding strength to his former collections till at last, at a certain stage of his progress, the word manifests itself into actualization. This is what *Mantra Yoga* teaches you to do scientifically.

The base of this part of the science is mainly on the vibrative effect of a word or words pronounced together. We know that each word has its peculiar pronunciation and when certain words are collectively spoken, they bear a definite meaning to the hearer. It is the words that exchange the individual human mind to the other. And, though sometimes we do not understand the language of others, we still can make out their intention by the mere tone of their words and gestures.

In course of time, certain words were agreed upon to express a certain thing or a feeling. "Ah!" is very common and natural. It is an interjection for the expression of wonder, pain, disgust and so on. But when the same word is pronounced in a definite way like "Aahh!" it expresses a feeling of deep pain. Hence, it is the effect of each mental vibration connected with the use of each word that creates the same corresponding vibration in the mind of the hearer.

Music, in this sense, is a scientific pronunciation of word where the vibrations are sometimes lengthened and shortened according to the want of expression for a certain feeling. It may be pleasant, lovable, and melancholy. The melody excites some definite emotional feelings in the nature of the hearer, as in the case maybe of love, sorrow, joy, etc. by the succession of those choice words with a certain amount of expression.

Our present sciences of mesmerism, hypnotism and telepathy are nothing else but merely the developed branches of this *Mantra Yoga.* The only difference is that the vibrations of the words, instead of being turned to the use of one's own person, are used for influencing others. The operator collects some short words for a certain meaning, the sense of which he wants others to understand. Suppose, the operator wants to mesmerize a certain man. What he first does is to tell his subject to be silent so as to be able to receive the vibration of his words more clearly. He then selects some short words for his object in view; words like "sleep", "silent", "you are sleeping," etc., which he often utters. The vibrations attended by his mental influence travel to his subject, who receives them in the same light that his operator intended them to be. Thus, all the energies of them both are connected on those words which ultimately end in a state of deep sleep on the part of the subject.

In hypnotism also the same routine is experienced where the chanting of those words is mostly mental, and the vibrations, instead of being carried through speech, are carried through invisible electronic currents of the eyes. Whereas, in the case of telepathy, those vibrations of the words are carried far away beyond the reach of the operator's senses, and the subject or the receiver maybe some hundreds of miles away where no message can be carried through any speech or eyes, but can only be transported by a direct influence of will and mental strength.

And, though this was known to the



Yogis some thousands of years back but with little effect on our minds, it is now, by such successful trials in this direction, that we came to understand the force of a word or words pronounced together for a desired result.

Hence, the daily exchange of words in our life is a link to the manifestation of the soul within, to creating negative or positive vibrations, as the case may be. It is the train of these words that create the desired effects in the mind of the man intended.

In the same light, a chant, a spell or a prayer is useful and effective. It is the reaction of the vibration sent out that shape the future of a man. That is why the religious sentiments of pure nature are meant for concentration. *Mantra*, thus, is a formula of choice words of a healthy spiritual temper. It is a mystic formula with a philosophic meaning of divine vibrations, and is always chanted in rhythmic tunes.

The word *Mantra* comes from the Sanskrit root *"Mantr"* which means to ponder over, to spell. It is also supposed to have been derived from the root "*Man*" meaning, to think. In English, we find "Man" a thinker, apart from other animals who have less or no intelligence. Hence, *Mantra* means a charm - a combination of some letters which are so arranged as to produce a certain result by its particular vibrations. The science based on such *Mantras* is called *Mantra Yoga* or "Union with the over-soul through the mystic formulas."

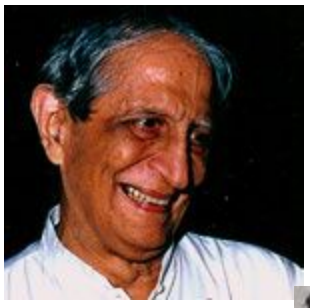
Mantra in every case is short but expressive. Not only must it be full of meaning but it must also be, at the same time, neutral and easy to pronounce. The *Yogis* have found *"Soham"* to be the most natural *Mantra* which means "I am He". The spirit of the meaning of this *Mantra* is the foundation of the *Vedanta* philosophy which believes in the oneness of the individual soul with the universal one, equality of the finite with the infinite.

And, though this part of yoga philosophy is supposed to have been constructed specially for the lower grade of aspirants or *Adhamadhikaris*, it should in no way be discarded by the higher students of other branches of yoga. Not only because it is unavoidably necessary as a primary study of the yoga philosophy, but also as a continuous help during the practices of other branches of yoga, it should be mastered to its perfect development of producing trance. The different *Mantras* and their particular vibratory effects must also be carefully studied so as to become, in a way, more or less automatic.

It has been found, from the time of *Yogic* development that when we exhale, the breath passes with the sound *"ha"* and enters back with the word *"sa"*. When combined, the process forms the repetition of the word *"Hansa"* and, when alternately followed forms the *Mantra "Soham"*. Hence, the successive chanting of this *Mantra* forms what is known as *Mantra Yoga.*

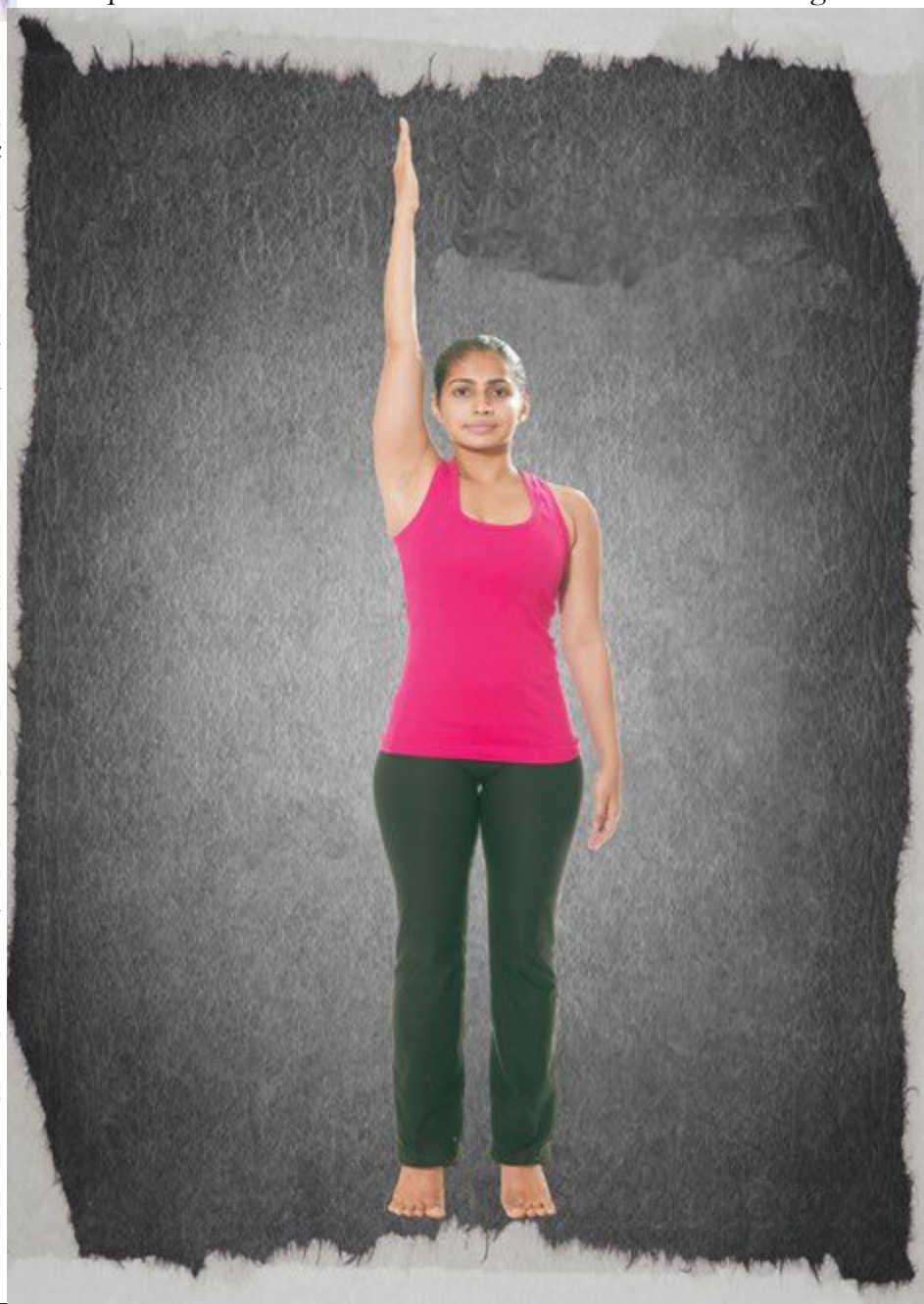
Guru - Chela

Dr. Jayadeva Yogendra in *Parisamvada*



The *Guru - Chela* relationship is a very interesting and important relationship. It is important in yoga and also in all learning processes. It may not be put forward as *Guru* and *Chela*, but in any situation where learning has to occur, certain kinds of attitudes are necessary. A learner has to remain a learner. But that is where the crucial difficulty occurs. The learner is intelligent and can think ahead and he is not in a receptive mood to absorb. Heis challenging, thinking, rationalizing and arguing. These are considered as normal and desirable traits. But if you see it critically, in a learning situation, the learner should not put up any resistance. If the teacher says go this way and the learner challenges why this way, wrong, irrational, but then this very fine arrangement gets destroyed if the learner puts up a resistance.

Sometimes, in the early *Upanishads*, the teacher just wanted to see whether the learner is really eager and willing to follow. This itself started the learning



why not that way, the learning will not start. Occasionally, instructions appear as unreasonable, process, and in some cases this ended the learning process. An *Upanishad* tells us about a student who is asked to follow certain instructions. The bare instructions were: Here are some cattle; take them for grazing; don't eat anything during the day.

The learner could not follow the instructions. He was terribly hungry, being a young child. He did not eat anything else, but after the calf had sucked the milk from the mother's udder, he also tried to suck the milk from the udder. This was not acceptable to the teacher. The teacher repeated the instruction. The next day the child does not return in the evening with the cattle. The teacher goes out to find the boy and finds him lying unconscious. The boy had, out of his hunger, eaten some herbs which were poisonous. The teacher revives the student and says, "You have learnt what I had to teach you. Now you can go home." The entire learning was over.

Now, from a modern angle it looks ridiculous, but this was the process in the early times.

Another strange story is of a great, wise, but poor man living under a broken cart. The king learns about him and sends his soldiers to escort him to the palace, but the wise man does not care to come. The king sends some attractive gifts; the man doesn't bother. Ultimately the king himself goes to him. Since the man is living in a very small, dilapidated place, the king has to remove his crown and his costly clothes to reach him. But the guidance does not start. The king offers to give half his kingdom. Yet that man does not give any credence. The king, being a clever man says, "I will give you my entire kingdom. I have got a daughter also. I will give you my daughter in marriage." And very strangely, interestingly, humorously the man said, "Why did you not tell me that earlier? We could have started the work fast." Now was this man looking only for the daughter and the money? No. He was looking for the total sacrifice. The king giving away his daughter and giving away his kingdom - what more sacrifice remains!

So practically, the idea in learning is to see that the other individual's ego is completely removed because as long as the ego stays, resistance keeps coming. Very often in the class we say - do *Talasana*; raise the right hand up; and the student questions, "Can we not use and raise the left hand up also?" The instruction is to use the right hand first. But no, there is a question. And this questioning can go on. Our mind is very clever. We can put up any question. We say keep the mind shut, no thoughts, and immediately the question starts, "But thinking is a natural thing. How can you stop it?"

The perfect mental condition, where the instruction is given and the instruction is accepted fully, doesn't come. We just can't reach that stage because we are clever, and we want to use our cleverness all the time. So nowadays learning in any area is not possible. The teacher instructs and the learner challenges and the entire thing fails. This is true not only in yoga, but in all ancient arts. It may be music, dancing, where the teacher's instructions are not followed. The student has his own variations, arguments, and the teacher has no interest. If the student can follow the instructions, then learning can happen.

The Learning State

Talk by Smt. Hansaji J. Yogendra



A *Guru-Shishya* (teacher-student) relation is one where one of them has more knowledge and is willing to give it and the other is keen to learn and gain that knowledge. It may also happen that we may reach such knowledgeable persons, but find that they are very closed off and don't want to give their knowledge to others. I have seen many *Guru-Shishya* relations where the teacher has to teach something to the student, but he does not teach properly lest the student sits on his head. So the student is kept down. This is a very wrong approach, according to me, because even that knowledge has come to you from somewhere else. A *Sutra* in the *Yoga Sutras* of Patanjali says that the very first teacher (*Guru*) is God (*Ishvara*), and God sees to it that some person like that comes to you in your life when you have the desire to gain that knowledge. Knowledge is always available; it is only the learner who is required.

So if there is such a person who does not want to share his knowledge, you don't have to worry. Knowledge will be available if the learning state is there. The emphasis is not on the *Guru* i.e. the teacher, the emphasis is on the learner. Teachers by the very nature of their personality remain closed off. They select their students whom they are willing to give their knowledge to and don't share their knowledge with everyone. They take their time to select the right person. But if the learner is ready, then the knowledge can come from any source. In the story about Dattatreya, he was asked who your *Guru* is and he gave a long list of 24 *Gurus*, right from air, to clouds, to a dog and so on. This is the kind of learning state one should be in.

So we have to keep in mind 2 things. Firstly, if you wish to learn from somebody, you have to be an empty pot. If you say, "I know a little bit, but you teach me a little more" you will never be able to learn anything. So you have to be like an empty pot or a clean slate in order to learn. Secondly, the learning state is necessary. The teacher may scream and shout. He may say anything. He may have any stupid qualities. There have been cases where the teacher behaves in such a stupid manner but the student, being wise, being a genuine learner, saves his teacher, like it happens in the stories of Gorakshanath and Matsyendradanath. It can be that while in one particular area you are knowledgeable, in some other area you may be stupid. After all, you are human.

Anyway, the learning state is more important. Let us be learners throughout life; always humble, always down to earth; always not finding fault but finding what I understand out of this. And, if I am unable to understand, then I discuss it with one who understands it, listen to him and then do the needful. This would be the right path.



From the Archives of Yoga and Total Health

Mantra Yoga



By Dr. R.S. Bhattacharya
Published in "Yoga and Total Health"
August 1989

In the four-fold division of yoga, *Mantra Yoga* is placed in the first place, the other three being *Hatha*, *Laya* and *Raja*. It is said that aspirants of the mild (*Mrdu*) class, who are of little intelligence (*Alpabuddhi*) are qualified for practicing *Mantra Yoga*. The period for practising this yoga is often said to be 12 years (*Dvadashabdaistusadhanat*). This however is to be taken in a very general sense.

Mantra Yoga consists in muttering sacred syllables. The process of muttering has many varieties as have been shown in authoritative texts. All the *Tantrics Nyasas* (the process in which different centers of the body are to be identified with the corresponding centers of the Deity by uttering appropriate *Mantras*) fall under *Mantra Yoga*. *Mantras* are of various kinds. They may be meaningless syllables or meaningful words.

Some of the important aspects of *Mantra Yoga* are as follows:

1. A practitioner of *Mantra Yoga* is required to practice the preliminary of *Angas* of yoga. No muttering can be designated as *Mantra Yoga* if the practice is not associated with these *Angas*.

2. In the advanced stage, *Mantra* is heard in all the parts of the body and in the last stage *Mantra Japa* occurs in the *Susumna* nerve.

3. In the developed stage, *Japa* comes into existence spontaneously without any volition or effort. This is the *Ajapa* stage.

4. *Hamsa Mantra* seems to be highest. In the first stage, *Mantra* means *'Aham Sah'* (I am He) and in the second or last stage it means *'Sah Aham'*(He is I).

5. The *Sarangadhara Paddhati* informs us that Vatsaraja was one of those who were proficient in *Mantra Yoga*. This information is not found in any other works. It is difficult to identify Vatsaraja. King Udyana is known as Vatsaraja. Whether this King was an adept in *Mantra Yoga* is to be determined.

A detailed description of *Mantra Yoga* is to be found in various works, namely *Yogabija* of Goraksa, the *Linga Purana*, the *Shiva Purana*, the *Yogashikha Upanishad*, the *Yogatattva Upanishad*, the *Sarangadhara Paddhati*, etc.

Konasana 2 - (Angle Pose)

We must learn to cultivate a sense of dedication towards the work we do.

Category:
Cultural Posture
for vertebral column
by sideward Bending

***Bhava* (Trait):**
Jnana (Knowledge)



Method:
1. Stand erect with feet 20 to 24 inches apart and parallel to each other.
2. Raise the right arm above the head, touching the ear.
3. Bend sideways to the left while inhaling 2 seconds.
4. Slide left hand towards the left ankle. Retain breath for 4 seconds.
5. Exhaling, return to the starting position.
6. Repeat on the other side.

Benefits:
Stretches and develops the less used muscles of the side, gives lateral stretching of the spine, greater elasticity and spring to the vertebral column, removes certain defects and deformities of the spine, reduces excess fat from the waist, strengthens the abdominal organs and the pelvic region, provides an opportunity for mind participation and generates deep concentration.

Limitations:
Acute disc prolapse (lumbar, cervical), a very painful back, osteoarthritic spine and knee, internal derangement of the knee, vertigo, severe cardiac problems, hypertension, spondylitis and muscular pains (cervical, shoulder, lumbar).

Note 1: Those suffering from high blood pressure and hyper tension should do this *Asana* only dynamically.

Note 2: Those affected with the circulatory and the respiratory problem should perform it in moderation and for a very short duration only i.e. not more than 10 seconds at a time.

Note 3: If fatigue or shallow breathing is experienced, then one should do a relaxation technique before moving on to other *Asanas* because an *Asana* done during fatigue is not beneficial.

Dr. Jayadevaji explains: "In this *Asana* the oblique upper part of the body should be held precisely in a vertical plane without inclining the body even slightly either forward or backward, in order to complete the *Asana*, because that will inhibit the maximum lateral stretching made possible by this *Asana"*.

Smt. Sitadevi Yogendra (Mother) explains that after the fourth month of pregnancy women should discontinue this exercise in order to avoid any internal pressure upon the uterus which is heavy with pregnancy.

Konasana 2 is an *Asana* of *Jnana Bhava* which not only indicates right knowledge but also less ego. When *Asanas* are done in a mechanical way for immediate results, only for physical fitness or for their demonstrative value, then attention is not paid to complimentary things like breathing or details of the action, thus the *Asana* remains incomplete. Therefore, emphasis is laid on attitude as well as the experience while doing the *Asana* in order to get maximum benefit.

The aim of this *Asana* should be to know more about our body, our personality, to gain more neuro muscular co-ordination and to synchronize our body and muscles with our breath and our emotions. So while doing an *Asana* we should observe ourselves very closely, which is possible only when the idea behind the *Asana* is carried out with **Concentration** and ***Abhyasa*** (regular and prolonged practice).

Concentration means one pointedness and total attention to a single purpose. It has to become an attitude of the mind which is possible only if we have a desire to cultivate a meaningful participation in all our experiences. When an *Asana* is done with full concentration and awareness, then one can get more introverted and steadier and can generate experiences taking one to a high state of consciousness.

Shri Yogendraji explains: "Concentration is fixing the mind on one particular object, irrelevant of all other distractions. Without concentration nothing is possible. The process of concentration begins with *Pratyahara* (drawing back the mind from the senses). The technique of *Yoni Mudra* helps to facilitate *Pratyahara"*.

Abhyasa: The repeated act of bringing back the mind when it keeps wandering from its pre-determined course is *Abhyasa*. To get established in *Abhyasa*, an activity has to be done for a long time, continuously and regularly with an attitude of respect. One also has to be disciplined and be willing to spend time.

The overall effects of *Jnana Asanas* is in creating better awareness of the body, leading right up to the subtlest areas of the muscles, receptors, nervous centers and bio-energy.

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

(Extracts from talks and publications of The Yoga Institute)

Hatha Yoga Pradipika

प्रथमोपदेश



अथ नादानुसंधानमभ्यसानुक्रमो हठो ।
ब्रह्मचारी मिताहारी त्यागी योगपरायणः ।
अब्दादूर्ध्वं भवेत्सिद्धो नात्र कार्या विचारणा ॥५९॥

In *Hatha Yoga* curriculum, after this, comes *Nadanusandhana* (meditation on sound). A student applying himself fully to yoga and who is a *Brahmachari*, regulated in his diet and detached, will become perfect within one year. There should be no doubt about this.

NOTE: By the words "after this", according to the commentator, *Asana*, *Pranayama* and *Mudras* of the earlier verse seem to be referred to. As to dietary regulations, the same will be treated hereafter. Perfect in *Hatha Yoga* is meant by the word *'Siddha'*. That there are many other disciplines and means to be practiced during the study of *Hatha Yoga* is implied. The word *Brahmachari* refers to the young initiate (moving towards *Brahman*) and not necessarily an unmarried man since yoga is meant for all beings (*Pranimatra*).

Nature's Bounty

Vijaya Magar

8.Banana (botanical name: *Musa paradisiaca*):-



We have a patch of banana trunks growing close to the kitchen. This fruit tree grows well in tropical and semi-tropical climates. It is a most valid tree from leaf to its root. Medicinal Value: Root can be used for liver congestion, prevents and cures scurvy, disorders of blood. Stem juice can be used for ulcers, nervous disorders, diarrhoea, dysentery, jaundice, piles. It stops bleeding of wounds and cuts. It is used in the treatment of asthma also. The tender leaves make a cool dressing for headaches, remedy in severe eye inflammation. Flower sap is good for ear ache. Cooked flowers are eaten in case of diabetes. The fruit is great for acidity, indigestion, diarrhoea, flatulence. A gentle laxative, it is also a nutritive food for children, rich in trace minerals such as potassium, which is excellent for calf muscle cramps.

9.Betel Nut Palm (botanical name: *Areca catechu Linn*):-



Beside The Yoga Institute's museum window you will find a tall, erect, solitary palm with spread out fronds. Its profusion of yellow flowers signifies bounty, fertility, and hence is considered auspicious for ceremonies. Its nuts have medicinal value too. The young seeds are good laxatives. The mature seeds make a good vermifuge. Paste of the nut has antiseptic properties. It also promotes menstrual flow.

10.Betel Leaf (botanical name: *Piper betel*):-



Winding around the betel nut palm, you can see a betel leaf creeper with palm sized heart shaped bottle green leaves. Medicinal value: Anti bacterial, anti fungal, appetizer, digestive, expectorant, carminative.

11.Ashoka Tree (botanical name: *Saroca asoca*):-



In the backyard of The Yoga Institute you come across a tree with winding branches, rich bottle green foliage and a dark trunk. This is the genuine Ashoka.

It gives bunches of orange red spray of blooms. *'A-Shoka'* is the Sanskrit synonym of Ashoka. *Shoka* means grief/pain; *A-Shoka* means that which gives relief from the same for women. There is an interesting story about the Ashoka tree in the epic *Ramayana*. Once during the capture and exile of Sita Devi, Rama's beloved, it so happens that Ashoka *Vana*, where she was kept captive, withers overnight - the blooms drop and the trees look desolate, as if sympathizing with Sita *Ma's* plight. King Ravana is over-wrought with the situation, so the court astrologer recommends, "If a chaste woman touches the trunk of the tree, the flowers would bloom again." All the women of Sri Lanka give their best try in vain. Eventually, the last woman left is ordered to go through the rigmarole. It happens to be none other than Sita *Ma* herself who, on the kings bidding, gently touches the trunk with her right toe and all the trees burst forth in to a profusion of blooms. Hence, it is considered a totally women friendly tree with all the properties in aid of women's woes. Medicinal Value: The bark is extensively used for all gynecological issues of women.

12.Kailash Flower / *Naga champa* / *Magnolia champaka* (botanical name: *Couroupita guianesis*):-



This deciduous tree from the rain forests of Central and South America is the centre of attraction at our Institute. Sprawled beside the gazebo, it's a magnificent sight as the leaves are far up above the tree, reaching the skies, while the flowers and fruits sprout around the trunk closer to ground level. Its flowers have waxy light yellow and peach petals with the seed bud in the centre, resembling a *Shiva Linga*, more so as the pollens appear like the thousand hooded *Shesha Nag* protecting the *Shiva Linga*, hence the name *Naga champa* / Kailash flower. One can bask for long, taking in its heady perfume and the mid morning sun rays on the face. Added to this, the buzzing bees have a lulling effect on the onlooker. Medicinal value: North Amazonians use the extracts of several parts of the tree to cure hyper tension, inflammation, treat colds, stomach aches, malaria, tooth ache, even skin conditions. The fruit pulp is used to rub mangy dogs to cure them of the skin disease.

13.Pepper Corn (botanical name: *Piper nigrum, Linn*):-



Black pepper is a tropical spice creeper in the family of condiments. It winds around the mango and coconut trees in the front of the main hall at the Institute. It is a glabrous climber with leathery ovate leaves. Medicinal value: The decoction of unripe berries is used as mouth wash to relieve tooth ache and throat infection, the juice of the leaves is used for skin irritation, itching and as a stimulant for digestion. White pepper relieves constipation, flatulence, strengthens and gives tone to stomach walls. A strong pepper concoction is taken as medicine for sore throat. Raw pepper is used for pickling. The dried berry is extensively used in cooking all over the world.

(to be cont'd in the next issue)

One

Vinay Koul



Population of this universe is 'one',
And that 'one' is having great fun.

This universe is His *Leela*, His play,
That is what great mystics and *Yogis* say.

From 'one' He has become a mighty crowd,
We can't see this, for we are covered by a shroud.

Shroud of ignorance (*Avidya*) has covered our eyes,
We miss the truth and encounter only lies.

Our un-evolved mind can't see one consciousness in all,
A sense of 'separateness' and 'many' holds it in thrall.

Just as effects of electricity are different in various appliances,
It works differently in fridges, fans, tube lights or furnaces.

Similarly, one consciousness has become this vast creation,
And it expresses differently in various degrees of manifestation.

Our mind gets overwhelmed by what is visible,
But it tends to ignore what is invisible.

When mind functions, it creates duality,
Observer, observation and observed become a reality.

When observer gets identified with the observed,
Pain and pleasure cause its poise to be disturbed.

In this play of consciousness, we laugh, cry and scream,
Till we realize that it was only a dream.

Finally, when we see 'many' as 'one',
We are eternally happy, our job is done.



Simplifying *Aparigraha* and *Karuna*

Vikram Trivedi

Aparigraha

Aparigraha is one of the *Yamas* (*Yama* is the first step in '*Ashtanga Yoga*' or the eight limbs of yoga. *Yama* deals mostly with our external ethical behavior - ethical restraints (or don'ts) that a spiritual practitioner must follow).

Aparigraha means non-accumulation of unwanted things; neutralizing the desire to acquire and hoard wealth. Yoga feels that the collection or hoarding of things implies a lack of faith in God and in the individual himself to provide for his future.

This story on *Aparigraha* is about an old lady who lived in a small town in Saurashtra, a part of Gujarat. One day a *Swamiji*, who was a regular visitor to the town, came there and conducted *Bhagawat Saptah* for a week. Many people attended the religious discourse. On the last day when the *Bhagawat Saptah* got over, *Swamiji* asked the devotees to contribute generously for a noble cause. The money collected would be used for construction of wells, building roads and a school for the village. Everybody gave something and left the place. One very old, poor looking lady, walking with a stick, came to *Swamiji* (who thought this old lady may ask for some money from him) and said, "I also want to contribute something in kind. Can I do that?"

"Why not?" said *Swamiji*.

"Please call the *Sarpanch* (Head of town). I want to donate in his presence," the lady requested.

The *Sarpanch* was called. The old lady said, "I have two fertile fields, where grains are grown. I don't need two, I am donating one to a needy person. I stay in a small hut where there are two rooms, one poor person can stay with me. I have four goats with me. I am donating two of them. Lastly, when I die, my field, goat and hut may be given to deserving poor persons."

After donating all the above, the poor old lady went away, leaving *Swamiji* and the *Sarpanch* dumbstruck. This is called *Aparigraha* or non-possessiveness.



Karuna

Karuna is described in Patanjali's *Yoga Sutra* 1.33. It is one of the four *Parikarmas (Maitri, Karuna, Mudita* and *Upeksha). Karuna* (compassion) should be for people who are suffering (it may be your sworn enemy, or a bad person), the feeling should be of empathy and not of sympathy or hatred. *Karuna* helps to overcome fear, which is the greatest negative feeling that drains away our energy.

This is the story of a small town professional thief Mangesh and his son, who had also joined him in this profession. First Mangesh used to do a thorough study of the house where he wanted to steal, and then he would plan a theft. One night after planning and fixing a target, he and his son, as usual, went to a temple to pray. Mangesh requested God to help him and grant him success in his mission. He promised that if he is successful and gets a lot of wealth, he would leave this profession. As if God had listened to his prayer, one flower from the head of God fell into his lap. He was very happy.

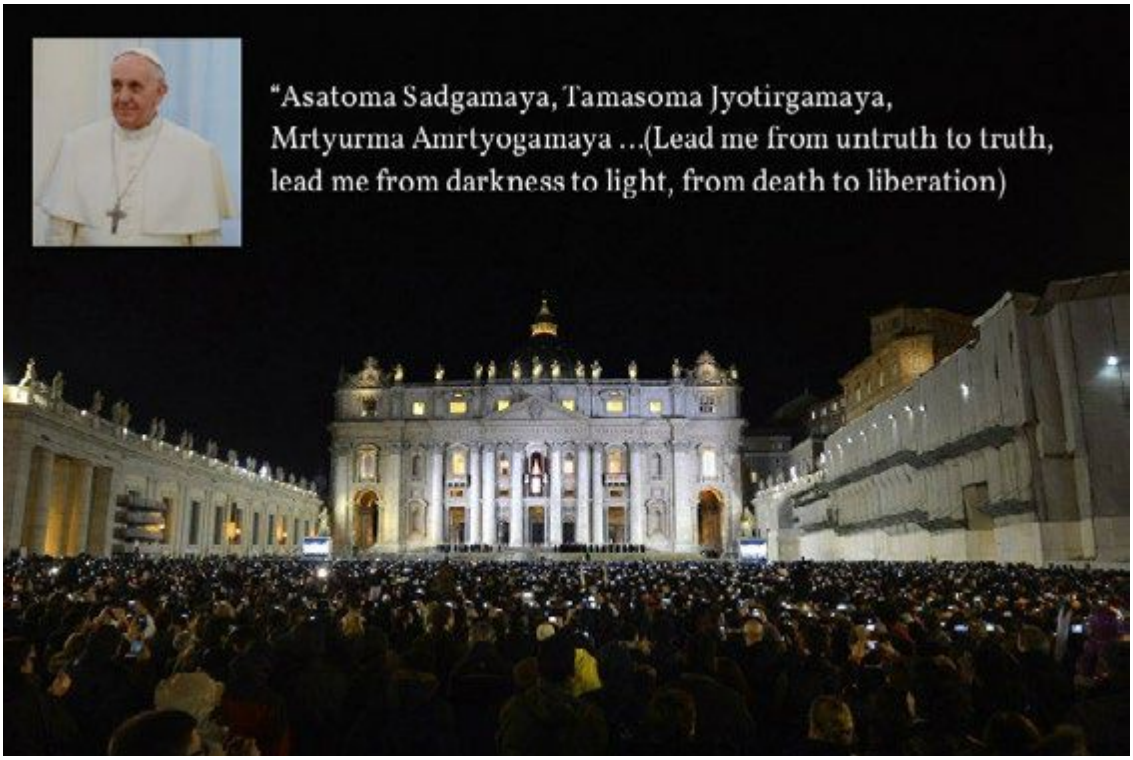
Mangesh and his son reached their targeted two storeyed house. Mangesh decided to climb a pipe to go up and asked his son to be on the ground and look for any danger. He went to the first floor where the safe was there; he collected all the valuables, put them in a cloth, tied it, and threw it down to where his son was waiting. He started getting down from the pipe. After travelling some distance, he somehow lost his balance and fell on the ground with a big bang. Because of the noise, people gathered and they started shouting, *"Chor! Chor!"* They also found all valuables lying beside him as his son had run away. They decided to call the police. Meanwhile, the owner of house, who was a doctor, came running. He was incidentally an orthopedic surgeon. He saw the situation, examined Mangesh and realized that he had fractured his leg. He requested the people not to call the police, as he had got all his valuables back and had not lost anything.

The doctor put Mangesh in his car and drove him to the hospital, where he was under treatment for 15 days. When Mangesh recovered, the doctor told him that if he wished, he could go home and continue with his stealing business; or if he was willing to change, he could come to the doctor's house the next day with his family. He could work there as a watchman, his son could take care of his old parents and his wife could do all the house work.

Mangesh was touched by the doctor's compassionate gesture and went to the doctor's house with his family. He realized why God had blessed him.

Does the Pope Use a *Mantra* before Sunday Sermon?

Harry Sequeira



Pope Francisco is a simple man. When he ascended the seat of the Pope in Rome, his papal suite was prepared for by the Vatican. However, he declined and stayed at the simple and austere bed and breakfast hotel room in the precincts of the Vatican, where he used to stay while visiting the Vatican earlier, before he became the Pope.

Pope Francisco is open to all religions; his attitude is ecumenical. He has tried to see the good in all religions. He has a soft corner for our Upanishads and *Mantras*.

Once a week, before his Sunday homily (lecture/sermon) at the Vatican, he mentally chants a *Mantra* from the Upanishads, *"Asatoma Sadgamaya, Tamasoma Jyotirgamaya, Mrtyurma Amrtyogamaya*... (Lead me from untruth to truth, lead me from darkness to light, from death to liberation)

The Pope says that he found the *Mantra* in the private Vatican Library, where in one shelf, 14 books on Indian spirituality are stored, including various Upanishads. He continues that he finds this *Mantra* especially soothing as it transports him to the realm of the Spirit.

Mantras are not new at the Vatican

Straddling the center of the Vatican are the beautiful grounds in front of the Vatican Basilica, whose ceilings are painted by the great Michelangelo, and I am told that in one of the scenes it is

pointed out that in the beginning was the "word", referring to an archaic idea of *Mantra* Yoga. So, there we are, the Pope is doing nothing new but following the age-old practice of invoking the Higher Reality, before any important work.

Mantras and Spirituality

In my extensive travels as a yoga journalist, I have participated in the chanting of *Mantras* among Hindu, Muslim, Buddhist, Sufi and many other traditions. My favourite is the *Om Mantra*, used as prefix or suffix by many traditions. I would specially like to share with those *Jijnasus*, those *Sadhakas*, who want to be focused and centered through the use of *Mantra Yoga*.

At The Yoga Institute, chanting of *Om* is done before classes and the students, thus centered, partake of the spiritual vibrations generated by these *Mantras*.

Therefore, I humbly suggest that all practices and classes should precede with the chanting of *Om*. If it is chanted individually, it is better done sub-vocally.

May all the sages who enunciated *Mantras* bless us.



The Thinker

There is a very simple statement in the *Yoga Sutra* about repetition of sound (*Japa*) and remembering the meaning. The sound has a meaning, and if it is repeated, it sinks into the mind and brain. But it has to done regularly and with feelings. These things have to be done personally for long and then they enter into our personality and also result in unusual capacities.

The difficulty with us is that we can't hold our attention. We hurriedly go over things, only half understand and the knowledge is poor. In yoga we are trying to learn to influence the mind. We are using a sound and sound affects the mind. A *Yogic* kind of a person goes through the word, the meaning, slowly, with his full mind, and understands.



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

Sharing and Caring - A Way of Life With Instant Rewards!

K P Mohandas Rao



Sharing makes one believe that it is akin to giving away, and hence not an appealing idea. Giving itself is not a thought many entertain as it makes one think in material terms only. In my lifetime, which is a span of 80 plus years, I have not perhaps bequeathed any money or property to anyone, barring minor donations for some charities. The other day, a *Vedanta* Scholar mentioned that it is the thought of giving, and not necessarily actually giving, that matters. The opposite of giving is taking and that we are all adept at. We feel good when someone speaks nicely to us, or enquires of our health, our family, the progress of our children, etc. But even here, we are not sure of that person's motive. Such distrustful thoughts agitate one's mind.

Caring is an emotive action that springs naturally to many. Helping a down trodden to come out of misery is a noble effort. It reflects humanity in each of us who have risen above by virtue of birth, education, occupation, profession and social life. Helping out the poor children from their poverty is only a recognition that we have been blessed to be able to do so, much like a burning candle removes darkness all around without discrimination. Many poor farmers who raise cattle for milk choose to sell the milk to raise funds for their crops, often depriving their own children too of the nourishment. When we see the ground realities, we will recognize how we are responsible for such situations willy-nilly. If we are truly caring for such people, we will find ways to help them take care of their children so that they to grow up to be better humans. This does not emanate from a sense of pity, but more from understanding. This can be extended to all other vital spheres like health, education and welfare, just as we care for our near and dear ones.

Do we care to even ask our servants how their family is? Do we know if they have any health issues, or how many children they have, or how they are doing in schools and ask if we can be of any help? We invariably believe that it is not our responsibility and that this is what the government authorities are expected to do. Unfortunately, all of us come from the same crop and so we fail to perform our obligatory duties, but expect all others to perform theirs!

If we are blessed with riches, let us resolve to share it beyond our immediate families. If we are educated and experienced, let us see how we can counsel those who can benefit. If only we keep our eyes and ears open, we will get clear messages to act upon. Most of us have perhaps done much of these within our family circles, but if we extend this thought to engulf a few more that may be unrelated, we would have served the society.

Sharing and caring is a great tool. It is a most satisfying experience that one can feel proud of. It is good for our health too!



A Journey - From Student to Teacher

Aruna Pande

One day while watching the gorgeous sunset from my balcony in UAE (where I have moved to recently), my twenty years of association with The Yoga Institute just rolled like a movie reel in front of my eyes.

I landed at The Yoga Institute in 1995 because I had cervical spondylosis and my orthopaedic doctor had advised me to meet Smt. Hansaji and seek her help. I remember the day I met Hansaji. It was such a delightful moment for me. Hansaji was clad in a beautiful yellow sari, wearing her usual welcoming smile. I found her to be soft spoken, graceful and respectful, a perfect role model one would look for in life. Her words touched me so deeply and her caring presence affected me so intensely that I was prepared to discipline myself. Soon I joined the Institute and from there began my journey of self development.

Joining the 1 Year Teacher Training Course started off my relationship with Hansaji as a *Guru* and *Shishya*. Her way of explaining the Bhagvad Gita philosophy, examples of real life situations and the principles of *Karma Yoga* had such a great impact upon me that it shifted my consciousness to a further level. Whenever I was unable to accomplish something in life, I neither blamed myself nor others, but learnt to find different ways to better myself. I understood that the right kind of attitude can elevate simple everyday tasks into experiences and learnings for a lifetime. Choosing to see the good in every situation makes even mechanical work delightful. I implemented Hansaji's *Mantra* of never suffering because of others, never letting others be the cause of one's unhappiness. The habit of sharing ten good points of the day before going to sleep became our family ritual. I could experience the beautiful difference it made in our attitude towards life.

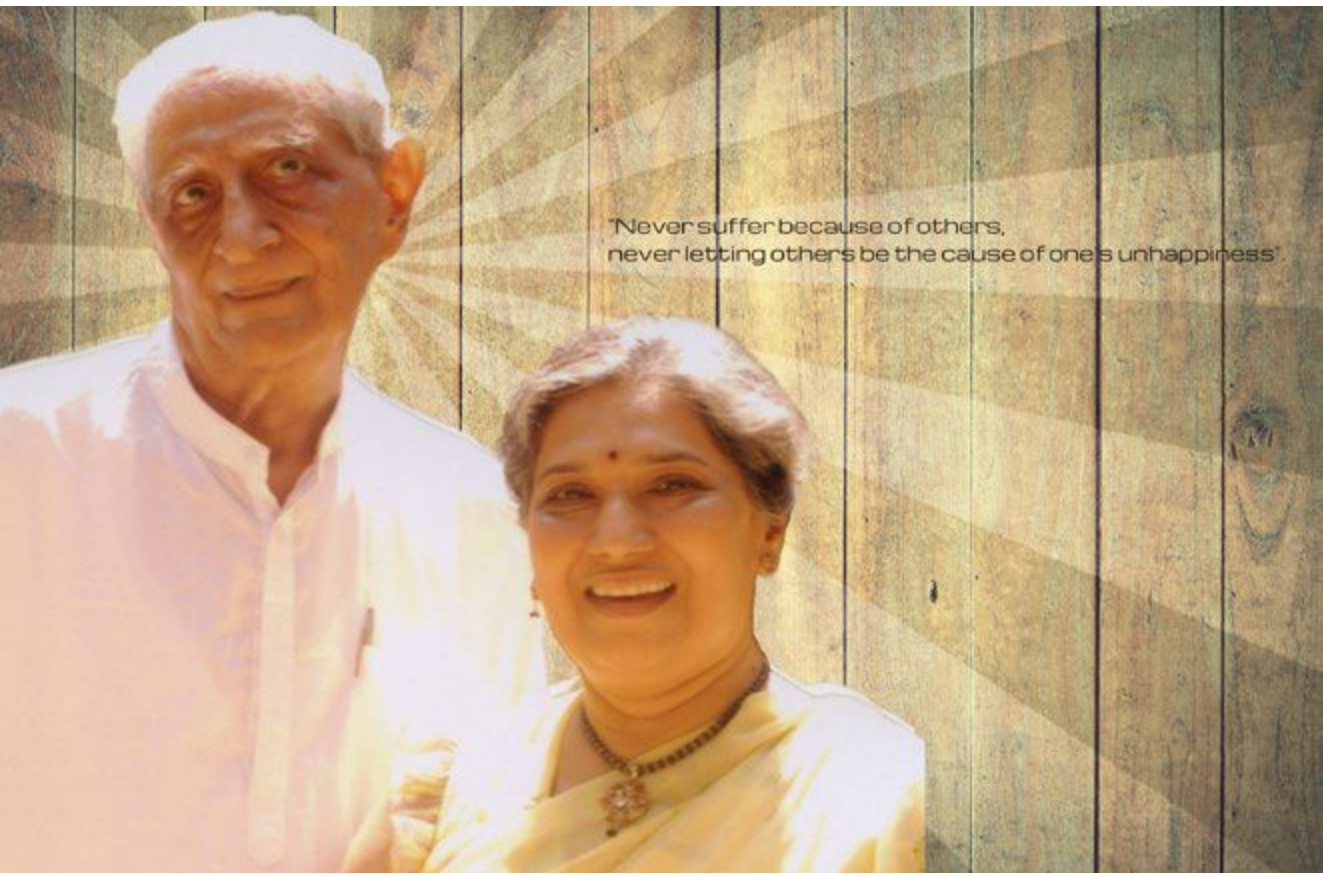
One of the greatest achievements I would say in my life is that I could manage my cervical spondylosis by practising regular hand and neck stretching, simple *Asanas*, *Pranayams*

and *Shavasana* every day.

It was my privilege and pleasure to get to work under the guidance of respected Dr. Jayadeva as a volunteer in all the yoga exhibitions at the Institute. I always liked his simple and short answers for any problem. His valuable tips, deep and accurate explanations on *Yogic* concepts helped me to improve the quality of my work on the exhibits and to better my understanding of *Yogic* techniques. His simple living, calm and composed personality, caring attitude towards us has always motivated me to keep myself enthusiastic and energetic. He is a true *Yogi* who practices what he preaches.

The platform of a teacher and the opportunity to teach in 1 Month Teachers Training Course gave me a bigger purpose in life. It made me carve a better and confidant teacher in me. It is in this very class that I developed a listening ear to other's views which helped me understand others well. I cannot explain the utmost satisfaction I was getting while helping the participants in the class to connect with themselves and see the positive changes in them at the end of the course. Such enriching experiences gave me direction to remain positive and joyful in everyday life.

For this wonderful journey, I am extremely thankful to Almighty God, Smt. Hansaji, respected Dr. Jayadeva, Shirpurkar Sir and to Mrs. Desai, and to my many other supportive yoga friends for always being there.



The *Yoga Sutras* of Patanjali - A Perspective

Samar Chauhan



Chapter 1.24

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरूषविशेष ईश्वरः ॥१.२४॥

Klesha Karma Vipaka Ashayaih Aparamrstah Purusavishesha Ishvarah

Human lives are filled with desires and inherent tendencies to perform actions. All actions are bound to have their reactions, leading to complications and inevitably sufferings. This is the vicious circle of life.

In yoga, God has been introduced as a concept. So while we can never see God face to face or speak with Him, we can conceive of Him as one who has no *Kleshas*, no strong tendencies, no desires and who performs no actions. One who is totally unaffected even by the touch of enjoyment and suffering. As there is no action, the question of any reaction by way of sufferings or any other consequences does not arise.

God is 'Supreme' and is referred to herein as '*Purusha Vishesha*' or 'Special *Purusha*.' He is untouched by all the 'human' characteristics. In fact, he is beyond them and He follows a policy of non-intervention. So contrary to popular beliefs, the world carries on without God's interference. This is inspite of Him having special capabilities.

This concept or idea (of God or *Ishvara*) can be made into an ideal. Humans themselves are not capable of reaching this ideal state as some inherent tendencies remain. But by concentrating on such an ideal Being - one who is free of *Kleshas*, *Karmas*, desires and *Vipaka* (fructification of *Karmas*) - one can increase one's level of awareness. In this way, *Ishvara* remains a model and a guide for our own spiritual development.

YOGIC AHARA

Minati Shah

As a *Sadhaka* of yoga, one experiences a change. A *Sadhaka* learns the purpose of life and relentlessly makes efforts towards selfless participation in activities, towards remaining in the present and towards developing detachment. This change is brought about by the *Guru*.

As a student of The Yoga Institute, one celebrates *Guru Poornima* everyday by being grateful to the *Guru* Shri Yogendraji (Founder), Smt Sitadevi (Mother), Dr Jayadeva (Doctor *Saab*) and Smt Hansaji. Faith in them and their teachings have brought satisfaction and happiness in life.

With *Guru Poornima* let us welcome the monsoon season also! *Charak Samhita* mentions use of barley and liquid form of *Moong* (green gram) or *Masoor* (Lens esculentum). *Masoor* is second to chickpeas and black gram in nutrients. It has easy to digest protein, B group vitamins, amino acids and minerals.

Masoor Barley Soup

Ingredients:-

- 2 tsp Barley pearls
- 2 tsp whole *Masoor*
- ½ cup peeled and diced carrots
- ½ cup peeled and diced tomato
- 1 tsp *Ghee* or butter
- 1 tsp grated ginger
- ½ tsp cumin powder
- ½ tsp lemon juice
- 2 tsp finely chopped coriander leaves (Cilantro)



Method:-

1.Soak barley for 2 hours.
2.Wash and drain whole *Masoor*.
3.Add 4 cups of water and pressure cook both for three to four whistles.
4.Heat the *Ghee* in a pan.
5.Saute ginger for a minute.
6.Add carrots and tomatoes, cook till it steams.
7.Add coriander leaves and cumin powder.
8.Add the cooked mixture and give two boils.
9.Add lemon juice and serve hot.

Serving size: 2 people
Time for preparation: 10 minutes
Cooking time: 30 minutes
(Recipe contributed by Aruna Nathuramka)



Thoughts on the Gita

Smt. Hansaji J. Yogendra

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरूषं नृषु ॥ ७-८ ॥

I am the sapidity in water, O son of Kunti,
I am the light in the moon and the sun;
I am the syllable *Om* in all the *Vedas*,
sound in ether, and virility in men.

The concept that is put forward is of God's omnipresence. God is present in everything; He is present even in things that are considered as greatest. It, of course, basically helps in creating God consciousness when we see the highest and the best as God. His memory comes in all the times. Various such objects are mentioned like the sun, moon, the taste of water, the essence of the *Vedas*, which is *Om*, sound in ether and manliness in men.

Not only are such great objects like sun and moon are the essence of God but also the best part of anything is also God. Just like the *Pranava* which is considered the best part of *Vedas*, the essence of all five elements are also basically divine.

Yoga News - 3rd International Day of Yoga

A. N. Desai

On the occasion of International Day of Yoga, The Yoga Institute had organised various (450) yoga sessions following the Common Yoga Protocol.



Over a 100 ministers and Mantralaya officials participated at Mantralaya, Nariman point



Smt. Hansaji with Central Excise bureaucrats at The Yoga Institute



Service Tax Mumbai Zone officers with Smt. Hansaji at The Yoga Institute

Promilji & Sangitaji taking a yoga session at All India Radio - Akashvani Broadcasting House.



Saya Elena, a *Sadhaka* of The Yoga Institute, sharing her thoughts on how yoga can benefit employees in their work life in Moscow, Russia.



Children at St. Charles High School practising yoga on International Yoga Day.



Celebrating International Yoga Day at The Yoga Institute with police personnel.



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Cardiac + Hypertension	2nd	-
Diabetes	-	6th
Orthopaedic	23rd	27th
Stress Management	9th	13th
Pregnancy Ante and Post Natal	15th - 16th	21st -22nd
Respiratory	-	12th
Weight Management	1st	5th
Life Management (Personality Development)	-	20th
Women's Camp	8th	-

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A Bouquet of Scriptural Tales

See God Everywhere *(Ramayana)*



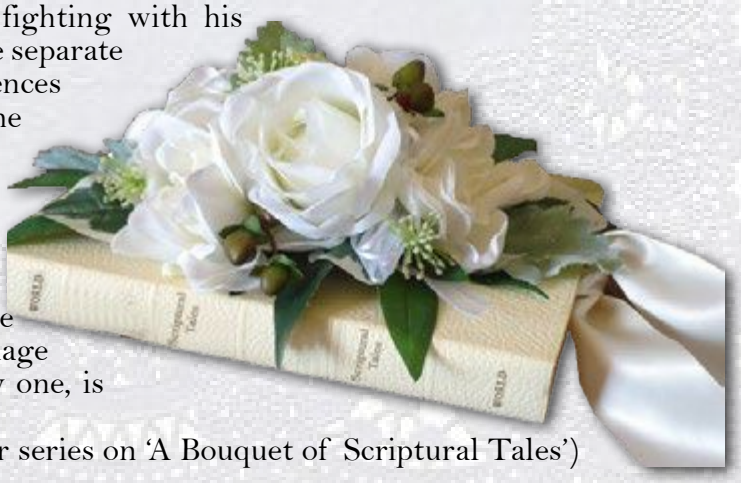
Ramayana focuses on the principle of unity in diversity and the divinity behind this unity. Sri Rama's character in the *Ramayana* is the personification of love and compassion and it is possible to understand his divinity only through the path of love, which is the undercurrent of human life.

Once during a fight between Sri Rama and Ravana, all the monkeys who formed the army of Rama were attacked by the *Rakshasas* (demons) who formed the army of Ravana. The *Rakshasas* attacked with such a terrible destructive force that the condition of the monkeys was most precarious.

Sri Rama, seeing the panic of his monkeys, decided to do something to save the situation. Though Rama possessed divine powers, he never exhibited them. But now the situation demanded that he use his powers. So, with his divine powers he suddenly changed the combatants on both sides into his own form. As a result all the monkeys and all the *Rakshasas* now appeared as Sri Rama Himself. Thus each monkey saw the other monkey on the battle field as his Lord Rama and they started embracing each other with joy. Whereas every *Rakshasa* also saw every other *Rakshasa* as Sri Rama, their avowed enemy, and thus started fighting ferociously amongst themselves and killed one another.

If, like the monkeys, we also see Rama everywhere with an eye of faith and devotion, fear would vanish and there would only be love flowing from our hearts. We would love all alike and live in bliss.

Man, in his ignorance when fighting with his fellow beings, thinks that they are separate from him. But when he experiences the Rama within himself, he realises his own divinity and understands that all beings are the images of his own self. Then, instead of quarrelling and disliking them, he will love them all equally. God need not be restricted to temples and pilgrimage centers alone. He exists in every one, is in everything and is everywhere.



(With this story, we end our series on 'A Bouquet of Scriptural Tales')

ददामि बुद्धियोगं तं येनमामुपयान्ति ते

I give the *buddhiyoga*
by which they come to me.

Bhagavadgita 10.10

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