

योगवार्ता

योग व नैसर्गिक जीवनाला वाहिलेले
योग विद्या निकेतनचे मासिक मुखपत्र

YogaVarta

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Devoted to Yoga & Natural Living



(१७ फेब्रुवारी १९२८ - २९ सप्टेंबर २०१८)

आदरणीय स्व. शकुताई सदाशिव निंबाळकर यांच्या प्रेरणादायी स्मृतींना
त्यांच्या ९७व्या जयंतीनिमित्त योविनि परिवारातर्फे सादर अभिवादन!

फेब्रुवारी २०२४

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PADMASHRI SADASHIV NIMBALKAR YOGAMITRA AWARD 2024



To
**AROGYA SEVA SAMITI
(YOGA KENDRA), PANVEL**
Founder : Late P. L. Bharadwaj



With immense pleasure, Yoga Vidya Niketan (YVN) presents this Citation in the honour of AROGYA SEVA SAMITI (YOGA KENDRA), PANVEL while conferring upon it the captioned prestigious Award of our institution.

Taking inspiration and guidance from YVN's founder Yogacharya Padmashri Sadashiv Nimbalkar Curuji and required support from Late Dadasaheb Puranik, M.D. of Dhootpapeshwar Ltd., the Arogya Seva Samiti (Yoga Kendra) was established on 9th January 1989 by its founder Late Purushottam Laxman Bharadwaj, popularly known as 'Baba' who is the first recipient of YVN's prestigious 'Award for Life Time Achievement in Yoga (योग जीवनगौरव पुरस्कार)' presented to him at the hands of Nimbalkar Guruji on 28th July 2013. The Yoga Kendra is managed by 'Institute of Yoga & Ayurveda' (run by Shri Dhootpapeshwar Ayurved Trust) and Arogya Seva Samiti, Panvel which has entered into 36th year in January 2024. The said institute follows the standardised syllabus of Yoga Vidya Niketan, Mumbai. Every year, the institute organises 3 sessions of Yogabhyas, each of 4 months' duration, comprising of various Yogasanas, Pranayamas, Bandha-Mudras & Yogic Kriyas, along with their live demonstrations. At present, the institute is conducting seven physical sessions in Panvel, New Panvel and Khanda Colony areas apart from two online sessions globally. Besides courses of Yogabhyas, the institute also conducts Sooryanamaskar sessions and Sanskar Classes in addition to Short Duration Yoga Courses for Women, Students and Senior Citizens; Workshops on Meditation, Pranayam, etc. as also Pre-natal & Post-natal Courses and Therapeutic Yogic Courses related to certain diseases/disorders. At present, the institute also publishes a monthly magazine titled 'Yogprabha' for creating and spreading awareness of Yoga amongst people. It has published an inspiring book titled 'Yogayatri' on the life journey of its founder, Late P. L. Bharadwaj.

The institute has been organising Blood Donation Camps every year in the month of March in celebration of 'Kritadnyata Din' on the occasion of birthday of Late P. L. Bharadwaj. Seminars are organised every year dealing with women's health issues in which eminent speakers are invited for providing guidance. Under the ambitious project titled 'Yogavidya Gavogavi' launched by the institute in year 2015, it reached around 130 schools/colleges/other organisations. The institute has been honoured by Ministry of Ayush, GOI for celebrating 1st International Yoga Day in the year 2015 as a representative of Raigad Dist. In the year 2017, the institute conducted Sooryanamaskar Mahashibir on the ground of Middle Class Hsg. Society, Panvel in which around 4500 participants from schools/colleges/other organisations, as also citizens & political leaders performed Sooryanamaskars. Since Nov. 2021, the institute has adopted the computerised procedure for its all income & expenditure transactions.

We fondly cherish affectionate and long-lasting association with Arogya Seva Samiti (Yoga Kendra), Panvel which has been doing laudable pioneering work of spreading Yoga Vidya in and around Panvel, including nearby villages. Therefore, in recognition of commendable achievements in the field of Yogic Education and invaluable assistance extended to YVN in pursuing its motto - 'Yoga Vidya at Every Home', Yoga Vidya Niketan feels honoured to ceremoniously present this year's **PADMASHRI SADASHIV NIMBALKAR YOGAMITRA AWARD** to **AROGYA SEVA SAMITI (YOGA KENDRA), PANVEL**.

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Dr. Shrikant Badwe
President

Shri Mahesh Sinkar

Shri Mahesh Sinkar
Chairman

योग विद्या निकेतनचे मुखपत्र

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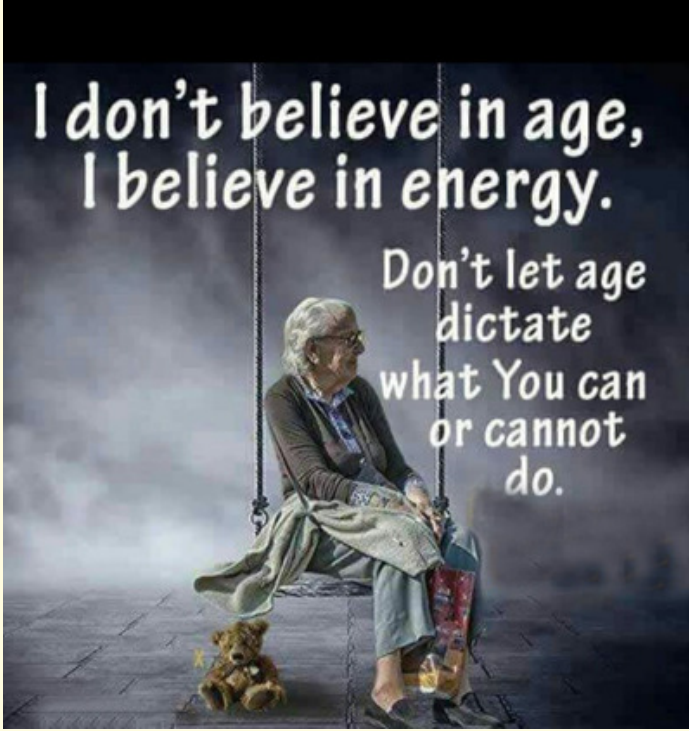
उपसंपादक ✨ CO-EDITORS

Anant Ashtekar, Mahesh Sinkar & Nitin Tawde

कार्यकारी मंडळ ✨ EXECUTIVE COMMITTEE

Mukund Bedekar, Prabhakar Marathe, Neela Bhatia & Pradip Gholkar

Yoga Varta Mailing List Enquiry : Kanchan / Veena (Tel. : 9324509523)



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Email : yvn2004@yahoo.com

Tel. : 9324509523 / 9920535166 / 8104286169 (Mon. to Sat. 10 am to 12 noon & 4 to 7 pm)

YVN's Office at Vashi :

Yoga Bhavan, Plot No. 14, Sector 9A, Yoga Vidya Niketan Chowk,

Vashi, Navi Mumbai - 400 703. Tel. : 2766 9710 (11 am to 7 pm)

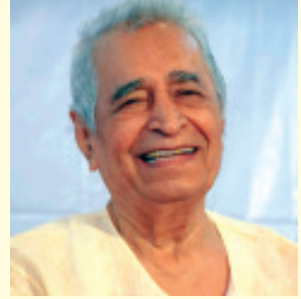
E-mail : yogavidyaniketan@gmail.com Website : www.yogavidyaniketan.org

Pearls of Wisdom

Inspiring short story by Yogacharya 'Padmashri' Late Sadashiv Nimbalkar Guruji (Founder of Yoga Vidya Niketan & Founder-Editor of 'Yoga Varta').....

Everything is Medicine

Nature has not created anything which is not useful at all. Each thing is helpful and beneficial in some or the other way to the human being. Nature is a master creator who has created things with some purpose or reason behind them. But the ignorant persons do not understand the merits of all the things and they neglect a few things which they feel



useless and worthless. In reality, we miss the benefits of so many things because of our ignorance. Researches and experiments in this field is the only way to know the hidden potentials and the unknown merits of the existing things in the world. Mankind will be able to take advantage of the benefits of these things only after knowing them thoroughly.

Jivka, a famous Buddhist physician had a huge treasure of medicines. Jivka was an abandoned and deserted child. He was adopted by a Magadhan prince. When he became mature he was sent to the University of Takshashila to learn the art and science of Ayurveda, the Indian Science of the life and medicine.

After devotedly studying for seven years, when the course was completed, he asked his Guru, "Revered Guru, I am not satisfied even though I have completed the Course of Ayurveda".

"You are right, my son. Knowledge is vast and boundless. Even life is short to know it", said the Guru.

"When shall I see the end point of the art and science of Ayurveda?"

"Very well, Jivka, find out the answer by your own self. Take this

spade and search around Takshashila in a radius of nine miles”, replied the Guru, “and whatever is non-medicinal, bring it to me at the end of three years”.

Jivka started his search from the plants and herbs. He did not find any herb or root or leaf that did not heal some affliction or trouble. He went on adding many more medicines to his treasure-house of medicines.

Even after three years, when he did not come back, the Guru went to him. He was so much engrossed in his search that he was not even aware of the presence of his Guru. So his Guru called him loudly and said, “My son, have you come to know now the end point of your learning of medicines?”

Jivka bowed before the Guru and said, “O Great Sage! Now I have learnt that there is no end for art and knowledge of medicine. Everything can be used as a medicine. By my search, I have added thousands of new medicines to my treasure-house of medicines and have come to know that there is no limit to the number of medicines in this world”.

“Bravo my son! Now you have understood the real meaning of the Ayurvedic Principle ‘Na Kaschit Dravyam Anoushadhim’ (न कश्चित् द्रव्यं अनौषधिम् !), meaning there is nothing in this world which cannot be used as medicine”, said the Guru and blessed Jivka.



मुखपृष्ठ पाहतामी...

‘योविनि’ म्हणजेच योग विद्या निकेतनचे संस्थापक योगाचार्य ‘पद्मश्री’ सदाशिव निंबाळकर गुरुजींच्या सुविद्य पत्नी आणि ‘योविनि प्रेरणा’ म्हणून सर्वांना परिचित असलेल्या आदरणीय स्व. शकुताईचा सुरेख फोटो योगवार्ताच्या मुखपृष्ठावर पाहिला आणि त्याखाली लिहिलेल्या “आदरणीय स्व. शकुताई सदाशिव निंबाळकर यांच्या प्रेरणादायी स्मृतींना त्यांच्या



१७व्या जयंतीनिमित्त योविनि परिवारातर्फे सादर अभिवादन!” ह्या ओळी वाचताच शकुताईचा प्रेरणादायक जीवनपट झरझर स्मृतीपटलावर उमटू लागला. वयोपरत्वे आलेली गुडखेदुखी, नेत्रदोष आणि छोटे-मोठे आजार यांवर आपल्या प्रबळ इच्छाशक्तीच्या जोरावर मात करत तरुणांना लाजविल अशा उत्साहाने योविनिच्या विविध उपक्रमांमध्ये भाग घेणाऱ्या शकुंतला सदाशिव निंबाळकर यांचा जन्म झाला १७ फेब्रुवारी १९२८ रोजी गिरगावच्या गोरेगावकर चाळीत. १६ जून, १९५३ मध्ये त्यांचा विवाह अहमदनगरमध्ये राहणारे श्री. सदाशिव प्रल्हाद निंबाळकर यांच्याबरोबर मुंबई येथे थाटामाटात झाला. लग्नानंतर सौ. व श्री. निंबाळकर मुंबईमध्ये स्थायिक झाले.

आदरणीय योगाचार्य पद्मश्री सदाशिव निंबाळकर गुरुजींच्या उच्चविद्याविभूषित पत्नी शकुंतला निंबाळकर ह्या योविनि परिवारामध्ये शकुताई किंवा निंबाळकर बाई म्हणून विशेष परिचित होत्या. योगकार्यात शकुताईनी निंबाळकर गुरुजींना समर्थ साथ दिली. त्यांनी १९४८ ते १९६०पर्यंत माध्यमिक शाळेत उत्कृष्ट शिक्षिका म्हणून आपली कारकिर्द गाजवली. त्यानंतर बृहन्मुंबई महानगरपालिकेत त्यांनी ‘इन्स्पेक्टर’ म्हणून कार्य केले आणि १९८६ मध्ये ‘उपशिक्षणाधिकारी’ म्हणून त्या सेवानिवृत्त झाल्या. एम. ए., एम. एड., राष्ट्रभाषा रत्न आणि हिंदी शिक्षक सनद ह्या होत्या त्यांच्या शैक्षणिक पदव्या. १९७४ला गुढीपाडव्याच्या शुभमुहूर्तावर स्थापन झालेल्या योग विद्या निकेतनच्या कार्यात अगदी सुरुवातीपासूनच शकुताईनी निंबाळकर गुरुजींना समर्थ साथ-सोबत केली. एवढेच नव्हे तर त्यांनी योविनिमध्ये स्वतःचे प्रेरणादायी स्थान निर्माण केले, म्हणून शकुताईना दि. २ ऑगस्ट २०१५ रोजी ‘योविनि प्रेरणाशक्ती’ ह्या पुरस्काराने समारंभपूर्वक गौरवले गेले.

श्री. निंबाळकर सरांनी १९७४ साली ज्या निवडक सहकाऱ्यांच्या साथीने योविनिची स्थापना केली त्यात शकुताईचा फार मोठा सहभाग होता. नवीन संस्थेची घटना तयार करणे, संस्थेने तयार केलेल्या यौगिक अभ्यासक्रमांना सरकारी मान्यता मिळविणे, संस्थेच्या इमारतीसाठी भूखंड मिळविणे व त्यावर केलेल्या बांधकामाच्या व इतर काही बाबींबद्दल संबंधित शासकीय विभागांच्या अधिकाऱ्यांशी संपर्क साधून सतत पाठपुरावा करणे, इत्यादी अनेक कार्यांत त्यांनी हिरीरीने भाग घेतला. योविनिच्या स्थापनेपासून अनेक वर्षे त्यांनी विश्वस्तपद सांभाळून संस्थेला प्रगतीपथावर आणले. त्यांचा महानगरपालिकेतील सेवेमधला शैक्षणिक व प्रशासकीय अनुभव योविनिच्या कार्यात निश्चितच फार उपयोगी ठरला. महानगरपालिकेच्या शाळांतील अनेक शिक्षक-शिक्षिकांच्या समस्या आत्मीयतेने समजून घेऊन त्यातून यशस्वीपणे मार्ग काढणे, समाजाच्या तळागाळातील गरीब व दुर्लक्षित मुलांना मायेने आपलेसे करून त्यांना शिक्षणाची गोडी लावणे आणि सर्व संबंधितांना उत्कृष्ट कार्य करण्यासाठी सतत प्रोत्साहित करणे याविषयीचे त्यांचे कसब विशेष उल्लेखनीय होते. म्हणूनच त्यांच्या त्या कारकीर्दीतील अनेक सुखद स्मृती आजही कित्येकांनी कृतज्ञतापूर्वक आदरभावाने आपल्याजवळ जपून ठेवल्या आहेत.

विविध प्रकारची गुणवैशिष्ट्ये आणि क्षमता यांचा समुच्चय शकुताईमध्ये होता. म्हणूनच त्यांचे व्यक्तिमत्त्व बहुआयामी बनले होते. व्यवहारचातुर्य, व्यवस्थापकीय कौशल्य, हजरजबाबीपणा, कुठल्याही परिस्थितीत निराश न होता अथक प्रयत्न करत राहण्याची जिद्द आणि धाडसी स्वभाव, प्रबळ इच्छाशक्ती, अदम्य जीवनासक्ती, गायन, आदी कलांमध्ये उपजत रुची अशा विविध गुणवैशिष्ट्यांमुळे त्यांचे व्यक्तिमत्त्व प्रेरणादायी झाले. त्यांची तल्लख-कुशाग्र बुद्धी, ज्ञानग्रहणाची असीम ओढ, अफाट स्मरणशक्ती, संस्कृत भाषेची गोडी, मराठी-इंग्रजी-हिंदी ह्या तिन्ही भाषांवर सारखेच प्रभुत्व आणि जोडीला भरपूर वाचन-चिंतन-मनन ह्या सर्वांमुळे शकुताई एक आदर्श शिक्षिका आणि प्रभावी वक्त्या होऊ शकल्या. योविनि आयोजित योगशिक्षक प्रशिक्षण पदविका अभ्यासक्रमातील 'शैक्षणिक मानसशास्त्र' या विषयावर सौ. शकुताईची जी अनेक व्याख्याने झाली त्यातून त्यांच्या ओघवत्या वक्तृत्वकलेचा प्रत्यक्ष अनुभव योगशिक्षण घेणाऱ्या साधकांनी घेतला आहे. आव्हानात्मक परिस्थिती म्हणजे जणू आपले कर्तृत्व सिद्ध करण्यासाठी लाभलेली एक उत्तम संधी, असे मानणाऱ्या शकुताईंनी आपल्या लढाऊ वृत्ती आणि प्रेरक नेतृत्व गुणांमुळे एक यशस्वी प्रशासक-सी.ई.ओ. म्हणूनही वेळोवेळी आपली छाप पाडली. हसतमुख चेहरा, बोलका-उत्सवप्रिय स्वभाव, आकर्षक व्यक्तिमत्त्व आणि कोणत्या कामासाठी कोणती व्यक्ती अधिक उपयोगी ठरेल, हे आगाऊच हेरण्याचे अजब कसब शकुताईमध्ये होते. ह्या

सर्वांच्या जोडीला त्यांची माणसे जोडण्याची आणि घडविण्याची कला, वेळेचे उत्तम व्यवस्थापन आणि कुशल संघटन चातुर्य ह्यांमुळे शकुताई एक उत्कृष्ट संघटक म्हणूनही ओळखल्या गेल्या.

योविनिच्या अनेकविध कार्यक्रमांच्या यशस्वी आयोजनातून शकुताईच्या ह्या सर्व गुणवैशिष्ट्यांची प्रचिती येत असे. मग ते महिला वर्षानिमित्त आयोजित केलेले विविध कार्यक्रम, बालसंस्कार वर्ग, योगविषयक प्रदर्शन-कार्यशाळा-व्याख्याने, वासंतिक योग वर्ग तसेच पदविका अभ्यासक्रमांचे समापन समारंभ, शैक्षणिक सहल, निसर्गोपचार कृतिसत्र, विविध पुस्तकांचे लिखाण-प्रकाशन, आदी दरवर्षी होणारे योविनिचे उपक्रम असोत किंवा निंबाळकर सरांचा सहस्रचंद्रदर्शन सोहळा, 'नवी मुंबई रत्न', 'पद्म श्री' इ. पुरस्कार निंबाळकर सरांना मिळाल्यावर त्यानिमित्त आयोजित केलेले गौरव समारंभ यासारखे प्रासंगिक महत्त्वाचे खास कार्यक्रम असोत - ह्या सर्वांमध्ये शकुताईचे उत्स्फूर्त, उत्साहवर्धक मार्गदर्शन व मुख्य पाहुणे, अध्यक्ष म्हणून मान्यवरांची संमती मिळविण्यामधले सहाय्य वाखाणण्यासारखे असायचे. इतर विद्यार्थी-शिक्षकांच्या बरोबरीने सर्वासमक्ष जेव्हा शकुताई बालसुलभ उत्साहाने व आनंदाने सित्क्रम-व्युत्क्रम, वमन आदी यौगिक शुद्धिक्रिया करायच्या, तेव्हा पाहणारे थकव्हायचे. अनेक ठिकाणी निरनिराळ्या प्रसिद्ध संस्थांतर्फे आयोजित केल्या जाणाऱ्या राष्ट्रीय-आंतरराष्ट्रीय योगसंमेलनांमध्ये योविनिंतर्फे अधिकाधिक योगशिक्षक-शिक्षिकांनी भाग घ्यावा म्हणून विशेष आग्रही असायच्या त्या शकुताईच!

सतत कार्यरत राहणे, हार न मानणे, नवनवीन उपक्रमांमध्ये स्वतःला गुंतवून घेणे, हे बहुधा त्यांच्या यशस्वी जीवनाचे गुरुमंत्र असावेत. नेहमीच्या आकारातील मजकूर वाचता येत नाही म्हणून शकुताई निराश होऊन गप्प बसल्या नाहीत. त्यातूनही मार्ग काढला नाही, तर त्या शकुताई कसल्या! त्यांनी एका डायरीत स्केचपेनने मोठमोठ्या अक्षरात काही ठरावीक व्यक्ती, संस्था आदिंचे दूरध्वनी क्रमांक टिपून ठेवले होते. ह्या डायरीच्या आधारे दूरध्वनी यंत्राचा पुरेपूर उपयोग करून घेत वाशी-बेलापूरला बसून मुंबई, नवी मुंबई व मुंबई बाहेर कुठेही असलेल्या योविनिच्या कार्यकर्त्यांच्या कार्यावर त्या सतत लक्ष ठेवून असत, हे विशेष. आवश्यक तेव्हा चतुराईने सूत्रे हलवून हाती घेतलेले काम पूर्ण करण्यासाठी शकुताई ज्या वेगाने कशा हालचाली करत त्या केवळ शकुताईच करो जाणे! वयाची नव्वदी गाठताना त्यांना पुन्हा एकदा आजाराने गाठले आणि बराच वेळ पाठीवर झोपून आराम करावा लागला व निरनिराळी औषधे घ्यावी लागली. त्या स्थितीतही शकुताई डगमगल्या नाहीत. ९०व्या वाढदिवसाच्या समारंभाला सर्वासमक्ष व्हिलचेअरमध्ये बसून त्यांनी खणखणीत आवाजात, छोटे का होईना, भाषण केले, गाणे म्हटले आणि सर्वांचे

आभार मानले, हा आम्हा सर्व कार्यकर्त्यांसाठी सुखद धक्काच होता!

वरवर पाहता निंबाळकर सर आणि निंबाळकर मॅडम ह्या पती-पत्नीचे स्वभाव परस्पर विरोधी वाटायचे. सरांना आवडायचे लेंगा-सदरा सारखे साधे सुटसुटीत कपडे. त्यांच्या बोटात नसायची कसली अंगठी ना गळ्यात कुठलीही माळ. शकुताईचाही पेहराव तसा फार श्रीमंती थाटाचा म्हणता येणार नाही, पण त्यांना स्त्री-सुलभ सुंदरतेच्या आकर्षणामुळे चांगल्या रंगसंगतीच्या साड्या, कपडे, दागदागिने, सुवासिक फुले इत्यादींनी आपले व्यक्तिमत्त्व अधिक खुलवायला मनापासून आवडायचे, हे मात्र खरे. निंबाळकर सर प्रसिद्धी पराङ्मुख, तर शकुताई प्रसिद्धीप्रिय. आपण केलेल्या चांगल्या कार्याची माहिती सर्वांपर्यंत पोहोचविण्यासाठी अनेकविध प्रसिद्धीतंत्रांचा वापर जमेल तेवढ्या पूर्ण क्षमतेने करायलाच हवा, हे होते शकुताईचे ठाम मत. निंबाळकर सरांना 'नवी मुंबई रत्न', 'पद्म श्री' आदी पुरस्कार मिळण्यामध्ये सरांचे कर्तृत्व महत्त्वाचे असले, तरी त्यासाठी करावा लागलेला पत्रव्यवहार, संबंधित व्यक्ती-शासकीय विभागांबरोबरचा सततचा संपर्क आणि पाठपुरावा यासाठी शकुताईनी जी अविश्रांत धडपड केली ती पाहता हे पुरस्कार मिळण्यामध्ये त्यांचेही मोठे योगदान होते, हे मान्य करावेच लागेल. संस्थेच्या वाशी येथील 'योगभवन' या भव्य वास्तूच्या बांधकामासाठी, प्रस्तावित अनेक उपक्रमांच्या पूर्ततेसाठी आर्थिक पाठबळ मिळविणे आवश्यक होते. अशा वेळी देणगी व इतर मार्गांनी आवश्यक तो निधी मिळविणाऱ्यांमध्येही अग्रणी असायच्या त्या शकुताईच! संस्थेच्या कामासाठी सुद्धा कुणाकडे शब्द टाकताना हजारवेळा विचार करणारे निंबाळकर सर एका बाजूला, तर अशा कामासाठी कितीही मोठ्या अधिकारपदावर किंवा सत्तास्थानावर असलेल्या व्यक्तीची ओळख काढून, प्रसंगी त्याला समक्ष भेटून, काम तडीला जात नाही तोपर्यंत नेटाने, न कंटाळता, न लाजता, न थकता अविरतपणे पाठपुरावा करणाऱ्या शकुताई दुसऱ्या बाजूला. एखाद्या उद्दिष्टाच्या प्राप्तीसाठी सर्व शिष्टसंमत मार्ग चोखाळायला शकुताई नेहमी तत्पर असायच्या, तर निंबाळकर सर ह्या सर्वांपासून दूर रहात आपले विहित कार्य आत्यंतिक निष्ठेने, प्रामाणिकपणे व सातत्याने दीर्घकाळ करत राहिले की वेळ आल्यावर त्यात यश हे मिळणारच, ह्या आपल्या मताशी चिकटून रहाणेच पसंत करणारे. शकुताईचे जीवन मुंबईकराला शोभेल अशा धडपडीचे, घाईगर्दीचे आणि धावपळीचे, तर निंबाळकर सरांचे जीवन होते स्वयंनियंत्रित व शांत. हठयोगातील 'ह' आणि 'ठ' हे प्रतिकात्मक शब्द आहेत - 'ह' म्हणजे सूर्य, 'ठ' म्हणजे चंद्र आणि 'योग' म्हणजे जोडणे. सूर्य-चंद्रासारख्या दोन परस्पर विरोधी तत्वांना एकत्र जोडून त्यांच्यामध्ये आनंददायी संतुलन साधण्याची कला शिकविणारे शास्त्र म्हणजे 'हठयोग'. ह्या अर्थाने निंबाळकर सर आणि शकुताई

जणू हठयोगाचे प्रतिक होते. त्या दोघांमध्ये जे सुंदर संतुलन साधले गेले होते ते पाहता त्यांचे वरवर भिन्न वाटणारे स्वभाव खरे तर त्यांनी हाती घेतलेल्या समाजोपयोगी कार्याच्या यशस्वितेसाठी एक दुसऱ्याला पुरकच ठरले होते, असे म्हणावेसे वाटते.

बऱ्याच वेळा असे पाहण्यात येते की एखाद्या क्षेत्रात उत्तुंग शिखर गाठलेल्या असामान्य, कर्तृत्ववान व्यक्तीच्या पत्नीचे स्वतःचे असे वेगळे अस्तित्त्वच मुळी उरत नाही. अशा महिलांचे व्यक्तिमत्त्व उत्तरोत्तर बहरण्याची पूर्ण क्षमता असतानाही कधीकधी ते कळत-नकळत झाकोळले जाते व क्वचित प्रसंगी खुरडतेही. सुदैवाने शकुताईच्या बाबतीत असे काही झाले नाही. त्यांनी योग्य वेळ येताच श्री. निंबाळकर सरांना अत्यंत प्रिय असलेल्या योगप्रसार कार्यात स्वतःला उत्साहाने सामील करून घेतले. त्यामुळे त्यांचे अंगभूत गुण महानगरपालिकेच्या सेवानिवृत्तीनंतरही जोपासले गेले आणि परिणामी त्याचा फायदा योविनिच्या योगप्रसार कार्याला झाला.

महानगरपालिकेचे आणि योविनिचे काम करताना वेळ भरभर निघून जात असतानाही शकुताईनी आपले नातेसंबंध जाणीवपूर्वक सांभाळले, हे विशेष. मुलगा दीपक, सून रूपाली व नातू अभिराज हे सर्व बेलापूरला, तर मुलगी भारती आपल्या सर्व परिवारासमवेत अमेरिकेतच स्थायिक झालेली. त्यांच्याशी, तसेच भाऊ, बहीण व इतर आप्तेष्टांबरोबरही निदान टेलिफोनवरून तरी त्या वरचेवर संपर्क साधून आपल्या नात्याची वीण घट्ट कशी राहिल ह्याची त्या काळजी घेत. लग्नाच्या अगोदरपासून त्यांच्याबरोबर असलेला त्यांचा वयोवृद्ध 'मामा', जे आज हयात नाहीत, यांचे शकुताई, निंबाळकर सर आणि समस्त निंबाळकर कुटुंबाबरोबर, एवढेच नव्हे तर योविनिच्या ज्येष्ठ कार्यकर्त्यांबरोबरही जे एक खास नाते होते त्याच्यावर लिहायला शब्द अपुरेच पडतील. शकुताईची सून रूपाली लग्नाअगोदर सतार वाजवायची आणि गाणेही शिकायला जायची. तिने ह्या कलांचा रियाज तसाच पुढेही चालू ठेवावा, इतकेच नव्हे तर 'सारेगम'सारख्या गीतगायनाच्या स्पर्धेतही तिने भाग घ्यावा म्हणून आपल्या सूनकडे प्रेमळ आग्रह धरणारी शकुताई निश्चितच आगळीवेगळी सासुबाई म्हणायला हवी. एका किरकोळ जखमेने सुरू झालेल्या पायाच्या आजाराने जेव्हा काही महिने निंबाळकर सरांचे चालणे-फिरणे थांबवले आणि त्यांच्या दैनंदिन सहज हालचालींवर मर्यादा आल्या, त्यावेळी स्वतः वयोवृद्ध असूनही शकुताईनी सरांना जो खंबीर आधार दिला होता, ते पाहता त्यांनी पत्नीचे कर्तव्यही किती उत्तम प्रकारे बजावले, ते लक्षात येते.

नवी मुंबई महानगरपालिकेतर्फे 'नवी मुंबई भूषण पुरस्कार', सांगली येथील विश्वयोग दर्शन केंद्रातर्फे 'योगरत्न पुरस्कार', वाशी येथील यमुना फाऊंडेशनचा

‘यमुनाई मातृवंदन पुरस्कार’ आणि योविनि तर्फे दिलेला अति उच्च गौरवाचा खास ‘योविनि प्रेरणाशक्ती पुरस्कार’, अशा अनेक पुरस्कारांनी आणि सन्मानांनी शकुताईच्या उल्लेखनीय कार्याची जी दखल घेण्यात आली होती ती सर्व योगप्रेमींसाठी निश्चितच प्रेरणादायी आहे.

तरुणपणी अहमदनगरमध्ये असताना श्री. निंबाळकर सरांनी प्रा. मधुकर तोरडमलांसारख्या दिग्गजांबरोबर नाटकात काम केलेले असले तरी एकदा योगक्षेत्रासाठी सर्वस्व देण्याचे निश्चित केल्यानंतर मात्र त्यांनी आपल्या ह्या अशा अंगभूत कलागुणांना जाणीवपूर्वक दाबून ठेवल्याचे जाणवते. शकुताईंनी मात्र असले काही निर्बंध स्वतःच्या मूळ स्वभावावर घातले नाहीत. त्यांना वाढलेल्या वयातही चांगले संगीताचे कार्यक्रम, हिंदी-मराठी गाणी, दूरदर्शनवरील नाटक-चित्रपट-सिरियल्स असे सर्व काही लक्ष देऊन ऐकायला, पहायला मनोमन आवडायचे. योविनि परिवार किंवा इतर मित्र-मैत्रिणींच्या मनोरंजनाच्या कार्यक्रमात शकुताई छोट्या-मोठ्या आजारपणाला न जुमानता अत्यंत उत्साहाने भाग घ्यायच्या. कुठलेही आढेवेढे न घेता जुनी-नवी मराठी-हिंदी गीते, अगदी ऐन तारुण्यातली प्रेमगीते सुद्धा, तरुण-तरुणींना कदाचित जमणार नाही एवढ्या तन्मयतेने आणि नृत्याचा ठेकाही साभिनय सांभाळून गाताना त्यांच्या चेहऱ्यावरचा आनंद आम्ही कित्येक वेळा पाहिला आहे.

‘जाणता योगी’, ‘माझे समृद्ध जीवन’ आणि ‘योविनि प्रेरणा’ ह्या तीन पुस्तकांतून शकुताईंच्या प्रेरणादायी जीवनाचा लेखाजोखा वाचायला मिळतो. ही पुस्तके योविनि परिवारातील सर्वांनी अवश्य वाचायलाच हवीत, कारण त्यातून योग विद्या निकेतनचा इतिहास व प्रगतीचे टप्पे सहज समजू शकतात. अशा ह्या आम्हा सर्वांच्या आवडत्या शकुताईंची प्राणज्योत दि. २१ सप्टेंबर २०१८ रोजी मालवली. त्यांच्या बहुआयामी, प्रेरणादायी व्यक्तिमत्त्वातील मला विशेष भावलेले १० गुणविशेष ‘योविनि प्रेरणा शकुताई’ ह्या १० अक्षरांच्या माध्यमातून पुन्हा ठसवावेसे वाटतात.

यो योजकत्व

हसतमुख चेहरा, बोलका-उत्सवप्रिय स्वभाव, कोणत्या कामासाठी कोणती व्यक्ती अधिक उपयोगी ठरेल, हे आगाऊ हेरण्याचे अजब कसब शकुताईंकडे होते. वेळेचे उत्तम व्यवस्थापन, कुशल संघटन चातुर्य आणि माणसे जोडण्याची आणि घडवण्याची कला, ह्यामुळे शकुताई ‘उत्कृष्ट संघटक’ म्हणून ओळखल्या जायच्या.

‘प्रदर्शन’ हे प्रसाराचे एक उत्तम शैक्षणिक माध्यम आहे, हे लक्षात घेऊन योविनिमध्ये वार्षिक प्रदर्शने भरविण्याची सुरुवात शकुताईंमुळे झाली आणि नंतर ती

आजपावेतो चालू आहे. महापालिकेतील शिक्षकांच्या, चित्रकारांच्या सहकार्याने शकुताईनी हे फार मोठे कार्य केले. महापालिकेचे शिक्षक मोठ्या हौसेने रात्र रात्र जागून प्रदर्शनाची मांडणी करताना आम्ही पाहिले आहे. प्रदर्शनाची मांडणी, योविनिच्या कार्यक्रमासाठी मान्यवरांना आमंत्रित करणे, योविनिसाठी आर्थिक सहाय्य मिळविणे, ह्यात शकुताई हिरीरीने भाग घ्यायच्या.

टेलिफोनचा उत्तम उपयोग करून त्या घरबसल्या सर्वांना कामाला प्रवृत्त करायच्या आणि त्यांच्यावर देखरेखही ठेवायच्या, हे विशेष उल्लेखनीय.

वि विजिगीषू वृत्ती

कोणत्याही परिस्थितीत विजय संपादन करण्याची जिद्द आणि आत्मविश्वासपूर्ण विजिगीषू वृत्तीच्या होत्या शकुताई! योविनिची १९७४मध्ये स्थापना झाल्यावर सुरुवातीच्या काळात संस्थेला Income Tax भरावा लागायचा. शकुताईनी प्रसिद्ध चार्टर्ड अकाउंटंट श्री. बी. के. खरे ह्यांना प्रत्यक्ष भेटून ह्याविषयीची संस्थेची बाजू प्रभावीपणे मांडली. आमची संस्था 'शैक्षणिक' असल्याचे सबळ पुरावे त्यांनी सादर केले. त्यामुळे योविनिला Income Tax Free म्हणून मान्यता मिळाली.

योविनिचे पहिले योगकेंद्र १९७४ साली चर्चगेट येथे सौ. गीता पाटकर-माजी मेयर मान. स्व. स. का. पाटील यांच्या कन्या ह्यांच्या सहकार्याने महिला विकास मंडळ, कुलाबा ह्यांच्या बरकमध्ये सुरू झाले. संस्थेचा विस्तार झाल्यावर भाड्याच्या जागेत योविनिचे योगवर्ग भरत. हे 'योगभवन' ज्या सिडकोने allot केलेल्या जागेवर उभे आहे त्या सिडकोच्या अधिकाऱ्यांबरोबर पाठपुरावा करून ह्या जागेचा लिज प्रिमियम त्यांनी माफ करून घेतला, तसेच म.न.पा.चे तेव्हाचे आयुक्त मा. सदाशिवराव तिनईकर ह्यांच्याशी सततचा पाठपुरावा व संपर्क साधून शकुताईनी टाउन प्लानिंग स्कीममध्ये संस्थेसाठी १० टक्के म्हणजे १६०० स्वचे. फूट जागा माहीम येथे मिळवली जिथे योविनिचे दामले योग केंद्र जोरात चालू आहे. दादर वूलन मिल्स म्युनिसिपल स्कूलची जागा सुद्धा शकुताईच्या प्रयत्नाने मिळाली, जिथे गेली कित्येक वर्षे YATCचे वर्ग भरवले जात होते.

नि निडर स्वभाव

महानगरपालिकेमध्ये 'उपशिक्षणाधिकारी' म्हणून कार्यरत असताना कित्येक गुणवान शिक्षकांची दूरच्या जागी झालेली बदली थांबवण्यासाठी वरिष्ठांना भेटून त्यांची बाजू मांडण्याचे धैर्य त्यांनी दाखवले. त्यामुळे त्या सर्वांमध्ये लोकप्रिय झाल्या. सरकारदरबारी वा महत्त्वपूर्ण आस्थापनामधील कितीही मोठा अधिकारी असो,

योविनिच्या कामासाठी त्यांना भेटण्यामध्ये आणि सातत्याने पाठपुरावा करण्यामध्ये बाईना कधीही संकोच वाटला नाही. निंबाळकर गुरुजींचा स्वभाव नेमस्त, भिडस्त, कोणाकडेही शब्द न टाकण्याचा, तर शकुताई आपल्या रास्त मागण्यासाठी धैर्याने आपली बाजू निडरपणे मांडणाऱ्या. थोडक्यात, निंबाळकर गुरुजी 'ज्ञानयोग', तर शकुताई म्हणजे जणू 'कर्मयोग' होत्या. शकुताई नेहमी म्हणायच्या, "आमचा संसार आहे 'हठयोगी संसार' ह + ठ म्हणजे सूर्य + चंद्र. आम्ही एकमेकांना पूरक आहोत हठयोगासारखे."

यशस्वी पुरुषामागे कर्तबगार स्त्री असते, असे सर्वसाधारणपणे म्हटले जाते. शकुताईंनी मात्र निंबाळकर गुरुजींच्या खांद्याला खांदा लावूनच नव्हे, तर प्रसंगी स्वतःच्या खांद्यावर जबाबदारी घेऊन योगप्रसाराचे कार्य केले, हे विशेष होय.

प्रे प्रेरणादायी व्यक्तिमत्त्व

१) अॅडव्होकेट कोरात्रे यांच्या सल्ल्याने योविनिची घटना शकुताईंनी तयार करून घेतली. २) संस्थेसाठी धर्मादाय आयुक्तांकडून रजिस्ट्रेशन मिळवले. ३) योविनिची स्थापना झाल्यावर संस्थेच्या अनेक प्रशासकीय जबाबदाऱ्या त्यांनी उत्तम प्रकारे सांभाळल्या. ४) शैक्षणिक कार्यासाठी त्यांना नवी मुंबई महानगरपालिकेकडून 'नवी मुंबई भूषण' शैक्षणिक पुरस्कार मिळाला. योगाचा महिलांमध्ये प्रसार केल्याबद्दल वाशीच्या यमुना फाऊंडेशनचा 'यमुनाई मातृवंदन पुरस्कार' आणि सांगली येथील विश्वयोग दर्शन केंद्रातर्फे 'विष्णू अण्णा पाटील योगरत्न पुरस्कार' आणि योग विद्या निकेतन (योविनि) तर्फे विशेष उल्लेखनीय 'योविनि प्रेरणाशक्ती पुरस्कार' त्यांना मिळाला. ५) योविनिच्या कित्येक शिक्षकांना आणि विशेषतः महिला शिक्षिकांना त्यांनी मार्गदर्शन केले, प्रोत्साहन दिले व त्यांना संस्थेच्या कार्यात पुढाकार घेण्यासाठी प्रवृत्त केले. योगवर्गापुढे बोलण्यासाठी, कार्यक्रमात भाग घेण्यासाठी शकुताईंनी अनेक महिलांना प्रोत्साहित केले, त्यामुळे योविनिमध्ये आज महिला-आघाडी धुमधडाक्याने योगप्रसार करताना दिसते आहे.

र रसिकता

जीवनातील सर्व चांगल्या गोष्टींमध्ये त्यांना रस होता. चांगली साडी, चांगला गजरा, चांगले खाणे, चांगले गाणे, नृत्य, कला, नाटक, सिनेमा ह्या सगळ्यात त्या मनापासून रमायच्या. जीवन समरसतेने रसरसून जगण्याची आपली आनंदी वृत्ती त्यांनी शेवटपर्यंत जपली. 'योविनि'च्या मनोरंजनाच्या कार्यक्रमात साभिनय गाणे म्हणताना त्यांना पाहणे, हा आम्हा सगळ्यांसाठी एक अनोखा आनंद सोहळा

असे. वृद्धापकाळी सुद्धा “ओ गोरे गोरे- बाँके छोरे- मेरे गली आया करो”, यांसारखी गाणी म्हणताना त्या ज्या पद्धतीने समरस व्हायच्या, ते वर्णन करण्यापलीकडचे आहे.

त्यांच्या ८५व्या वाढदिवसानिमित्त वाशीच्या विष्णूदास भावे सभागृहामध्ये ‘मोगरा फुलला’ हा गीत-नृत्य-मनोरंजनाचा बहारदार कार्यक्रम आयोजित केला होता. त्यात त्यांनी आपल्या आवडत्या सुनेबरोबर, म्हणजेच सौ. रूपालीबरोबर ज्या उत्साहात आणि तल्लीन होत गाणे म्हटले होते, त्याला तोड नाही.

णा (ना) नात्यांची जपणूक

निंबाळकर गुरुजींच्या योगप्रसाराच्या व्यस्त जीवनक्रमामुळे सांसारिक जबाबदारी पूर्णपणे शकुताईवर आली होती. अशा परिस्थितीत आपल्या मुलांचे संगोपन, त्यांचे शिक्षण, त्यांचे सांसारिक जीवन, त्यांचे नातेवाईकांबरोबरचे संबंध - ह्या सर्वात शकुताईनी जातीने लक्ष घातले आणि सर्व नातेसंबंध उत्तम प्रकारे जपले.

निंबाळकर गुरुजींची नुसती ‘भार्या’ नव्हे, तर ‘कार्येषु मंत्री’ म्हणूनही त्यांनी उत्तम प्रकारे आपली भूमिका बजावली. संस्थेसाठी त्यांनी अनेकांकडून आर्थिक साहाय्य मिळवले. शकुताई म्हणायच्या, “मला माझ्या आईने सांगितले आहे. जीवन म्हणजे ठिपक्यांची रांगोळी.” त्या ठिपक्यांप्रमाणे नात्यातीलच नव्हे, तर योविनि परिवारातीलही सर्वांना शकुताईनी आपुलकीने जोडून ठेवले होते.

त्यांची स्मरणशक्ती उत्तम होती, त्यामुळे त्या जवळजवळ सर्व नातेवाईकांना व योविनितील अनेक कार्यकर्त्यांना नावाने हाक मारायच्या, हक्काने काय हवे, नको ते सांगायच्या. प्रत्येकाच्या घरातील मंडळींशी वेळोवेळी त्या थेट संपर्क साधायच्या, काही जणांना तर चक्क जेवायला बोलवायच्या आणि आग्रहाने जेवू घालायच्या.

श शहाणपण (Applied Knowledge = Wisdom)

एम. ए., एम. एड., राष्ट्रभाषारत्न, हिंदी शिक्षक सनद ह्यातून विकसित झालेली बुद्धिमत्ता आणि व्यवहारातील शहाणपण, ह्यांचा सुरेख संगम त्यांच्यात पाहायला मिळायचा. व्यवहारचातुर्य, हजरजबाबीपणा, तल्लक बुद्धी, ही शकुताईची काही खास वैशिष्ट्ये होती. योगशिक्षक प्रशिक्षण वर्ग म्हणजेच YTTTC मध्ये त्या बरेच वर्षे अनेक घरगुती उदाहरणे देत ‘शैक्षणिक मानसशास्त्र’ शिकवायच्या, त्यात त्या स्वतः रंगून जायच्या व श्रोत्यांनाही रमवायच्या. आपल्या ज्ञानाचा दैनंदिन जीवनात चांगल्या कार्यासाठी कसा उत्तम वापर करायचा, हे त्यांच्याकडून शिकण्यासारखे होते. मराठी,

हिंदी व इंग्रजी भाषांवर त्यांचे प्रभुत्व होते, आणि संस्कृतची त्यांना विशेष गोडी होती.

कु

“कुठलीही गोष्ट अशक्य नाही”, हा त्यांच्या प्रेरणादायी जीवनाचा मूलमंत्र होता.

निंबाळकर गुरुजींना ‘पद्मश्री’ पुरस्कार मिळावा, अशी त्यांची मनापासूनची इच्छा होती. त्यांनी त्यासाठी आवश्यक ती सर्व प्राथमिक तयारी केली. तेव्हाचे खासदार मान. राम नाईक ह्यांच्याशी त्या ह्याबद्दल बोलल्या आणि मग त्यांनी आम्हाला त्याप्रकारे अर्ज तयार करायला सांगितला. मी आणि महेश सिनकर मिळून आम्ही त्यासाठी आवश्यक ती तयारी केली आणि शेवटी, गुरुजींना ‘पद्मश्री’ मिळालीच. ह्याचे बरेचसे श्रेय जाते ‘कुठलीही गोष्ट अशक्य नाही’, असे मानणाऱ्या शकूताईकडे!

वृद्धापकाळात त्यांची दृष्टी फार अधू झाली होती. तरीही त्यांनी एका मोठ्या नोटबुकमध्ये मोठ्या, ठळक अक्षरात आम्हा कार्यकर्त्यांची नावे व टेलिफोन नंबर लिहून ठेवले होते. ह्या माहितीच्या आधारे त्या वारंवार फोन करून आम्हा सर्वांकडून संस्थेचे काम करून घ्यायच्या, ह्याचे तेव्हाही आम्हा सर्वांना कौतुकच वाटायचे.

ता

ताण-तणावांचे उत्तम व्यवस्थापन

‘आव्हानात्मक परिस्थिती म्हणजे जणू आपले कर्तृत्व सिद्ध करण्यासाठी लाभलेली एक उत्तम संधी’, असा त्यांचा कुठल्याही समस्येकडे पाहण्याचा दृष्टिकोन असे. कुठल्याही अडचणीच्या काळात त्या कधीही घाबरल्या नाहीत - “हाती घ्याल ते तडीस न्या”, हे त्यांच्या कार्यपद्धतीचे ब्रीदवाक्य होते.

शकुताई म्हणजे योविनिचा जणू कणाच होता. शकुताई म्हणजे जबरदस्त ऊर्जेचा स्रोत होता! संस्थेसाठी आर्थिक सहाय्याची जेव्हा जेव्हा गरज निर्माण झाली, त्या त्या वेळी त्यांनी निंबाळकर गुरुजींवर कुठलाही ताण येऊ न देता, ती जबाबदारी त्यांनी स्वतःच्या खांद्यावर घेऊन यशस्वीरित्या पेलली, हे विशेष होय.

इ

इच्छाशक्ती

जीवन भरभरून जगण्याची त्यांची इच्छाशक्ती जबरदस्त होती. म्हणूनच त्या प्रत्यक्ष यमाच्या दरबारातून २-३ वेळा जिवंत माघारी येऊ शकल्या. त्यांना व्हॅटिलेटर लावलेला पाहून आमच्या मनात भीती दाटायची, पण त्यातूनही त्या सहीसलामत बाहेर यायच्या त्या केवळ जीवनाबद्दलच्या त्यांच्या अदम्य इच्छाशक्तीच्या जोरावर!

हा विषय निघाल्यावर शकुताई नेहमी म्हणायच्या -

“माझ्या हितचिंतकांच्या प्रार्थनेमुळे नियती नतमस्तक होत असावी, म्हणून मी तुमच्यात राहून अजूनही योगकार्य करते आहे - बहुधा यमालाही योविनिचे योगकार्य अपुरे राहू नये, असे वाटत असावे म्हणून तो मला थोडी सूट देत असावा.”

वाढत्या वयाची पर्वा न करता जबरदस्त इच्छाशक्तीच्या जोरावर योविनिच्या कार्यक्रमात स्टेजवर येऊन सगळ्यांबरोबर वमन, आदी शुद्धिक्रिया करण्यात अग्रेसर असायच्या त्या आमच्या शकूताई - अखंड उत्साहाचा झरा - योविनि प्रेरणाशक्ती!

अशा ह्या आमच्या बहुआयामी, प्रेरणादायी व्यक्तिमत्त्वाच्या शकुताईना निंबाळकर गुरुजींनी आपल्या एका लेखात ‘यशोवर्धिनी’ म्हटले आहे. “तिच्या साथीमुळेच मी माझे योगक्षेत्रातील ध्येय बऱ्याच अंशी गाठू शकलो”, असे गुरुजींनी प्रांजळपणाने कबूल केले आहे - ह्यातच सगळे आले.

अशा ह्या ‘योविनि प्रेरणाशक्ती’ आणि ‘यशोवर्धिनी’ शकुताईच्या ९७व्या जयंतीनिमित्त त्यांच्या प्रेरणादायी स्मृतींना समस्त योविनि परिवाराचे सादर अभिवादन!

श्रीधर परब

(श्रीधर परब)

संपादक

भ्रमणध्वनी : ९८२१५५६६७७, Email : shreedharparab8@gmail.com





हठप्रदीपिका : एक उत्तम योगमार्गदर्शक (नादानुसंधान विभाग - लेखांक १०)



गंधाली दाशरथे

(भ्रमणध्वनी : ९३२२२६४९६३)

उन्मनी मुद्रा

तारे ज्योतिषि संयोज्य किञ्चिदुन्नामयेद् भ्रुवौ।
 पूर्वयोगं मनो युञ्जन्नुन्मनीकारकः क्षणात्॥ (ह. प्र. ४.३९)
 केचिदागमजालेन केचिन्निगमसङ्कुलैः।
 केचित्तर्केण मुह्यन्ति नैव जानन्ति तारकम्॥ (ह. प्र. ४.४०)
 अर्धोन्मीलितलोचनः स्थिरमना नासाग्रदत्तेक्षणः।
 चन्द्रार्कावपि लीनतामुपनयन्निस्पन्दभावेन यः।
 ज्योतीरूपमशेषबीजमखिलं दैदीप्यमानं परम्
 तत्त्वं तत्पदमेति वस्तु परमं वाच्यं किमन्नाधिकम्॥ (ह. प्र. ४.४१)
 दिवा न पूजयेत्लिङ्गं रात्रौ चैव न पूजयेत्।
 सर्वदा पूजयेत्लिङ्गं दिवारात्रिनिरोधतः॥ (ह. प्र. ४.४२)

अन्वय : तारे ज्योतिषि संयोज्य भ्रुवौ किञ्चित् उन्नमयेत् मनः पूर्वयोगं युञ्जन्
 क्षणात् उन्मनीकारकः॥३९॥

केचित् आगमजालेन केचित् निगमसङ्कुलैः, केचित् तर्केण मुह्यन्ति। तारकम् न
 एव जानन्ति॥४०॥

अर्ध-उन्मीलित लोचनः नासाग्रदत्त - ईक्षणः, स्थिरमना यः चन्द्रार्को अपि
 निस्पन्दभावेन लीनताम् उपनयन् तत् परं तत्त्वं पदम् एति, (यः) ज्योतीरूपं, बीजम्
 अशेष अखिलं, परं दैदीप्यमानम् (अस्ति) तत्र अधिकं किं वाच्यम्?॥४१॥

लिङ्गं दिवा न पूजयेत् रात्रौ चैव न पूजयेत्। दिवा-रात्रि-निरोधतः सर्वदा लिङ्गं
 पूजयेत्॥४२॥

शब्दार्थ : तारे = नेत्र. ज्योतिषि = आंतर ज्योतिमध्ये. संयोज्य = संयोग करणे.
 उन्नमय भ्रुवौ = भुवया वर करून. पूर्वयोग = पूर्वी सांगितलेली. उन्मनीकारक =

उन्मनी अवस्था. क्षणात = लगेच. केचित् = कोणी. आगम = पुढे घडणाऱ्या गोष्टी. निगम = मागे घडून गेलेल्या गोष्टी. मुह्यन्ति = मोहित होणे. ईक्षण = दृष्टी. चन्द्रअर्क = सूर्यचन्द्र. निस्पन्द भाव = मनाची विचारहिन अवस्था. अशेष = संपूर्ण. बीज = मूळ कारण. वाच्य = बोलणे किंवा सांगणे. दिवा = सूर्य नाडी. रात्रौ = चंद्र नाडी. लिङ्ग = आत्मा

श्लोकार्थ : तारे रूप नेत्रांना नासिकाग्रावर दृष्टी स्थिर करून, भुवयांना थोडेसे वर करून, पूर्वी सांगितल्याप्रमाणे (श्लोक क्रमांक ३६ व ३७) योगसाधना केल्यामुळे लगेचच उन्मनी अवस्था प्राप्त होते. (३९)

कोणी आगमाच्या जाळ्यात, तर कोणी निगमांच्या जाळ्यात फसल्यामुळे, तर कोणी तर्क-वितर्कात पडल्यामुळे योगसाधना करत नाहीत व संसाररूपी सागराला तारणाऱ्या उन्मनी अवस्थेला जाणत नाहीत. (४०)

ज्याचे नेत्र अर्धे उघडे आहेत, ज्याची नासाग्र दृष्टी आहे, ज्याचे चित्त स्थिर आहे, ज्याने इडा आणि पिंगला नाड्यांना मन्द करून निस्पन्द भाव प्राप्त केला आहे, जो ज्योतीस्वरूप आहे, जो संपूर्ण जगाचे कारण आहे आणि जो पूर्ण दैदीप्यमान आहे त्याबद्दल अधिक काय सांगावे? (४१)

आत्मचिंतन, पिंगलेचे क्रियाशील असताना होऊ शकत नाही त्याच प्रमाणे इडा क्रियाशील असतानाही होऊ शकत नाही, परंतु इडा आणि पिंगला निरुद्ध असताना केव्हाही आत्मचिंतन होऊ शकते. (४२)

विवेचन : उन्मनी अवस्था कशी प्राप्त करून घ्यावी त्याचे वर्णन या ३९ ते ४२ या चार श्लोकात सांगितले आहे. उन्मनी अवस्था म्हणजे काय? तर याच अध्यायातला हा श्लोक पहा -

सुषुम्नावाहिनि प्राणे सिध्यत्येव मनोन्मनी।

अन्यथात्वितराभ्यासाः प्रयासायैव योगिनाम्॥ (ह. प्र. ४.२०)

अर्थ : सुषुम्नानाडीमध्ये जेव्हा प्राणप्रवाह जातो, तेव्हा मनोन्मनी अवस्था प्राप्त होते. बाकीचा अभ्यास हा सर्वच साधकांना केवळ श्रम देणारा आहे.

म्हणजेच हठयोगाचे जे उद्दिष्ट प्राणप्रवाह सुषुम्ना नाडीतून वाहणे व इडा पिंगला या नाड्या निष्पंद होणे - तेव्हाच ही उन्मनी अवस्था प्राप्त होते. अगदी सोप्या शब्दात सांगायचे तर न-मन अवस्था, मन नसलेली अवस्था, चैतन्यासन करताना ज्याप्रमाणे शववत शरीर करतो व मनातील सर्व भाव-भावनांचा विसर्ग करतो अशी अवस्था, चित्तातील वृत्तींचा निरोध, अशी अवस्था प्राप्त करून घेणे म्हणजे मनाची उन्मनी अवस्था. पुढे याच अध्यायाच्या १०४व्या श्लोकात असे म्हटले आहे.

तत्त्वं बीजं हठः क्षेत्रमौदासीन्यं जलं त्रिभिः।

उन्मनी कल्पलतिका सद्य एव प्रवर्तते।। (ह. प्र. ४.१०४)

अर्थ : चित्तरूपी बीज, हठरूप भूमि व वैराग्यरूपी जल या तीन्हीमुळे उन्मनीरूपी कल्पकता शीघ्रतेने वाढते.

म्हणजेच हठयोगाच्या अभ्यासाने (आसन, प्राणायाम, बंध-मुद्रा, इत्यादी) व वैराग्य या मुळेच ही उन्मनी अवस्था प्राप्त होते.

आता या ३९व्या श्लोकात अशी उन्मनी अवस्था प्राप्त करण्याचा आणखी एक मार्ग सांगितला आहे. तो याप्रमाणे-

या श्लोकात तारे याचा अर्थ आकाशातील चांदण्या असा नसून डोळे असा आहे. शरीराचे तारे म्हणजेच डोळे. या डोळ्यांनी कपाळमध्यावर मन एकाग्र करून, भुवया थोड्याशा वर करून शांभवी मुद्रेचा अभ्यास करावा म्हणजे क्षणात उन्मनी अवस्था प्राप्त होते. आता याच श्लोकात 'अन्तज्योति' असा शब्द आला आहे. आंतरज्योत म्हणजेच आज्ञाचक्राच्या ठिकाणी म्हणजेच कपालमध्यामध्ये एक ज्योत जळत असते, ज्या ठिकाणी इडा-पिंगला व सुषुम्नेचा संगम होतो अशी ही अत्यंत पवित्र जागा मानली जाते, ज्याला त्रिनेत्र असेही म्हणतात. शिव, शंकराचे वास्तव्य येथे असते, असेही मानतात, तर भुवया थोड्याशा वर उचलून बंद डोळ्यांनी या आंतरज्योतीकडे बघितल्यावर उन्मनी अवस्था, म्हणजेच विचारहिन अवस्था प्राप्त होते, असे स्वात्माराम ३९व्या श्लोकात सांगत आहेत.

आता ४०व्या श्लोकात ज्या लोकांना उन्मनी कला म्हणजे काय हे कळत नाही, किंवा अनेकांना ती प्राप्त होत नाही, त्याचे कारण सांगितले आहे. काही लोक आगमाच्या जाळ्यात, तर काही लोक निगमाच्या जाळ्यात अडकतात, तर काही तर्क-वितर्काच्या जाळ्यात फसतात अशांना ही उन्मनी अवस्था प्राप्त होत नाही. आता या श्लोकात आलेल्या आगम व निर्गमचे दोन अर्थ होतात. एक तर आगम म्हणजे पुढे येणारे - भविष्यात घडणाऱ्या गोष्टी व निर्गम म्हणजे घडून गेलेल्या किंवा भूतकाळातील गोष्टी. तर सर्वसामान्य लोक हे भूत व भविष्यात गुरफटून गेलेले असतात तर काही तर्क-वितर्क करण्यात दंग असतात. म्हणजेच आपल्या संसारामध्ये गुंग असतात आणि त्यामुळे ते उन्मनी कलेला जाणत नाहीत. काही संहितांमध्ये 'आगम' याचा अर्थ 'शास्त्र' आणि 'निगम' याचा अर्थ 'वेद' असा घेतला आहे. म्हणजे वेद व शास्त्रांचा अभ्यास करणारे लोक वेगवेगळ्या देवतांच्या उपासनेत व यज्ञायागामध्ये गुंग असतात, असे लोक योगशास्त्राचा अभ्यास करत नाहीत व त्यामुळे उन्मनी अवस्था त्यांना माहीत होत नाही. आपल्या भारतीय तत्त्वज्ञानात सहा प्रकारची शास्त्रे सांगितली आहेत. यांनाच 'दर्शन' असेही म्हणतात. ही षड्दर्शने या

प्रमाणे आहेत - १) सांख्य २) योग ३) न्याय ४) वैशेषिक ५) मिमांसा ६) वेदान्त. वेद चार आहेत ते या प्रमाणे - १) ऋग्वेद २) यजुर्वेद ३) सामवेद ४) अथर्ववेद.

वेदांमध्ये धर्मकल्पना आणि प्रथा सांगितल्या आहेत. यज्ञयागादी कर्मकांडे, देवांची स्तुती, प्रार्थना इत्यादींनी भरलेले हे वेद आहेत. वेद परंपरा पाळणारे कर्मकांडामध्ये इतके व्यस्त असतात की योगसाधना हे लोक करत नाहीत (संदर्भ हठयोगप्रदीपिका - डॉ. चमनलाल गौतम) त्याचप्रमाणे दर्शन म्हणजेच शास्त्रांवर विश्वास ठेवणारे लोकही योगाभ्यास करत नाहीत.

या सहा शास्त्रातील योगशास्त्र सोडले तर **सांख्यशास्त्र** हे निरिश्चरवादी. **न्यायशास्त्र** हे विधीचा उगम, कार्य व ध्येय यांचा अभ्यास करणारे शास्त्र. **वैशेषिकशास्त्र** हे स्वतःचे मेटाफिजिक्स (जीवन, सत्य, ज्ञान यांच्या स्वरूपाविषयीचे तत्त्वज्ञान) ज्ञानशास्त्र, तर्कशास्त्र, नीतिशास्त्र, आणि मोक्षप्राप्तीबद्दलचे स्वतंत्र तत्त्वज्ञान. वेदार्थाच्या निर्णयाचे शास्त्र म्हणजे **मीमांसाशास्त्र**. वेदान्तशास्त्राला उत्तर मीमांसा असेही म्हणतात. उपनिषदासकट सर्व वेगवेगळ्या मतांचा समन्वय याच्यात करण्यात आला आहे.

या सहा शास्त्रांपैकी सेश्वर सांख्य म्हणजेच योगशास्त्र; हे शास्त्र सोडले तर इतर शास्त्रांच्या उपासना पद्धती वेगवेगळ्या आहेत, त्यामुळे ते लोक योगाभ्यास करत नाहीत, आणि जे लोक योगाभ्यास करतच नाहीत त्यांना या संसाराला तारणारी उन्मनी अवस्था कशी बरे माहित असणार? असे स्वात्माराम ४०व्या श्लोकात सांगत आहेत.

४१वा श्लोक हा पुन्हा अत्यंत महत्त्वाचा श्लोक आहे. उन्मनी अवस्था प्राप्त झालेला साधक कसा असतो, याचे सुंदर विवेचन या श्लोकात सांगितले आहे. ज्याला उन्मनी अवस्था प्राप्त झाली आहे, त्याचे लोचन अर्धोन्मिलित असतात म्हणजे ते पूर्ण उघडे अथवा पूर्ण बंद नसतात. त्याचे मन स्थिर झालेले असते. द्वंद्वातून तो पूर्ण मुक्त झालेला असतो. त्याची दृष्टी नासाग्र असते. चंद्र व सूर्य यांच्यापुढे म्हणजेच निसर्गापुढे अथवा शरीरातील द्वंद्वापुढे तो लीन झालेला असतो, त्याचा 'अहं' पूर्णपणे विसर्जित झालेला असतो आणि असा हा योगी पुरुष संपूर्ण विश्वाचे जे बीज, त्या परमतत्त्वाला पोचतो. या परतत्त्वाचे वर्णन करणे खरोखर खूप कठीण आहे. योगतत्त्वोपनिषदामध्ये सुद्धा असेच म्हटले आहे.

अनिर्वाच्यं पदं वक्तुं शाक्यं तै सुरैरपि।

स्वात्मप्रकाशरूपं तत्किंशास्त्रेण प्रकाशते॥

अर्थ : त्या अनिर्वाच्य पदाचे वर्णन देवतासुद्धा करू शकत नाहीत, मग शास्त्रे त्याचे वर्णन कसे काय करणार?

श्लोक क्रमांक ४२ मध्ये आत्मचिंतन कसे करावे, ते सांगितले आहे. या श्लोकात लिंग या शब्दाचा अर्थ आत्मा असा आहे. दिवसा आत्म्याचे पूजन करू नये. कारण त्या वेळी सूर्य नाडी चलायमान असते, अर्थात साधक आपल्या क्रियाकर्मात या वेळ व्यग्र असतो. आत्म्याचे ध्यान रात्रीसुद्धा करू नये कारण त्या वेळी इडा नाडी चलायमान असते. या दोन्ही वेळी चित्ताची स्थिरता नसते. या वेळी प्राणवायू चलायमान असतो आणि जेव्हा प्राणवायू चलायमान असतो तेव्हा चित्ताची स्थिरता नसते. त्यामुळे चंद्र व सूर्य नसतांना म्हणजेच ब्राह्म मुहूर्ताच्या वेळीच आत्मचिंतन करावे. कारण या वेळी चित्तवृत्ती शांत असतात. प्राणवायूचे संचारण संध असते. या श्लोकातील 'पूजन' याचा अर्थ बाह्य पूजाअर्चा असा नसून 'धारणा-ध्यान' इत्यादी मनाशी निगडीत गोष्टींशी आहे आणि 'लिंग' याचा अर्थ 'आत्मा' असा घ्यावा. इडा आणि पिंगला यांच्या क्रियाशीलतेचा जेव्हा अभाव असतो तेव्हाच प्राण सुषुम्नेमध्ये प्रवेश करतो आणि ही वेळ आत्मचिंतनासाठी म्हणजेच ध्यानासाठी योग्य वेळ आहे.

**Sometimes
things that hurt
you the most,
teach you the greatest
lessons in life.**





LET FOOD BE THY MEDICINE

आहार होऊ द्या तुमचे औषध!



दुर्गादास सावंत

(योग व निसर्गोपचारक आणि योविनिचे उपकार्याध्यक्ष,

मो. : ९८२०४७९४६३)

लेखांक - २१ : लंघन (उपवास) भाग - १

आहार या सदराखाली आज आपण उपवास या विषयी चर्चा करणार असू, तर ते काहीसे विचित्र आहे हे खरेच! एरव्ही आपण एखादा पदार्थ सेवन केल्याने त्याचे काय बरे वाईट परिणाम होतात अथवा एखादा पदार्थ टाळल्यामुळे त्याचे काय परिणाम होतात याची चर्चा करतो. परंतु काहीच सेवन नाही केले तर? प्रश्न खरंच चित्तवेधक आहे अन् त्याहून जास्त चित्तवेधक आहेत त्या उपक्रमाचे अगणित लाभ, ज्या उपक्रमाचे नाव आहे - लंघन अथवा उपवास!

उपवास याचा शब्दशः अर्थ दुसरा निवास असा आहे. आपले शरीर हे खरेच परमेश्वराचे दुसरे घर आहे, परंतु त्याची जाणीव आपल्याला नसते. लंघन केल्याने आपल्याला त्याची प्रखरतेने जाणीव होऊ शकते, असा उपवासाचा एक अर्थ. समांतर इंग्रजी शब्द 'फास्टिंग' याचा अर्थ आहार न घेणे तसेच पक्का निर्धार असाही होतो. थोडक्यात, उपवास आहाराहूनही जास्त मनाशी संबंधित आहे. उपवास हे एक विज्ञान आहे, तसेच एक कलाही! अशाप्रकारे उपवास शरीराबरोबरच मनालाही फार लाभदायक आहे. उपवासामुळे केवळ शरीरातील विषसंचय दूर होत नाही, तर मनही शुद्ध होऊन अध्यात्मिक प्रगती व्हायला मदत होते. जगभरच्या उपासना पद्धतीने, संप्रदायाने त्यामुळेच कोणत्या ना कोणत्या स्वरूपात उपवासाचा सल्ला दिलेला दिसतो, जे एक तप आहे, मन नियंत्रणाचे आयुध आहे.

निसर्गोपचाराप्रमाणे उपवासाएवढा प्रभावी रोगोपचार अन्य नाही. संस्कृतमध्ये "लंघनम् परमौषधी", असे म्हटलेलेच आहे. तात्कालिक तीव्र आजार जसे सर्दी पडसे, ताप, हगवण यामध्ये उपवास, पूर्ण आराम व लक्षणे दाबणारी औषधे टाळणे, हे अतिशय प्रभावी उपचार म्हणून कार्य करते, एवढेच काय कोवीड-१९, मलेरिया, डेंग्यू, कावीळ असे आजार आश्चर्यकारकरित्या बरे झालेला अनुभव ज्यांनी तसे प्रयोग करण्याचे धाडस केले, त्यांचा आहे. नियमितपणे आठवड्यातून वा पंधरवड्यातून

एक दिवस उपवास करणे, तसेच कधीतरी ४८ तासापासून ९६ तासापर्यंत उपवास केल्यास मधुमेह, उच्च रक्तदाब, हृदय, मूत्रपिंड, पचन, श्वसन, सांध्यासंबंधित आजार, एवढेच नव्हे तर कर्करोगासारख्या दीर्घकालीन जुनाट आजारास प्रतिबंध होतो, कारण सर्व आजार विषसंचयामुळे होतात, असे निसर्गोपचार मानते. निसर्गोपचारामध्ये २१ दिवसापर्यंत लंघन करण्याचा सल्ला दिला जातो, जे पूर्ण लंघन असून त्यामुळे संपूर्ण विषसंचय दूर होतो.

चुकीच्या आहारामुळे मुख्यतः आम्लधर्मी विषद्रव्ये शरीरात तयार होऊन साठवली जातात. निसर्गनियमाप्रमाणे विभिन्न स्तरावर जसे तोंडातील चव, जठर, आतडे, यकृत इत्यादी द्वारे विषाचा प्रवेश रोखण्याची व्यवस्था आहे, तर पुढे फुफ्फुसे, मूत्रपिंड, यकृत, त्वचा याद्वारे ते बाहेर फेकण्याची व्यवस्था आहे. परंतु या नियमित विष बाहेर फेकण्याच्या क्षमतेच्या काही मर्यादा असतात. प्रत्यक्षात चुकीच्या आहार व जीवनपद्धतीमुळे निर्माण होणारे विष त्याहून अनेक पटीने जास्त असल्याने, शरीरात विष संचय होतो. तरीसुद्धा पेशींच्या स्तरावर विष आत प्रवेश करण्यापासून रोखण्याची पराकाष्ठा केली जाते. रक्ताद्वारे अंतरपेशीय द्रव्यापर्यंत पोहचलेले विष पेशी आवरणाच्या आत शिरण्यापासून रोखण्याचा प्रयत्न केला जातो. या संघर्षातून कफ विकाराची लक्षणे निर्माण होतात. ज्याप्रमाणे पोलिसांच्या संख्येपेक्षा दरोडेखोरांची संख्या जास्त असल्यास पोलीस दरोडा रोखू शकत नाहीत, तद्वतच मोठ्या प्रमाणात विष असल्याने ते पेशीत प्रवेश करण्यात यशस्वी होते. पुढे पेशीद्रव्यामध्ये पण त्यास विरोध होतो, हा संघर्ष पित्त विकाराच्या लक्षणास जन्म देतो. तसेच पेशीकेंद्रकाच्या आत शिरण्यापासून रोखण्यासाठी होणारा संघर्ष वात विकाराची लक्षणे निर्माण करतो. पुढे केंद्रकात प्रवेश मिळवून 'जन्यु' ('genes') प्रदूषित झाल्यामुळे यथावकाश गाठी व कर्करोगासारखे आजार बळावतात. उपवासांमुळे वरील प्रक्रिया विरुद्ध दिशेने कार्यरत होते. एका आठवड्याच्या उपवासांमुळे कफ विकार. तर दोन आठवड्यांच्या उपवासांमुळे पित्त विकार आणि तीन आठवड्यांच्या उपवासांमुळे वात विकार बरे होतात. अशा रितीने निसर्गोपचाराप्रमाणे २१ दिवसाचे दीर्घ लंघन अथवा उपवास हा पूर्ण उपवास मानला जातो.

एरव्ही एका बाजुने पोषकद्रव्ये व विषद्रव्ये शरीरात प्रवेश करत असतात, तर दुसऱ्या बाजुने विषाचा निचरा केला जातो, अशी ही एक-दिशा वाहतूक असते. परंतु उपवासादरम्यान विरुद्ध दिशेने उलटीच्या माध्यमातून विषद्रव्ये बाहेर पडतात. एरव्ही यकृत आहाराद्वारे येणारे नवीन विष नष्ट करण्यात गुंतलेले असते, परंतु आता आहारच नसल्याने जुने विष नष्ट करण्यास वाव मिळतो, कारण रक्त चलनवलनामुळे ते फिरत असते. त्याचप्रमाणे मूत्रपिंडास जुन्या साठलेल्या विषद्रव्याचे उत्सर्जन

करण्याची सुवर्ण संधी प्राप्त होते. पेशीस्तरांवर रक्तातील श्वेत पेशी असा जुना कचरा खाऊन नष्ट करतात, तर पेशींतर्गत 'लायाजोझोम' हे पेशीअंग जुने विष नष्ट करते. त्यामुळेच २०१६ चा नोबेल पुरस्कार जपानी शास्त्रज्ञ योशिनोरी होसुमी यांना त्यांच्या 'ऑटोफॅगी' या उपवास संबंधित संशोधनाबद्दल मिळाला. त्यामुळे आमच्या पूर्वजांनी सांगितलेल्या उपवासाचे महत्त्व अधोरेखित झाले, सिद्ध झाले.

MEMORABLE MOMENTS OF VISIT TO SHRIKUTUR ASHRAM, BADLAPUR





SAMKHYA KARIKA (by Shri Ishwarkrishna)



Vinod Joshi

(Yoga & Naturo-Therapist and Trustee of Yoga Vidya Niketan
M : 9869002291, Email : vinod2109joshi@gmail.com)

(This is a humble attempt to share what I have learnt, about Samkhya Philosophy, from my respected teacher - Dr. Rudraksha Sakrikar from K.J.Somaiya Institute of Dharma Studies)

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शब्द आदिषु पञ्चानाम् आलोचन मात्रं इष्यते वृत्तिः।

वचन आदान विहरण उत्सर्ग आनदः च पञ्चानाम्॥28॥

In earlier Karika 27, functioning Mind is explained and is clarified that mind is the only Indriya which is functioning as Dnyanendriya and Karmendriya as well (उभयात्मकं अत्र मनः). Probably to emphasize more on superiority of Mind, limitations of Dnyanendriyas and Karmendriyas are highlighted.

This Karika can be studied as one of the classic example which fulfills all the technical requirements of definition of 'SUTRA'. Sutra is defined as अल्पाक्षरमसंदिग्धं सारवद्विश्वतोमुखम् । अस्तो-भमनवद्यं च सूत्रं सूत्रविदो विदुः॥ (alpaksaramasamdighdam saravadvisvatomukham | asto-bhamanavadyam ca sutram sutravido vidum). Functioning of five Dnyanendriyas is explained in first line and functioning of Karmendriyas is explained in second line in just 7 words, in each of the line.

In the first line, instead of repeating list of five sense organs and their functions, only three words are used शब्द आदिषु पञ्चानाम्. The objects of sense organs (Dnyanendriyas) begin with Shabda / Sound. Just by mentioning Shabda / Sound and other (respective objects for five sense organs), the detailed information about five sense organs and

their respective functions is condensed and indicated in just three words. Though the clear mention about sense organs is not there, it's indicated by the objects (Sound etc) of sense organs.

The word alochana (अलोचन) is used to highlight the difference in functioning of Sensory organs from Mind. The sensory organs are just perceiving/considering/seeing etc. or reflecting on the external object and receiving inputs related to that object like size, shape, color, sound waves, roughness/smoothness, temperature, taste etc. Just receiving all such inputs and transferring them to mind, is function of all five sensory organs.

The word 'matra' (मात्र) is interpreted differently by different learned scholars. Acharya Gaudapada interprets the word as referring to a very specific function of each of the five sense organs. Like eye can only see but cannot smell, taste, hear or feel the touch. Acharya Vachaspati Mishra interprets the word matra as used for highlighting the limitation of all five sensory organs, as compared to mind. Function of sense organ is observation only (matra) and not ascertainment of the object. Like eyes can capture the images of the objects like tree, leaves, fruits, house, car, sky etc. However, eyes cannot differentiate between these images and cannot correlate a particular image with a particular object. That determination / ascertainment is a function of the mind. Eyes capture the image of object from the light waves. This image is sent to mind for ascertaining the exact object.

As a student of Yoga and more specifically of Patanjali Yoga sutras, Acharya Vachaspati Mishra, takes us closer to the doctrine of Nirvikalpa Perception, in his commentary on this Karika.

The last word in the first line 'Vritti' (वृत्तिः) is again very important for the students of Yoga. Whereas the entire Patanjali Yoga Sutras focus is on Chitta Vritti, here the word Vritti refers to functioning of the sensory organs and we may rightly understand it as Indriya Vritti.

The second line of the karika lists out five functions of five organs of

action. It should be rightly understood as a particular ability and not just an organ at physical level.

- 1) वचन - Ability to speak, Ability to articulate
- 2) आदान - Ability to hold , Ability to seize
- 3) विहरण - Ability to move
- 4) उत्सर्ग - Ability to excrete , Ability to emit
- 5) आनन्दः - Ability to give pleasure

Mere availability of these functions, should not be taken as a right to use them all, without involvement of the intellect – which can restrain these functions.



"A person who walks
with his legs
reaches his **DESTINATION**,
but,
A person who walks
with his **BRAIN**
reaches his **DESTINY**."



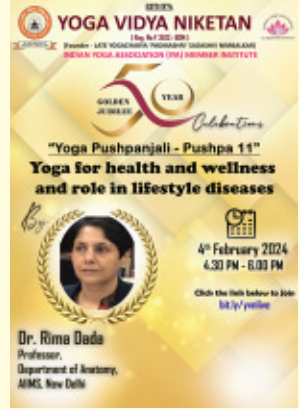
Yoga Pushpanjali - 11



Nitin Tawde

(Yoga & Naturo-Therapist, YVN. Mob. : 9819186655)

There are two types of diseases, namely Communicable and Non-communicable. Communicable diseases are caused by external factors like bacteria, viruses etc. which we have experienced Coronavirus epidemics. Non communicable diseases are because of our own folly and that is why they are aptly called as lifestyle diseases. Today we are experiencing epidemics of these lifestyle diseases like hypertension, cardiac diseases, diabetes, PCOS etc. These diseases need to be managed not only at cellular level but even at the molecular level with integrated approach consisting of Yoga.



Essence of the Lecture : ‘Yoga for health and wellness and its role in lifestyle diseases’ by Dr. Rima Dada

Professor, Department of Anatomy, AIIMS, New Delhi

Since last few decades lifestyle diseases have gained lot of importance. They are also known as complex diseases because they occur due to interaction between genes and environment. Environment means physical, social environment which includes our lifestyle, activity, diet, thoughts etc. Earlier there was a perspective that genes determine

our health and biology. Now the latest studies have shown that what actually determines our biology or genotype, is the environment and that adds to the epigenome. (Epigenome is the record of chemical changes to the DNA which are passed down to the next generation). It is seen that this epidemic of lifestyle diseases occurs due to unhealthy lifestyle choices or habits like smoking, alcohol intake, diet rich in trans-fats, salt, sugar etc. These days diet which is low calory but nutritionally depleted has become popular among most of us; and is known as a standard American diet (actually a deadly diet). In addition to that, there is physical inactivity. Hardly 5 to 6 % of the population meets the criteria of the required amount of physical activity. In addition to that we are leading highly stressful life. All this is leading to lifestyle diseases. Though we are living longer, our health span is not increased; we are getting sicker. The diseases that were making us sick at the age of 60 – 70 years, are now occurring at 35-40 years of age. It is being seen that 3 out of 10 school children are suffering from hypertension. Large number of children are suffering from anxiety and depression. Many young people are getting strokes and cardio-vascular diseases. Studies have shown that majority of the diseases like Diabetes, Stroke, Depression, Primary Open Angle Glaucoma, Polycystic Ovarian Syndrome (which is very common among girls), Auto-immune diseases, Cancer etc. have common underlying mechanism. Through modern medicine it is very difficult to target this underlying mechanism. Modern medicine is very good when you are dealing with infectious diseases or surgical emergencies; but they provide symptomatic relief at the most. Yoga can help to actually remove the cause of the disease; Yoga not only heals the disease but if practiced regularly, can actually prevent the onset of these diseases and promotes health. Yoga has tremendous rehabilitative potential. People who are practicing Yoga, see faster recovery when they become unwell. So, we can say that life-style diseases have impinged because of our faulty lifestyle choices. Our habits, diet, thoughts impact our gene behavior through our epigenome. Epigenetics is the study of how our

behavior and environment affect the gene expression. This science tells us that our choices determine our health and our diseased state. Epigenome is highly dynamic. Genes do not change but the genome changes with our habits. Changes in genome affects the way our genes work. Whatever we practice daily, affects our genome. For example, if every day you have processed food like burgers, samosa, sweetened drink, then it will lead to chronic inflammation over a period of time. Short period of inflammation may increase body's defense mechanism but chronic inflammation leads to auto immune diseases as well as cancer. This is how our habits determine our health and diseased state. Healthy lifestyle actually switches on genes program which is beneficial for us. When we have unhealthy habits like eating fast food, highly stressful life, disturbed sleep, they actually impact epigenome and they switch on gene program which are not beneficial for us. Yoga which works as medicine on mind as well as body, is the greatest gift of India to the world. It is a profound science which has a greatest impact on our health. It positively impacts the output of genome and gene expression. Yoga does not work on just one single organ or system but it works both on body as well as mind. We cannot read body and mind separately. For example, if one is suffering from depression, giving just a cognitive behavior therapy will not work. It has been observed that high level of stress, anxiety or depression affects every single cell and organ of the body. Therefore, majority of the diseases like infertility, Polycystic Ovarian Disease, Auto Immune Disease, Cancer etc., have psychosomatic component and thus they need to be dealt with mind-body intervention with integrated holistic approach like Yoga.

Yoga not only promotes health and prevents the onset of diseases; it can act as powerful complimentary tool in the management of the disease and also has tremendous rehabilitative potential. It has been seen in the recent years that there has been huge increase in the epidemic of lifestyle diseases. These diseases are occurring not only on urban set up but also rural area because our lifestyle has drastically

changed over the years. We were hunter, wanderer society and these days we are always sitting with computer, laptop, mobile. In addition to that our diet has changed dramatically. We are now having diet which is highly processed, highly inflammatory, calory dense diet leading to obesity. We are lured by the advertisements by getting more discounts if we consume more food, thus we get addicted to it. In addition to that, a greater number of people are now turning to nonveg food which is bad not only for our health but also for health of our planet. The domesticated animals bred for meat, consume green grass in a large quantity and eject huge amounts of methane gas which has 'greenhouse effect'. This unhealthy lifestyle has led to increase in Diabetes, Blood Pressure, Cancer and Alzheimer disease. Although both red and white meat are bad for our health, red meat or processed meat kills faster. Processing of meat also increases the Greenhouse emission. In fact, the report published in 2019 shows that unhealthy diet possesses more risk than unsafe sex, alcohol, drugs, tobacco combined. This is the impact of diet on our health.

It can also be seen that more and more schoolchildren are getting affected by disorders which we generally see in older people. We can see that diabetes is setting in at younger age; more and more students are victims of depression, stress and anxiety. So, they get addicted to different substances of abuse. Children are not indulged in outside games but they are addicted to computer games or video games. In the morning, they get the breakfast of highly processed cereals which are laden with salts and sugar. Such a highly processed food actually disturbs the gut microbiome. Wholesome plant-based diet actually nurtures the gut microbiome and ensures the diversity of micro-organisms in the gut. Processed food not only leads epidemic of obesity but it also impacts our mental health. It has been seen that some optimal nutrition is contributing to the epidemic of mental illnesses. So, they contribute not only to the Obesity, IBS (irritable bowel syndrome), Diabetes etc., but also to the large number of neuro-psychiatric disorders like Accelerated

Cognitive Decline, Attention Deficit Hyperactivity disorder, Multiple Sclerosis etc. which are plaguing our society today. They are all linked to unhealthy diet. Intake of nonveg food is not only affecting our health leading to high incidents of cancer but it is also impacting the health of our planet that means the environment. Actually, Cancer is a complex lifestyle disease. Initially, it was believed that cancer is due to our genes, but now we have understood that only 2-3% mutations of genes are penetrating, meaning leading to cancer. Thus, contribution of genes is only 10%. Majority of changes in genes only lead to the increase in the risk of cancer but they are not the causes. Major factors that are responsible for the cancer are the environmental factors and chief among them is diet. So, diet plays a huge role and in addition to that there could be infection. But unhealthy diet, high intake of nonveg food, tobacco, high consumption of alcohol, processed food are directly linked to the increase in the cases of cancer. So, it can be seen that because of this epidemic of non-communicable lifestyle diseases, we are spending so much amount on maintaining our health and large number of people are pushed into the poverty. Sadly, entire industry is driven towards managing diseases because that is where the monetary benefit lies and not in actually promoting health. We need to understand that it could be any disease like Diabetes, Hypertension, Stroke, Auto-Immune Disease, Cancer or even Alzheimer disease; all these diseases have common underlying mechanisms and that is stress, anxiety, shorter telomeres (because of which we are aging faster), enhanced Apoptosis, Dysregulated immune system, altered Angiogenesis, Gut Microbiome Dysbiosis, disturbed circadian rhythm etc.

[Telomere is the end portion of the chromosomes which protects chromosomes from becoming frayed. Every time the cell divides, telomere becomes shorter and eventually telomere becomes so short that the cell cannot divide itself and then the cell dies. Apoptosis is the process of programmed cell death used to eliminate unwanted cells. Angiogenesis is the process wherein new capillaries are formed from existing blood vessels].

Modern medicine does not have any mechanism to deal with all these factors combined. However, studies from 2008 shows that Yoga can target each of these factors. Practicing Yoga regularly can actually prevent onset of each of these diseases. There was a landmark paper which said that 'Healthy Lifestyle is the best Revenge". So, it can be said that healthy lifestyles are actually therapeutic. For example, if you have whole plant-based diet, seasonal fruits, vegetables, grains, nuts; if you are physically active, if you are mindful, have a sense of compassion, develop social connections with healthy relationships, stop alcohol, tobacco, you can actually prevent onset of these diseases.

Yoga has proven to be profound mind-body energy medicine. Yoga is not merely Asanas but it also includes Pranayama and Dhyana (meditation). Yoga not only promotes physical, mental and spiritual health but it also can prevent onset of diseases. Meditation is the state of being attentive to the present moment (heightened awareness) in a non-judgmental way with awareness of breathing. There are eight limbs of Yoga, i.e., Ashtanga Yoga. Yoga is not just what we practice on the mat but it is the way of life. So, we have to make changes in our lifestyle as already mentioned above.

Let us see now how Yoga helps in various lifestyle related diseases.

1. **Unexplained male infertility:** Generally, it is believed that infertility, early pregnancy losses, repeated spontaneous abortions are the problem of the female. But the studies have shown that almost in 50% of such cases, male is equally responsible. It has been clearly proven that the environmental factors bear the most damage to the sperm and the reason for that is small size of the sperm has minimal antioxidant defenses and it is not able to protect itself from hazardous environmental factors. Unhealthy lifestyle and mental stress affect the health of the sperm and it depends on the oocyte to repair the damage. But when the damage is extensive, oocyte is not able to repair the damage. It should also be understood that as the age of marriage is delayed, the quality of oocyte also declines. Although it is said that man

can father a child till, he dies, the quality of sperm also declines along with age. More and more couples are becoming infertile these days because of various factors like processed food, plastic used in packaging food, stress, etc. So, these couples are going for assisted conception methods like Test Tube baby. Actually, these men are having normal looking sperm, but their DNA is damaged. Actually, through this type of infertility, nature has made the arrangement that the damaged DNA cannot be transmitted to the next generation, but through this Test Tube baby, we are transmitting the damaged DNA to the next generation. So, it is important to note that when we are transmitting the damaged DNA to the next generation, even the offspring will be infertile and they will have high incidents of genetic and epigenetic diseases. Thus, age, lifestyle factors, radiation from mobile, air pollutants, environmental toxicants like pesticides, poisonous chemicals result in oxidative stress which result in unhealthy sperm. This further results in congenital malformation, childhood cancer, neuropsychiatric disorders like attention deficiency, hyperactivity disorders etc. All these diseases are due to the poor quality of the sperm. There is no awareness about the same amongst men and hence they do not take any measures to prevent the same. It must be remembered that whatever we are doing in our daily activities is impacting our genes in both male and females. Thus, it impacts not only us but our future generation too. So, we have a huge responsibility; through our lifestyle choices we are not only making impact on our own health but also on the health of our children and grandchildren too. Dose of antioxidants can improve the sperm quality but they cannot repair the DNA damage. With the experiments it is proven that the practice of Yoga increases the level of antioxidants. Yoga also increases the Telomere length which is associated with aging and age-related diseases. The study has clearly shown that with Yoga there is significant decline in oxidative DNA damage. It should be noted that for improvement in the DNA quality, Yoga must be practiced daily for at least 30 minutes.

2. **Polycystic Ovarian Syndrome (PCOS):** It is the most common and complex endocrine and metabolic disorder. Almost 26% of the worldwide women population in the reproductive age group is affected by this disorder. These women suffer from acne, hair fall, excessive hair at unwanted places (hirsutism), infertility, irregular menses, obesity. They suffer not only from reproductive system disorders but they also develop insulin resistance, obesity etc. If this PCOS is left untreated, majority of women suffer from cardio vascular disease, hypertension, diabetes, Alzheimer disease, Ovarian and Endometrium cancer etc. So, it is very important to understand that these diseases are increasing because of our unhealthy, sedentary lifestyle and highly processed and inflammatory diet. Red meat, refined carbohydrates, sweetened beverages are all Inflammatory food. Factors like Dysregulation of Immune Response, Mitochondrial Dysfunction, Oxidative Stress and Insulin Resistance are also involved in causation of this disease. Studies have shown that with practice of Yoga, there is significant decrease in the free radicals causing oxidative stress, increase in Telomere length, improvement in Mitochondrial function and genes expression. Women having PCOS and high level of Testosterone (hormone which develop male characteristics), also have high level of stress. Studies have shown that with the intervention of Yogic practices, their level of stress went down and there was overall improvement in the quality of their life, there was normalization of menstrual cycle and 9 out of 30 women conceived also. This study is still going on. Studies have also shown that there is significant decrease in hirsutism (excess hair growth around mouth and chin).

3. **Rheumatoid Arthritis:** This is one of the most severe autoimmune diseases. This is severe inflammatory arthritis which affects the joints. It not only affects the joints but also affect other organs like brain, heart, lungs and skin. In this case, there is exaggerated immune response which target the cells. Studies have shown that post practice of Yoga, there is significant decline in level of factors which erodes the

bones and severity of depression. With practice of Yoga, inflammatory cytokines go down and anti-inflammatory cytokines which reduce inflammation and promote healing, go up. It also works in families where there is genetic basis of developing auto immune disease. In addition to that, aging also slows down. Yoga not only improves nuclear DNA damage but it also improves Mitochondrial DNA quality, thus reduces the severity of autoimmune inflammatory arthritis. If we can improve the Mitochondrial integrity, we can actually slow down the aging process. We are spending huge amount on reducing the rate of aging by using various cosmetic products, but we can reduce our biological age just by practicing Yoga.

4. **Glaucoma:** It must be noted that if Glaucoma is not detected in time, it results in irreversible blindness. Medical science believed that the only solution to treat Glaucoma is to target this intraocular pressure which causes Glaucoma but now it is understood that there are also other factors causing Glaucoma like reduced blood pressure, oxidative stress, nitric oxide dysfunction etc. Studies have again shown that Yoga has increased the expression of anti-inflammatory genes, increase the level of factors which protect neuron and reduce the expression of inflammatory genes. Studies have also shown that meditation actually enhances brain oxygenation, promotes neuroplasticity (ability of nervous system to respond to the external injury like stroke or traumatic brain injury).

5. **Depression:** Actually, large number of people suffer from depression but very few have access to the health care. When the comparative study was done between the people suffering from depression who were doing Yoga and who were solely on medication, it was seen that there was significant decline in the level of depression among the people who were practicing Yoga. In people suffering from depression there is decrease in the secretion of Serotonin hormone and the drugs which are used to treat depression contain Serotonin but they have many side effects and the effect of the drug is not permanent.

After stopping the drug, people again suffer from depression. With various practices of Yoga, there is increase in the neuroplasticity, it not only changes the level of neurotransmitters and certain chemicals but it actually brings about anatomical change in the brain. Size of the Amygdala which is the center of the fear and stress, actually reduces and size of the parts of the brain which involve in memory, reward and processing centers actually goes up. This leads to the increase in the level of Melatonin hormone which is responsible for maintaining sleep wake cycle of circadian rhythm which further regulates the secretion of various hormones. Highest concentration of Melatonin was found within Mitochondria. Melatonin crosses the blood vessel barrier and is also neuro protective. So, practicing Yoga prevents anxiety, stress, depression with improvement in coping mechanism and emotional resilience. If we inculcate the habit of practicing Yoga among children, their concentration, attention span will improve, learning and cognitive ability will improve. More and more people suffer from decline in cognitive ability as they age, resulting in Alzheimer disease. People having depression, age faster. Practicing Yoga improves the neuroplasticity and thus improves the cognitive ability.

Thus, to sum up, we can say that Yoga is the art of living and it modulates the internal pharmacy by switching on genes programs which is beneficial for us. So, Yoga has tremendous transformative power and it causes dynamic changes to the genetic expression. Yoga not only improves your regular genetic expression but it also improves your Nuclear and Mitochondrial DNA quality and all the factors like oxidative stress, shorter Telomere, inflammation, dysregulated blood flow, hyperactivity of hypothalamic pituitary axis etc. which are responsible for the lifestyle diseases. So, it is very important that we integrate Yoga in our daily routine to improve our physical and mental health to prevent the onset of these diseases and if we are already suffering from any disease, then to manage these diseases.



Yoga Vidya Niketan's Annual Exhibition & Lectures on YOGA FOR BLISSFUL HEALTH

(आनंदमय स्वास्थ्यसाठी योग | आनंदमय स्वास्थ्य के लिए योग)

Date & Time : Sunday, 14th January 2024 (From 8.00 am to 5.45 pm)

Venue : Yoga Bhavan, Plot No. 14, Sector 9A, Yoga Vidya Niketan
Chowk, Vashi, Navi Mumbai - 400703 (Tel. 27669710)

Guests of Honour : ● **Dr. Narendra Joshi**
(Project Director, Vivekananda Prabodhini, Borivali, Mumbai)

● **Dr. Vikas Gokhale**
(Well-known Yoga Exponent)

● **Dr. Balkrishna Chitnis**
(Chairman, Vishwayoga Darshan Kendra, Meeraj - Sangli)

PROGRAM

8 am to 12.30 pm	Inaugural Function <ul style="list-style-type: none">● Breakfast● Inauguration of Exhibition on 'Yoga for Blissful Health'● Demonstration of Yogic Practices● Result of Essay & Poster Competitions● Presentation of 'Padmashri Sadashiv Nimbalkar Yogamitra Award-2024' to Arogya Seva Samiti (Yoga Kendra), Panvel (Founder : Late P. L. Bharadwaj)● Speeches by Guests of Honour
12.30 to 2 pm	Lunch
2 to 2.20 pm	Demonstration of Yogic Practices
2.20 to 3.30 pm	Keynote Address on 'Yoga for Blissful Health' by Dr. Narendra Joshi
3.30 to 4 pm	Tea
4 to 5.30 pm	Lecture on 'Yoga for Stress Management' by Dr. Vikas Gokhale
5.30 to 5.45 pm	Vote of Thanks



१४ जनवरी २०२४ को योगभवन, वाशी में आयोजित कार्यक्रम



मनिषा देसाई

(योगशिक्षिका, योगशिक्षक प्रशिक्षण अभ्यासक्रम, माटुंगा. मो. ९७६३६३१२३०)

योग विद्या निकेतन के योगशिक्षक प्रशिक्षण अभ्यासक्रम के सभी विद्यार्थियों के रचनात्मक गुणों को विकसित करने के लिए वार्षिक योग प्रदर्शनी का आयोजन किया जाता है, जिसमें किसी एक विषय पर 'पोस्टर' तथा 'निबंध लेखन' करना होता है। इस साल के प्रदर्शनी का विषय था 'आनंदमय जीवन के लिए योग।' इस बार, भारी संख्या में विद्यार्थियों ने पोस्टर प्रदर्शनी में भाग लिया और अपने पोस्टर योगभवन, वाशी में लगाए।

इस कार्यक्रम के लिए प्रमुख अतिथि के रूप में डॉ. बाळकृष्ण चिटणीस, डॉ. नरेंद्र जोशी और डॉ. विकास गोखले इन मान्यवरों को आमंत्रित किया गया था। इस दिन के शुभ अवसर पर योग विद्या निकेतन 'पद्मश्री सदाशिव निंबाळकर योगमित्र पुरस्कार' भी प्रदान करता है। इस साल 'आरोग्य सेवा समिति (योगकेंद्र), पनवेल' को यह पुरस्कार घोषित किया गया था। पुरस्कार का स्वीकार करने के लिए आरोग्य सेवा समिति के पदाधिकारी श्री. सूर्यकांत फडके, श्री. सुरेश जाधव और श्री. सतीश देशमुख अपने योगकेंद्र से जुड़े अनेक योगशिक्षक/योगशिक्षिकाओं के साथ उपस्थित थे।

वार्षिक योग प्रदर्शनी की शुरुआत मालविका मैडम के सूत्र संचालन से हुई। अतिथियों द्वारा स्वामी कुवलयाणंद और निंबाळकर गुरुजी के मूर्ति को तथा तीसरी मंजिल पर लगाए गए स्व. कं. चिटणीस और स्व. जयश्री चिटणीस के फोटो फ्रेम्स को पुष्प अर्पण करने के उपरांत प्रमुख अतिथियों के द्वारा प्रदर्शनी का उद्घाटन हुआ। स्वाती मैडम के सुमधुर आवाज में ओमकार और प्रार्थना के बाद विशाल पवार ने अपने सुरेली आवाज में 'हमको मन की शक्ति देना' यह भजन गाकर सबको मंत्र-मुग्ध कर दिया। उसके बाद वाशी और ग्लोबल योगटीचर्स ट्रेनिंग कोर्स के विद्यार्थियों ने आसनों का आकर्षक प्रात्यक्षिक दिखाया। इसका आयोजन साहेबदिन दास सर ने किया।

श्री. महाजन सर ने योग विद्या निकेतन संस्था के कार्य का परिचय करवाया।

श्री. सावंत सर ने प्रमुख अतिथियों का परिचय करवा कर उनका पुष्प गुच्छ और भेंट वस्तु देकर सम्मान और स्वागत किया। विद्यार्थियों की जिज्ञासा बढ़ाने वाला, पोस्टर और निबंध लेखन का परिणाम घोषित करने का कार्य, श्री. सिनकर सर ने किया। पुरस्कार प्राप्त विद्यार्थियों को सम्मानित किया गया। इस शुभ अवसर का और एक प्रमुख आकर्षण था 'पद्मश्री सदाशिव निंबाळकर योगमित्र पुरस्कार-२०२४' जिस की घोषणा योग विद्या निकेतन के ज्येष्ठ योगशिक्षक श्री. श्रीधर परब सर ने की। प्रमुख अतिथि गणकी उपस्थिती में चेअरमन श्री. महेश सिनकर सर और ट्रस्टी श्री. विनोद जोशी द्वारा यह पुरस्कार, स्व. पु. ल. भारद्वाज स्थापित 'आरोग्य सेवा समिति (योगकेंद्र), पनवेल' को आदरपूर्वक प्रदान किया गया। इस अवसर पर आरोग्य सेवा समिति (योगकेंद्र), पनवेल के प्रमुख श्री. सूर्यकांत फडके ने अपना मनोगत व्यक्त करते हुए योग विद्या निकेतन को धन्यवाद दिया।

प्रमुख अतिथि डॉ. बाळकृष्ण चिटणीस ने अपने संबोधन में आहार-विहार का महत्त्व समझाकर, सूर्यनमस्कार को बीजमंत्र के साथ करने के लाभ बताएँ। साथ ही आसनों की सजगता पूर्वक करने का महत्त्व उन्होंने अधोरेखित किया। डॉ. विकास गोखले तथा डॉ. नरेंद्र जोशीने 'आनंदमय जीवन के लिए योग' इस विषय पर उपस्थित श्रोताओंको संबोधित किया।

कार्यक्रम के पहले सत्र के समाप्ति के बाद अतिथि एवं सभी श्रोताओं ने स्वादिष्ट भोजन का आस्वाद लिया।

दूसरे सत्र में डॉक्टर नरेंद्र जोशी का व्याख्यान आयोजित किया गया था। इसमें सर ने 'आनंदमयी जीवन के लिए योग' इस विषय पर संबोधित करते हुए बताया कि गांव में लोग कितने कठिन परिस्थिति में रहते हुए भी खुश रहते हैं, भारत में हर एक चीज में कलाकारी होती है इसके ऊपर गौर करते हुए उन्होंने बताया कि हर छोटी चीज में खुशी मनानी चाहिए। उन्होंने बताया कि उत्तेजना और प्रतिक्रिया के बीच जो अंतर है वह योग है। व्याख्यान के बाद सभी ने चाय- कॉफी का आस्वाद लिया। तीसरे सत्र में माटुंगा शाखा की योगशिक्षिका अश्विनी मैडम ने माटुंगा के टीचर्स ट्रेनिंग कोर्स के विद्यार्थियों को लेकर आसनों का बहुत ही सुंदर प्रदर्शन किया। कार्यक्रम का अगला आकर्षण था, डॉ. विकास गोखले का व्याख्यान जिसका विषय था 'योग फॉर स्ट्रेस मैनेजमेंट' यानी 'योग द्वारा तनाव व्यवस्थापन'। उन्होंने तनाव के अलग-अलग नाम, तनाव निवारण के लिए आहार का महत्त्व बताया, तनाव दूर करने के लिए प्राणायाम का महत्त्व बताकर धारणा, ध्यान, समाधि से अपने मन को कैसे नियंत्रित कर सकते हैं इसके बारे में जानकारी दी। एक समय पर एक ही काम पूरे एकाग्रता से करने की, सलाह दी। उन्होंने बताया कि कठिन परिस्थिति में जो स्थिति

है उसे स्वीकार करने से अपनी सहनशीलता बढ़ती है। कर्म सिद्धांत पर विश्वास रखते हुए अपने कर्म करते हुए चिंतन-मनन करके खुद परीक्षण करके स्थिति का स्वीकार करते हुए अंत में ईश्वरप्राणिधान करने का उपाय उन्होंने बताया। आजकल के तनाव और स्पर्धा के युग में, तनाव व्यवस्थापन, यह विषय श्रोताओं को बहुत ही पसंद आया।

अंत में योगशिक्षक प्रशिक्षण अभ्यासक्रम, माटुंगा शाखा की योगशिक्षिका अनुराधा मैडम ने सभी का आभार प्रदर्शित किया। इस तरह से पूरे दिन भर विविध आकर्षणों से भरे कार्यक्रम की समाप्ति वाशी के सोनाली मैडम ने श्रोताओं के साथ पसायदान गाकर की।

FOR THE
COMFORT
JOURNEY OF
LIFE

REDUCE THE
LUGGAGE OF
EXPECTATIONS



Glimpses of Annual Exhibition & Presentation of
'Padmashri Sadashiv Nimbalkar Yogamitra Award'
Program held at Yoga Bhavan, Vashi on
Sunday, the 14th January, 2024



YOGA VIDYA NIKETAN
Reg. No F 3613
Presents
YVN's Annual Exhibition & Lectures on
YOGA FOR BLISSFUL HEALTH
(आनंदमय स्वास्थ्यसाठी योग | आनंदमय स्वास्थ्य के लिए योग)
Padmashri Sadashiv Nimbalkar To Arogya Seva Samiti
Yogamitra Award - 2024 (Yoga Kendra), Panvel

GUEST OF HONOUR
Mr. Narendra Joshi
Project Director,
Vivekananda Prabodhini,
Borivali, Mumbai
Dr. Vikas Gokhale
Well-known Yoga
Exponent
Dr. Balkrishna Chitnis
Chairman,
Vishwayoga Darshan Kendra,
Meeraj - Sangli



YOGA VIDYA NIKETAN
Padmashri Sadashiv Nimbalkar
YOGAMITRA AWARD
2021
To
AROGYA SEVA SAMITI
(YOGA KENDRA), PANVEL
Founder : Late P.L. Bharadwaj

Golden Jubilee Year
५० वर्षां तहाने
YOGA VIDYA NIKETAN
IN THE SERVICE OF HUMANITY SINCE 1974



Paying respect to Late Capt. Vijay Chitnis & Late Jayshree Chitnis



Inauguration of Exhibition



Chief Guest Dr. Narendra Joshi lighting the lamp



Guest of Honour Dr. Balkrishna Chitnis lighting the lamp



Shri Suryakant Phadke, Yoga Kendra Pramukh, Arogya Seva Samiti, Panvel



YVN's Chairman Shri Mahesh Sinkar



Guests viewing the Exhibition



Appreciating the posters



Compere - Smt. Malabika Biswas



Omkar & Prayer - Swati Nigade



Song - Vishal Pawar



Demonstration conducted by -
Sahebodin Das



Demonstration of Yogic Practices



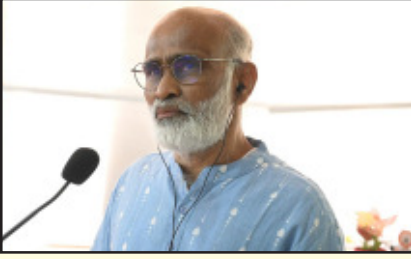
Demonstration of Yogic Practices



Demonstration of Yogic Practices



Welcome Speech by YVN's Trustee
Shri Vishwanath Mahajan



Introduction & Felicitation of Guests by
YVN's Vice-Chairman Shri Durgadas Savant



Guest - Dr. Narendra Joshi



Guest - Dr. Balkrishna Chitnis



Guest - Dr. Vikas Gokhale



Shri Suryakant Phadke - Yoga Kendra
Pramukh of Arogya Seva Samiti, Panvel



Shri Suresh Jadhav - Vice-President of
Arogya Seva Samiti, Panvel



Shri Satish Deshmukh - Secretary of
Arogya Seva Samiti, Panvel



Shri Vinod Joshi -
Trustee of Yoga Vidya Niketan



**Shri Mahesh Sinkar -
Chairman of Yoga Vidya Niketan**



Welcome to Dr. Balkrishna Chitnis



Welcome to Dr. Narendra Joshi



Welcome to Dr. Vikas Gokhale



Welcome to Shri Suryakant Phadke



Welcome to Shri Suresh Jadhav



Welcome to Shri Satish Deshmukh



**Welcome to 'Yogamitra'
Shri Nemidas Gala, Mulund**



'Yogamitra' Shri Galaji expressing his gratitude towards YVN



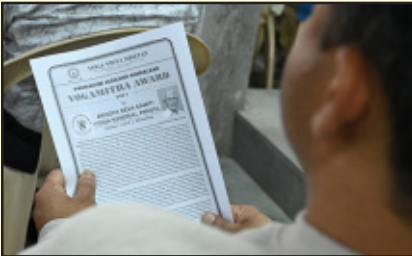
Shri Galaji's grandson enjoying happy moments in Yoga Bhavan



YVN's General Secretary Shri Rajendra Joshi announcing donation of Rs. 25,000/- received from Shri Nemidas Gala



YVN's Ex-Trustee Shreedhar Parab reading Citation of Yogamitra Award



Participants with the copy of Citation in their hands



Suryakant Phadke & other office-bearers of Arogya Seva Samiti, Panvel receiving Citation of YVN's Yogamitra Award



CITATION & AWARD



Happy faces after receiving YVN's prestigious Yogamitra Award



Happy to receive Yogamitra Award & Award Money of Rs. 25,000/-



A Memorable Moment...



Arogya Seva Samiti's Teachers enjoying the moment with Yogamitra Award



Shri Suryakant Phadke expressing his feelings on receiving the Award



Beautiful Gift Hampers nicely assembled by YVN's Joint Secretary Kum. Sonali Raul were given to Guests



12 months' Yogavarta of Year 2023 were kept on display



Morning session's Valediction by - Meghana Shah



Compere of afternoon session - Smt. Anuradha Patwardhan



Demonstration conducted by Smt. Ashwini Dharap



Demonstration of Yogic Practices



Afternoon session's Valediction by Smt. Anuradha Patwardhan



'Pasayadan' recited by YVN's Joint Secretary Kum. Sonali Raul



Devoted Teachers attending to the sale counter of YVN's books & mementos



Audience



Audience



Audience

Congratulations

WINNERS OF ESSAY COMPETITION

1st Prize (English)

(Matunga)



Anand Prabhudesai

(Vashi)



Hemant Lele

(Global)



Padma Venkatraman

1st Prize (Marathi/Hindi)

(Matunga)



Amar Jadhav

(Vashi)



Azra Shaikh

(Global)



Seema Gulhane

2nd Prize (English)

(Matunga)



Manasi Gawkar

(Vashi)



Usha. R

(Global)



Suresh Rao

Congratulations

WINNERS OF ESSAY COMPETITION

2nd Prize (Marathi/Hindi)

(Matunga)



Archana Parab

(Vashi)



Lalita Bhaskar

(Vashi)



Dipali Choudhari

(Global)



Siya Chavan

WINNERS OF POSTER COMPETITION

1st Prize

(Matunga)



Manasi Gawkar

(Vashi)



Nilima Salave

(Global)



Snehal Pawar

2nd Prize

(Matunga)



Yogini Shirwadkar

(Vashi)



Pankaj Patil

(Global)



Sneha Pendse



YNTC's Two Days Conference on 10th & 11th February 2024 at Yoga Bhavan, Vashi



Anita Shankar

(YNTC, Matunga, Mob. : 9844815746)

The capacity to learn is a gift; the ability to learn is a skill; the willingness to learn is a choice.

- Brian Herbert

The 24th batch YNTC students attended the conference both offline and online with willingness and strong commitment to learning. The conference began with the teachers and students offering flowers to Swami Kuvalayananda Ji, Yogacharya Padmashri Nimbalkar Guruji and Guru Maa Shakuntala Nimbalkar. Shri Ramesh Shenoy welcomed and briefed the students on what was in store for them in the conference.

The first session was conducted by Dr. Satish Pathak, a surgeon who has dedicated his life to promulgate and propagate the Yoga Shastra and Yoga Vidya for the past twenty years. The session started with the principal slogan "Prevention is better than cure". Dr. Pathak explained how Yoga when practised regularly sets the biological clocks of our bodies and the Kriyas take care when something goes wrong. He explained the anatomical and physiological changes that occur in our bodies while practising different Kriyas, Pranayamas, Asanas and Chanting so that we remain healthy.

Starting with the guidelines to be kept in mind before and during yoga practice, Dr. Pathak touched upon every aspect a yoga therapist should take care of while handling the patients. He pointed out the most common mistakes a therapist can make when a patient approaches him/

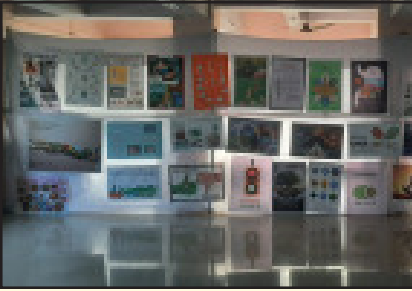
her for yoga practice. While making the students understand that Yoga therapy has its own limitations, he explained how improper practice without expert guidance is also harmful. It was an overall enlightening session for the budding therapists.

The students then had an interactive session with Shri Vinod Joshi on practical ways of living happily with stress. Shri Vinod explained how we need to exercise the choice to respond to stimuli in order to lead a happy life. Each participant could self assess their stress levels based on the symptoms given by him. The highlight of the session was the simple doable pointers listed using the acronym STRESS to lead a stress-free life.

The students were next briefed about Vamakukshi, the practice of lying down on the left side of the body for half an hour after lunch for better digestion by Shri Durgadas Sawant. The lunch was a Satvic nutritious meal incorporating the concepts learned in natural living. Post the practice of Vamakukshi, the students had a visual treat by going through all the posters prepared by their fellow course mates. They also judged the posters based on the content, creativity and innovation.

Yogabhyas during Leg Fracture by Shri Durgadas Sawant was the first presentation in the afternoon. The students were taken through an inspiring journey of Shri Sawant when he was bed ridden with a leg fracture after an accident. He talked about the physical and mental issues faced by an individual during the treatment period and how Yogabhyas plays a crucial role in the speedy and healthy recovery. Shri Durgadas Sawant explained his yoga regime in detail during different stages of recovery using pictures and practical demonstrations. He strongly registered that 80% healing happens through the mind, 18% through the diet and 2% through medicine.

Dr. Ganesh Rao, Director of Academics and Accreditation Committee, Indian Yoga association was the last speaker for the day on **Dimensions of Yoga Therapy**. He started the talk with a brief introduction about Yoga. He reiterated that Yoga is mind-oriented and aims at reducing the





Rajas and Tamas gunas while increasing the Satva guna. He also stressed that Yoga is not meant for fitness but it increases the overall well-being of an individual and their capacity to survive in any environment. Dr. Ganesh Rao explained, in detail, the four dimensions of Yoga Therapy namely -

- Preventive approach with the help of yoga practices, satvic diet and physical activity.
- Therapy practices as per the Hatha Yoga text.
- Healing through counselling and working on the emotional empowerment of the individual.
- Transformational Therapy - Bringing about transformation of consciousness by developing mindfulness.

It was a thought provoking session and the students realised the importance of including Yoga philosophy in their yoga sessions along with the Ashtanga yoga.

After relishing an early dinner, the students and teachers geared up for the much-awaited entertainment program. It was heartening to see the participation of most number of students both online and offline. The night was filled with fun and laughter and the program culminated with the celebration of birthdays of two YVN students.

The second day of the conference started early in the morning with individual Yogabhyas followed by meditation under the guidance of Shri Durgadas Sawant. The Sakaratmak Soochna Dhyana and the Healing Meditation prepared the students for the day. Shri Sawant reminded the

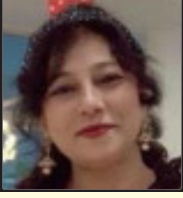
students of the quote of Buddha - "What you think, you become" and guided the students in giving positive affirmations to themselves during the dhyana.

The first food intake for the day was lemon shots and the students happily had them and proceeded towards the morning brisk walk with Shri Durgadas Sawant leading at the front. The walk was energising and it was followed with a healthy fruit breakfast. By 9 am, everybody was ready for the first presentation of the day on **Home Remedies by Dr. Daya Tilve**. The role of Prithvi tatva in first aid was beautifully brought out by Dr. Daya. Many students could recall their grandparents and elders in their homes using these simple home remedies. She patiently answered every query posed by the students and her energy was contagious.

Learning continued with Shri Durgadas Sawant's session on **Natural Living during Acute Diseases**. Starting with an introduction on what are acute diseases, Shri Sawant shared his personal experiences on how he overcame infections like malaria and covid following the principles of Naturopathy. Here again, the role of Shudhi Kriyas and Akash Tatva in healing was evident through his presentation.

After a delicious lunch, the students assembled to listen to the feedback on the two days conference from four students of the YNTC current batch. It served as a recap on what was covered during the two days and the key takeaways from each of the sessions. The winners of the Poster Competition were then announced and Shri Durgadas Sawant handed over the certificates and prizes to the winners. The conference culminated with the valediction speech by Ms. Shanta Kumari.

Every minute of the students' time was planned meticulously by the YVN team and all the students appreciated and thanked the teachers and administration team before leaving the campus. Auditory, visual and experiential learning were integrated seamlessly through the different sessions and activities and this conference would be remembered and cherished by every student for their lifetime.



Report on YNTC's Two Days Conference



Harshali Masalkar

(24th YNTC Global Batch, Mob: +6582344657, Singapore)

"Prashant, hasten your steps! I'm racing against time," I exclaimed, a whirlwind of urgency as I sprinted towards my flight to India. While my journey to my homeland had been frequented before, the fervor this time held was unparalleled. A moment of profound anticipation awaited me – the first encounter with my yoga soulmates and spiritual guides. The illustrious Sawant Sir and the endearing couple, Nitin Sir and Jaya Mam, embodiments of wisdom and affection, were to be met for the first time, a moment to humbly touch their feet.

On the 9th of February 2024, Vashi welcomed me, and the unwavering support from Jaya Mam until I reached YVN was truly exceptional. Yog Vidya Niketan, a sanctuary where a novice arrives and departs as a purified yogi, a realm to bow down and truly live life.

February 10th, a day etched with the embrace of my yogic companions, each radiating a spirited zest for life with their charming countenances. Commencing with a Sattvic feast, a cup of rejuvenating Kadha awaited to invigorate our spirits. The day unfolded with homage to Guruji, resonating with positive vibrations of Omkar Sandhana, instilling tranquility and positivity within our minds.

Dr. Satish Pathak Sir, a luminary in modern medicine and yoga therapy, seamlessly blending modern and natural sciences, imparted profound wisdom. Vinod Joshi Sir, an angel, graced us, transforming our stress into blessings. The room immersed in his session, culminating in stress-free smiles and contentment.

गुरु ब्रह्मा गुरु विष्णु, गुरु देवो महेश्वरा गुरु साक्षात् परब्रह्म, तस्मै श्री गुरुवे नमः।

*To Respected Sawant Sir, Nitin Sir, Jaya Mam, and teachers so dear,
As the final notes play, bidding goodbye with a tear.
Gratitude overflows for the YVN journey divine,
Miraculous therapies, jewels in life's intricate design.*

*Sawant Sir, your persona, knowledge, simplicity, a celestial guide,
In your wisdom, I've gathered drops from an ocean wide.
Paths shown not just for life's support,
But for sculpting happiness, lessons of grand rapport.*

*Nitin Sir and Jaya Mam, a pair of love and care so true,
Under your "Chhatrachhaya," moments precious, like morning dew.
No words can capture the depth of my gratitude,
For the warmth, the care, and the moments in multitude.*

*This event, a golden chapter in life's memory book,
Woven with threads of joy, every corner and nook.
From my heart's abyss, a sincere thank you flows,
For being architects of memories, as the gratitude grows.*

*Special friends, Assa Sudha and Deepti, in this sweet journey,
Assa, a knowledge repository, spirituality's symphony.
Assa, your talks, a blend of intellect and divinity,
Sudha, with a passion for yoga, your love's infinity.
Deepti, a soul serene, with a perpetual smile,
This chapter of life, with you, was truly worthwhile.
To all, teachers and friends, with immense gratitude,
Thank you for the love, the support, the life interlude.*

*As this chapter closes, memories will forever stay,
Etched in the heart, vibrant and close, come what may.
Thank you, dear ones, for playing a beautiful part,
Moments cherished, forever close to my heart.*

- Harshali Masalkar

Naturopathic sustenance followed, with Satvik Bhakari made from nachani and jawar, adorned with green leafy vegetables and a mention-worthy satvik chutney with multiple seeds. This was succeeded by Vamakukshi and an enthralling exhibition, a testament to everyone's innovative endeavors.

Savant Sir's discourse on yogabhyas during a leg fracture was the cherry atop the ice cream. Dr. Ganesh Rao Sir, an eloquent speaker on the dimensions of yoga, bestowed invaluable insights. The day concluded with a satvik light dinner, paving the way for the much-anticipated entertainment program – a kaleidoscope of various facets, ages, and genders converging with equal enthusiasm in singing, dancing, jokes, and storytelling.

The next day commenced with Sawant Sir's inventive lemon shots and an invigorating brisk walk amidst nature's embrace. A shared fruit breakfast, seated together, consuming half a watermelon, exchanging thoughts, and laughter.

Adopting
the right attitude can
convert a negative stress
into a positive one.





Suryanamaskar Workshop



Gauri Wagle

(Teacher at Damle Yoga Kendra, Morning Batch,
Mob. : 91372 68885)

Today on 20 January 2024, I had a wonderful opportunity to attend a 2 hour Suryanamaskar Workshop conducted by Yoga Vidya Niketan as a part of their Golden Jubilee Celebration.

The program started by Madhura Karambelkar Madam giving us a brief introduction on Suryanamaskar and telling us how it helps improve mind and body coordination, flexibility and helps strengthen the body if practised on regular basis.

In order to start practising Suryanamaskar on regular basis, it is important that we prepare our body for it by doing some warm-ups exercises which will help improve the flexibility of our body and help us practise better thus reduce soreness caused by practice.

Uma Parulkar Madam took a great warm-up session which included neck movements, palm flexing, wrist rotation, shoulder lifts, shoulder rotations, ankle rotation, foot flexing, knee rotation etc after which we were ready for learning and practising 'Suryanamaskar'.

Sapna Shah Madam did a great job demonstrating the Suryanamaskar step-by-step while Madhura Madam wonderfully explained us all the poses, in detail, and how to do it starting with

- 1) Namaskarasana Sadrusha
- 2) Urdhwa Hastasana Sadrusha
- 3) Hastapadasana Sadrusha
- 4) Dakshina Padaprasarasana Sadrusha
- 5) Saralakati Hastadandasana Sadrusha
- 6) Sashtangasana Sadrusha

- 7) Vakrakati Hastadandasana Sadrusha
- 8) Urdhwa Nitambasana Sadrusha
- 9) Vama Padaprasarasana Sadrusha
- 10) Hastapadasana Sadrusha

First we practised Suryanamaskar learning how to do each pose, in detail. We then did it with breath coordination. Inhaling for extension and exhaling for flexes. We also learned to practise it chanting mantras and 12 names of Surya. Time just flew by and before we realized we were almost towards the end.

After we were done practising, we had an extremely relaxing Chaitanyasana, conducted by Vaishali Shah Madam followed by tea and biscuits.

Overall, we had an amazing experience where we learned that Suryanamaskar was not actually Yoga but Yoga-like rhythmic Exercise which, when practised on regular basis, not only helped our body but also had a calming effect on our mind helping us to broaden our outlook towards life thus enriching it and making it better!

This one day Suryanamaskar Workshop was held at Damle Yoga Kendra, Matunga on 20th January 2024 for 2 hours. There were 28 participants and team of 4 teachers; viz. Mrs. Uma Parulkar, Mrs. Madhura Karambelkar (Organiser), Mrs. Vaishali Shah and Mrs. Sapna Shah.





Amrut Bindu Upanishad



Nitin Tawde

(Yoga & Naturo-Therapist, YVN. Mob. : 9819186655)

This writeup is based on lectures by eminent Vedantic scholar Dr. Shriram Agashe and we are grateful to him for permitting us to publish them for our readers through Yogavarta.



Dr. Shriram Agashe

AMRUT BINDU UPANISHAD-2

Amrut Bindu Upanishad speaks on the mind, that is something without which we do not live. This mind is very near to us and very far from us at the same time, and hardly anything is known to us about it. Mind and its functioning is very intriguing and that is the topic of Amrut Bindu Upanishad.

In the first part we have seen that the mind is described as of two types in the very first verse.

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च।

अशुद्धं कामसंकल्पं शुद्धं कामविवर्जितम्॥१॥

The two types of the mind are pure (शुद्धं) mind and impure (अशुद्धं) mind. A simple explanation of pure and impure mind is that, the mind which is full of thoughts, emotions, desires is impure mind and the one without any desires is the pure one.

The second verse tells us that the mind itself is responsible for our bondage as well as for our liberation.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः।

बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम्॥२॥

Mind alone is the cause of bondage and mind also is the cause of liberation. Mind which is attached to the sense objects is bound. Mind devoid of any desire for the objects is a free mind. This is how 'Bandha' and 'Moksha' are defined in this particular stanza. Even though the world appears to be outside, it is experienced by the mind only. The world appears to be outside but it is experienced within us. World is a projection of mind. Adwait Siddhant and Yoga Vasishtha also say that the world is a projection of mind only. Mind only creates the world. If there is no mind, there is no world and for the same reason, in the deep sleep we don't experience the world when mind doesn't exist. All the Yogis, Saints and Sages who practise *Manolaya*, *Samadhi Avastha* or *Amani Avastha* - the state of no mind, do not experience the world. In *Samadhi Avastha* also there is no world, because whenever there is mind, there is world. In the wakeful state, we experience one type of world and in the dream state we experience another type of world but in *Sushupti Avastha*-the deep dreamless state-we don't experience the world. This has been beautifully narrated through a story related to great philosopher King Janaka. The story goes like as described here.

One night King Janaka had a very dreadful dream. King Janaka's neighboring king attacked his kingdom and in fiercely fought battle defeated King Janaka and his army. King Janaka was arrested and brought in front of the enemy King. The enemy king said that he knew king Janaka as a very good person and had no intentions to kill him but exiled Janaka from his kingdom with a condition that Janaka should leave immediately, with only clothes on and should cross the borders of the kingdom within twenty-four hours to be free. So, King Janaka at once started running for his life. He ran relentlessly, crossing rivers and mountains and by the time he crossed the border he was completely exhausted and was extremely hungry and thirsty. He was totally sapped out of energy. It was morning time when he reached another kingdom and was in dire need of some food and water. He saw that there were people standing in a queue and food was being distributed to the poor as alms. He too stood in the line in the hope of getting some food but as an ill fate; by the time his turn came, the food was over. The man

distributing the food apologized him but Janaka was so desperate that he pleaded the man to see if anything can be retrieved from the bottom of the pot and to give him whatever that was possible as he was terribly hungry. The man obliged and could gather one morsel of food scrapping the bottom of the vessel. He offered him that morsel and Janaka was very happy to have it, in a hope that one morsel could help him survive. As the ill luck of Janaka continued, the morsel which was kept on his palms was unfortunately taken away by a crow who pounced upon it. Janaka was so exhausted that he fainted and when he woke up, he found himself back again in his palace woken up from that fearful dream. As he opened his eyes, still that horrible dream lingered in his mind when the queen came and called him to get up saying it was morning time. King Janaka was still in the state of derangement and would utter only one sentence, "Whether this is true or that is true"? It means King Janaka has delusion between the one that he experienced in the dream state and the one that he was experiencing in the wakeful state, the palace, his wife and the kingdom etc. The queen tried to talk to him but Janaka would utter only one sentence; "Whether this is true or that is true"? The queen was afraid and she called the Minister and the same thing continued. The *Raj Vaidya* was summoned fearing that King had taken ill seriously. Still there was no improvement and King would go on repeating only that one question and nothing else. By chance, the great enlightened soul Ashtavakra Muni came to know about the deadlock situation at the palace regarding the King's dilemma. Ashtavakra Muni immediately went to the palace. King Janaka posed him the same question, "Whether this is true or that is true"? Ashtavakra Muni being a man of knowledge and himself a realized soul, he instantly understood what has happened and he gave King Janaka a befitting answer that we all must understand. He told the King that, "Neither this is true nor that was true; only You are the Truth". It meant that consciousness within King's existence is the only reality. The dream state is not true and even the wakeful state is not true, what is true is the *Chaitanya* or only the consciousness that we are. The consciousness that experiences the dream state or the wakeful state is the 'Only Truth'.

This beautiful story tells us that all the 'world experience' is the experience of dream, experience of sleep and the mental experience. In Dhammapada -the Buddhist Canon- the first four lines are really beautiful and they say, the mind precedes all phenomenon; mind matters most; everything is mind-made; if one performs an act of speech or body with '*impure mind*' then misery follows him like a cartwheel that follows the foot of draught animal and next few lines say almost the same and if one performs an act of speech or body with '*pure mind*', then happiness follows him like a shadow that never departs. Dhammapada tells us that the experience of the world depends upon our mind. If the mind is impure, full of thoughts then the world is miserable, the place of misery. If we have auspicious thoughts, if we have pure mind then the world is full of happiness. World is a projection of mind. This also is our own experience, sometimes the world appears to be very happy and beautiful place and the same world at some other times appear to be full of misery, full of boredom. So, the experience of the world depends upon our own mental condition. Mind decides the world experience. Therefore, this verse aptly says that mind is the cause of bondage and mind only is the cause of liberation. It is because the mind has likes and dislikes; mind has attachments and aversion. When the attachment to the object develops then the world becomes a place of misery. Attachment (*Raga* - आसक्ती) and aversion (*Dweshha* - तिरस्कार) are the two sides of the same coin. We have attachment to our friend and we hate our enemy. We are attached to both; we are attached even to our enemy. This can be explained by asking a question to ourselves, 'how many times we remember our friend and how many times we remember our enemy'? Sometimes, we find that we are remembering our enemy more than a friend and it is because we are attached to our enemy also. Aversion, therefore is a negative type of attachment. This *Raga* and *Dweshha*, how they manifest, is explained beautifully in great details in second chapter of Bhagavad Gita.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

First, we are attracted towards the objects, we just feel the objects, ध्यायतो विषयान्पुंसः When we see an object, listen to it, we pay attention to the object, we get attached to it, सङ्गस्तेषूपजायते। Then comes the desire to possess that object सङ्गात्सञ्जायते कामः here कामः means desire and when we don't get that object, we get angry कामात्क्रोधोऽभिजायते॥ In the fit of anger we lose our balance, क्रोधाद्भवति सम्मोहः It is like self-hypnotism, we don't know what we are doing in the fit of anger. We then forget what is good, what is bad; what is right, what is wrong; what is Papa, what is Punya. In the fit of anger, we can do anything, which otherwise we would not have done i.e. सम्मोहात्स्मृतिविभ्रमः। Had we been in the balanced state we would not have done anything like that. So, the intellect which tells us what is right and what is wrong, that which discriminate between the things is completely lost स्मृतिभ्रंशाद् बुद्धिनाशो That is how we get degraded and have a downfall बुद्धिनाशात्प्रणश्यति ॥

In chapter three of Bhagavad Gita, we find reference about the desire in the following Shloka

काम एष क्रोध एष रजोगुणसमुद्भवः ॥

Why there are desires in our mind? why there is an anger? Why there are emotions? Answer to this is, रजोगुणसमुद्भवः means there is dominance of *Rajas Guna*. Desires, anger, jealousy, hatred all of them are products of *Rajas Guna* in our mind. In sixteenth chapter of Bhagavad Gita, there is a very beautiful Shloka on this,

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥

It says कामः क्रोधस्तथा लोभ means desires, anger and greed are the three gateways to the hell as they take us to the miseries and therefore are to be rejected. Therefore, here in the second verse it is mentioned as मुक्त्यै निर्विषयं स्मृतम्। If the mind becomes निर्विषयं, free of desires then the mind becomes liberated. In Ashtavakra Gita, King Janaka asks Ashtavakra Muni, how, do I become liberated? कथं मुक्तिं भविष्यसि? On which Ashtavakra Muni replies, "If you desire for liberation then विषयां विषवत् त्यजः।" It means you should give up desires as if they are poisons, desires are to be abandoned; renounce objects of the senses as if they are poisons. Actually, it is said that the objects of the senses are more

dangerous than the poison because poison kills only when we consume it. But the desires or the objects of senses are more dangerous because the objects affect us even without enjoying them, without partaking them. As an example, if we go to any sweets shop and see variety of beautiful sweets then even if we do not take them, don't eat them or enjoy them, then also a desire is created within us and will lead to watering of the mouth. So, without even enjoying the objects, a desire is created within, thus affecting us. Attachment can be caused just by listening. Suppose, if any friend describes about a wonderful place that you have never visited anytime earlier in your life, then too, a strong desire would be created in mind to visit that place. Thus a desire can be created in the mind just by seeing an object or by listening to the description of an object and sometimes such type of imagination is worst and more dangerous than enjoying the objects itself. Many young people get attached to sexual desires not by actually indulging in the sex but just by watching the movies, TV serials and through imagination and this kind of behaviour is more dangerous than by directly getting indulged in the sexual act. Imagining the objects and getting attached to the objects through imagination is even more dangerous than enjoying the objects themselves. Regarding this Bhagvad Gita very beautifully says,

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूहात्मा मिथ्याचारः स उच्यते ॥

'He is a fool who is controlling the sense organs कर्मेन्द्रियाणि संयम्य but has too many desires in the mind. He is not indulged in the objects, but has desires and is imagining about it, thinking about it, then he is a hypocrite'. Then how can we free ourselves from the objects of the senses? Here the second verse says मुक्त्यै निर्विषयं स्मृतम्॥ means the mind becomes free when it is free of desires. It is achieved by not having any desires for the objects, by not thinking about the objects and only then one can free the mind.

Now, the third verse reiterates the same,

यतो निर्विषयस्यास्य मनसो मुक्तिरिष्यते।

अतो निर्विषयं नित्यं मनः कार्यं मुमुक्षुणा॥

Mind free from the desires of the sense objects is free, hence one

who seeks liberation i.e. मुमुक्षु (the one who has intense desire for the liberation) must constantly practice नित्यं मनः कार्यं without giving up. Sometimes we are able to give up certain things we are attached to. It happens that somebody advises to give up certain habits and for the time being we obey and give up those habits but again fall for it after some time. In this context it would be interesting to quote an incident regarding Mark Twain, the famous American writer and humorist. Mark Twain was a chain smoker and one day a friend countered him saying he being a very intelligent person why doesn't he give up a dangerous habit like smoking. Mark Twain retorted in his usual humorous style that he had done it several times and it had not been difficult at all for him to give up smoking. Leaving aside the humor in it, the incidence shows that sometimes it is possible to give up objects of desires for certain period but after some time we again get attached to them. So, here it is said that अतो निर्विषयं नित्यं मनः कार्यं means we have to give them up forever. Those who are seeking liberation, therefore, must constantly practice the freedom from the sense objects of desires. The next question that comes to mind is 'how is it possible to give up the objects of desires?' Is it through suppression of desires? If one is attached to some addiction or has been attached with some habit, then is it that, when the urge comes, should that be suppressed with efforts? Even if the idea comes to mind should that be suppressed? This certainly is not going to help much.

Upanishad is not in favor of suppression of the desires but is asking for the sublimation of the desires. According to Upanishad, the desires should not arise in mind at all. It is not that when one is thirsty, should deny oneself the water and suffer without water. Instead, one should see that the thirst doesn't arise at all. Then only one can be free of desires. (here the 'thirst' is not literal but used as a metaphor for the desire). It means that if the desires are arising and you are rejecting the desires or suppressing them, then that is not going to make you निर्विषयं, (means the desires do not arise in the mind at all, thirst doesn't happen and you don't think of water at all). If the desires are there and if they are suppressed then they go to the unconscious level waiting for a

chance to come up. You can't get freedom from such desires. This happens to many Yogis and one such very famous example is of Maharshi Vishwamitra. The great *Tapasvi*, a *Yogi* but all his *Sadhana*, *Tapas* was lost in fraction of a second as soon as *Menaka* lured him. It happened because the desires were there within him in a suppressed state and they sprung up with an opportunity. Had all his desires were sublimated then he would not have seen *Menaka* but instead he would have viewed *Maa Bhagavati* in her place. Instead of beautiful female, he would have seen divine Goddess in place of *Menaka*. When we go to the temple, do we see a female in the idol of Goddesses like Saraswati, Lakshmi, Parvati? We see *Maa Bhagavati* and this is known as sublimation of desires. In order to have sublimation of desires, it is necessary to not let the thirst arise in the mind in the first place. Maharshi Patanjali too has used this word very beautifully as

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥

It means that which is seen (*Drishta*) and that which is heard (*Anushravika*) and *Vishaya* means objects and *Vitrushna*- means you don't have any *Trishna*- thirst, desire. It means there is no desire for the things that I have seen, I have heard. Such a person has *-Vashikar Vairagya*-, he has complete control over the desires and it is not that desires are coming and he is suppressing them. This kind of *Vairagya* – detachment comes as a result of knowledge. Shuka Muni was a perfect example of this kind of *Vairagya*. He was famous for the complete detachment from the world. A story about him tells us about his *Vairagya*. One day Shuka Muni was passing through a jungle by the side of a lake. In that lake the Royal Ladies had come for bathing and were swimming and playing nude in the lake. Shuka Muni at that time was young and as he passed by the lake neither he took any notice of the young ladies nor did the ladies shy away in spite of his presence. Ladies were not hiding from him because he was absolutely innocent like a child, had no lust in his eyes and hence they didn't even take any notice of him. However, when Maharshi Vyasa, the father of Shuka Muni, passed after some time, the ladies started hiding from him. Maharshi Vyasa was at that time was a very aged person with white beard.

Maharshi Vyasa was surprised and asked them for the different attitude shown to him in comparison to his own young son. The ladies replied that Shuka Muni, though he was young was like an innocent child and had no desire of any kind in his eyes but even with your old age we feel that you are not free from that desire.

Once Shuka Muni asked Maharshi Vyasa to tell him about the Ultimate Reality, Brahman. He requested father to show the way to get to the Brahman. Upon which the father advised him to approach the King Janaka for this query, who himself was a realized soul, though he was a king. Generally, it has been observed that the Gurus don't teach their own children because children are not likely to take own parents too seriously for any advices. Therefore, even though Maharshi Vyasa himself being a very learned Guru, he directed his own son to King Janaka. When Shuka Muni reached the palace of the king, he told the sentries to inform the King that son of Maharshi Vyasa has come to meet him. King Janaka didn't pay any heed to it and kept him awaited at the palace doors. Shuka Muni stood there for seven days waiting for the King Janaka to call him. This actually was a test taken by the King and at no times Shuka Muni had any anger for the treatment given to him by the King. He was not disturbed at all by the way the King ignored him for such a long time and made him wait at the palace doors. After seven days King Janaka called him in the palace but Shuka Muni was just calm and quite without any displeasure. King then arranged for his stay in a very luxurious way in the palace for the next seven days with beautiful ladies to serve and look after him; but Shuka Muni was not tempted or elated by this elite treatment either. This too was a kind of test by the king. Shuka Muni was neither delighted by the luxury nor he was displeased by the insult shown to him earlier. That exactly is the state of a person who is completely detached and is the sign of 'Detached Mind' (निर्विषय मन). Such a person never loses his equilibrium under any situation. Then obviously the King Janaka called Shuka Muni and had a dialogue with him and guided him about the way to liberation for which he was sent to him by his father.

The fourth verse tells us,

निरस्तविषया सङ्गं संनिरुद्धं मनो हृदि।

यदाऽऽयात्यात्मनो भावं तदा तत्परमं पदम् ॥

निरस्त means having totally renounced विषयासङ्ग means attachment to all objects. It describes one who has renounced attachments to all the objects. संनिरुद्धं means completely controlled, the one whose mind is totally under control. Then such a mind is directed to the heart मनो हृदि। The heart described here is not the physical organ heart but is the center of our consciousness. The center of our *Chaitanya* is also called as 'heart'. यदाऽऽयात्यात्मनो भावं means, when that mind merges with the *Atman*, it has *Atmabhava*, it becomes like *Atman*, dissolves in *Atman*. Mind reaches the highest bliss परमं पदम् highest state of consciousness. So, having renounced the attachments to the sense objects, mind is well controlled in the heart, it acquires the nature of the Self and becomes just like the Self. At this time, the mind attains the Supreme State of Consciousness. Mind is in the state of *Paramananda* or *Brahmananda*. Many times, a question is asked 'Is the 'Spiritual Path' against enjoyment'? Since, there are so many restrictions and objections on enjoyment of sense objects, it is obvious that it appears that if one wants to be spiritual then all the enjoyments are to be given up. It appears that the spiritual path is against the enjoyment. Why they talk so much about detachment, why the natural spontaneous flow of the sense organs towards the objects is to be controlled all the time; why is it to be given up all the time; why is it to be obstructed all the time? Our experience to date is that, whatever pleasures we are getting, are through the medium of sense organs only. If we see beautiful things, if we listen to beautiful music then it gives pleasure to our ears, a tasty food satisfies our taste buds giving great pleasure. So, through sensual enjoyments only we are getting happiness and therefore it is observed that in many households it is a practice to have all kinds of enjoyments on the weekends and on the holidays. People spend lavishly on such holidays and live luxuriously. May be this is to unwind oneself from the stress experienced during the hectic week. One is thus relieved by enjoying the sensual pleasures objectively. This is the lifestyle of the contemporary

young generation who really toil hard throughout the week and want to relax on the weekends. At such times if someone asks them to attend any spiritual discourse then they would burst out with irritation. They would retaliate saying these discourses are for the seniors and our enjoyment is by way of drinking, partying visiting the pubs and discotheques. We would like to let ourselves lose. This is the type of enjoyment they seek but actually it is a way of escaping from themselves. It is like running away from oneself. We are not satisfied with our own company, we are not happy staying alone. If there is nothing to do, we call somebody, invite some friend to 'kill time'. The word used here is 'kill time' for spending time with somebody and enjoying. It is because we don't like our own company and seek someone's company, seek ways and means to 'pass time' to 'kill time'. Is there anything wrong in this? There is nothing wrong as such. Most importantly, it should be noted that *Adhyatma* – spirituality is not against enjoyment, spirituality is against the '*limited type of enjoyment*'. Spirituality has the process involved in it to the journey towards the *infinite bliss*. Whatever happiness we are getting through such enjoyment of partying and drinking, is very limited and we may feel a kind of repetitive type of happiness within it. After a while it is experience that we are not enjoying it at heart any longer. We may not really enjoy such parties after few years. Spiritual path tells us that we have the capacity to enjoy the infinite bliss which is within us only and we don't have to look for happiness elsewhere. We are like a 'musk deer' which has the captivating scented musk gland within its navel and is lured by that smell and roams around everywhere in search of that enchanting smell. The musk deer is ignorant that the divine smell is within himself and he searches frantically for it outside. Similar is the condition of us all who are unaware of the bliss within our heart center and look for frivolous enjoyment externally. This verse tells us that we have infinite happiness, bliss at the center of our own heart, at the center of consciousness and if we find the same then we don't have to look for any external agency for happiness. Happiness is right within us. This verse tells us that if we control the mind that is running helter-

skelter after the objects in search of happiness and establish the mind within the heart, then we will find the infinite bliss within the center of heart, within the center of consciousness. निरस्तविषयासंगं संनिरुद्धं मनो हृदि।

However, to happen that, the mind should be trained. In Vyasa Bhashya there is a description about five types of the mind. *Kshipta*, *Moodha*, *Vikshipta*, *Ekagra* and *Nirudhha*. *Kshipta mana* is very restless type of mind and such people are unable to enjoy even the sensual objects for long time. Their mind is running too fast to even enjoy the sensual objects properly. *Moodha mana* or *Tamasik mana* is not able to enjoy anything at all. There are people who have *Vikshipta mana*, and these are the people of sadistic nature who enjoy troubling others. So, these are the three types of minds of the common people. When the mind becomes *Ekagra* concentrated, focused then it brings more happiness. That is why the scientists, mathematicians, artists who can focus their mind, experience greater joy. When a scientist spends hours in the laboratory engrossed in the research work or an artist who is deeply focused on his art for hours together then they have extraordinary joy, much more than the joy of a common person. When the same concentration is turned from outside and focused within (i.e. संनिरुद्धं) means as the mind is withdrawn from external objects and focused within, into the heart then it is called as *Dharana* in Yoga. Then the joy is infinite and when the mind merges with the consciousness in the heart then highest happiness is reached. Maximum happiness is then possible. One achieves the highest bliss. So, when you merge your heart with the pure consciousness, with the *Atman* which is within; you get the *Paramananda*, *Brahmananda* you have the infinite happiness, highest bliss. That is what the Upanishad is telling us. We have to remember that Upanishad is not against the happiness we derive from the sense organs, but it says that they are too limited and you have the capacity to have infinite happiness which is within your heart and you have to reach to it. So, *Nirudhha Chitta* goes beyond thoughts, goes beyond the *Chitta Vritti* to reach the *Parampada*, the highest peak of happiness one can possess.

**About Yoga Vidya Niketan's
Padmashri Sadashiv Nimbalkar
YOGAMITRA AWARD**

Yoga Vidya Niketan with its devoted teachers, activists and well-wishers could do such a stupendous progress in the field of Yoga and related fields mainly because of the overwhelming support, spontaneous help and valuable assistance received from many reputed institutions and well-known people & dignitaries. As it was not possible for YVN to felicitate and express its gratitude towards each of them individually, **it was decided in the year 2002 to institute 'Yogamitra Award'** which could be ceremoniously given every year, in a representative capacity, to one of the unanimously selected well-known personalities/institutions who have done commendable work and/or extended valuable assistance to YVN in spreading the knowledge of Yoga, Natural Living, Naturopathy, etc. in various strata of society for the welfare of humanity. **From the year 2013, the name of the said Award has been changed to 'Padmashri Sadashiv Nimbalkar Yogamitra Award'** so as to make it more inspirational.

This Award is being given ceremoniously every year to the chosen personality/institution at the time of the function of Annual Exhibition organised by the students of Yoga Teachers Training Course of YVN. Following are the dignitaries who have so far been honoured with this prestigious Award.

- 2002 : Dr. Arvind Bawdekar** (World-known Orthopaedic Surgeon)
- 2003 : Shri B. K. Khare** (Reputed Chartered Accountant)
- 2004 : Shri D. S. Soman** (Director General of Police, Maharashtra State)
- 2005 : Yogacharya Shrikrishna (Anna) Vyavahare** (Founder-Director of Yoga Division of Ghantali Mitra Mandal, Thane)
- 2006 : Dr. Vinod Ingalhallikar** (Famous Orthopaedic Surgeon)
- 2007 : Dr. Ajit Phadke** (World-class Urologist)
- 2008 : Dr. Shekhar Ambardekar** (Very Popular & Reputed Cardiologist)
- 2009 : Smt. Alka & Shri Baburao V. Birewar** (Well-known Industrialist and Philanthropist Couple)
- 2010 : Dr. V. B. Athavale** (Renowned Paediatrician)
- 2011 : Poojya Haribhai Kothari** (Great Philosopher - Saint)

- 2012** : **Shri Chandrashekhar Vaze** (Famous Chartered Accountant & Renowned Social Worker)
- 2013** : **Dr. Ravindra Nisal** (Director of the world-known Naturopathy Centre – 'Nisargopchar Ashram, Uruli Kanchan', Pune)
- 2014** : **Dr. Ulka Natu** (Famous Gyneecologist, Yoga Expert & Propagator)
- 2015** : **Shri Mohan Nasiket Bhoir** (Well-known Poet, Dramatist, Director, Actor & a Social Worker)
- 2016** : **Shri Dharampal Aggarwal** (Famous Industrialist & Philanthropist having a special interest in popularising Yoga)
- 2017** : **Dr. Uma Maheswari Shankar** (Accomplished Academician & Passionate Teacher of Indian Philosophy, especially Vedanta and Yoga)
- 2018** : **Shri Dinkar Kausadikar** (Most respected social service dignitary having genuine interest in serving the social cause. While working as Social Welfare Officer in CIDCO, he suggested, guided and ensured allotment of CIDCO plot in Vashi where YVN could construct its own four storied building named 'Yoga Bhavan')
- 2019** : **Shri Nemidas K. Gala and Shri Hasmukh L. Gogri** (Successful industrialist and businessman respectively having genuine interest in serving social cause and spreading yogic activities)
- 2020** : **Dr. Shriram Hari Agashe** (Most respected professor, accomplished hard-core philosopher and dedicated top ranking activist of Vivekananda Kendra, Kanyakumari)
- 2021 & 2022** : Yogamitra Awards could not be given due to Covid-19 condition
- 2023** : **Shree Trust (Blessed by H. H. Swami Parijnanashram III)** (A public charitable trust well-known for helping poor and needy in as many ways as possible and allowing YVN since past around 20 years to use at concessional charges the assembly hall and rooms of Swami Parijnanashram Arogyadham located in their temple premises at Karla, Lonavala for conducting YVN's Educational Excursion of YVN's Yoga Teachers and Yoga Sadhakas)
- 2024** : **Arogya Seva Samiti (Yoga Kendra), Panvel** (Yoga Institute founded by **Late P. L. Bharadwaj** which has long-lasting association with YVN and is doing laudable work of spreading Yoga Vidya in & around Panvel, including nearby villages)





(१७ फेब्रु. १९२८ - २१ सप्टें. २०१८)

योग विद्या निकेतनच्या उत्कर्षासाठी आणि योगविद्येचा प्रसार व प्रचार शास्त्रशुद्ध पद्धतीने सर्वत्र, घरोघरी व्हावा म्हणून 'योविनि प्रेरणाशक्ती' पुरस्काराने गौरविलेल्या स्व. शकुंतला सदाशिव निंबाळकर यांनी जे अथकपणे प्रेरणादायी, उल्लेखनीय कार्य केले त्या अजोड कार्याला स्व. शकुंताईच्या ९७व्या जयंतीनिमित्त सर्व योगप्रेमी कार्यकर्त्यांचे सादर अभिवादन!

Welcome 2024



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YOGA VIDYA NIKETAN

102, Sai Ishwati, Mogal Lane, Mahim (W), Mumbai-400016

Email : yvn2004@yahoo.com

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