

योगवार्ता

योग व नैसर्गिक जीवनाला वाहिलेले
योग विद्या निकेतनचे मासिक मुखपत्र

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Devoted to Yoga & Natural Living



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(नवीन वर्षाचा शुभसंकल्प)

नव्या या वर्षात...
संकल्प करुया साधा, सरळ आणि सोप्या...
दुसऱ्याच्या सुखासाठी मोकळा करुया
हृदयाचा एक छोटासा कप्पा...

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YOGAVARTA

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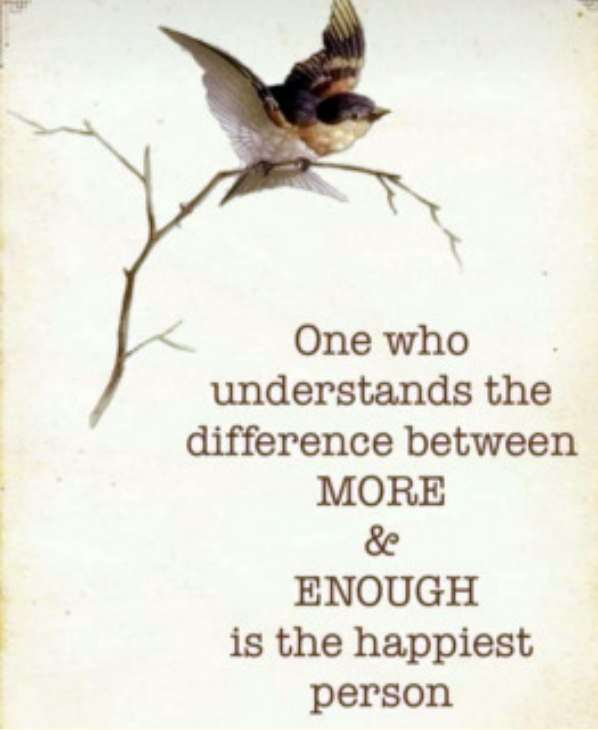
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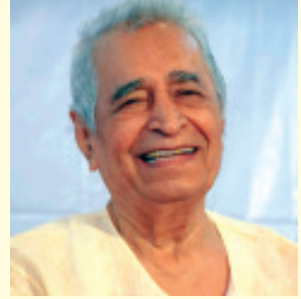
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Pearls of Wisdom

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

Far-fetched Logic

Some people always worry about future events. They cannot live without worries and these become an unavoidable part of their lives. If there is no difficult situation for them to worry about for the present, they will link, with far-fetched logic, today's happenings to be the cause of future events. Such people borrow worries from anywhere. They suffer from anxiety neurosis which, many a times, is their own creation. Yogabhyas is a fine remedy for such sufferers. The following story is illustrative of the thinking process of such persons.



Once an aged person was travelling in a crowded train sitting in a comfortable window seat and keeping his handbag on his lap. A young man with an impatient look was sitting beside him. His mind appeared to be unstable. It seemed that he was getting late.

After two stations passed by, the young man asked the old man, "Will you please tell me the time?"

"No, sorry : I have got a watch but I don't want to tell you the time", answered the old man.

"Why so?" asked the young man.

"I don't mind to tell you the time, but then you will ask me my name".

"So what? Is there any objection?" asked the young man.

"Really there is no objection. But, then you will ask for my address.

That also I don't mind. However, later, you will visit my house. Truly, even that is not objectionable."

"What then is your objection?" queried the youth eagerly.

"You will then see my beautiful unmarried daughter, you may like her and ask her hand in marriage", said the old man and continued, "Tell me, young man! How can I accept you as my son-in-law who cannot afford to purchase even a cheap watch?"

अहंकारमुक्तीचा सहजयोग

प्रत्येक अस्वस्थ माणसाने थोडं आत डोकावून पाहावं. तिथं त्याला एक अतृप्त जीव येरझारा घालताना सापडेल. माणूस लहान असो, मोठा असो. त्याला जे काही हवं आहे, ते मिळत नसल्याची नांगी सारखी डंख करित असते. जी काही आपली पात्रता आहे, त्या नुसार आपल्याला जे हवं आहे, ते मिळत नाहीये, ही भावना त्याला छळत असते. ही भावना शांतपणे जगू देत नाही. प्रत्येक छोट्या-मोठ्या औदासिन्यामागे एक सुप्त



अहंकार असतो आणि जोपर्यंत हा असा अहंकाराचा जागता पहारा आहे, तोपर्यंत कुणाच्याही आशीर्वादाने कोणती शांती मिळणार? औदासिन्य कमी कसं होणार? अहंकाराने मन काटोकाट भरलेलं असेल, तर आशीर्वादाने आत उतरायचं कसं? भांड रिकामं हव, तरच ते भरता येईल. कवी शांताराम आठवल्यांनी एका ओळीत ते सांगितलं आहे, जो हसला, तो अमृत प्याला हे अत्यंत सार्थ आहे. अहंकार संपला रे संपला की, स्वस्थ आणि आनंदाव्यातिरिक्त उरतं काय? आपल्या शांततेच्या आड आपण स्वतःच येतो. हा अडथळा दूर होण महत्वाचं. कबीर ह्यालाच 'सहजयोग' म्हणतात. हा अहंकार मिटला, तर जीवन प्रतिक्षणी पूज्य भावानं व्यापून जाईल. राहत्या वास्तूत प्रतिदिन गंगास्नान घडेल. तुम्ही जिथं जिथं विहार कराल, ते ते तीर्थस्थळ होईल. अर्थात ही प्रचीती येण्यासाठी मूळ अहंकार गेला नाही, तर प्रार्थना, पूजा, तीर्थयात्रा सगळं व्यर्थ आहे...

- व. पु. काळे

मुखपृष्ठ पाहतांना...

सूर्योदयाचे अत्यंत कलात्मक चित्र, त्या खाली लिहिलेले आनंदमय स्वास्थ्यासाठी योगाभ्यास (नवीन वर्षांचा शुभसंकल्प) हे वाक्य आणि नव्या वर्षासाठी एक आगळा-वेगळा संकल्प उत्साहाने जाहीर करणाऱ्या माणसाचे आकर्षक चित्र योगवार्ताच्या मुखपृष्ठावर पाहताच शुभसंकल्पाविषयीचे अनेक विचार मनात येऊ लागले.



मुखपृष्ठावर सुचवलेला आनंदमय स्वास्थ्यासाठी योगाभ्यास करण्याचा संकल्प सर्वार्थाने उत्तम वाटतो कारण योग्य मार्गदर्शनाखाली नियमितपणे आणि निष्ठेने केलेली योगाभ्यासाची आणि निसर्गजीवनाची साधना मनोकायिक स्वास्थ्य, व्यक्तिमत्त्वाचा सर्वांगीण विकास, आनंदमय आध्यात्मिक उन्नती, आदी अनेक लाभ साधकाला मिळवून देते. योगाभ्यासामुळे आणखी एक चांगली गोष्ट घडते, ती म्हणजे अशा साधकाच्या मनात अशुभ, अविचारी, समाजविघातक संकल्पांचा शिरकावच होत नाही. याचे कारण अशा साधकाची सद्सद्विवेकबुद्धी, म्हणजेच आपल्या जीवनासाठी चांगले, कल्याणप्रद काय आणि वाईट, अकल्याणप्रद काय, हे समजण्याची त्याची क्षमता योगाभ्यासामुळे बलवान झालेली असते. योगाभ्यास निरंतर करण्याचा शुभसंकल्प मनात रुजवून त्यानुसार कृती करणाऱ्या साधकाला शारीरिक, मानसिक, भावनिक व आत्मिक सुस्वास्थ्य प्राप्त होत असते. परिणामी, अशा साधकाच्या सर्व कृतींमध्ये एक अकृत्रिम सहजता, कुशलता व सुखदता प्रतीत होते; त्याचा आत्मविश्वास उत्तरोत्तर वाढत जातो आणि त्यामुळे त्याच्या मनातले अनेक शुभसंकल्प योग्य वेळेत फलद्रूप होतात. मग बघता बघता फार दूरचे आणि एरवी अप्राप्य वाटणारे प्रगतीचे, कर्तृत्वाचे अनेक आकर्षक टप्पे गाठणे, अशा व्यक्तीला सहजशक्य होते. हे विचार मनात घोळत असताना मी केव्हा तरी पाहिलेल्या एका सुंदर पोस्टरचे पुन्हा एकदा स्मरण झाले. त्या पोस्टरवर चित्र होते उंच पर्वत शिखरावर शांतपणे विहार करणाऱ्या पक्ष्यांचे. त्या चित्राखाली लिहिले होते - **'You can, if you really feel you can!'** ह्याचा अर्थ प्रथम तुमचा तुमच्या क्षमतेवर अढळ विश्वास हवा, तरच त्या पक्ष्यांसारखे तुम्ही संकल्परूपी आकाशात उंच झेप घेऊन निश्चितपणे विहार करू शकाल!

‘संकल्प’ या विषयावरचा श्री. पुरुषोत्तम बेर्डे यांचा एक अभ्यासपूर्ण लेख मी महाराष्ट्र टाइम्स वर्तमानपत्रात वाचला होता. त्यात ते म्हणतात - “संकल्प म्हणजे ‘निर्धार’, मनाला दिलेला आदेश, त्याच्याशी केलेला करार. आजच्या भाषेत सांगायचे तर संकल्प म्हणजे जणू मनाच्या संगणकात ‘अपलोड’ केलेली एखाद्या निर्धाराची ‘चीप’. पुरातन काळापासून संकल्पाचे महत्त्व सर्वमान्य आहे. देवदानवांनी, ऋषिमुनींनी, कित्येक राजेमहाराजांनी, पराक्रमी वीरांनी ह्या संकल्पाच्या आधारावर मोठे यश प्राप्त केले आहे. संकल्पात प्रचंड ताकद असते. मनाला दिलेला आदेश बुद्धीच्या बळावर प्रत्यक्षात करायला लावणे, यात माणसाचे आत्मबळ परीक्षेस उतरते. हा निग्रह जितका कठोर, न डगमगणारा तितका यशस्वी त्याचा परिणाम!” त्यामुळे शुभसंकल्पपूर्तीमुळे जीवनात निरामय स्वास्थ्य प्राप्त होईल, व्यक्तिमत्त्व बहरेल आणि जीवनसाफल्याचा सात्त्विक आनंद लाभेल, याची खात्री असू द्यावी.

‘Who’ म्हणजेच जागतिक आरोग्य संघटनेने स्वास्थ्याची व्याख्या करताना म्हटले आहे - ‘केवळ काही आजार वा त्रास नसणे म्हणजे स्वास्थ्य नव्हे, तर शारीरिक, मानसिक, सामाजिक आणि आध्यात्मिक स्तरांवर सुस्थितीचा अनुभव येणे, म्हणजे स्वास्थ्य होय.’ आयुर्वेदामध्ये स्वास्थ्याची व्याख्या करताना म्हटले आहे-

समदोषः समाग्निश्च समधातू मलक्रियाः।

प्रसन्न आत्मेंद्रियः मनः स्वस्थ इत्यभिधीयते।।

म्हणजे वात-पित्त-कफ हे त्रिदोष; तसेच अग्नी, धातू आणि मलक्रिया यांच्या संतुलनामुळे जेव्हा इंद्रिये, मन व आत्मा या तिन्ही स्तरांवर व्यक्तीला प्रसन्नतेचा अनुभव येतो, तेव्हाच ती व्यक्ती ‘स्वस्थ’ आहे, असे म्हणावे. आयुर्वेदात उल्लेखलेला हा प्रसन्नतेचा अनुभव आणि जागतिक आरोग्य संघटनेच्या स्वास्थ्यासंबंधीच्या व्याख्येमधील शरीर-मन-समाज या तीन स्तरांवरील सुस्थितीबरोबर आध्यात्मिक स्तरावरच्या सुस्थितीचा अनुभव जेव्हा व्यक्तीला येतो, तेव्हाच त्या स्थितीला ‘आनंदमय स्वास्थ्य’ म्हणणे योग्य होईल. तसे पाहता ‘सत्चिदानंद’ हेच मनुष्यप्राण्याचे खरे मूळ स्वरूप आहे. परंतु त्यावर वेगवेगळ्या विचारांचे, समज-गैरसमजांचे, अनिष्ट चिंतनाचे थरावर थर चढल्यामुळे माणसाचे हे आनंदमय मूळस्वरूप विस्मरणात जाते. ह्या संदर्भात आदरणीय ह. भ. प. मकरंद बुवा सुमंत रामदासी यांनी समर्थ रामदासस्वामींच्या मनाच्या श्लोकांवरील त्यांच्या एका प्रवचनात व्यक्त केलेले विचार आठवले, जे मननीय आहेत आणि आचरणात आणण्यायोग्य आहेत. ते म्हणतात, “जगातील सर्व दुःखे ही सुखाच्या अपेक्षेत होणारी दुःखे आहेत. सुखाची अपेक्षा हे दुःखाचे बीज आहे.” हा मुद्दा स्पष्ट करून सांगण्यासाठी आदरणीय मकरंदबुवा स्वतःचेच उदाहरण देताना म्हणतात, “ज्या दिवशी माझ्या गळ्यामध्ये हार घालून माझा सन्मान केला गेला आणि

मला आनंद झाला, त्याच दिवशी मी माझ्या दुःखाची व्यवस्था करून ठेवलेली असते. कारण माझा असा सन्मान ज्या दिवशी होत नाही त्यावेळी मला दुःख होतं की नाही? पण हे सांगता येत नाही आणि इतरांना कळतही नाही. आपण हे लक्षात ठेवायला पाहिजे की जगातलं सर्व सुख आणि दुःख हे येणारं आहे आणि म्हणून ते जाणारं आहे- नाहीसं होणारं आहे- तात्पुरतं आहे. **ह्या क्षणिक सुख-दुःखाच्या पलीकडे असतो, तो 'आनंद'**. मला बरं वाटावं, ते बरं वाटणं दुसऱ्या कुणाच्याही ताब्यात नसावं (म्हणजेच पर्यायाने त्यावर माझीच सत्ता असावी), ते बरं वाटणं सर्वश्रेष्ठ असावं आणि ते बरं वाटणं कधीही न संपणारं असावं - ह्या तीन गोष्टींमुळे जे 'बरे वाटते' त्याला शास्त्रीय भाषेत 'आनंद' असे म्हणतात. असा आनंद आपल्याला लाभावा असं वाटत असेल, तर चुकीच्या चिंतनाला दूर करून योग्य चिंतनाची कास पकडली पाहिजे. यथाशक्ती पण निरंतरपणे केलेल्या सुयोग्य योगाभ्यासामुळे चिंतन नक्कीच सुधारते, हा अनेकांचा स्वानुभव आहे. **सजगता (Mindful Awareness), समरसता (Absorption/Integrated Involvement), सहजता (Ease), आणि स्वानंदता (Blissful Experience),** ह्या चतुःसूत्रीच्या आधाराने दीर्घकाल, निरंतर, आवडीने केलेल्या सुनियोजित योगाभ्यासामुळे आनंदमय स्वास्थ्याची निश्चित प्राप्ती होईल, ही जणू खुद्द योगेश्वर भगवान श्रीकृष्ण यांनी योगसाधकाला दिलेली 'गॅरंटी' आहे, असे म्हणावेसे वाटते. प्रत्येकाला वाटत असते की आपले आयुष्य आनंदी क्षणांनी भरलेले असावे. म्हणून तर प्रत्येकजण आयुष्यातले आनंदी क्षण कसोशीने टिपण्याचा अनवधानाने का होईना, पण प्रयत्न करीत असतो. खरेतर असे आनंदाचे, आल्हाददायी क्षण साकारण्याची क्षमता प्रत्येकाकडे असते. पण त्यासाठी आवश्यकता असते आपल्या क्षमतेची ओळख स्वतःची स्वतःला होणे. असे झाले तरच जीवनामध्ये सुखद आनंदाचे क्षण प्रत्यक्षात अनुभवायला मिळतात. विचारांमध्ये सकारात्मकता रुजवली की मग काय गमावलं ह्यापेक्षा काय मिळवलं ह्यातून मिळणारा आनंद कैक पटींनी वाढतो. जीवनाकडे खेळ म्हणून पाहिले, तर आनंदमय स्वास्थ्याचे संवर्धन करणे सोपे जाते, असा अनेकांचा अनुभव आहे. जीवनाला एकदा आवडीचा खेळ म्हणून स्वीकारल्यावर इतर कुठल्याही खेळाप्रमाणे जीवनात हार-जीत ही असणारच आणि त्याबरोबर येणारे दुःखाचे-सुखाचे क्षण येणारच. खेळात भाग घेणारा प्रत्येकजण जिंकण्याचा आटोकाट प्रयत्न हा करणारच. पण असे करताना खेळाचा आत्मा, म्हणजेच खेळातून मिळणारा निरागस आनंद नष्ट होणार नाही किंवा तो फार कमी होणार नाही, ह्याची दक्षता घेणे शहाणपणाचे ठरते. जीवनामध्येही ध्येय-प्राप्तीसाठी धडपड करताना जीवन जगण्यातल्या निखळ आनंदाला (Divine Bliss) आपण पारखे तर होत नाही ना, ह्याबद्दल अखंड सावधान राहणे आवश्यक असते.

रात्री वेळेवर झोपून सकाळी लवकर उठणे हा तर सर्व शुभसंकल्पांच्या पूर्तीसाठी आवश्यक ते बळ पुरवणारा पायाभूत संकल्प म्हणता येईल. सकाळी उठल्याबरोबर शौच, आदी नित्यकर्म आटोपून कपालन्ध्र धौती, जिव्हा धौती, नेत्रस्नान, शीत्क्रम-व्युत्क्रम यांसारख्या पंचज्ञानेंद्रियांचे स्वास्थ्य उन्नत करणाऱ्या सहजसुलभ यौगिक क्रिया करण्याचा संकल्प खरे तर सगळ्यांनी केला पाहिजे आणि तो निष्ठापूर्वक आचरणातही आणला पाहिजे. ह्या सहजसुलभ शुद्धिक्रियांना तसा वेळही फार लागत नाही. या शुद्धिक्रिया दिवसाच्या सुरुवातीलाच केल्यामुळे आपली कार्यक्षमता आणि उत्साह दिवसभर टिकून राहतो, हा अनेकांचा स्वानुभव आहे. जवळपासच्या पार्कमध्ये, बागेत किंवा मोकळ्या जागेत चालायला, फिरायला जाणे, हा नवीन वर्षाचा अनेकांच्या अत्यंत आवडीचा शुभसंकल्प असेल. सकाळी किंवा सायंकाळी नित्यनेमाने योगाभ्यास करण्याचा, सूर्यनमस्कार घालण्याचा, तसेच आपापल्या आवडीचे व्यायाम प्रकार करण्याचा संकल्प अनेकजण करतील, अशी अपेक्षा आहे. आठवड्यातून निदान एकदा तरी शरीराला तेलमॉलिश करून नंतर सुगंधी उटणे लावून अभ्यंगस्नानाचा आनंद घेण्याचा संकल्प काही जण करतील. काहीजण नवीन वर्षात जॉगिंग, रनिंग, सायकलिंग, स्वीमिंग यांसाठी ठरावीक वेळ देण्याचा; तर खेळामध्ये विशेष रुची असलेले काहीजण बॅडमिंटन, टेनिस, टेबलटेनिस, बास्केटबॉल, फुटबॉल, हॉकी अशा कुठल्या तरी आपल्या विशेष आवडीच्या खेळाकडे अधिक लक्ष देण्याचा संकल्प करतील. काहीजण गायन-वादन-नर्तन-अभिनय यांसारख्या आपल्या आवडीच्या कलांमध्ये प्राविण्य मिळविण्याचा संकल्प करतील, तर काही आपल्या आवडत्या छंदांसाठी, नित्यनेमाने काही चांगले वाचन-लिखाण करण्यासाठी अधिक वेळ देण्याचे ठरवतील. नोकरी-व्यवसायात अपेक्षित प्रगती व्हावी म्हणून आवश्यक ते ज्ञान, कौशल्य प्राप्त करण्याचा संकल्प काहीजण करतील, तर काही आपल्या अतिव्यस्त दिनक्रमातूनही वर्षातून किमान एकदा तरी निसर्गाशी संवाद साधण्यासाठी एखाद्या निसर्गरम्य ठिकाणी सहलीला, पिकनिकला, देश-परदेशांच्या टूर्सना जाण्याचा, तसेच इतर करमणूक, विरंगुळ्यासाठी आवश्यक तेवढा वेळ देण्याचा संकल्प करतील. दर दिवशीच्या धावपळीतून खास स्वतःसाठी, स्वतःशी संवाद साधण्यासाठी, तसेच आपल्या परिवारासाठीही काही ठरावीक वेळ राखून ठेवण्याचा काहीजण संकल्प करतील. एवढ्यातेवढ्या कारणाने राग येणे, रागाच्या भरात अविचाराने अपशब्द वापरणे, दुसऱ्याचे मन दुःखी होईल असे टोचून बोलणे किंवा वागणे, दुसऱ्याबद्दल इर्षा, असूयाभाव मनात बाळगणे चांगले नाही, याची मनोमन जाणीव झाल्यावर अनेकजण आपल्या रागावर, स्वभावदोषांवर आवश्यक ते नियंत्रण ठेवण्याचे उपाय

करण्याचा शुभसंकल्प नवीन वर्षात करतील. आपल्या स्वभावातील नकारात्मक, निराशावादी वृत्ती बदलून सकारात्मक विचारांना जोपासून आशावादी बनण्याचा शुभसंकल्प काहीजण करतील. काहींचा दारू पिणे, सिगरेट ओढणे, गुटखा-तंबाखू, आदी अहितकर पदार्थांचे सेवन नवीन वर्षात बंद करण्याचा किंवा निदान त्याचे प्रमाण कमी करण्याचा शुभसंकल्प असू शकतो. फास्ट फूड आणि हॉटेलसमधील चविष्ट, चटकदार, पण अती मसालेदार, तेलकट, चरबीवर्धक पदार्थ, तसेच अती प्रमाणात चहा, कॉफी, पेप्सी-कोला यांसारखी शितपेये स्वास्थ्यासाठी अहितकार आहेत, हे मनोमन पटल्यामुळे अशा पदार्थांचे, पेयांचे सेवन न करण्याचा शुभसंकल्प काहीजण करतील. आपली पारिवारीक आणि सामाजिक बांधिलकी लक्षात ठेवून मैत्री, नाती जाणीवपूर्वक जोपासण्याचा आणि समाजोपयोगी कार्यांमध्ये प्रत्यक्ष-अप्रत्यक्ष सहभाग घेण्याचा शुभसंकल्पही काहीजण करतील.

मात्र नवीन वर्ष सुरू होण्यापूर्वी किंवा ते सुरू झाल्यावर लगेच अशा अनेक शुभसंकल्पांची फक्त लांबच लांब यादी तयार करून हाती काही लागणार नाही. त्या संकल्पांतील किती आणि कोणते शुभसंकल्प आपल्या अंतर्मनात खरोखरच रुजले आहेत, ते आपल्याला प्रथम पाहावे लागेल. प्रसंगवश आपण असे अनेक संकल्प आपल्या बहिर्मनात वरचेवर करत असतो आणि काही महिन्यांत, नव्हे काही दिवसांतच त्यातील बरेचसे संकल्प भुईसपाट होताना पाहतोही. याचे मुख्य कारण त्या संकल्पांविषयी आपण मुळी तेवढे गंभीर नसतोच. असे होऊ नये म्हणून तेच शुभसंकल्प आपण हाती घेतले पाहिजेत जे आपल्याला अगदी मनापासून करावेसे वाटतात. असे आपल्या अंतर्मनात रुजलेले संकल्प पूर्णत्वाने नेण्यासाठी मग जे काही करणे आवश्यक असेल ते सर्व प्रामाणिकपणे, पद्धतशीरपणे आणि निष्ठापूर्वक करण्याची आपली तयारी असायला हवी. असे झाले की मग जगातल्या सर्व शुभशक्ती आपले ते शुभसंकल्प यशस्वी करण्यासाठी आपल्याला चोहोबाजूंनी साहाय्य करतील, याची खात्री बाळगायला हरकत नसावी.

नवीन वर्षासाठी तुम्हीही काही शुभसंकल्प आतापर्यंत नक्की केले असतील किंवा लवकरच कराल. त्या सर्व शुभसंकल्पांना फलद्रुप करण्यामध्ये तुम्हाला यश मिळो, अशी मनःपूर्वक शुभेच्छा व्यक्त करून एक आपुलकीची विनंती करावीशी वाटते की, नववर्षासाठी आपण सर्वांनी मिळून आणखी एक शुभसंकल्प निश्चितपणे आचरणात आणूया की काही झाले तरी आपण आपल्या मनाची प्रसन्नता भंग होऊ देणार नाही. मनाची प्रसन्नता अभंग रहावी म्हणून जे काही करणे आवश्यक असेल, ते सर्व आपण प्रामाणिकपणे करूच करू! आपले नवीन वर्षातील इतर सर्व शुभसंकल्प पूर्ण होण्यासाठी प्रथम आपले मन प्रसन्न असणे अत्यंत आवश्यक आहे. मन प्रसन्न असले

तर ते सहज व लवकर स्थिर, शांत, एकाग्र होऊ शकते, हे आपण केव्हा ना केव्हा तरी स्वतःही अनुभवले असेलच. चित्ताची अशी प्रसन्नता अभंग राखण्यासाठी नेमके काय करायला पाहिजे, ते महर्षी पतंजलींनी खालील सूत्रातून सांगितले आहे-

**मैत्रीकरूणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम्॥ (पा.यो.सू. १.३३)**

याचा अर्थ सुख, दुःख, पुण्य आणि पाप या चार विषयांविषयी आपण अनुक्रमे मैत्री, करूणा, हर्ष आणि उपेक्षा या चार भावना जागवल्या आणि प्रत्यक्ष आचरणात आणल्या, तर चित्त प्रसन्न राहिल. दुसऱ्याचे सुख पाहून त्या सुखाविषयी किंवा त्या सुखी माणसाबद्दल मत्सर, असूया वाटणे किंवा कधीकधी राग येणे, ही झाली सर्वसामान्य प्रतिक्रिया. परंतु त्याऐवजी दुसऱ्याच्या सुखात आपलेही सुख आहे, असे मनात बिंबवले, तर सुखी माणसाविषयी मित्रत्वाची, प्रेमाची भावना योगसाधकाच्या मनात निर्माण होईल आणि अशा साधकाचे मन दुसऱ्याचे सुख पाहून अशांत न होता उलट ते शांत व प्रसन्नच राहिल. खरे तर दुसऱ्याच्या आनंदाचा विचार करणे, हा खरा परमार्थ आहे. यातून नकळतपणे आपण स्वतःलाच प्रसन्न राखण्यासाठी मदत करत असतो. दुसऱ्याच्या दुःखाबद्दल किंवा दुःखी माणसाविषयी दया किंवा सहानुभूती वाटणे, ही झाली सामान्य प्रतिक्रिया. अशा प्रकारे दया व्यक्त करणाऱ्याच्या मनात सूक्ष्म अहंकार किंवा 'बरे झाले, माझ्या वाट्याला हे दुःख आले नाही', असा सूक्ष्म सुटकेचा आनंद असू शकतो. दुसऱ्याच्या दुःखाबद्दल कारूण्याची भावना असली की त्यामध्ये असे अहंकार, आदी अनिष्ट भाव येत नाहीत. ह्याचे कारण 'करूणा' ही एक स्वाभाविक सात्विक प्रवृत्ती आहे. म्हणून जे अडचणीत असतील आणि ज्यांच्या अडचणींचे आपल्या मदतीमुळे निराकरण घडेल असा विश्वास आपल्याला वाटतो, त्यांना निरपेक्ष करूणाबुद्धीने मदत करावी. अशा करूणाभावामुळे आपली मनाची प्रसन्नता जपली जाते. दुसऱ्यांच्या पुण्यकर्मांविषयी म्हणजेच चांगल्या कार्याबद्दल आपल्या मनात असूयेचा भाव न ठेवता त्याविषयी आपल्या मनात आनंद दाटून आला पाहिजे. चांगल्याला चांगले म्हणण्याची वृत्ती जोपासावी लागते. चांगल्या माणसांच्या सहवासाने, त्यांच्याशी बोलण्याने आपल्याला मनापासून आनंद वाटला पाहिजे, असूया नव्हे. असे झाले तरच आपली प्रसन्नता टिकून राहिल. त्याचप्रमाणे, दुसऱ्यांच्या पापकर्मांविषयी म्हणजेच वाईट कृत्यांबद्दल सारासार विचार न करता एकदम टोकाची भूमिका न घेता तटस्थपणे अशा व्यक्तीकडे, त्याच्या त्या वाईट कृत्याकडे पाहणे आणि मध्यममार्गी भूमिका घेणे, म्हणजे उपेक्षाभाव. अशा उपेक्षाभावातून सकारात्मक अंतर्मुखता निर्माण होते आणि आपली चित्ताची प्रसन्नता

अबाधित राहाते. काही माणसांचे विचार, कृती, धोरणे आपल्याला आवडत नसतील, तर अशांच्या बाबतीतही पूर्वग्रहदूषित वृत्ती न बाळगता तटस्थ राहाणे, हे आपली प्रसन्नता अभंग राखण्यासाठी उपयुक्त ठरते. हे सर्व जरी खरे असले तरी आपण हे लक्षात ठेवायला हवे की मैत्री, करूणा, मुदिता आणि उपेक्षा या चार भावना तितक्या सहजासहजी साधणार नाहीत. त्यासाठी या वृत्ती अंगी बिंबवण्याचा निष्ठापूर्वक अभ्यास साधकाला करावा लागेल. अभ्यास म्हणजे विचारांचे, प्रयत्नांचे सहजवृत्तीने राखलेले सातत्य. त्यात कोणतीही कृत्रिमता मात्र नसावी.

चला तर मग, योगवार्तेच्या ह्या मुखपृष्ठातून प्रेरणा घेत नवीन वर्षात काही तरी चांगले घडविण्याचा संकल्प करूया. आनंदमय स्वास्थ्यासाठी योगाभ्यासाची कास पकडून आणि निसर्गजीवनाचा आदर राखून आपल्या शुभसंकल्पांच्या पूर्तीसाठी जर आपण पूर्ण आत्मविश्वासाने कार्यरत झालो, तर येणारे प्रत्येक नवीन वर्ष आपल्या सर्वासाठी निश्चितच स्वास्थ्य, सुख, शांती व समाधान अशा सर्वच दृष्टीने संस्मरणीय ठरेल, यात शंका नको!

श्रीधर परब

(श्रीधर परब)

संपादक

भ्रमणध्वनी : ९८२१५५६६७७, Email : shreedharparab8@gmail.com





**हठप्रदीपिका : एक उत्तम योगमार्गदर्शक
(नादानुसंधान विभाग - लेखांक ९)**



गंधाली दाशरथे

(भ्रमणध्वनी : ९३२२२६४९६३)

शांभवी मुद्रा

वेदशास्त्रपुराणानि सामान्यगणिका इव।

एकैव शाम्भवी मुद्रा गुप्ता कुलवधूरिव॥ (ह. प्र. ४.३५)

अन्तर्लक्ष्यं बहिर्दृष्टिर्निमेषोन्मेषवर्जिता।

एषा सा शाम्भवी मुद्रा वेदशास्त्रेषु गोपिता॥ (ह. प्र. ४.३६)

अन्तर्लक्ष्यविलीनचित्तपवनो योगी यदा वर्तते।

दृष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्नपि।

मुद्रेयं खलु शाम्भवी भवति सा लब्धा प्रसादाद् गुरोः

शून्याशून्यविलक्षणं स्फुरति तत्त्वं परं शाम्भवम्॥ (ह. प्र. ४.३७)

श्रीशाम्भव्याश्च खेचर्या अवस्था धामभेदतः।

भवेच्चित्तलयानन्दः शून्ये चित्सुखरूपिणि॥ (ह. प्र. ४.३८)

अन्वय : वेदशास्त्रपुराणानि सामान्य गणिका इव। एका शाम्भवी मुद्रा एव कुलवधूरिव गुप्ता॥३५॥

निमेष-उन्मेष-वर्जिता बहिः दृष्टिः अन्तः लक्ष्यं सा एषा शाम्भवीमुद्रा वेदशास्त्रेषु गोपिता॥३६॥

योगी यदा अन्तः लक्ष्यविलीनचित्तपवनः वर्तते, निश्चलतारया दृष्ट्या बहिः अधः पश्यन् अपश्यन् अपि इयं शाम्भवी-मुद्रा खलु गुरोः प्रसादात् सा लब्धा भवति, शून्य - अशून्य विलक्षणं तत् परं शाम्भवं तत्त्वं स्फुरति॥३७॥

श्री शाम्भव्याः खेचर्या च अवस्था - धाम-भेदतः, शून्ये चित्तलयानन्दः चित्सुखरूपिणी भवेत्॥३८॥

शब्दार्थ : गणिका = शरीर विक्रय करणान्या स्त्रिया. एकैव = एक + एव = फक्त एकच, एकमात्र. गुप्ता = गुप्त असणारी, उघडपणे न दिसणारी. कुलवधू = उच्च कुलातील स्त्री.

अन्तर्लक्ष्य = आंतर दृष्टी. बहिर्दृष्टी = बाह्य दृष्टि. निमेष = आंतरमनाने पहाणे अथवा एखाद्या गोष्टीवर डोळे बंद करून मन स्थिर करणे. एषा = ही. गोपिता = गोपनीय, गुप्त. विलीन = एकाग्र होणे. चित = मन. पवन = प्राण, वायु, श्वास. बहिः = बाहेरच्या बाजूस. अधः = खाली. पश्यन् अपश्यन् अपि = पाहून सुद्धा न पाहणे. लब्धा = लाभ होणे, मिळणे. गुरो = गुरू. शून्याशून्य विलक्षणं = शून्य आणि अशून्य यांच्या पेक्षा वेगळी. स्फुरती = स्फुरणे, प्रकाशित होणे. परं = परम तत्त्व. शाम्भवम् = शिव शंभु, शंकर. धाम = स्थान. अवस्था = स्वरूप. चित्सुखरूपिणि = चित् + सुख + रूपिणि = मनाला आनंद देणारी.

श्लोकार्थ : वेद, शास्त्र व पुराणे ही सामान्य शरीर विक्रय करणाऱ्या (वेश्या) स्त्रियांप्रमाणे आहेत. परंतु एकमेव शांभवी मुद्रा कुलिन स्त्रीप्रमाणे गुप्त आहे. (३५)

आंतरदृष्टि बाहेरच्या बाजूस, आणि बाह्यदृष्टि आतमध्ये असणे, हीच वेद आणि शास्त्रामध्ये गुप्त रूपात रक्षण केलेली शाम्भवी मुद्रा आहे. (३६)

योगी जेव्हा अन्तर्लक्ष्य होऊन चित्त आणि प्राण यांना लीन करून राहतो तेव्हा एकटक स्थिर दृष्टीने बाहेर आणि खाली बघूनसुद्धा न बघितल्याप्रमाणे राहतो. तेव्हा ती शाम्भवी मुद्रा होते. ही मुद्रा फक्त गुरुकृपेनेच मिळते. शून्य आणि अशून्य यापेक्षाही वेगळे परमात्मविषयक शम्भुतत्त्व म्हणजेच श्री भगवान शंकर तेव्हाच प्रकट होतात. (३७)

शांभवी आणि खेचरी मुद्रा या दोनही करण्याच्या पद्धती आणि ठिकाण यामध्ये भेद असूनसुद्धा या दोनही मुद्रांच्या अभ्यासाने चित्तामध्ये लयाचा आनंद उत्पन्न होतो आणि हा आनंद चिदानन्द स्वरूप आहे. (३८)

विवरण : लय योग म्हणजे काय हे सांगून झाल्यानंतर, चित्ताचे परमात्मात विलीन करण्याचे विविध उपाय स्वात्माराम आता सांगत आहेत, त्यातीलच ही एक शाम्भवी मुद्रा. शिव शंभुच्या ठिकाणापर्यंत घेऊन जाणारी म्हणजेच मोक्षप्रदान करणारी म्हणून ही शाम्भवी मुद्रा. इतर सर्व योगिक क्रियांपेक्षा श्रेष्ठ असणारी ही मुद्रा गुप्त राखण्याचा सल्ला स्वात्माराम देतात. त्याचे वेगळेपण सांगण्यासाठी स्वात्माराम येथे एक सुंदर उपमा देतात. वेद, शास्त्र, पुराणे हे ग्रंथ सामान्य गणिकेप्रमाणे आहेत. गणिकांचे दर्शन अथवा सहवास सहज शक्य असे, परंतु शाम्भवी मुद्रा ही श्रेष्ठ कुलातील स्त्रीप्रमाणे सहज दर्शन देणारी नाही. कुलवधू ही समाजातील श्रेष्ठ स्त्रियांमध्ये येते, ती समाजातील प्रतिष्ठित सदगृहस्थाची पत्नी असल्यामुळे इतर सामान्य स्त्रियांप्रमाणे तिचे दर्शन सहजसुलभ नाही. या उलट वेद, शास्त्र, पुराणे समजण्यास अगदी सुलभ व सर्वसाधारण बुद्धीची व्यक्तीसुद्धा ती वाचू शकतात त्यामुळे सहज दृष्टीस पडणाऱ्या शरीरविक्रय करणाऱ्या गणिकांची उपमा वेदशास्त्र, पुराणांना दिली आहे.

शांभवी मुद्रा ही पारंपरिक योगशास्त्राप्रमाणे जीवनाला एका वेगळ्या उच्चस्तरावर घेऊन जाणारी क्रिया आहे. ह्या मुद्रेचा अभ्यास मानसिक, शारीरिक व अन्य सर्व प्रकारच्या भौतिक व अभौतिक शारीरिक ऊर्जेला एकत्र करतो. या मुद्रेच्या नियमित अभ्यासाने मानसिक शांती मिळते. तणाव कमी करणे, झोप येणे, आत्मविश्वास वाढवणे यासाठी उपाय म्हणून ही मुद्रा केली जाते.

शांभवी मुद्रा कशी करावी- १) कोणत्याही ध्यानासनात बसावे. २) डोळे उघडे ठेवून दृष्टी भ्रमध्यात स्थिर करावी. जेवढा वेळ शक्य असेल तितका वेळ दृष्टी स्थिर करून राहावे. ३) श्वासोच्छ्वास नैसर्गिकपणे चालू ठेवावा. ४) क्रिया पूर्ण झाल्यानंतर थोडा वेळ डोळे मिटून बसावे. दिवसातून दोन वेळा तीन तीन आवर्तने करावी. ही मुद्रा करताना डोळ्यांवर अतिरिक्त तणाव येऊ देऊ नये. डोळ्यांचे गंभीर आजार असल्यास तज्ज्ञांच्या सल्ल्यानेच ही क्रिया करावी.

श्लोक क्रमांक ३६ मध्ये ही मुद्रा कशी करावी, हे सांगितले आहे. परंतु त्याची पूर्ण स्पष्टता येण्यासाठी वरील वर्णन दिले आहे. स्वात्माराम सांगतात- आंतरदृष्टीने बाहेर पहावे आणि ध्यान मात्र आतमध्येच असले पाहिजे.

आता स्वात्मारामांची ही गोष्ट आपण अशा प्रकारे स्पष्ट करू शकतो. शाम्भवी मुद्रेसाठी डोळे उघडे ठेवून आपले ध्यान भ्रमध्यावर केंद्रित करायचे आहे. म्हणजेच डोळे उघडे असून सुद्धा आजूबाजूला दिसणाऱ्या बाह्य गोष्टी न पहाता, केवळ आणि केवळ भ्रमध्या हेच लक्ष्य ठेवून तेथे नजर केंद्रित करावी. जर मन स्थिर असेल तरच ही दृष्टीची स्थिरता व एकाग्रता साध्य होऊ शकेल. म्हणजेच बाह्यदृष्टीने आंतर्मनात डोकावणे आणि लक्ष्यसुद्धा बाह्यगोष्टींकडे न जाता आंतर्मनात ठेवणे, ही झाली शांभवी मुद्रा. ही मुद्रा दररोज केल्याने मनावर विलक्षण परिणाम होऊन मन स्थिर होण्यास, एकाग्र होण्यास, मनाची चंचलता कमी होण्यास मदत होते. आधुनिक मनोवैज्ञानिकसुद्धा मनाच्या एकाग्रतेसाठी या पद्धतीचा वापर करतात.

श्लोक क्रमांक ३७ हा चार ओळींचा श्लोक आहे. यामध्ये सुद्धा शांभवी मुद्रेची महानता सांगितली आहे व ती मुद्रा गुरुकृपा प्राप्त करून देते असे सांगितले आहे. (लब्धा प्रसादाद् गुरोः) योगी जेव्हा भ्रमध्यावर आंतर्लक्ष केंद्रित करतो आणि त्या ठिकाणी मन आणि प्राण यांनासुद्धा एकरूप करतो, आणि स्थिर दृष्टीने बाहेर बघूनसुद्धा न बघितल्याप्रमाणे राहतो तेव्हाच शांभवी मुद्रा साध्य होते. या ठिकाणी केवळ भ्रमध्यावर डोळे उघडे ठेवून दृष्टी केंद्रित करणे एवढेच महत्त्वाचे नाही, तर भ्रमध्यावर मनाची व श्वासांचीसुद्धा एकाग्रता साधणे महत्त्वाचे आहे. डोळे उघडे असूनसुद्धा बाह्य जगाकडे न पाहणे - इतके सर्व घडले तरच ही मुद्रा साध्य झाली. येथे “शून्याशून्य विलक्षणं” असे स्वात्माराम म्हणतात म्हणजे शून्य म्हणजे काहीही

नसणे. जेव्हा जीव परमात्मस्वरूप होईल तेव्हा सर्व काही शून्यरूपच भासते व अशून्य म्हणजे जोपर्यंत ही स्थिती प्राप्त होत नाही तेव्हा सर्व भौतिक सुखे दिसतात. अशा शून्य व अशून्याच्याही पलीकडे असणारे परमात्मविषयक शंभुतत्त्व म्हणजेच प्रत्यक्ष भगवान शंकर प्रकाशित होतात. याठिकाणी काहीजण शंभुचा अर्थ शुभकारक असाही घेतात.

३८व्या श्लोकात शांभवी मुद्रा आणि खेचरी मुद्रा या दोनही मुद्रा करण्याच्या पद्धती भिन्न असल्या तरी त्यांचे फळ मात्र लय योग प्राप्ती व चिदानंद स्वरूपाचा साक्षात्कार होणे ह्या दोनही गोष्टी या मुद्रेत समान आहेत, असे म्हटले आहे.

शांभवी मुद्रेमध्ये डोळे उघडे असताना सुद्धा आंतरदृष्टीने कपालमध्यामध्ये नजर स्थिर करायची आहे व खेचरी मुद्रेमध्ये -

कपालकुहरे जिह्वा प्रविष्टा विपरीतगा।

भ्रुवोरन्तर्गता दृष्टिर्मुद्रा भवति खेचरी॥ (ह. प्र. ३.३१)

अर्थ : जिभेला उलटी करून कपालरन्ध्रामध्ये घट्ट बसवा आणि दृष्टी भ्रूमध्यामध्ये लावा, म्हणजे खेचरी मुद्रा होते.

खेचरी मुद्रेमध्ये दृष्टी जरी भ्रूमध्यात असली तरी मुख्य महत्त्व - जिभेला उलटी करून कपालरन्ध्रात स्थिर करणे या गोष्टीला आहे. आपण येथे डोळे बंद करू शकतो अथवा नासाग्र दृष्टी सुद्धा लावू शकतो. त्यामुळे खेचरी मुद्रेमध्ये जी भ्रूमध्य दृष्टि आहे ती व शांभवी मुद्रेमधील भ्रूमध्य दृष्टी या मध्ये खूप फरक आहे, परंतु दोन्हीचे फळ मात्र लय योग प्राप्ती हेच आहे.

घेरंड संहितेमध्ये सुद्धा शांभवी मुद्रेचे विस्ताराने वर्णन केलेले आढळते. प्रकरण तीनमध्ये श्लोक क्रमांक ५३ ते ५६ इतक्या ४ श्लोकांमध्ये या मुद्रेचे वर्णन केलेले आढळते. ते पुढीलप्रमाणे-

वेदशास्त्रपुराणानि सामान्यगणिका इव।

इयं तु शांभवीमुद्रा गुप्ता कुलवधूरिव॥ (घे. सं. ३.५४)

स एव ह्यादिनाथश्च स च नारायणः स्वयम्।

स च ब्रह्मा सृष्टिकारी यो मुद्रां वेत्ति शांभविम्। (घे. सं. ३.५५)

सत्यं सत्यं पुनः सत्यं सत्यमाह महेश्वरः।

शांभवी यो विजानीयात्स च ब्रह्म न चान्यथा॥ (घे. सं. ३.५६)

(वरील श्लोक कैवल्यधाम प्रकाशित घेरंड संहिता आवृत्ती ३ मधून)

चमनलाल गौतम संस्कृति संस्थान प्रकाशित घेरंड संहितेमध्ये तृतीय उपदेशात श्लोक क्रमांक ६४ ते ६७ मध्ये शांभवी मुद्रेचे वर्णन आढळते. वर दिलेल्या

श्लोकापेक्षा शांभवी मुद्रेचे वर्णन करणारा एक श्लोक या आवृत्तीत अधिक आढळतो तो खालीलप्रमाणे-

नेत्राज्जनं स मालोक्य आत्मारामं निरीक्षयेत्।

साभवेच्छाम्भवीं मुद्रा सर्वतंत्रेपुगोपिता॥ (घे. सं. ३.६४)

अर्थ : दृष्टीला दोन्ही भुवयांच्यामध्ये स्थिर करून एकाग्रमनाने चिंतन करत परमात्म्याचे दर्शन करावे. यास शाम्भवी मुद्रा म्हणतात, ती गुप्त ठेवावी. (घे. सं. ३.६४)

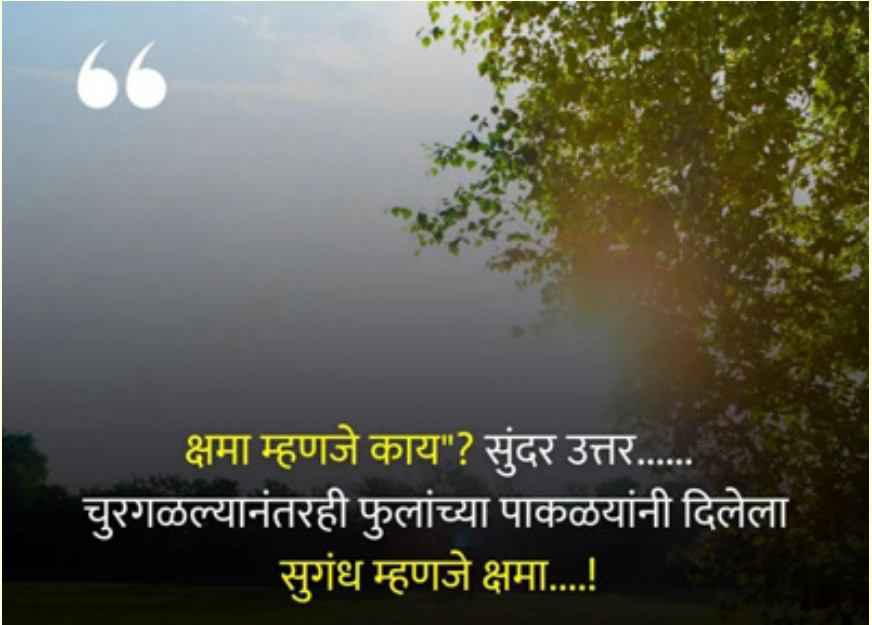
कैवल्यधाम प्रकाशित श्लोक ३.५४ ते ३.५७ चा अर्थ याप्रमाणे-

वेदशास्त्रपुराणे सामान्य गणिकेप्रमाणे आहेत. परंतु शाम्भवीमुद्रा कुलवधूप्रमाणे आहे. (३.५४)

शांभवी मुद्रेचा अभ्यास करणारा साधक प्रत्यक्ष आदिनाथ, नारायण व सृष्टिकर्ता ब्रह्मपदास जाऊन पोचतो. (घे. सं. ३.५५)

हे त्रिकालाबाधित सत्य आहे की शाम्भवी मुद्रेचा अभ्यास करणारा साक्षात ब्रह्मरूप होतो. (घे. सं. ३.५६)

अशा प्रकारे प्रत्यक्ष ब्रह्मरूपास पोचवणारी ही शांभवी मुद्रा आहे. प्रत्येकाने याचा अभ्यास करून या मुद्रेचा मनाच्या एकाग्रतेसाठी होणारा फायदा प्राप्त करून घ्यावा.





LET FOOD BE THY MEDICINE

आहार होऊ घा तुमचे औषध!



Durgadas Savant

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Article – 21 : Fasting (Part – 1)

This is bit odd. Under article on Food, we are discussing Fasting! We ever discuss good and bad effects of particular type of food intake, so also that of when a particular food item is avoided. What about when nothing is taken, everything is abandoned? Interesting question and more interesting, huge are the benefits of that regime known as 'Fasting.'

Oxford dictionary defines 'Fast' as "to abstain from the food" or "to go without food". The word 'Fast' is derived from the Latin word 'Feasten' meaning firmness or certainty. Parallel word 'उपवास' ('Upawas') which has Sanskrit origin, means 'second house' or 'near to God'. Ultimately it is more connected to mind rather than mere food. Fasting is not only Science but an Art too. It is beneficial not only for the body but also for the mind. Fasting not only cleans the body & mind but also helps in uplifting spiritually and brings us one step further on the ladder of the divine life. Most of the religions world over recommend fasting, which is used as an instrument or penance to control the mind. It is a firm opinion of the Naturopaths that there is no better method available to replace fasting as an effective therapy. In Sanskrit there is a phrase 'लंघनम् परमौषधी' ('Langhanam Param aushadhi') – meaning Fasting is the superior-most medicine. During acute diseases like common cold, fever, loose motion etc. Fast & Rest coupled with avoiding symptoms suppressing medicines gives miraculous results even in Covid-19,

Malaria, Dengue, Jaundice, Dysentery etc. Regular 24 hours fasting once in a week or once in a fortnight or occasional longer fasts extending from 48 to more than 96 hours can prevent most of the chronic diseases like Diabetes, High Blood Pressure, Disorders/Diseases of Heart, Kidney, Digestive, Respiratory, Joint issues and even Cancers through detoxification, as Naturopathy addresses all disorders and the diseases to the toxins accumulation in the body. Naturopathy advises long fasting up to 21 days, which is considered to be the full fasting and complete detoxification.

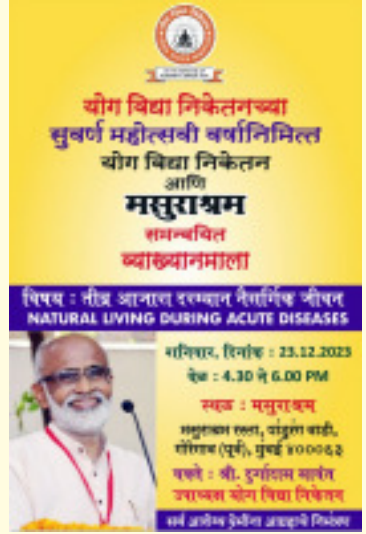
Due to wrong food mainly acidic toxins are formed and accumulated inside the tissue. Nature has wonderful arrangements to check entry of such toxic substances at various levels like taste in mouth, stomach, intestine, liver and then throw out toxins through lungs, kidneys, skin, etc. Regular Detoxifying system has its own limitations, hence due to wrong food habits and life style toxins reach the tissue. But again at cellular level, Nature tries its best to safeguard the body. Toxins reaching in the extra cellular fluid (ECF) are opposed by the cell membrane by refusing the entry. This tussle or fight gives symptoms of Cough Vikar. However, if security personals are lesser in number than the ill elements, then their entry can't be stopped, in the similar way toxins succeed to enter in cytoplasm, again opposition there, expresses as Pitta Vikar. Similarly tussle at nuclear membrane leads to Vata Vikar. Toxins succeeding to enter inside the nucleus and polluting genes lead to tumours and cancers. Fasting reverses the process by detoxification, First week fast relieves Cough Vikar, second week Pitta Vikar, 3rd week Vata Vikar, hence 3 weeks fast is full fast.

From one way nutrients and toxins enter and through another end toxins are thrown out, hence usually it is one way traffic. But during Fast in addition to usual detoxification, huge detoxification happens through reverse direction, i.e. through nausea and vomiting acidic toxins are thrown out. Liver usually neutralizes most of the toxins entering through food, but now no more food hence no more fresh toxins, so stored old

toxins are destroyed as blood circulation continues. Similarly Kidney has now golden opportunity to excrete old stored poisons. At cellular level unwanted debris is destroyed by phagocytosis and intracellular level one of the cell organelle Lysozomes, eat away toxins inside the cell. That's why the research work 'Autophagy' done by Japanese Scientist Dr. Yoshinori Ohsumi received Nobel Prize in 2016 under Medicine. This proves importance of advice given by our great Seers under the name of religious Fasting on various occasions.

**दि. २३ डिसेंबर २३ रोजी मसुराश्रम, गोरेगाव पूर्व येथे
श्री. दुर्गादास सावंत यांचे 'तीव्र आजारा दरम्यान नैसर्गिक जीवन'
ह्या विषयावर व्याख्यान**

सुवर्ण महोत्सवी वर्षानिमित्त आयोजित व्याख्यानमालेतिल पाहिले पुष्प दि. २३ डिसेंबर २०२३ रोजी मसुराश्रम, गोरेगाव (पूर्व) येथे संपन्न झाले. योविनिचे उपकार्याध्यक्ष श्री. दुर्गादास सावंत यांनी 'तीव्र आजारा दरम्यान नैसर्गिक जीवन' ह्या विषयावर व्याख्यान दिले. नैसर्गिक उपचार नसून हे नैसर्गिक जीवन (आहार, विहार आणि निद्रा) आहे. सर्व आजारांचे मूळ शरीरात निर्माण होणारे विष हे आहे आणि ह्यात असणारे रेस्ट (विश्रांती) आणि फास्टचे (उपवास - न खाता किंवा लंघन) महत्त्व सांगितले. मुख्य म्हणजे हे नुसते पुस्तकी अभ्यासातील बोल नव्हते तर ते आजारी असताना त्यांनी स्वतः नैसर्गिक जीवन हेच औषध घेऊन आलेल्या अनुभवावर आधारित निष्कर्ष आहेत. त्या दिवशीच्या व्याख्यानाची चित्रफित खालील लिंक वर उपलब्ध आहे. आपल्याला यातून नक्कीच काही मार्गदर्शन होईल.



<https://drive.google.com/file/d/1zjuUkd-o4yp8QEet7mJo7c9b-cavsrYS/view?usp=sharing>
आयोजक - योग विद्या निकेतन आणि मसुराश्रम, गोरेगाव (पू.)



SAMKHYA KARIKA
(by Shri Ishwarkrishna)



Vinod Joshi

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(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)

29

उभयात्मकं अत्र मनः संकल्पकं इन्द्रियः च साधर्म्यात्।
गुण परिणाम विशेषात् नानात्वं बाह्य भेदः च ॥29॥

Earlier, Eleven indriyas were listed. Just to recap, a group of eleven indriyas i.e. 5 Dnyanendriyas, 5 Karmendriyas and Mind. In last Karika ten indriyas were referred, explaining functions of the ten indriyas i.e. five Dnyanendriyas and five karmendriyas. This Karika refers to the 11th Indriya i.e. Manas / Mind.

The word 'Ubhayatmaka' indicates that mind has capacity to perform as both – Dnyanendriya and Karmendriya. Mind has a unique capacity to perform as the organ of sense as well as the organ of action. We will try to understand this by taking one example each of Dnyanendriya and Karmendriya.

A) Shrotra / Ability to listen or hear will only be functioning when it actually captures and analyses the sound waves. Thus the bell in the temple will be seen but the sound created by it will not be interpreted unless someone produces the sound by banging. However, mind is not just relying on the actual sound produced, but can experience the sound of the bell – may be on the basis of past memories stored with the bell in the temple. As mind can give you knowledge of the sound produced

by bell, though in reality there is no sound produced. Hence mind can be called a s dnyanendriya.

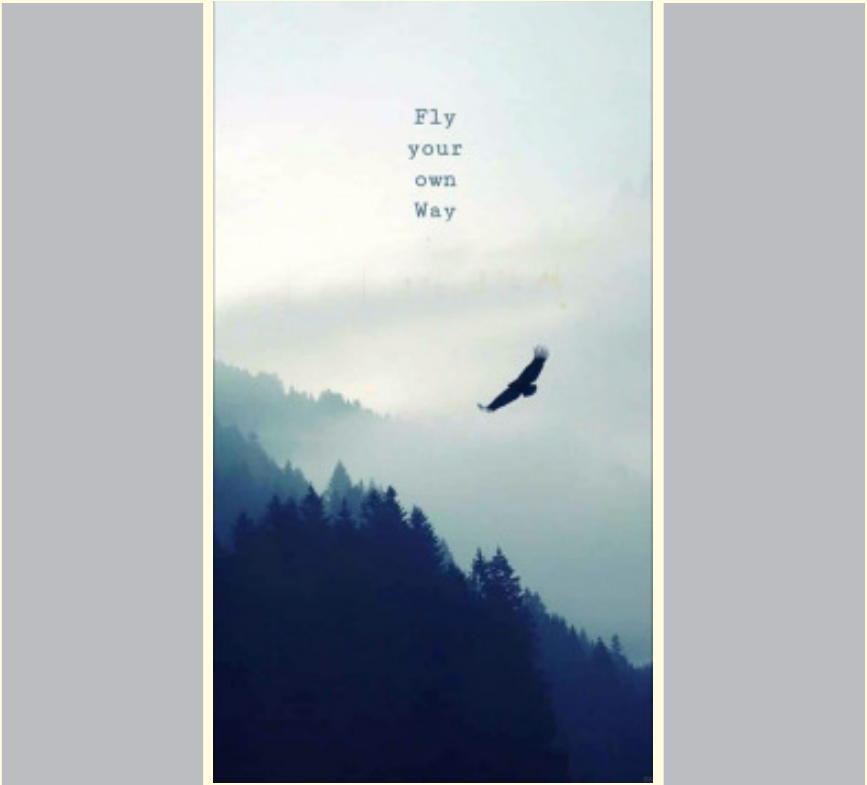
B) Ability to hold or take is one of the ability of karmendriya Paani. For human beings, we may understand it as an action performed by our hands. Hands can hold the physical object only when it is nearby. Physical proximity is absolutely essential. Mind can hold on to any object, irrespective whether one can see it and reach to it physically. Holding any object in the form of its thought is a unique ability of mind. Hence it can be considered as a karmendriya.

The word 'ATRA' in this Karika indicates the functioning of the mind – especially in the Samkhya Philosophy. In the examples taken above, mind is functioning from the past memories / smriti by remembrance and correlating with the particular object. The storehouse for such memories is referred as chitta in Patanjali Yoga Sutras. Also different terms like 'Antahkaran' are appearing in different darshanas. The term clarifies that in Samkhya Darshana, mind is functioning as both – Organ of sense (Dnyanendriya) and Organ of Action (Karmendriya).

All the organs of sense and organs of action are confined to our body. Though mind is not confined to our body, but still can perform as organ of sense and organ of action as well, so rightly, on the basis of functions performed, mind should be grouped together with Dnyanendriyas and Karmendriyas, and hence is referred to as Indriya.

If we recollect the evolution of all these eleven indriyas (5 Dnyanendriyas + 5 Karmendriyas + 1 Mans), it is from the same source i.e. Satva predominant Ahamkar. In the earlier Karika, it was clarified that when Satva Guna in Ahamkara is predominant, a group of eleven Indriyas evolve (सात्त्विकः एकदशकः प्रवर्तते). The evolution of eleven indriyas proceeds when there is predominance of Satva Guna in Ahamkara (वैकृतात् अहंकारात्). Every Dnyanendriya or Karmendriya have a very specific function, which is totally different from others. Mind can perform as both. Such varied and diverse functioning appears to be difficult accept – especially when all of them have evolved from the

same source – Satva predominant Ahamkara. This is clarified on the basis of Triguna Theory described earlier. Different proportions of trigunas (Satva, Rajas and Tamas) in different eleven indriya is responsible for varied and different functionality of all eleven indriyas. Though Satva is predominant in all of them, the degree of predominance of Satva and the different proportions of Rajas and Tamas will exhibit further diversity. In addition, functioning of the same indriya also is different at different times, because the composition of Gunas is not static / fixed, but is highly dynamic. Thus varied function of eleven indriyas and also their diverse functioning at different situations / times, can be understood and explained by composition of trigunas, at the particular moment.





Yoga Pushpanjali - 10

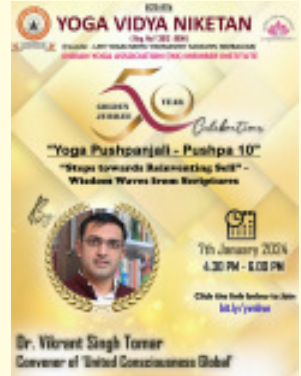


Nitin Tawde

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

Today's topic is 'Steps towards reinventing self-Wisdom Waves from Scriptures'. In today's scenario, we hear about motivational speakers as well as we come across several books that tell us about personality development. In the corporate world the companies invest a lot on such programs for their employees to enhance productivity etc. We are under the impression that all these things have percolated from western world; but how many of us are aware that we find the roots of these personality development and self-motivation in our Vedic and Upanishadic scriptures?

It was not new to our ancestors; they had thought a lot over personality development and we find it beautifully explained in our scriptures. We have to remove from our minds that personality development is only the modern concept of western world. Today we will learn from our scholar speaker about 'Reinventing the self through our ancient wisdom'.



Essence of the Lecture :

'Steps Towards Reinventing Self-Wisdom Waves from Scriptures'

by Dr. Vikrant Singh Tomer

Convener of 'United Consciousness Global'

It is a great pleasure to witness that our country is changing and our ancient Bharatiya wisdom is being brought forth by the government in various fields, in education, in academic trainings and in this way, today Indian Government has started promoting Bharatiya knowledge system with great acceleration. In today's lecture we will see how and what facets of our ancient wisdom and in particular, Bhagavad Gita can teach us in reinventing ourselves.

Let us begin with an important event in the Indian history which took place on 28th October 1928. A public unrest and movement was carried out against the infamous 'Simon Commission', people were gathered from all directions and slogans were given in protest. Lala Lajpat Rai was leading the team of Indian freedom fighters. Britishers ordered 'Lathi Charge' and it became so intense that Lala Lajpat Rai, one of the top, frontline Indian leaders, was very badly injured, fell on the ground bleeding heavily. In that situation too he said that every stroke of lathi on my body will act as a nail hammered in the coffin of the British Empire. Probably Lalaji too didn't know that his prophecy would come true so fast. Among those who witnessed this cruelty was a young innocent kid whose blood boiled seeing this gruesome incident and after that day he vowed that this shouldn't be allowed to continue. He decided that there has to be a goal in his life. This incident made such a deep impact on him that his life was totally transformed thereafter. This gave India its brave and valiant freedom fighter in the name of Bhagat Singh who rocked the very foundation of the British Empire. Today if we go through the annals of the history of Indian freedom fight then we will find his name among the top freedom fighters who contributed greatly for the freedom of the motherland. What are these moments, what is the time that brings transformation in a person to change him completely from what he had been earlier. It is as if something in the DNA has changed, something changes deep from within, something that changes forever. Something in you and something about you transforms forever, everything changes.

Meaning of 'Reinventing Self' is the promise to one's own self that whoever has joined the session, may not remain the same when one leaves this session. Something in that person will change forever. This promise itself is the beginning of the reinvention. This transformation can happen as it happened in Bhagat Singh, it had happened with Mahatma Gandhi, with Nelson Mandela or has happened with any big personality that changed them forever. If it is possible with them, then why it doesn't happen with all. Why every person cannot reinvent self? Why we don't have many Bhagat Sing, Lokmanya Tilak or Swami Vivekananda amongst us? If it has to happen, it depends upon three things, namely, Self, Environment and Teacher. One has to ponder, if such transformation is possible then who is instrumental to bring about this change from the above three? The answer to this is that it depends upon the individual. Reinventing Self is one's sole responsibility. When one is ready to learn, then the whole Nature contributes in teaching and if one is not ready, then even the Brahma cannot help. For the same reason, Bhagwan Shri Krishna has not uttered a single word in the first chapter of Bhagavad Gita because Arjun himself was not prepared to learn. Shri Krishna is not the one who will teach anything unless demanded or is not of the type to teach anything without any reason. In many household, parents advise children without being asked and at the end the value of the parental advice goes on diminishing from children's mind. Shri Krishna is not the one who will give advice without demand, HE will check the student thoroughly from within to see whether the student is ready. There is an example of a scholar from Europe, who once advertise his sessions with big fanfare declaring the date and venue. People bought tickets and the auditorium got full house. Everybody waited eagerly and then there was announcement for the change of venue. Some people rushed to the new venue and again at the last minute the people had to face same ordeal of change of venue and time. Ultimately, only about ten percent of the original crowd reached the lastly declared venue and then the master declared that

they were the ones who were really having the quest for the knowledge and then he parted with them the knowledge. This shows that transformation solely depends upon oneself. We must therefore understand that anything in life that we wish to achieve, anything that we want to accomplish in the life, then it only depends upon us. For the benefit of all of us, Bhagawan Shri Krishna, in the final eighteenth chapter of Bhagavad Gita, has given five steps to be followed in life to accomplish anything in the life. These are the five steps to reinvent yourself, to achieve anything in the life, to make it possible in the world. In brief, these five steps are explained in Shloka 13 of the eighteenth chapter as,

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥13॥

Let us understand these five steps, by following which, everything in life is possible; we can reinvent ourselves and through it we can achieve anything. Let us think of anything that we would like to achieve in life but are not able to achieve today. A soldier without a sword, a barber without a razor and a student without pen and paper is incomplete. So, it is necessary to note down whatever one wants to accomplish; it could be personal, social or anything. It can be a small or big achievement that one aspires to achieve. Could be as simple as weight loss or as big as changing the course of the world. So, these five steps are

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥14॥

First step is called अधिष्ठानं, second step is कर्ता, third is करणं, fourth is चेष्टा and the fifth one is दैवं. Now, let us understand them one by one. First is अधिष्ठानं which means the physical body. When one wants to transform or wishes to achieve something then to one has to begin with the physical body. This can be understood with a small anecdote. A wealthy merchant had everything whatever is possible for a man to have in life. One night his own Atma appeared in his dream and told him that, time has arrived to leave this world. The man replied that he has

achieved everything possible and now had been the time to enjoy. How can I leave now? The Atma said 'O Lord, your house where I am residing, that means the body you are possessing has become dilapidated now, you have all kinds of ailments and diseases. How, can I reside in such a residence, so the time has arrived to leave it now.' Morale of this story is, if our body is the residence of Atma and if we do not keep it in good condition, if we do not maintain it properly, do not look after it caringly then it becomes impossible to achieve anything in the life. If we truly love our children, our parents, then research tells us that the most painful sorrow of the world is the death of our children and parents during our lifetime. There is no pain more severe than this pain. One thing we can give as a return gift to the almighty who has awarded us this beautiful body as a gift is, to maintain it properly with care. Keeping ourselves healthy and fit is a gift to our parents as well as children too as this will reduce their burden and for the same reason Bhagwan Shri Krishna calls it as अधिष्ठानं, the literal meaning of अधिष्ठानं is the basic substratum, the solid foundation on which everything is built. So, we have to follow two things, 'routine' and 'discipline'. 'Routine' means time for everything, a schedule for the tasks to be followed every day. 'Discipline' is everything to be followed timely as per the routine schedule. Time for everything and everything timely are the two things one needs to imbibe and follow. All the great personalities have their daily routine chalked out properly and this is the secret of their success and greatness. One cannot lead the life in a haphazard way and achieve goals in the life. Routine should begin by rising early in the morning at 5 am, the period of the alpha waves in the brain, when mind is peaceful, it is known as 'Brahma Muhurta'. First 20 minutes to be devoted for physical exercise, next 20 minutes for the meditation and next 20 minutes for 'Swadhyaya'. Next one hour to be devoted for planning the day's activities, out of which first 30 minutes for planning day's activities and next 30 minutes on deciding how should be the behaviour during those activities. This should be the schedule of the first two hours to

begin the day. Research says that those who get up early, get these extra two undisturbed hours to plan everything. It means one will be getting 14 extra hours per week and it comes to 728 extra hours per year which is equivalent to one extra month per year. When we take this calculation further then it is clear that one gets a full year in next 12 years. It means those hard-working people who have succeeded in life have a year of 13 months unlike 12 months of common people. By the age of 60 these people have lived 5 more years than others and by 84 years they have lived 7 more years. So, every 12 years one is awarded an extra year, i.e. per every 'Simhastha Parva' (सिंहस्थ पर्व), an extra year is added in life. One should therefore think of increasing the number of years in life in this manner by meticulous planning. Even the animals follow a particular routine and discipline, though unconsciously. We are human beings with intellect. Those who get up late not only miss the sunrise but also lose valuable time in their lives.

Second one is the 'discipline' which is like the scorching Sun and is not easy, but its absence creates darkness. Discipline means there is a place for everything and everything is at its own place. Whatever planning is done, is to be followed by observance of the timetable. There has to be discipline in everything, right from keeping the footwear in place, getting up on time or retiring to bed on time, in office keeping the chair in place after getting up and to follow the discipline of not delaying any session even by a second. Discipline is to keep the promise made by self with the self. There is a story of two brothers. One day a news came to them that their father is no more and has died of cancer due to smoking. Unfortunately, both brothers too were smokers and upon hearing the news of their father's demise they threw the cigarettes and rushed to see their father. After that their ways were parted and they met again after twenty years. One of them was well established life and the other one had a downfall in life as he had ill health and was suffering badly from hazards of smoking. One with better health told his brother that twenty years back when father died of cancer due to smoking, both

of us were smokers and while rushing to see father we threw cigarettes but the difference is that you threw only the cigarette at that moment but I threw away the habit of smoking. Discipline is most important thing and therefore Bhagwan says अधिष्ठानं is very necessary and therefore, routine and discipline, both are extremely important. When you follow your schedule as planned then it is discipline. So, is the importance of अधिष्ठानं and thus it is the first step and it all starts with good health.

Now, the next thing after अधिष्ठानं is कर्ता which means the 'I'-ness, the doer. We have many roles in the life to follow, such as father, son, brother, sister, mother, husband, wife, citizen etc. If one is asked to jot down the roles that are most important in life, towards which one feels very responsible in life (at least five most important roles), it is observed that very few people note their own name in such list, as very few amongst us consider themselves responsible towards the self. The very meaning of reinvention is that our prime responsibility starts with the self. Here too, if we have to reinvent ourselves, we have to do two things as we did in the first one (routine and discipline). First one is to "take charge of self". Bhagwan Shri Krishna says in shloka 5 of chapter 6 of Bhagavad Gita

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥

Lift yourself, by yourself, as nobody from outside will be coming to help you. You have to take charge of yourself. Second one is, "keep walking, keep moving". One has to follow these two things. Taking charge means stop blaming others. Blame game takes us nowhere. An interesting incidence that took place in a big public sector company of Government of India will make this point clear. Few General Managers applied for transfers at different branches. A Transfer Board was set to look into the cases. A question was posed to the applicants what was the reason for which they were seeking a transfer. The first GM answered that he was tired of the work culture as he felt there was no value for the sincerity, people were not cooperative, lot of leg pulling and

backbiting was taking place and was seeking the transfer to another branch. Upon hearing the same the Chairperson of the committee of the transfer board replied to him that the situation is not different in the branch where he was seeking transfer as he himself had served in that branch and experienced the bitterness. It would be like jumping into the fire from the firepan. The candidate GM withdrew his application after hearing those remarks. The second candidate GM said he was not willing to leave the existing branch as he had wonderful experience with the working of his branch and people who were most cooperative. He would wish to retire from the same branch but had to apply for transfer due to compelling personal issues. Incidentally this GM too had applied to the same branch where the earlier candidate was seeking the transfer. The Chairman replied that the branch where he was seeking transfer has been one of the most wonderful branches as he too had worked at that branch few years back and he advised and encouraged him to go ahead with transfer. It was in total contradiction to what he had replied to the earlier candidate. The other members of the Transfer Board committee were confused and asked the Chairman about the true picture of the said branch. The Chairman said the branch is neither good nor bad; in fact, branch or company is never bad but it is the viewpoint of the person that is bad. One who sees good at this place will be able to see good at the other place too. One who sees bad at one place, will never see good anywhere. It is the state of mind for which psychology calls as 'Destination Syndrome'. One thinks that if I reach at that place then everything will fall in place but that moment never comes. Brush off this destination syndrome, stop blaming anybody else. Even Bhagawan got irritated by this blame game of Man and asked Narad Muni where HE should go to find solace as everywhere there are people on the earth and where should I go hiding from them. Narad Muni whispered to Bhagawan that HE should go and reside in the heart of the Man where no man has visited for eons and is not likely to go even in the future as man may find shortcomings in everyone but will never take any efforts

to look within himself for his own predicaments. Man will blame everyone and everything except he himself. Stop blaming and remember that if our present situation because of our past behaviour, then our future too will depend upon our present behaviour. This realization itself is an empowerment. So let us choose to live differently, let us choose to act differently because the entire life is full of choices. To cross the 'Laxman Rekha' was the choice of Sita and the repercussion were inevitable. To gamble was the choice of Yudhishtir and getting destroyed by it was his fate. Choosing the Narayani Sena was choice of Duryodhana and to get defeated in the battle was destined for him. We make choices and the choices make us. Just think of anything in your life today that is not going the way you want it to be and introspect yourself and ask yourself that did not you sometime in the past loved the same thing, consciously or unconsciously? Some people are not happy with their job but they forget that it was the same job for which they were delighted few years back, had rejoiced on getting the same. People who are not happy with their spouse now, but had fought with parents to get married to the same person. You have to empower yourself to make choices in the life. Rishis of Rigveda say that you are the children of God and you will achieve what you choose. However, the problem is how to make the choices? At times we choose small and wrong things. Everything in life is our own choice, so just stop blaming. Take charge of your own life, change things that can be changed. Young Sachin Tendulkar was badly injured in a match against Pakistan, was bleeding profusely from the nose, but he chose to continue, decided to play, didn't quit. In midst of a Ranji Trophy match, Virat Kohli lost his father but he chose to bat, continue the game. If something is going wrong somewhere choose to oppose it. In this context a small story will make the point clear. A newly wed man was advised by his friend how to control his wife. Friend asked him to say two words to his wife every day for any work. The two words were "or else....", means to utter them after every order to his wife. The hidden unknown fear behind those words

put fear in the mind of the new wife and she started becoming pale. A wise elderly woman in the neighborhood came to know about it and advised her to reply her husband with another two words by seeing directly into his eyes. The two words were “then what”? The next time when the wife retaliated with these two words the husband was taken aback as he had no answer for the same. The things changed thereafter forever. The morale of the story is that she empowered herself by taking charge of her own life. So, take charge of your own life, nobody will come to help you. Bhagwan Shri Krishna says, lift yourself by taking charge of your own life.

Second thing is “keep walking, keep moving”, meaning, keep learning all the time, keep improving yourself all the time. There shouldn’t be any night in your life when you slept without learning anything new. Everyday at least a small new learning, a new anecdote and in 365 days this will take an enormous proportion. Not only learn a lesson, but keep improving your behaviour daily. Ask yourself whether you are dealing with the situations in the same manner as you used to do ten years ago? If the answer is in affirmation, then it is a big thing to worry about, if there is no change in the behaviour then it is certainly a cause of worry. If I used to get upset when someone used to insult me, I used to keep away from food etc. and if after 10 long years also, if the same thing still persists then what is the use of learning Yoga? Haven’t I elevated myself with ten years of exposure? This question we must ask ourselves and this is the meaning of keep walking, keep moving, keep improving, be matured. There are two steps within this. Step one is “gaining maturity with experience” and step two is “facing experiences with maturity”. It helps us in dealing with the experiences with great maturity. Gaining maturity with experience is important and this maturity comes when we stop blaming others and start introspecting ourselves. Balme game will not help in gaining maturity. Those who take charge of their own life become mature with experiences.

Now the third step is करण. First step we learnt about health of the

physical body by maintaining routine and discipline. Next, we learnt about the doer-ship, taking charge of ourselves without blaming others, then keep moving and constantly improving ourselves, improving our behaviour, gaining maturity. Now let us understand about करणं which means instruments and they are of three types, अंतकरण (inner instruments), बाह्यकरण (external instruments) and उपकरण (outer instruments). In antahkaran, there are three parts, viz., Manah (मन), Buddhi (बुद्धी) and Chitta (चित्त). Ahamkara has been already covered earlier in Karta (Doer) in the roles we play. Bahyakaran consists of Gyanendriya (ज्ञानेंद्रिय) and Karmendriya (कर्मेंद्रिय). Upakaran consists of Shastra (शास्त्र) and Satsanga (सत्संग). First one is Manah. What we need is emotional stability समत्वं योग उच्यते। It means, to establish in समत्वं is योग. An example of a Japanese doll will make it clear. The doll bounces back and stands automatically when knocked down with a blow. The only difference is in the time it may take to bounce back with a strength of a blow. Our mind too is of the same nature, how fast we gain our composure again, how fast we heal ourselves when the situation, time knocks us off. How fast we recover when our mood gets off is depending upon our emotional stability. How fast we regain, how fast our mind is brought under control, how fast we regain our composure is challenging. Many among us find it difficult to gain composure when someone near and dear criticizes them, they lose their mental composure. So, emotional stability is yet another important area. Next is Buddhi, conceptual clarity. Shri Krishna calls it व्यावसायित्मिका बुद्धी, the clarity, know your purpose of life, working for the highest purpose of life. One should know why am I doing it? and that “why” has to be compelling “why”, which would disturb the sleep just as it disturbed Bhagat Singh, Vivekananda or Babasaheb Ambedkar. Dr Babasaheb Ambedkar was made librarian at Columbia University, people used to tell him that he should spend some time relaxing, attending parties etc. to which he used to answer that his time belonged to his people back at homeland and he cannot afford to waste a moment out of it. He had to go back to

serve them. There were fifty thousand books in his own library and probably at that time it was the biggest personal library of the world. He had much bigger goals in life than to waste time. He had that compelling “why”, he had been thinking of greater objectives in life. In this context a story is narrated about Shri Krishna and Arjuna. They met a very wise and scholarly Pundit who was begging and Arjuna gave him a bag full of gold coins to help him. The Pundit gave blessings to Arjuna and went away. Arjuna too felt nice that he had done a good job. The Pundit went home and at night the gold coin bag given by Arjuna was stolen which again made him poor. Next day Arjuna and Shri Krishna found him again begging and he told them about his ordeal. Arjuna asked Shri Krishna what it was all about and why it happened but Shri Krishna just smiled and didn't answer anything. Now, Arjuna gave him one gem and told him that it was a very pious and lucky gem and he should keep it with him securely, which will prove very lucky for him. The Pundit was happy to receive it and decided to keep it safe. Upon reaching home he kept that gem in an earthen pot in the corner which was not used for days. He was now feeling happy that everything will be nice then onwards. When his wife came home to fetch water from the river, she found that her usual pot was broken, she took that old pot and went to river. Cleaned the pot well and brought water. When the Pundit returned home, he was shocked to see that the gem was again lost. He was back to begging. Arjuna and Shri Krishna met him again on the road but this time Shri Krishna came forward and gave him two dimes. Pundit was upset but went home with those two dimes thinking what he can do with those two dimes. On his way home he met a fisherman with freshly caught fish. One of the fish was still alive and was struggling for life. Pundit decided to save its life, purchased the fish from fisherman by giving him those two dimes and kept the fish in his begging bowl with some water. He carried it to the river and put it back in water. When he looked in his begging bowl, he was surprised to see that gem in his bowl. He realized that the gem was swallowed by that fish and this way he had retrieved

it back. He was delighted and, in that ecstasy, he returned home and started telling his wife in frenzy, “got it, got it. I have got it all back”. Incidentally the thief who had stolen the gold coin bag had again come to his hut looking for some more money. When the thief heard him shouting, he got afraid thinking Pundit has identified him and his fate would be sealed if he complains to the King. He dropped the bag of gold coins from the window, begged him not to complain against him and ran away in the darkness. Next day the Pundit went to meet Shri Krishna to thank him. Arjuna asked Shri Krishna what this mysterious chain of incidences meant? Shri Krishna smilingly replied that it wasn't mystery but was the purpose of life. When his purpose was limited to his own selfish wellbeing limiting only to himself, then the God didn't help him but when his purpose changed to save a life then the God helped him. So, conceptual clarity is of very great importance. One should not limit anything to selfishness but should expand horizons to all beings. One who lives for himself has to die one day but the one who lives for others is remembered every day.

Third one is Chitta which means positive mindset. One has to face lot of difficulties and difficult times in one's life. If one tries to list it down it maybe unending. For transformation, for the reinvention of self, we should have some purpose in our life. Chitta means the memory bank, wherein everything gets registered but there also comes the choice, what and how you want memories to be registered. The quality of our life depends on what and how we register things. Two friends were travelling and while talking they had a heated argument. One of them was hotheaded and in a fit of anger he pushed his friend who fell off. He was hurt that his friend behaved in such a rough manner. He picked up a stick and wrote on the clay that his friend behaved badly with him. They continued their journey but without talking and with a distance between them. They came to a river and the hotheaded friend crossed the river and went to the other bank. The one who was behind unfortunately got stuck in the swamp and started drowning. He called his friend for help. His friend saw the situation and rushed back and

saved his life. Upon reaching the safety, this friend again took a stone and wrote on a big stone that his friend has saved his life today. The astonished friend asked, why he has written on soil the first time and now on a stone. The friend answered, I wrote it on soil so that it can be forgotten easily but when you saved my life it has to be engraved on my mind forever. This is a learning of life, some people engrave bitter experiences and make their and others lives miserable while some people always remember fondly the beautiful moments of their lives. If somebody behaves rudely with you, insults you, just forget it like inscriptions on sand and remember beautiful things like engraving on rock. What you remember is very important. It all depends on how you look at the situation which decides what you will remember because your view point influences your thoughts. Our thoughts are like nuclear power and it all depends upon us as to how to make use of it, constructively or destructively? In Ramayana, Kaikeyi saw threat in Rama and her life was destroyed. Sita saw husband in Rama and spent her life separated from him. King Dasharatha saw son in Rama and died after he was sent in exile, Ravana saw enemy in Rama and lost his life in fight against him but Shri Hanuman saw God in Rama forever and became God himself. How do you look at the situation, changes your life. It is a story of two brothers, both their sons met with the accident. It was interesting to read how these two brothers wrote in their diaries about what happened in their lives previous year. One brother wrote, that the past year was very disappointing, mother had to undergo gall bladder operation, he is feeling emptiness in life on retirement after thirty years of service, father lost his life, son met with an accident etc. For the same incidences, the other brother wrote, mother got rid of her painful gall bladder, he is planning to start a new innings upon retirement, father is fortunate to have departed this world very peacefully without any pain and in spite of gruesome accident, his son survived unscathed. It shows how you imprint on your Chitta. Therefore, Bhagawan says it is necessary to reinvent कर्ण, otherwise we will always be unhappy. This is about Antahkarana; now let's look at Bahyakarana which consists of sense

organs and action organs. Here too there are two things, first is “one goal” (absolute focus) and the other is “no distraction”. Bhagawan Shri Krishna calls distracted mind as ‘Bahushakha Buddhi (बहुशाखा बुद्धी)’. So, have ‘one goal’ and ‘no distraction’ if you want to reinvent self. One goal at a time is called as focus, one person at a time is relation, it emphasizes importance, one problem at a time is management, one thought at a time is meditation. Focus entire energy at the goal and see the results. An incident from the life of Swami Vivekananda will be appropriate to understand when he was in America. He was taking a stroll by the riverside and saw few children taking aim at some targets in the river which were difficult to attain due to waves. Swamiji asked the children if he can try and he took aim 12 times and with precision he hit targets all the 12 times. Children were surprised and thought him to be a professional. Upon which he replied that it was the first time in his life he had been holding an air gun. How did he succeed then? He said that he might not have mastered the gun anytime but has mastered his mind. Vivekananda said you should learn to focus, be one pointed, it is not the river that is flowing but it is your mind that is flowing. When you are doing some work, don’t think of anything else other than the task at hand. Yoga Sutra also tells us time and again that when Sadhaka merges into Sadhya, then what remains is only the Sadhya and that is Samadhi. Have complete undeterred focus on the goal. In this context it will be interesting to note the example of Indigo Airlines. When they entered the market, they had competition of many giants but they were focused on their goal of ‘maintaining precise time schedules with low-cost flights’ and today they are market leaders. Control your mind and second one is ‘no distractions’ what may come. Swami Vivekananda used to say ‘never find enjoyment outside your goal’, look for enjoyment within your goal only, then you will be able to achieve it. When mind distracts bring it back to the goal.

After all the learning, comes चেষा, i.e., when you are ready then start putting your efforts. चेषा means plan your work and work your plan. Keep on trying different things, something or the other is bound to work.

Make a plan to have smart goals that are measurable with time lines with written milestones, try different options. Give your best each time but don't do the same each time. If you fail at one time then do at least five changes next time, repeating the same thing five times is not intellect, make some changes, try different options. A very interesting story will make it clear. A sparrow while collecting grains, one grain got stuck in a branch of a tree. Sparrow requested the tree to give it back but tree drove her away. She went to the carpenter and requested him to cut the tree and teach it a lesson but the carpenter too laughed her away. Sparrow then went to the King requesting him to punish the carpenter. The same thing continued as the King too drove her away. She approached the royal Mahout, the elephant rider and asked him to fall off the King, but obviously he too drove her away saying he cannot do that to the King, then she went to the royal king but he refused to be disloyal to the Mahout and brushed her away. Sparrow then went to an ant and asked her to enter the trunk of elephant and make him mad. You can see here, how many options the sparrow tried! When the ant denied, the sparrow threatened her of her life as she could easily eat the ant! The frightened ant approached the royal elephant and told him the inevitable. The elephant got worried and in this way the reverse continued and finally the tree opened up the branch and let the sparrow have the grain. The morale of the story is that the sparrow was focused on her goal and without any distraction kept on trying various options till she finally achieved her goal. So, plan your work and work your plan, define smart goals measurable with time lines, with written milestones and try different options.

Last one is **दैवं** which means "divine will", which too has two things within, faith and acceptance. Faith is unshakable confidence. Once a village faced a draught as there were no rains for seven years. A saint who was known for his Yagya power to bring the rains was summoned by the villagers. He agreed on one condition that every villager must have faith on his Yagya powers to bring the rains. Everyone agreed to his condition and gathered at the place of Yagya. In that crowd was a small

boy who came with an umbrella. The saint smiled and said that he only was the one who had complete faith that there are going to be rains today. So, the faith means complete confidence. The stone goes only once into the temple and becomes God and we go hundred times in the temple and remain stones. Confidence has to be hundred percent. Bhagwan Shri Krishna says have complete faith and leave the rest unto ME. योगक्षेमं वहाम्यहम्. This is belief in God. When Swami Vivekananda talks about आस्तिकता, it is not about the faith in God but the faith in your own deeds, your Karma. When you have complete faith in you Karma then Parmatma too helps. There has to be hundred percent confidence in yourself and in Parmatma; this is आस्तिकता (Theism). Second one is "acceptance". Bhagawan Shri Krishna Says only Karma is your Adhikara (right) and nothing else. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। Accept all choiceless situations in your life. When you learn to accept, 'let go' comes and with that comes the gratitude. Let go all the choiceless situations. Mind will get entangled in those situations again and again, but just let it go! A girl attended a personality development class. Teacher asked her to go to the person whom she loved most and get written from him what are the five shortcomings in her. She asked her lover to tell her about the five shortcomings in her. He gave her an envelop with five roses and a note that read 'I love You the way you are'. This is unconditional acceptance. In a classroom a teacher gave one assignment to the students. He asked them to bring a potato for the person whom you don't love from your class. Students brought potatoes next day, somebody brought one, someone brought many. The condition was to carry them in their backpack whole day and to bring them to school every day. Within few days the potatoes started rotting and students too complained about the load they had to carry and the smell they had to bear. Teacher explained that the lesson to be learnt was, that when you hate or dislike someone then you are unnecessarily carrying that load and bad smell of that relation in your mind with you. So it is better to accept people as they are and let go their shortcomings. It is like those who are living near the airport, are not bothered by the sound

of aircrafts or those staying near an industrial zone are not troubled by the smell of pollution. This is also a kind of acceptance. Accept yourself, accept others as they are, accept the world as it is. Only this way we can make our lives beautiful. Finally, a story of a carpenter who used to built beautiful houses. He wanted to retire and spend life in search of God. He went to his master and pleaded him for the retirement. Master said he was not ready for such a thing but requested him to complete one last project by giving his best before leaving. Carpenter's mind was not in the work as he was in a hurry to leave the job and somehow, he accomplished the house which was far inferior to the ones he had delivered earlier in his career. The master said I asked you to complete this final project and to give your best because I wish to handover this house as a gift of your service. The morale of the story is that our whole life is our own home which we are building with love, confidence and we have to reside in it. So, Bhagawan Shri Krishna says that we have to follow these fifteen karmas we have learned today to build our home where we have to reside. They are as follows:

Adhistana-

1) Routine 2) Discipline

Karta (Doer)

2)Take Charge 4) Keep Learning

Antahkarana

5) Emotional Stability 6) Conceptual Stability 7) Positive Mindset

Bahyakarana

8) One goal 9) No Distraction

Upakarana

10) Shastra (Spiritual Literature) 11) Satsanga (Company)

Cheshta

12) Plan Your Work 13)Work Your Plan

Daivam

14) Faith 15) Acceptance

Shri Krishna says when you do all 15 karmas, your life will be fulfilled.

सिद्धये सर्व कर्मा। and while doing this, we Re-invent ourselves!



Two Days Educational Excursion of YTTC, Vashi to Lonavala



Kiran Shetty

(47th YTTC, Vashi, Mob. : 9892618916)

While the excursion was scheduled for the 9th and 10th of December 2023, the preparations for the same had begun much before that. On one hand, all those preparing for the cultural program were quite excited & pumped up at the same time jittery, on the other hand, the participants shortlisted for the debate and discussion were anxious and apprehensive. The one's who were a part of both, for them it seemed like a bed of thorns. As scary as it sounded, our Teachers and Mentors were right there ensuring that it will be a cake walk for all of us.

In between all this chaos, the day of the excursion had arrived! It was the morning of 9th December 2023. All the students seemed to have forgotten their anxieties and appeared excited to enjoy the beautiful bus journey ahead along with everyone to their destination – Durgaparmeshwari Temple Premises, Karla, Lonavala. As soon as the journey commenced, everyone was overwhelmed and the fun began! Dancing and singing to the melody of music, everyone reached the temple Premises. On reaching there, everyone was served with hot and delicious breakfast – Upma and tea/coffee. Thereafter, everyone got settled in their respective rooms and freshened up to get started for the different activities that were lined up.

The 1st day of the excursion embarked with the chanting of Omkar and prayer. This was followed by the host for the day – Kamlesh Lakhera Ma'am welcoming everyone and giving a set of instructions and guidelines. The 1st event that was scheduled for the excursion was the

1st Discussion – 'Yoga Vidya Gharoghari,' followed by the 2nd Discussion – 'Yoga – A way of life.' All the students gained amazing insights of both the topics. Participants of the 2nd group outplayed the participants of the 1st Discussion and emerged victorious.

Following this, took place the mesmerizing Debate - 1, which was between two groups mainly M & G. **The topic for the first debate was 'Yogic Science is Superior to Medical Science', for which M group spoke in favour of the topic while G group spoke against. G group outran M group winning the 1st debate.** While Seema M bagged the 2nd position position the 1st prize was given to Yogita S and Savita S of the G group because of their outstanding performance. After this, the students had the opportunity to witness another outstanding debate. **The topic for the 2nd debate was 'Shuddhi Kriyas are Harmful', in which N group spoke in favour of the topic while J group spoke against.** It was a tough fight between both the groups resulting in **N group winning the battle. Khushi D of N group claimed the 1st price whereas the 2nd price was given to two participants – Suresh K & Teesha A.**

Thereafter Atul sir explained the meaning and importance of Vamakukshi & Maun and everyone dispersed for the satvik lunch that had been prepared.

Post lunch and Vamakukshi, the excursion program resumed with the start of **Discussion 3 – 'Yoga is a Best Tool for Relaxation.'** This was followed by **Maun** (keeping quiet, not speaking anything), which is an essential component in embarking on one's spiritual journey. For most of the students this was the first time of experiencing and practising the art of Maun. Adding to the difficulty, everyone was even asked to have tea while keeping Maun. Eventually moving forward, the **Discussion - 4** took place. **Participants of this group enlightened everyone about the 'Characteristics of a Good Yoga Teacher'.**

In the evening, all the students got an opportunity to explore and visit the Ashram premises. The Ashram was a perfect example of

biodiversity, sustainability and natural living. After that an exceptional session was scheduled for all. **Vishwanath Mahajan sir gave us an informative lecture and enchanting experience on the topic of अष्टकुंभक.** Everyone got a deeper understanding about the topic and had the occasion to experience the different pranayamas under sir's expert guidance along with Madhu sir and RN Sharma sir's demonstration. The day had almost come to an end, but the most exciting part of the day was yet to begun- the entertainment program. The entertainment program was a grand event featuring various forms of dances, songs, art forms put together by all the students. Not forgetting the people behind the scenes, students from the 47th batch particularly Trilochan Behra and Mridula Pitla who had choreographed most of the beautiful dances and took the initiative for the beautiful cultural program that everyone witnessed and enjoyed that night.

It wouldn't have been possible without the tireless efforts of Neha Ma'am and Bandana Ma'am along with all the senior teachers who were there to co-ordinate and prepare the entire excursion schedule.

The next morning, students experienced the joy of practising in the Brahma Muhurat followed by a **Blissful Meditation Session that was conducted by Shri Durgadas Sawant Sir.** The students were fully engrossed in the meditation that was carried out, experiencing its effects



on subtler as well as gross level. Everyone understood the Essence of Meditation. All the students took an oath together, remembering their roles and responsibilities to propagate benefits of yoga irrespective of caste, creed, race, sex, and religion. Post-breakfast, guidelines for the Exhibition, PPW, Summer Course were laid down by our Sr. Teachers – Sawant sir, Bhela Ma’am, Vishwanath Sir. Senior Teacher- Madhu Nair Sir demonstrated in a unique way as to how one can advertise regarding the same. Malabika Biswas Ma’am took charge of hosting the excursion program for the second day. With her ever smiling face and enthusiasm, she created a beautiful atmosphere. Coming towards the end of the program; **Discussion - 5 – 'Concept of Asana' and Discussion - 6 – 'Traditional Yoga verses other forms of Vihar' were put forth very impressively by our global participants. Participants of Discussion - 6 won against the participants of Discussion - 5.**

A beautiful multicultural program was presented by our friends who were attending online. Lata Shetty and Padma Venkatraman hosted a small interactive quiz keeping the audience engaged and delighted. Ending the line up of events with a big bang was the **3rd debate – “Online YTTC is better than Offline.”** The participants of the debate kept the crowd hooked resulting in cheering sounds and loud round of applauses throughout. It seemed like a see-saw battle. Sawant sir, one of the judges for debate 3 expressed, “This is what you call a debate! For me all the 6 participants are winners.” But due to the rules of debate he had to announce the winners; **Buddhadeb D as the 1st prize winner and Karunesh C & Kiran S as 2nd prize winners.**

Finally, after lunch the excursion was officially got concluded. Debate 3 results were declared by Meenakshi ma’am, all the winners were felicitated by the panel of teachers – Sawant sir, RN Sharma Sir, Gholkar Sir, Vishwanath Sir, Renee Ma’am, Bhela Ma’am. The participants gave their feedback sharing their experiences on the excursion. A special vote of thanks was given by our esteemed R.N Sharma sir thanking all the teachers and students for their efforts and time that resulted in a grand

success. He also expressed his gratitude to all the other teachers who were a part of the excursion for their assistance and supervision. A token of appreciation to Verma sir, who handled the technical aspect of the excursion skilfully using his technical acumenship so that our online friends could be a part of the excursion as well.

Sawant sir especially expressed his heartfelt gratitude on behalf on the YVN family to the Guruji and Durgaparmeshwari temple staff for their exceptional hospitality which included the delicious Satvik Bhojan along with the comfortable stay and ambience.

With a heavy heart, all of us had to leave the ashram that was like home to us for 2 days. It's nearly been a week since all of us have come back from the excursion. But the pictures that were captured by our photographer and fellow classmate – Makarand Ji will always keep those 2 days alive in our mind in the form of sweet memories that all of us are going to cherish for the rest of our lives.

स्वभावात प्रेम, चेह्यावर हास्य आणि
मनात आनंद जपल्यावर
जीवन सुंदर होते.





Two Days Educational Excursion of YTTC, Matunga to Lonavala



Raghvendra Singh

(47th YTTC, Matunga. Mob. : 9033041770)

As part of the long standing tradition and practice, Yoga Vidya Niketan, Matunga, carried out its Educational Excursion, to the Premises of Durgaparmeshwari Temple, Lonavla which is located in the western ghats, around 100 Kms, or roughly 2-2.5 hours drive by bus, from YVN's Matunga Center, Mumbai. This could be the best location that YVN could have chosen looking at the quite, serene and pollution-free environment for an educational excursion. Around 25 years ago when YVN trustees approached the Durgaparmeshwari Temple Trust, and presented their desire for such an excursion, the Durgaparmeshwari Temple Trust, happily accepted this proposal, for spread of Yoga to each and every home, with honour. Since then this site has been used regularly, year after year.

The excursion was to begin from the YVN's Matunga Center, on 16th Dec. 2023 at 07:00 AM, but a mechanical fault was detected in one of the two busses, due to which the excursion started around 8:00 AM. Total 65 students along with 15 teachers, started the trip with prayer to Shree Ganesh and the great sage Patanjali. During the trip, the students and teachers were in a very jovial mood, they interacted among themselves, cheered and sang their lungs out.

The buses arrived at Lonavla's Durgaparmeshwari Temple Complex at around 11:30 AM, and after tea and snacks, all the students and teachers gathered in the main auditorium hall, where students were made to sit on a carpeted floor, as in a *guru shishya parampara*, to hold the **discussions on the topics "Antarang Yoga" by Gherand Group and**

“Concepts of Pranayama” by Kvalayanand Group. The discussion on both the topics lasted for an hour each, and were very insightful and thought-provoking. Various aspects of the topics were covered, under the guidance of the respective group teachers.

Post Luch, all the group members and teachers gathered in the main hall, where the YVN's Chairman and Chief Mentor of YTTC, Matunga Shri Mahesh Sinkar sir, introduced three games to the students. The games were such that they would test the mind-body co-ordination of a participant. One of the games was to say "Big Fish" and "Small Fish" but while saying these words, the hand gesture of participant was required to be positioned, opposite of what was said by mouth. The other two games were also based on similar concept. Only a person with a controlled mind could have won the game, and it was no wonder that out of three games, two games were won by our Senior Yoga Teacher Mrs Vedavati. After all, for students the games were great fun and they made us all laugh, as heartily as possible.

In the evening, we took a round of the temple premises, went to Gaushala and visited the main deity and offered our prayers. Some of the participants purchased the local handicrafts being sold in the temple. After this visit, all the participants, again got together in the main hall, where YVN's Yoga Teacher Mrs. Madhura Karambelkar played Sitar, the



soothing sounds of which relaxed our minds, so as to prepare us for upcoming **lecture on 'Ashtakumbhakas' by another Senior Teacher and now Trustee of YVN- Mrs. Anita Kolhe.**

Dinner was served after the lecture, which like lunch, was very fresh, delicious and *Sattvik*. After dinner variety of entertainment events began which were entirely handpicked and prepared by the students. The compering of the event was done by talented teachers viz. Mrs Meena madam and Shri Ashish sir. The students danced, sang in solo and in group, and also showed their yoga skills. Both female and male participants walked the ramp, in a fashion show. The group members cheered loudly for their members, in a show of great performance. Mr. Prashant Vanarse, YVN teacher filled the auditorium with the melodious sound of his flute. The entertainment show was a great fun and brought joy to every face. And finally began the reading out of 'Fish Pond', where the students had written notes/remarks on their favourite friends and teachers, on a chit. Reading of those 'Fish Pond' created laughter, specially on some of the ingenious and naughty remarks. The entertainment programme ended at 11:30 PM, and everybody departed to their respective dormitories. Clean and hygienic dormitory rooms, where we slept on mattresses kept on floor, are very suitable for an ascetic life. Here occupants got to know about each other in a better way, develop unconditional acceptance of the other, and to form affectionate friendship based on shared experiences and learnings.

The next day i.e. on 17th Dec. 2023, began at 04:30 AM, with whistle blow from our teacher and organizer Mrs. Ashwini Dharap madam, and all students and teachers gathered in the main hall after taking a refreshing tea. The morning sitar recital was again played by Mrs. Madhura Karambelkar, to bring us out of our drowsiness, from a little sleep of just four hours. After hearing the Sitar recital, **Shri Mahesh Sinker gave an elaborate lecture on 'Meditation Workshop' and types of Omkar chanted by expert yogis, which was to act as a gateway to open the minds of the participants towards the attainment of Dharana-Dhyan and Samadhi.** After that, a Yoga Oath was administered

to all students by esteemed Senior Teacher Shri Shreedhar Parab sir, to work for spreading yogic education and practice, at every home, for a blissful health and living, during their entire life time.

After tea and breakfast at 08:30 AM detailed description on the manner and conduct of summer course was provided, which is to be held in the month of May-2024. The programme given to students, for the summer camp was to work in a group of three, based on their residential address, so that each group could contact at least 60 persons of the society, to attract them towards importance and practice of Yoga. The theme decided for this year's 'Annual Exhibition' was "Yoga for Blissful Health".

After that, **Patanjali group and Swatamaram group, discussed on the topics namely 'Importance of Yama and Niyam' and 'Concept of Aahar, Vihar and Vishranti', respectively. And then a debate on the topic whether 'Yogic practices are superior to Exercise' or otherwise was held, between Patanjali group and Gherand group.** The principle of discussion was to talk on the various aspects of the given topic and that of the debate was to open the minds of the participants, to always remain prepared for the counter views of the others or the *purvapaksha*, and not to adjudge either a winning side or a losing one.

Towards the end, felicitation of the Trustee of the Durgaparmeshwari Temple, Lonavla, was done by giving the latest book published by YVN and expressing of thanks by Shri Shreedhar Parab sir and Shri Mahesh Sinkar sir. Prizes to the winners and participants of debate, discussions and games were distributed thereafter.

At the end, we enjoyed a great lunch, and participants photographed individually, in groups and as an entire 47th batch of YVN. The departure from Lonavla took place at 3:30 PM, which as usual was unpleasant and brought emotions in the eyes of the participants. But when every event comes to an end, a new beginning takes place. All participants and teachers arrived in Mumbai at around 7:00 PM with breaks in between, with a new and pleasant memories of the educational excursion, and with a resolve to work for the spread of Yoga to each and every part of rural and urban society in India and elsewhere in world.



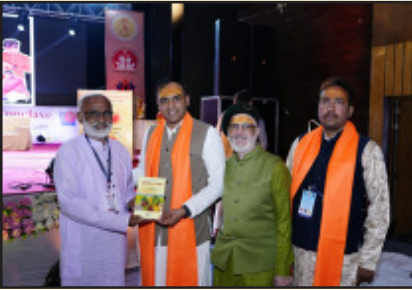
YVN at United Consciousness Conclave (UCC) in Ujjain



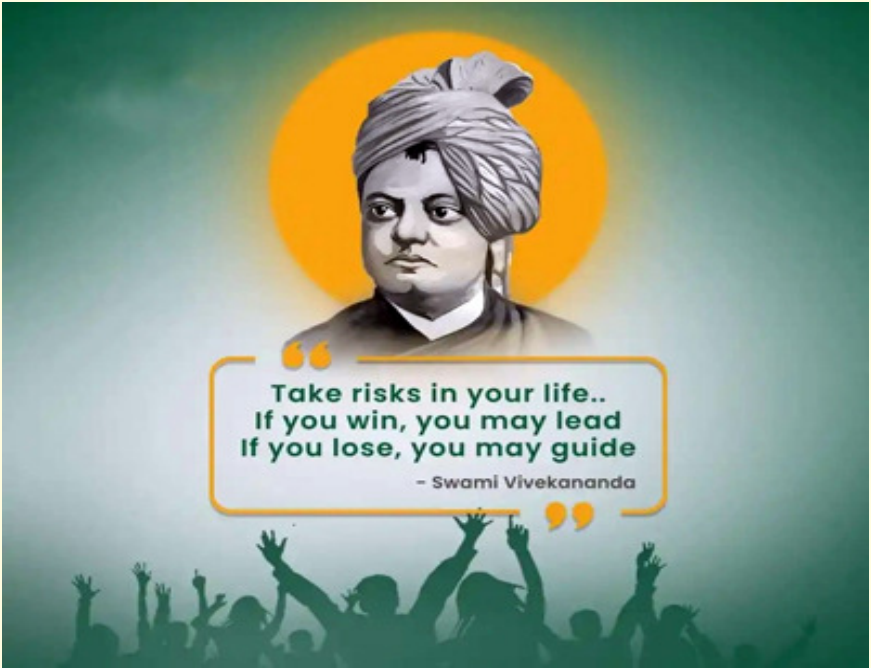
Yatindra Chauhan

(Yoga Teacher YVN, Vashi. Mob. : 9920971009)

United Consciousness, Ujjain (Director Dr. Vikrant Singh Tomar) in association with United Consciousness Global, India Project Self, USA-Bharat, Yoga Vidya Germany, European Yoga Federation, Italy organized **‘United Consciousness Conclave’ with the Theme ‘Spirituality, Holistic Living & Democracy’ at Kalidas Academy, Ujjain, MP, India on 15th to 17th December 2023.** Representatives, guest speakers of 18 Nations representing 5 continents attended the Conclave. It was the feast for the Yoga seekers world-wide.



Yoga Vidya Niketan was invited for guest lecture. On 15th December 2023 YVN's Vice-Chairman Shri Durgadas Savant conducted 30 minutes Workshop on Asana. YVN's Joint Secretary Ms. Sonali Raul demonstrated simple Asanas during this Workshop. On 17th December 2023, Shri Savant Sir was given an opportunity to present and share Shuddhi Kriyas with the audience. Ms. Sonali Raul took responsibility of playing video clips of Kriyas (pre-recorded in Yoga Bhavan with the help of students and teachers of 46th YTTC) in parallel with Savant Sir's lecture. Also simultaneously few Kriya like Vesan Neti, Sitkram-Vyutkram, Danda Dhouti were live demonstrated by YVN-trained teacher Shri Yatindra Chauhan, who also served as active volunteer in organizing the Conclave by staying in Ujjain since a week prior and later. Shuddhi Kriyas were greatly appreciated by both National & International delegates. Many said they got exposed to the yogic Shuddhi Kriyas for the first time. All enthusiastic queries were well-answered by Savant Sir.





Silver Jubilee Celebration of YVN's Yoga Kendra at Lilavati Hospital, Bandra (W), Mumbai



Manjiri Phadnis

(Yoga Teacher and Organizer, Lilavati Hospital Yoga Center,
Bandra (W), Mumbai. Mob. : 9423993204)

In Mumbai, a modern and advanced hospital – *The Lilavati Hospital and Research Centre* was established at Bandra (W) in 1997. At the time our respected Guruji Yogacharya Padmashri Sadashiv Nimablkar Sir used to teach Yoga to the Founder and Permanent Trustee of the said Hospital viz., respected Shri Kishor Mehta Sir. He benefitted tremendously from practice of Yoga and desired to propagate Yoga to the society at large. At his request, our respected Guruji agreed to start YVN's Yoga Kendra at the Lilavati Hospital to fulfill the motto of YVN – “*Yoga Vidya Gharoghari - Yoga at Every Home*”.

Twenty five years ago, teaching of Yoga in a modern Allopathic Hospital was a visionary step ahead of its times taken by Kishor Mehta Sir and our respected Guruji. Since then, thousands of Sadhakas from society at large have benefitted from practice of Yoga at this Yoga Kendra. The Sadhaks have included Doctors and patients of the Hospital.

2023 is the Golden Jubilee Year of Yoga Vidya Niketan and it is also the Silver Jubilee of YVN Yoga Kendra at the Lilavati Hospital. Manjiri Phadnis, Yoga Teacher and Organizer of YVN Yoga Kendra at the Lilavati Hospital since 2007; took the lead to organize this function to mark the occasion on 27th October 2023. She had also taken the lead to arrange *Guru Shishya Bhet* Program which took place on 21st February 2012. On that occasion, after many years, respected Permanent Trustees, Shri Kishor Mehta Sir and his wife respected Smt. Charu Mehta Madam, had

met our Nimbalkar Guruji and respected Madam Shakutai. That reunion was wonderful and joyous.

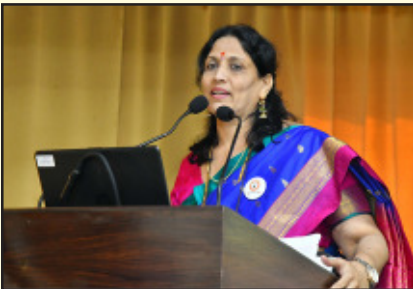
Respected Founder and Permanent Trustee Kishor Mehta Sir agreed to be the Chief Guest for the function on 27th October 2023. Though it was to be without the physical presence of our respected Guruji and respected Madam Shakutai, both of them were nonetheless very much present we believe, in spirit, to give blessings.

This function became a landmark occasion. Preparations started three months in advance. Manjiri was fully supported by other teachers of the Lilavati Yoga Kendra – Meenal Shah, Jagruti Shah (morning batch) and Ushanka Naik (evening batch). All the Yoga Sadhaks participated enthusiastically. Invitations were given to all the respected Trustees and senior management of the Lilavati Hospital. Respected Chairman, Vice Chairman, Trustees and Managing Committee Members of YVN and former teachers of Lilavati Yoga Kendra, were also invited.

On 27th October, 2023, Shri Durgadas Savant Sir, Shri Mukund Bedekar Sir, Shri Vinod Joshi Sir and Meena Pai Madam, graced the occasion. Former teachers Dr Nisha Thakkar, Teacher Rajshree, Teacher Uma, Shri Sunder Sir, were also present. Family members of former teacher late Shri Tulsiyani also had joined.

The hall was decorated with banner designed by Shri Mestry Sir. A photo exhibition marking various events in the 25 years journey of the Lilavati Hospital Yoga Kendra was kept on display. Respected Shri Kishor Mehta Sir had silent tears in his eyes when he saw his eleven year old photos of his meeting with Nimbalkar Guruji during the *great memorable Guru Shishya Bhet*.

The program started on dot at 4 pm with chanting of Omkar and prayer. All respected dignitaries and yoga teachers offered flowers to respected late Swami Kvalayananda and our late respected Guruji and Shakutai Madam. Thereafter they lit the lamp to mark start of the program. Manjiri was the lead anchor for the function. Meenal, Jagruti and Ushanka played vital supporting role.



Former teacher Dr. Nisha Thakkar performed special Guru Vandana by keeping a lit lamp on her head, while performing Asanas. Teacher Ushanka, Meenal, Jagruti and Supriya performed musical Guru Vandana. Respected Dignitaries were given a traditional welcome by honouring them with presentation of a Shawl and Shreefal.

Morning batch performed Chair Yoga guided by teacher Meenal Shah, who explained the benefits of the said form of yoga. They also performed Tali Yoga guided by teacher Jagruti Shah, who explained its benefits. The Sadhakas had a dress code - beautiful blue and white. Evening Yoga Sadhakas performed graceful formations of different unusual Asanas, guided by Manjiri Phadnis. The Sadhakas had a dress code – beautiful yellow and black. Performances started and ended with Skits, which were written by Manjiri Phadnis and were accompanied with melodious music.

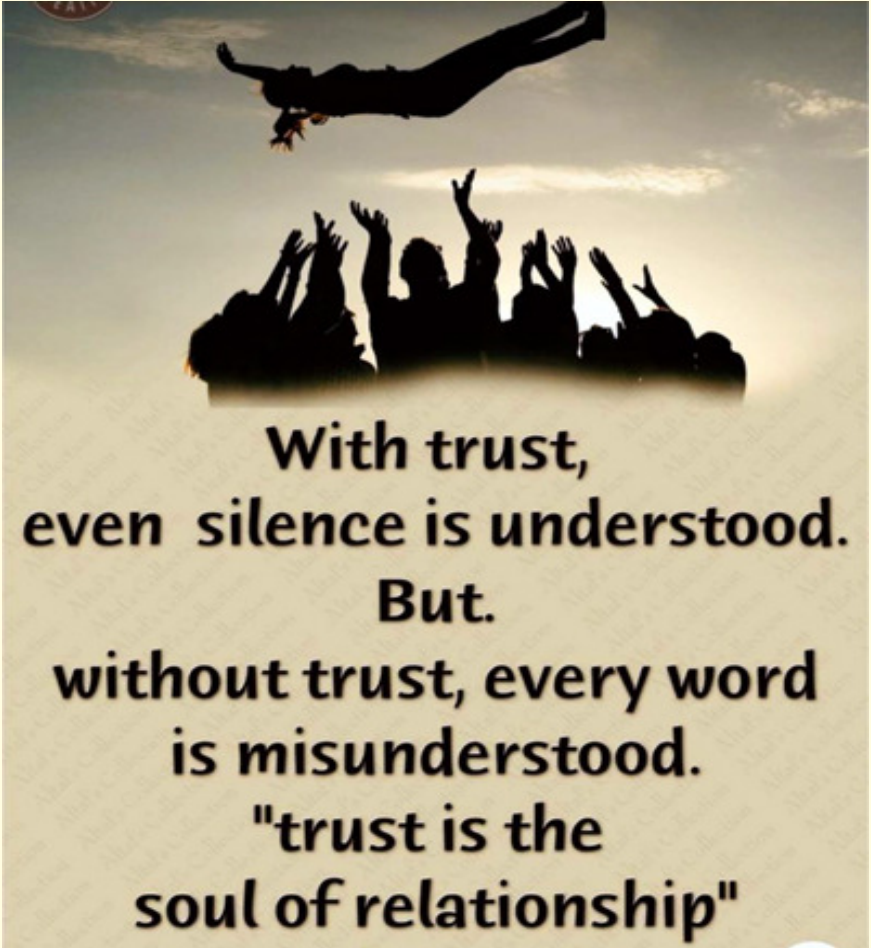
The Skits showcased benefits of Yoga and propagated the mission of YVN – *Yoga Vidya Gharoghari – Yoga Vidya of Every Home*. The performances were met with a thunderous applause by the audience numbering about 200.

Each and every Yoga Sadhak who attended yoga classes from 1997, including those who attended Online yoga class from different parts of the country and abroad, was felicitated. All of them were given Certificates of Appreciation and beautiful Mementos for successfully adopting yoga lifestyle and regularly attending yoga classes. All the Donors who provided vital financial support to the Program were also felicitated with Medals.

Enjoying this joyous and enthusiastic environment, respected Founder and Permanent Trustee Shri Kishor Mehta Sir addressed the gathering. He was very much appreciative of YVN for nurturing the Yoga Kendra at the Lilavati Hospital for over 25 long years. He promised to ensure continued support of the Lilavati Hospital to the YVN's Yoga Kendra. Manjiri's efforts won his special praise as she had the privilege of teaching Yoga to him, following the footsteps of respected Nimbalkar Guruji.

The dignitaries of YVN and former Teachers were also very happy. They expressed their feelings and blessed Yoga Sadhakas. Teacher Ushanka was at her expressive best while giving Vote of Thanks. The program concluded with chanting of Omkar. Snacks were served to all by courtesy of Seva Foundation of the Lilavati Hospital and Yoga Sadhakas.

Thus 27th October 2023 became a truly a remarkable day etched forever in memory of all those present and a source of joy & encouragement to all who practise Yoga.



**With trust,
even silence is understood.
But.
without trust, every word
is misunderstood.
"trust is the
soul of relationship"**



निंबाळकर गुरुजींच्या जन्मगावी अहमदनगर येथे ध्यानकार्यशाळा



अनिता कोल्हे

(ज्येष्ठ योगशिक्षिका व विश्वस्त, योविनि. भ्रमणध्वनी : ९९८७७२२१३१)

दिनांक ९ व १० डिसेंबर २०२३ असे दोन दिवस अहमदनगर येथे योविनिच्या योगशिक्षकांनी ध्यान शाळेचे आयोजन केले होते. ६५ योगसाधक या कार्यशाळेत सहभागी झाले होते. योग विद्या निकेतनच्या ज्येष्ठ योगशिक्षिका वेदवती तुळजापूरकर, मधुरा करंबेळकर, अनिता कोल्हे यांनी ही कार्यशाळा घेतली. सौ. मधुरा करंबेळकर ह्या ध्यानकार्यशाळेच्या आयोजक होत्या.

योग विद्या निकेतनच्या सुवर्ण महोत्सवी वर्षाच्या कार्यक्रमांतर्गत विविध शहरांमध्ये योविनिच्या शिक्षकांनी कार्यशाळा घ्यावी, असे सुचवण्यात आले होते. तेव्हा पुज्य गुरुजी पद्मश्री श्री. निंबाळकर सर यांच्या जन्मगावी अहमदनगर येथे कार्यशाळा घ्यावी असे सौ. अनिता कोल्हे आणि सौ. मधुरा करंबेळकर यांच्या मनात आले. त्या दृष्टीने अहमदनगर येथे तेथील आमच्या नातेवाईकांच्या मदतीने जागा शोधण्याचे काम सुरू केले. दिवाळीनंतर त्याला वेग आला. अनिता कोल्हे यांच्या मामेबहीण सौ. शिल्पा मते व त्यांचे पती श्री. दिलिप मते यांच्या मदतीने आम्हाला चांगला हॉल उपलब्ध झाला. त्यानंतरचे मोठे काम होते ते अहमदनगरमधील लोकांपर्यंत ह्या कार्यशाळेची माहिती पोहोचवणे. तेही काम मते पती-पत्नी तसेच मधुरा मॅडमच्या मामी श्रीमती शीतल पटवर्धन यांनी आनंदाने आणि उत्साहाने केले. नगरमध्ये अनेक व्हॉट्सअप ग्रूपवर या कार्यशाळेची माहिती फॉरवर्ड झाली. कार्यशाळेला उत्स्फूर्त प्रतिसाद मिळाला. ६५ योगसाधकांनी सहभाग घेतला.

दोन दिवसांच्या ध्यानकार्यशाळेत आसन, शुद्धिक्रिया, प्राणायाम, प्रत्याहार, धारणा, ध्यान यांविषयी माहिती सांगून





काहींची प्रात्यक्षिके दाखवून त्यांच्याकडून सराव करून घेतला. प्राणधारणा, कपालभाती क्रिया, प्राणप्रच्छर्दन क्रिया, षण्मुखी मुद्रा, पंचज्ञानेंद्रिय धारणा, अजपाजप ध्यानसाधना, ओंकार ध्यान-धारणा व चैतन्यासन यांचा सराव त्यांच्याकडून करून घेतला. दोन्ही दिवस हजेरी लावून योगसाधकांनी मनापासून कार्यशाळेत शिकवलेल्या योगाभ्यासाचा सराव केला.

मते पती-पत्नी, श्रीमती शीतल पटवर्धन, सौ. शर्मिला शिंदे, सौ. शिल्पा नेने यांच्या सहकार्याने अहमदनगर येथे ध्यानाची कार्यशाळा यशस्वीरित्या पार पडली.

शेवटच्या दिवशी सहभागींनी सकारात्मक प्रतिक्रिया दिल्या. पुन्हा पुन्हा अशा कार्यशाळेचे आयोजन करण्याच्या आग्रही सूचना आम्हाला दिल्या. योविनिच्या विविध उपक्रमांची माहिती त्यांना देण्यात आली. अशा प्रकारे गुरुजींच्या जन्मगावी अहमदनगर येथे सुवर्ण महोत्सवी वर्षात कार्यशाळा घेतल्याचे समाधान आम्हाला मिळाले. सर्वांचे आभार मानून ध्यान कार्यशाळेची सांगता झाली.

सरांचा जन्म ज्या घरी झाला, जिथे ते राहिले, वाढले त्या घरालासुद्धा मधुरा करंबेळकर मॅडम यांनी भेट दिली. तिथे सध्या राहत असलेल्या सरांच्या नातेवाईकांचीही भेट घेतली, ही एक अजून समाधानाची बाजू. सरांच्या जन्मगावी कार्यशाळा घेऊन त्यांना एक प्रकारची आदरांजली दिल्याचे समाधान आम्हा सर्वांना मिळाले.





Amrut Bindu Upanishad



Nitin Tawde

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

Vedas are religious texts originated from India. Ancient Indian wisdom is based on Vedas. They are different from other religious texts in the sense that Vedas are considered to be Apaurusheya, super-human, not written by any human beings. They are just the revelation of sacred sound and texts heard by the ancient sages in their deep meditative state. Rigveda, Sama Veda, Yajurveda and Atharva Veda are the treasures from Indian Philosophy. Wisdom from Vedas has always been attracting scholars from all over the world. Each Veda has four sections. They are Samhita, Brahmana, Aranyaka and Upanishad. As the Upanishad is the concluding section, it is also known as Vedanta. There are more than 200 Upanishads but amongst them 108 are major Upanishads. Today we are starting Amrut Bindu Upanishad which speaks about mind and its working. Mind is the most intriguing faculty that is not yet understood by the science but here we find that our Rishis and Yogis have thought very deeply about the mind.

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



Dr. Shiram Agashe

AMRUT BINDU UPANISHAD-1

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवागँसस्तनूभिः । व्यशेम देवहितं यदायूः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Every Upanishad starts with a 'Shanti Patha' which is sung by the teacher and the taught, together. It is necessary because calm and quite mind is necessary for the study of Upanishad. This brings about the harmony between the teacher and the taught which is very necessary. The prayer mentioned above is more relevant for this particular Upanishad as it deals with the Mind. Our mind depends upon what we perceive through our senses, what we see, what we hear. So, the prayer says, ॐ भद्रं कर्णेभिः शृणुयाम देवाः । "O, God, may we hear that which is auspicious", भद्रं पश्येमाक्षभिर्यजत्राः । "May we see that which is auspicious, O, worshipful God". स्थिरैरङ्गैस्तुष्टुवागँसस्तनूभिः । "let our limbs, let our body be strong and healthy". This is a very necessary requirement for any study. If we are suffering from any disease then it becomes very difficult to concentrate the mind and learn the things, so, – स्थिरैरङ्गै- Not only the mind but body too shall be stable स्थिर, and quiet. This is not alone for our sake but for the sake of thyself.

व्यशेम देवहितं यदायुः । This is for the sake of God himself - देवहितं, for doing God's work. May we spend our life for his work.

ॐ स्वस्ति न इन्द्रो वृद्धश्रवाः । May the famous lord of lords Indra bless us. Indra is the lord of mind and lord of senses and for the same reason he is called इन्द्र. He is also the lord of Karma. So, our work as well as our senses are guarded by Indra. May the famous lord of lords Indra bless us. स्वस्ति means blessings.

स्वस्ति नः पूषा विश्ववेदाः । पूषन् is the lord Sun and he is विश्ववेदा, because lord Sun sees the whole world and therefore one who is seeing the whole world, may he bless us so that we also start seeing the world as the Sun sees.

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । तार्क्ष्य means eagle who is the king of birds. Eagle never loses the sight of his destination and is the only bird who can directly look at the Sun without blinking. Let us have the vision of the eagle so that we are not deviated from our goal.

स्वस्ति नो बृहस्पतिर्दधातु । Brihaspati is the Guru of all Gods and is symbol of knowledge. Let the blessings of the teacher of Gods be upon us and all the difficulties अरिष्ट on our path may vanish.

So, this beautiful prayer is very relevant particularly for this Upanishad, because our mind depends upon what we, see, what we hear, our behaviour and in fact everything depends upon our mind.

This Amrit Bindu Upanishad is from Atharva Veda which has five types of Bindu Upanishads. Naad Bindu Upanishad, Brahma Bindu Upanishad, Tejo Bindu Upanishad, Dhyana Bindu Upanishad and Amrut Bindu Upanishad. This is a very popular Upanishad and is small in size too. 'Amrut' means something that is immortal and 'Bindu' means a drop. It literally means a drop of immortality. This Upanishad talks about, that which is immortal, that which is timeless, that which is Ultimate truth and so the one who knows that, he himself will become immortal. It doesn't mean that one would become immortal physically or it doesn't imply that he will never die, the body will remain forever but by knowing about this Upanishad one would be able to transcend the physical body and the senses. One will realize that the physical body is just an instrument and will be able to reach the real nectar – Amrutatva within the body. It is the Amrutatva by obtaining which the feelings that 'I am the body', 'I am the mind', 'I am the senses', will spontaneously vanish. One will have the self-realization -atma sakshatkar- that 'I am the Atma', 'I am Sat-Chit-Ananda'. Hence this is called as Amrut Bindu Upanishad.

This Upanishad is all about the mind. The very first verse defines the mind very beautifully.

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।

अशुद्धं कामसंकल्पं शुद्धं कामविवर्जितम् ॥१॥

It means, mind is of two types शुद्धं च । अशुद्धं च । Pure mind and impure mind. Impure mind is that which has thoughts and desires. Mind which has lots of desires कामसंकल्पं is called as impure mind and the other one without any desires कामविवर्जितम् or doesn't have any thoughts of desires is called as pure mind. We are our mind, our whole life

depends upon, how we are, to what extent the mind is purified. The main difference between other living beings and man is that man is able to think. Since we have 'Mana' we are known as 'Manav'. Power to think has made man very powerful and that is why in comparison to other animals apparently man has made tremendous progress in all fields, like science, technology. It is the thinking mind because of which it has become possible. Thinking mind is a gift of God to the man, but what is this mind nobody actually knows. The thing which is always with us, which makes our life. We hardly know anything about this mind. Emotions, feelings do come to mind and as far as our personality is concerned it is dependent on our mind. Lot of work has been done on the mind and mind is said to be a function, mind is said to be an activity. Mind is where any action is taking place.

Osho has told a beautiful story to describe what is mind. Bodhidharma went to China to spread Buddhism over there. Emperor of China was highly influenced by Bodhidharma. Emperor was very wealthy and had all kinds of luxuries but in spite of that he knew he was not appeased, was not peaceful. Emperor was at loss to know why he was not at peace with so much of wealth, palace and servants but still there was something lacking, and there was no harmony, peace. His mind was always disturbed. He used to remain restless and didn't know the reason for the same. When he learned about Bodhidharma, he decided to meet him and seek solution for his problem. When he met Bodhidharma he narrated him about his condition and asked solution for silencing the mind. Bodhidharma smiled and told him to come again very early in the morning. When the emperor was about to leave the monastery, Bodhidharma called him aloud and said, "Please remember, do not forget to bring your disturbed mind along with you when you come tomorrow". While returning back Emperor started doubting the wisdom of Bodhidharma. How come anyone go anywhere without mind? He was startled and was thinking why Bodhidharma must have asked him to bring disturbed mind along with him? As if I can go without my mind. He

even started thinking whether his decision to visit Bodhidharma was right. Whether he should visit him for advice? Still the spiritual aura of Bodhidharma had attracted him during his brief meeting on the earlier day. So, next morning he went to see Bodhidharma as planned. Bodhidharma welcomed him and asked whether he had brought his disturbed mind along with him. Emperor retorted back saying how can he come without his mind, as mind was always with him. Bodhidharma smiled and replied that it was good that it has been accepted that the mind was with the emperor. He further asked him to sit silently at one place with closed eyes and try to locate where his mind was. Further he instructed the emperor to inform him once he could locate the mind and instantly Bodhidharma would silence it. So, the emperor sat for long hours in search of the mind and soon he realized that mind could not be located within the body as it was only an activity. Mind is only a function and no location anywhere in the body. So, the absurdity of his quest was exposed to him and he confessed that mind could not be found. Bodhidharma smiled and said, "if you look the mind with whole energy then the activity of mind stops and this looking has to be without any analysis, without any thoughts, without any involvement but just gazing at the mind, just witnessing the mind. By just looking at the mind, the mind stops functioning, because the mind is an activity, is a function".

Just as any other activity, say walking, ceases by ending that function. Similarly mind also ceases to work without any involvement, it can stop as it is a function. When a thought comes to our mind, if we get involved into that thought and if we are carried with that thought, then a series of thoughts start arising from it. We all have capacity to just witness our thoughts arising and fading away without getting involved into them. This way one can look just by witnessing, how the mind is functioning. Exactly the same thing was explained by Bodhidharma to the emperor of China. A lot of research has been done on the mind. We know that psychology is a science and Sigmund Freud is regarded as father of western psychology. Freud has compared the mind with an

iceberg, of which only one eighth portion is visible above the surface of water and remaining seventh eighth portion is underneath the water. In case of mind too bulk of the portion is unknown and Freud calls it as unconscious part of the mind. The smaller portion is the conscious mind in which arise thoughts, emotions and all activities. Freud also describes subconscious mind in between these two parts. It is like twilight area which stores immediate types of memories of which you can recollect spontaneously as they are memories of just immediate past. All other past memories are dumped in the unconscious mind. According to our ancient wisdom all the subliminal impressions of the past – samskara- are stored in this unconscious level of the mind and is always seeking the pleasure. This is the bulk portion of the mind. Freud says, this bulk portion of unconscious mind is full of libido or id which is like an animal instinct in man, it is biologically conditioned portion. It is animal instinct because it has Samskara of past several lives. Although at the conscious level all of know the difference between the good and bad but we are not able to practice it actually. Everyone of knows what are sins and virtues, one shouldn't speak lies and should speak only the truth but we do not always speak truth because the animal within us doesn't allow us to do so. We are all aware of Ahimsa, Satya, Asteya etc., but this bulk portion of mind prohibit us from practicing it in actual life. This is the impurity of the mind and even the brain researchers have found out that more than 70% of the human brain is reptile brain, another 20% is animal brain, limbic brain and hardly 10% of the brain which is called as 'neo-cortex' is the thinking brain. This 10% brain differentiates man from the animal. So, almost 90% of our brain is lower brain, animal and reptile brain and hence the decisions we take in life through this 10% thinking brain in most of the situations are not always adapted by us in the life. Although the thinking brain guides us about the virtues and good things, we are not able to actually follow it in our lives. It happens because there is always a war between the unconscious and conscious level of the mind. Bhagavad Gita calls it 'Daivasur Sampat Vibhag Yoga' – the

sixteenth chapter. We all have both, 'Daivi Sampat' (divine virtues) and 'Asuri Sampat' (demonic virtues). Most of the times this 'Asuri Sampat' the demonic virtues override 'Daivi Sampat' the divine virtues and man is inclined to do sins.

In the very first stanza of this Upanishad this is what has been mentioned. The अशुद्धं कामसंकल्पं mentioned here is nothing but the libido, mentioned by Sigmund Freud, and id nothing but the sexual desire काम. Actually, any desire is known as काम but the most disturbing desire is the sexual desire which is present in animals. The following verse differentiates man from the animal.

आहार निद्रा भय मैथुनं च
सामान्यमेतत् पशुभिर्नराणाम् ।
बुद्धी हि तेषामधिको विशेषः
बुद्धी हीनाः पशुभिः समानाः॥

आहार निद्रा भय मैथुनं च – Food, sleep, fear (of death) and sex are the four forces or the desires common in animals and human beings. Man has in addition to these four has discriminating intellect. He can discriminate between good and bad, right and wrong. If man doesn't use this discriminating intellect, then he is as good as an animal पशुभिः समानाः। This is the reason we find in human behavior many times as people are using this reptile or animal brain. It happens because of the Samskaras of past several lives stored in the unconscious mind. Though we know about the impurities of mind, we are not able to do anything about it. It is understood at the intellectual level but we are not able to bring it to the practical level. It happens because of the impurities dumped in the unconscious mind of past several lives. Lot of work needs to be done to purify the mind. The best solution suggested is to follow the Nishkam Karma Yoga, the selfless or desireless actions. Real problem therefore is with this अशुद्धं कामसंकल्पं । So, if the actions are not motivated by desire i.e., Nishkama Karma then it will not create any impression Samskara, in our mind, because every time we act there is a corresponding impression in our mind. All these Samskaras, impressions

of all the lives are lying down in our mind and only if we do Nishkama Karma, action that is not motivated by any desire then there will not be any corresponding impression in our mind. Hence, Nishkama Karma is suggested as a way to purify the mind. Karma is said to be like a soap that moves all the impurities on the body and then we wash off the soap too that is applied on the body. We don't retain the soap on the body. Karma Yoga is like the soap which removes samskara of all the past actions and if that Karma goes then the real happiness comes and the same is given in Anandvalli in Taiteriyā Upanishad. There it is beautifully explained with mathematical calculations of the degree of Ananda we get. It tells us how the Ananda escalates from a common man in worldly life to the Manushya Gandharva or the artist and then to the one who is totally free from all desires. If there are no desires then Ananda goes on increasing till the Brahmananda which is far superior and mathematically speaking it is 1022 times that of a normal worldly human beings like us.

This is not easy to understand as we think that happiness is obtained when all our desires are fulfilled. We feel that when we get something that we desire, then we would be happy. If we introspect then we find that our whole life is nothing but an attempt to fulfill our desires. We never ask ourselves whether we have really achieved happiness by fulfilling our desires running after them for so many years since childhood? A desire comes to our mind, we try to fulfill it with great efforts and just as we feel that everything has been achieved, then another desire arises in our mind and it goes on and on. If we look at our life, it really is a thing to contemplate upon that have we achieved a state of happiness by fulfilling our desires? Thing is that, the happiness is not achieved by fulfilling the desires but it is only the absence of sorrow that we would have experienced, if that desire would not have been fulfilled, only the tension has been removed by satisfying the desire. Actually, happiness doesn't arise by fulfilling the desires.

We have been made to think that we should have more and more

desires, so that we can be happier. This is the science of advertising and marketing. Through various media we are continuously told that we should buy newer models of household commodities, products and goods by exchanging with the old ones and unless we buy these new things, we couldn't be happy. They are constantly telling us to increase our desires to be happy but our Upanishads and scriptures are telling us exactly the opposite things. They tell us, lesser the desires more is the happiness and if there are no desires then there would be complete happiness. This is what we have to explain through our discriminatory intellect to our own mind. If we look at the lives of Yogis and Sanyasis living in Himalayas then we find them absolutely happy and contented in spite of the fact that they don't have their own house or they aren't even worried about their daily food requirement, they are not worried, from where the food will come but still, they are totally happy with happiness gleaming on their faces. When there are no desires there is complete happiness. It happens because their mind has become pure. We will revisit the first shloka once again to get a better idea

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च।
अशुद्धं कामसंकल्पं शुद्धं कामविवर्जितम्॥१॥

The mind which has no desires is the pure mind. Understanding this we move to the second shloka which is an extremely important shloka with slight variation but is the one which is quoted very often.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः।
बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम्॥२॥

Mind alone is the cause of bondage and mind alone is the cause for liberation or freedom for the human beings. Mind attached to the objects is the cause of bondage बन्धाय विषयासक्तं When it is totally detached from all the objects then it is liberated mind मुक्त्यै निर्विषयं स्मृतम् So, everything depends upon mind. We have to observe and see whether our mind is with Bandha or Moksha. Mind only creates bondages; mind only creates liberation and these bondages are also mental. The so-called bondages are only due to mind. As long as we are

in bondages, we will have sufferings. We have several bondages of various kinds in life, physical bondage, mental bondage, intellectual bondage etc., and all these bondages are due to mind only. People are attached to so much to the gadgets like TV, mobile etc., that they cannot imagine being away even for a while. Such are the bondages, so strong that are created by people only. In this context Osho has told yet another beautiful story which explains these mental bondages.

There had been an Arab who was travelling through a desert on back of a camel. The part of the desert which he had to traverse was quite a remote one and as the dusk started approaching, he was worried as he had not yet located any shelter where he could spend the night. At last, he could spot a tomb at some distance and to his delight it was a small mosque where he could take a shelter overnight. The Moulavi welcomed him and offered him a place to stay overnight but the Arab had a different problem at hand. He didn't have a rope to tie the camel. He was worried as it was possible that the animal may wander off during the night and then he would be at trouble. Sensing his discomfort, the Moulavi asked what the problem was? Arab explained his problem and the Moulavi suggested that the Arab should just pretend all actions exactly the same way he used to do regularly while tying the camel, but now without a rope. He also suggested to take precautions that the camel watches all his actions. The Arab then made the camel sit down, then acted tying a rope around camel's neck, then acted as if he struck the peg in the ground and tied the rope around it. All the while the camel was watching Arab's actions. However, Arab was not fully convinced and didn't have a sound sleep. He woke up a few times to inspect whether the camel was really sitting outside. In the morning when he found the camel still sitting peacefully, he thanked the Moulavi profusely for his novel idea. As he decided to part away, another problem cropped up; now the camel was not getting up and again the Arab rushed to Moulavi for the solution. Moulavi laughed and told him that camel won't get up unless he unties him. The Arab was surprised and

explained that the camel had not been actually tied. Upon which the Moulavi said that the poor animal was not at all aware that it was not tied and so Arb would have to again do the action of untying the camel. The trick worked and Arab rode away happily.

The moral of this story is that all the bondages are in the mind. Camel had thought that he was tied whole night and could start walking next day, only when he thought that he had been freed. These bondages in mind make us believe that we cannot live without so many things like mobile, TV, food etc., and we are not even learning from the observation of the nature around us. The birds and animals are not making any stock of food, whenever they are hungry, they find their food and are not accumulating anything like the way we are doing. In that sense, they are really free. We have too many requirements and needs to lead a life and these are the bondages we have created. It is within our capacity only to give away these bondages. We don't need anything in reality and it is said that the one who has nothing is happier, कौपिनवन्तः खलु भाग्यवंतः॥ with less luggage we have more comforts. More the attachments towards objects more will be the bondages बन्धाय विषयासक्तं । Objects and their bondages are like poisons and so must be abandoned. By abandoning the bondages, one becomes free मुक्त्यै निर्विषयं स्मृतम्॥ Mind is the cause for bondages as well as it the cause for liberation too. If one thinks that mind is creating the problems, tensions, stress, so mind should be abandoned then it is not possible because mind is very precious instrument to enable one to reach the liberation. Mind is required and one can't abandon the mind, one can't be mindless. More the attachments towards objects then we are tying down ourselves to variety of things. If we practice detachment then we would be liberated. This is what is explained in this Upanishad.





शुभ नूतन संवत्सर



श्रीधर साठे

(योगशिक्षक, ९वा योगशिक्षक प्रशिक्षण वर्ग-१९८५, मो. ९८६९४१६४७६)

नवीन वर्ष सुरू होताच अनेक विचार मनात येतात. सरत्या वर्षातील घटना, आठवणी, सुखदुःखाचे प्रसंग आणि आगामी वर्षातील आशादायक झरोके... त्यात पुन्हा देवदेवता, प्रारब्ध आणि नवे संकल्प यांचीही उजळणी होते. या जगडव्याळ विश्वातील पसाऱ्याचं ज्ञान होणं, हे खरं तर मनुष्याला एका जन्मात शक्य नाही. पहा ना, पृथ्वी-आप-तेज-वायू-आकाश या पंचमहाभूतांचं आकलन किंवा जाणीव, आपल्याला डोळे, कान, नाक, त्वचा आणि जीभ, या पंचज्ञानेंद्रियांनी होत असते. म्हणजे आपलं बुद्धीप्रामाण्य या सर्वांच्या अस्तित्वाची जाणीव करून देत असते. पण जाणिवेच्या पलीकडे असलेल्या नेणीवेनेही काही अगम्य बाबींचं ज्ञान आपल्याला मिळतं. या सृष्टीतील चराचराला आपापल्या परीने हे ज्ञान मिळत असतं. पण गोचर जाणिवेच्या पलीकडेही काही अगम्य, पण निरंतर अस्तित्वाच्या गोष्टी आहेत. त्यापैकी एक आहे 'दिशा' आणि दुसरी आहे 'काळ'.

असं पहा, आपण कानांनी ऐकतो, जिभेने चाखतो, त्वचेने स्पर्शाचं ज्ञान आपल्याला होतं, तसेच नानाविध अवयवांनी अनेकानेक हालचाली आपण करतो. जेव्हा आपण डोळ्यांनी प्रकाशात पाहतो, तेव्हा आपल्याला प्रकाश दिसतो आणि काळोखही दिसतो. हो, हो. आपल्याला काळोखही दिसतो. पण 'दिशा' आणि 'काळ' मात्र आपल्याला दिसत नाहीत, त्यांची जाणीव होत नाही. या दोन्ही गोष्टी अगोचर आहेत, अगम्य आहेत, अतर्क्य आहेत. आपण म्हणतो, मुंबईच्या उत्तरेला गुजराथ आहे. पण उत्तरदिशा तिथेच संपत नाही. कारण गुजराथच्या पुढेही उत्तरदिशा आहे आणि त्या दिशेला पुढे, पुढे राजस्थान, पंजाब अन् काश्मीर आहे. खरं तर दिशा ही ज्ञप्ती आहे, व्याप्ती आहे, पण त्याला परिमाण नाही. ती एक संज्ञा आहे. दिशा ही सापेक्ष आहे, ती एक Relative Term आहे. या सापेक्षतेतही मानवाने आपली बुद्धी चालवली, तर्क पणास लावला आणि आकाशस्थ ग्रहगोलांचा आधार घेत, त्यांच्या भ्रमणमार्गाचा अभ्यास करत दिक्कालाचे तुकडे केले. दिशा दशदिशात वाटल्या आणि कर्दन काळाचेही तुकडे केले. ते तुकडेही इतके बारीक बारीक की त्यांना Microscopic म्हणावेत असे.

खरं तर दिशा आणि काळ यांना आदी नाही आणि अंतही नाही. त्यांना रंग,

रूप नाही, आणि गंधही नाही. काळोख दिसतो, जाणवतो, पण तो कराल काळ आपल्याला दिसत नाही. पण तरीही सृष्टीच्या निर्मितीचा वेध घेत अदृश्य कालपटलावर उमटलेल्या रेघोट्या, घटना, वेद, पुराणं, ऋषीमुनी, निसर्ग, युद्ध, इतिहास यांचा आपण सतत मागोवा घेत असतो. पण मग काळ म्हणजे नक्की काय, हे न समजताही त्याचे मानवाने तुकडे केले, हे तर खरं ना? दूरदर्शनवर महाभारत मालिका चालू असतांना बिग बॅन थिअरीचा आधुनिक प्रतिनिधीचा अर्थात शंख नाद झाल्याबरोबर एक पुराण पुरुष पडद्यावर अवतरायचा आणि आपली ओळख करून द्यायचा - 'मैं काल हूँ और....'

त्या काळाचेच तुकडे आपल्या विलक्षण बुद्धीच्या पूर्वसुरींनी केले. भूतकाळ, क्षणिक वर्तमानकाळ आणि भविष्यकाळ या मोठ्या तीन तुकड्यात काळाला खंडीत केलं गेलं. त्याचेही पुढे तुकडे तुकडे पाडत तुकड्यांना नांव ठेवली - निमिष, क्षण, पल, विपल, घटिका, योग, करण, प्रहर, पहाट, रात्र, दिवस, पक्ष, मास, ऋतू; आणि मग तेच तुकडे एकत्र जोडत परत वर्ष, संवत्सर, तप, युग, अशी जोडणी केली गेली. बारा महिन्यांच्या गटाला वर्ष किंवा संवत्सर म्हणून गणलं गेलं. पुन्हा त्या संवत्सरांच्या साठ वर्षांच्या चक्रातील प्रत्येक संवत्सराचं साठ नावांनी नामाभिधान केलं. एक वर्ष संपल्यावर नव्या वर्षाच्या पहिल्या दिवशी नूतन वर्षारंभ म्हटलं जाऊ लागलं.

बरं, हे नवीन वर्ष स्थान-सापेक्ष झालं. आपल्या भारतवर्षात चैत्री प्रतिपदेला किंवा कार्तिक प्रतिपदेला नव्या वर्षाची सुरुवात होते, तर ग्रेगरीयन कॅलेंडर प्रमाणे १ जानेवारीला न्यू इयर साजरं केलं जातं. तसंच हिब्रूचा वेगळा सन, यावनी/मुसलमानांचा हिजरी सन, पारशांची पटेटी, मोंगलांचा फसली सन, तर चिन्यांचं वेगळंच वर्ष. अशा तऱ्हेने प्रांतोप्रांती, देशोदेशी त्यांच्या त्यांच्या धर्माप्रमाणे, सांस्कृतिक रीतीरिवाजाप्रमाणे, तसेच राज्यकर्त्यांच्या आदेशानुसार वेगवेगळ्या वर्षारंभाची वेगवेगळी प्रथा अस्तित्वात आली. सौर किंवा चांद्र मासाचा आधार घेत आपल्या महाराष्ट्रात मात्र चैत्र शुद्ध प्रतिपदेला आपलं नवं वर्ष / संवत्सर सुरू होतं. सृष्टीत नवी पालवी फुटते. वसंतोत्सव साजरा होतो आणि आपली अस्मिता म्हणा किंवा अन्य काही, पण तीच प्रथा आपल्याला आपलीशी आणि योग्य वाटते.

नवीन वर्ष कोणतंही असो, पण ते नवीन आशा, नवी उमेद, नवा आनंद, नवे संकल्प घेऊन येतं, हे मात्र खरं. आपण उत्सवप्रिय असल्याने इंग्रजी कॅलेंडर मधील १ जानेवारीचं आपण व्यावहारिक पद्धतीने स्वागत केलेच असेल. पण - चैत्री प्रतिपदेला येणारं आपलं नवं वर्ष, नवा संवत्सर अधिक उत्साहात साजरं करण्याचा आपण संकल्प करूया! नूतन वर्षाभिनंदन अर्थात् शुभ नूतन संवत्सर !



नवीन वर्षासाठी शाश्वत सुखाचा मंत्र - आइस (ICE)



सुधा करंबेळकर

(ज्येष्ठ योगशिक्षिका, दामले योग केंद्र, योविनि. दूरध्वनी : २४३०४०८४)

पाच वर्षापूर्वी दामले योग केंद्रामध्ये योगशास्त्राच्या गाढ्या अभ्यासक कैवल्यधाममध्ये अनेक वर्षे अध्यापनाचे काम करणाऱ्या सौ. शीलपाताई जोशी यांचे प्राणायामावर व्याख्यान आयोजित केलेले होते. प्राणायामावर विवेचन करित असताना ओघातच शाश्वत सुखाचा महामंत्र म्हणून त्यांनी ICE (आईस) हा शब्द उच्चारला. उत्सुकतेने मी विचारलं, “ICE म्हणजे काय?” अर्थातच मनाला स्पर्शून जाणारं, मनोमन पटणार त्यांचं उत्तर होतं - आय म्हणजे ‘मी’, C म्हणजे तुलना (Comparison) आणि E म्हणजे अपेक्षा (Expectation) या त्रिपुटीच्या मागे आयुष्यभर धावता धावता खऱ्या आत्मसुखाला आपण पारखे होतो. या शब्दापासून तेव्हा मला जे उमजलं, समजलं, भावलं ते माझ्या कुवतीप्रमाणे सांगण्याचा हा प्रयत्न.

बाळ जन्माला येतं त्यावेळी कोऽहं, कोऽहं म्हणत, अर्थातच रडत जन्माला येत. रडलं बाळ की आपण खूष होतो. मनात येतं, खरच या कोवळ्या जीवाला जन्मतःच जीवनाचा अर्थ कळलाय की काय? जसजसे दिवस जातात तसतसे बाळ डोळ्यात डोळे घालून बघायला लागतं आणि आपण चुटक्या, टाळ्या वाजवून गप्पा मारतो. तेच बाळ हळूहळू गालात हसायला लागतं. जसजसे मोठ्ठ होतं बाळ, तसतसे आपणच त्याला कडेवर घेऊन त्याच्या छातीवर हात ठेवत, हा कोण? ही कोण? हा यश, ही तेजश्री, वगैरे वगैरे म्हणतो. बाळही मी, मी म्हणून त्याला प्रतिसाद देतं. इथेच कुठेतरी मी, माझं, मला याचा जन्म होत असावा. 'Small i' खुणावायला लागत असावा. मग मी, माझं, मला या भावविश्वात आपण गुरफटत जातो. या मायावी जगात षडरिपूंच्या कोषात माझ्यातला मी अडकत जातो. 'Small i' चा 'Big I' कधी होतो, ते कळतच नाही. अपेक्षा उंचावायला लागतात. साहजिकच आजच्या स्पर्धात्मक, डिजिटल, गतीमान युगात पावलं धडपडायला लागतात, झेपावायला लागतात. अर्थातच, तिथे Competition ला सुरुवात होते. आजच्या समाजकारण, राजकारण, अर्थकारण, शिक्षणाचेही राजकारण असलेल्या सामाजिक परिस्थितीत, Competitionला म्हणजेच स्पर्धेला पर्याय नाही, उत्तर नाही. पण

Comparison आणि Competition या दोन शब्दांच्या मध्ये कुठेतरी विचार करायला लावणारी एक सीमारेषा आहे, हे तरी लक्षात यायला नको का?

स्पर्धात्मक भाव सकस, सुदृढ, सजग मन जोपासतो. तुलनात्मक भाव असमाधान, हेवा, मत्सर, दुष्ट प्रवृत्ती, संहारक वृत्ती यांना खतपाणी घालतो. प्रसारमाध्यमे तर रोज आणखी वेगळं काय दाखवतात?

सर्वांगिन निकोप व्यक्तिमत्त्व विकास साधण्यासाठी Mindfulness, Acceptance या मानसिकतेची आवश्यकता आहे. जी गोष्ट आपल्याकडे नाही ती सकारात्मक भावनेने स्वीकारायला हवी. जे आहे त्याचा आनंद घ्यायला हवा. जे नाही त्याच्यावर विचार न करता वैफल्य, नैराश्य टाळून असमाधानी न रहाता सकारात्मक विचारांनी, आचारांनी आयुष्यात पुढे जायला हवे. हे बऱ्याच वेळा कळतं, पण वळत नाही. हा तुलनात्मक भाव जसजसा वाढत जातो तसतसा पुढे 'Small 'i' चा 'Capital ' होत जातो मग अनवधानाने नकळत आपल्या अपेक्षा उंचावत जातात. महत्वाकांक्षा जरूर असावी, पण ती निकोप, निरोगी जिद्द स्वरूपाची असावी. कुठलंही शिखर गाठण्यासाठी चालताना पायरीकडे लक्ष असावं. अपेक्षांचा डोंगर समोर उभा असतो. त्या अपेक्षा ठेवण्याआधी ही गोष्ट लक्षात ठेवणं आवश्यक असतं. दुसऱ्याच्या दुःखात सहभागी होणं सोप असतं, पण दुसऱ्याच्या आनंदात मनापासून सहभागी होणं, दुसऱ्याचा आनंद द्विगुणीत करणं बऱ्याचदा कठीण जातं. स्वतःला सुख पाहिजे असल्यास दुसऱ्याला सुख, आनंद देण्याचा प्रयत्न करायला हवा. आपल्या सारख्या सामान्यातल्या सामान्य व्यक्तींना अपेक्षा न बाळगणं ही कठीण गोष्ट आहे. पण अपेक्षेपोटी आपण आपलं आरोग्य हरवून बसणं, असमाधानाच्या पोटी खऱ्या, माझ्यातील 'मी' ला ओळखण्याची ताकद कमी करून घेणं, निश्चितच हिताचं नाही.

एकंदरीत निरामय, सुदृढ, आनंदी, समाधानी आयुष्य जगण्यासाठी 'ICE' 'आइस'पासून जेवढे जमेल तेवढे दूर रहाण्यासाठी आवश्यक ते सर्व आचरणात आणण्याचा प्रामाणिक प्रयत्न केल्यास आपण सुखाचे सोबती होऊ, असं वाटतं.

नवीन वर्ष २०२४ सालची सुरुवात झाली आहे. आपण सर्वांनी महर्षी पतंजलींनी सांगितलेला अष्टांगयोगाचा म्हणजे यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा ध्यान व समाधीचा हा शाश्वत सुखाकडे झेपावणारा मार्ग आचरणात आणण्याचा प्रयत्न करूया. त्यासाठी सर्वप्रथम नवीन वर्षाकरितां, ज्ञानेश्वर माऊलींनी पसायदानात मागितलेले मागणे आपण मागूया -

दुरितांचे तिमिर जावो। विश्व स्वधर्म सूर्ये पाहो।

जो जें वांछील तो तें लाहो। प्राणिजात।



संकल्प

वैदिक कार्य व कर्म यात संकल्प सोडणे या प्रकारास खूप महत्त्व असते. एखादे कार्य सिद्धीस नेण्यास देवाचा आशीर्वाद पाठीशी असावा व कार्य निर्विघ्न पार पडावे, यासाठी केलेली याचना किंवा प्रार्थना म्हणजे 'संकल्प'. असा संकल्प सोडल्याने ते कार्य सिद्धीस जाते, कर्मकांड पूर्ण होते, परमेश्वर प्रसन्न होतो व फलप्राप्ती होते, यात खरे तर मनोनिर्धाराचा विजय झालेला असतो. संकल्प म्हणजे 'निर्धार', मनाला दिलेला आदेश, त्याच्याशी केलेला करार. मनाच्या संगणकात 'अपलोड' केलेली एखाद्या निर्धारची 'चीप', ही आजची व्याख्या. परंतु या संकल्पाला पुरातन काळापासून महत्त्व आहे. कित्येक राजेमहाराजांनी, पराक्रमी वीरांनी, देवदानवांनी या संकल्पाच्या आधारावर अनेक राज्ये जिंकली, परत मिळवली, तपश्चर्या केली आणि उच्चस्थाने प्राप्त केली. एवढी प्रचंड ताकद या संकल्पात आहे. मनाला दिलेला आदेश बुद्धीच्या बळावर करायला लावणे, यात माणसाचे आत्मबळ परीक्षेस उतरते. हा निग्रह जितका कठोर, न डगमगणारा तितका त्याचा यशस्वी परिणाम.

प्रभू रामचंद्र वनवासात गेले आणि त्यांचे बंधू राजा भरत यांनी त्यांच्या पादुका मस्तकी लावून 'संकल्प' केला की यापुढे या सिंहासनाचा खरा वारस राजा रामचंद्र परत येईपर्यंत मी अत्यंत त्यागी वृत्तीने त्यांच्या नावाने राज्य चालवेन. राजा भरताचा हा मनोनिग्रह पुढील चौदा वर्षांत कणभरही ढळला नाही. भरताचे आत्मबळ कैकेयीच्या आमिषांना बळी पडले नाही. अगदी त्याउलट होता दुर्योधनाचा संकल्प - सुईच्या अग्रावर राहिल, इतकीही जमीन मी पांडवांना देणार नाही. भरताच्या संकल्पामुळे रामराज्य टिकले, तर दुर्योधनाच्या संकल्पामुळे महाभारत घडले. उत्कर्ष व विध्वंस दोन्ही नेटाने पूर्ण होण्यास संकल्प कारणीभूत होतो. इतकी ताकद त्यात असते.

नुसते संकल्प सोडून भागते का? संकल्प हा मनाला दिलेला आदेश. पुढे बुद्धीच्या बळावर तो पूर्ण करण्यास संपूर्ण शक्तिनिशी त्याच्या मागावर राहावे लागते. छत्रपती शिवरायांनी कोवळ्या वयात मोजक्या शिलेदारांना हाताशी धरून महादेवाच्या पिंडीवर रक्ताचा अर्घ्य देऊन स्वराज्याचा 'संकल्प' सोडला आणि संपूर्ण शक्ती-युक्तीने हिंदवी स्वराज्य स्थापले. ते आणताना अनेक कठीण प्रसंगांचा सामना करावा लागला. ते डगमगले नाहीत, की मावळेही हटले नाहीत. वेळोवेळी संकल्प आणि हिंदवी स्वराज्याची 'आण' त्यांनी स्वतः आठवली व त्याची आठवण सरदारांना करून दिली. त्यांच्यात इर्ष्येचे, युद्धाचे स्फुल्लिंग जागे ठेवून वेळोवेळी वीरश्री खेचून आणली. लोकमान्यांनी इंग्रज सरकारला ठणकावून सांगितले, 'स्वराज्य हा माझा जन्मसिद्ध हक्क आहे आणि तो मी मिळवणारच'. हाही संकल्पच होता. त्या दृष्टीने

लोकमान्यांची सर्व पावले पडली. काळ्या पाण्यापासून सर्व शिक्षांना ते निग्रहाने सामोरे गेले. स्वातंत्र्यवीर सावरकरांनी अंदमान जेलमध्ये मातृभूमीच्या विरहात केलेली काव्ये आणि त्यातली एकेक ओळ म्हणजे एकेक 'संकल्प' होता. महात्मा गांधींनी केलेल्या एका आवाहनात त्यांचे संकल्प दिसतात. अगदी स्वदेशी वस्तू वापरण्याच्या निग्रहापासून ते इंग्रजांना न झेपलेल्या 'चले जाव'च्या नाऱ्यापर्यंत. स्वातंत्र्य मिळवण्यासाठी घराघरांतून अनेक छोटेमोठे संकल्प सोडले गेले. त्याची फलश्रुती, 'अहिंसक स्वातंत्र्य' भारताला देऊन इंग्रज निघून गेले. तशात ब्रिटिशांनी सोडलेला 'फोडा आणि राज्य करा' हा संकल्पही भारताला दीडशे वर्षे पारतंत्र्यात जखडवून ठेवणाराच होता.

सद्गुरू श्री रामकृष्ण क्षीरसागर स्वामी म्हणतात "आध्यात्मात प्रगती होण्यासाठी स्थिर व निग्रही मन व विचारांची गरज असते. प्रत्येक जिवात ही अंतर्शक्ती असते. दृढ निग्रहाने प्रगती करून घेता येते." आज आपल्या देशात जी आर्थिक परिस्थिती आहे, त्याबद्दल सारासार विचार करून तिच्यावर मात करण्यासाठी दृढनिश्चयी संकल्पाची गरज आहे. तो म्हणजे 'होय, मी या देशाचा प्रामाणिक नागरिक म्हणून या आर्थिक संकटाचा देशाच्या भल्यासाठी सामना करीन.'

(आभार : दि. २४ नोव्हेंबर २०१६च्या 'महाराष्ट्र टाइम्स' वर्तमानपत्रात 'सगुण-निर्गुण' सदरांतर्गत प्रसिद्ध झालेल्या पुरुषोत्तम बेर्डे यांच्या लेखातील संकलित भाग, सर्व संबंधितांचे आभार मानून उद्धृत)



**A satisfied life is better
than a successful life.
Because our success
is measured by others, but
our satisfaction is
measured by our own
soul, mind and heart.**

जेंव्हा चालणे होते ध्यान

चालण्याचे फायदे सर्वांनाच ठाऊक आहेत. पण चालणे हा ध्यान करण्याचाही एक मार्ग आहे, हे अनेकांना ठाऊक नसेल. एखादी दिशा धरावी आणि सटसट चालत सुटावे. पाच-दहा मिनिटांतच चालण्याची लय अंगात भिनते. आपले लक्ष आजूबाजूला असते, नाही असे नाही. पण समोरून येणाऱ्यांची, रस्त्यातल्या अडथळ्यांची, वाहनांची दखल आपण यांत्रिकपणे घेत असतो. हा अनुभव शक्यतो कमी रहदारीच्या मार्गावर घेणे श्रेयस्कर. आपले लक्ष आस्ते आस्ते आपोआप आत आत वळते. आपल्या मनात अनेक विचारांच्या झुळकी येत राहतात आणि जात राहतात. हे घडते ते आपल्या नकळत. आपल्याला त्याची जाणीव होत नसतेच असे नाही; पण गणिताचा पेपर सोडवताना आपण जसे एका गणितावर लक्ष केंद्रित केलेले असते, तसे होत नाही.

ट्रेकला जातो तेव्हा तर चालणे हा एककलमी कार्यक्रम असतो. तोही अनुभव ध्यानासारखाच. पण त्याची जातकुळी थोडी निराळी. पहिले काही तास केवळ सुख आणि सुखच. ट्रेक हिमालयातला असेल, तर मग विचारायलाच नको; पण थोड्या वेळाने चढणीच्या वाटांमुळे दमछाक व्हायला लागते. आजूबाजूच्या निसर्ग सौंदर्यावरची नजर पायवाटेवर खिळते आणि पुन्हा एकदा लक्ष आतमध्ये वळते. चढण संपता संपत नसते. हिमालयात चढण संपणे हा प्रकारच नसतो. एक संपली की दुसरी सुरू. पाय, गुडघे, पाठ, खांदे... सर्वांग बोलायला लागते. पण गंमत अशी की, आतल्या विचारांच्या झुळकींचे येणे-जाणे सुरूच असते. खरे म्हणजे शारीरिक थकव्याचा सामना करण्याचा तोच एक मार्ग असतो. पण या अवस्थेतही वेगळ्याच सुखाचा एहसास होत असतो. पाना-फुलांचा संमिश्र गंध रुंजी घालत असतो, आकाशाशी स्पर्धा करणारी डोंगर शिखरे माणसाच्या क्षुद्रतेची जाणीव करून देत असतात आणि आपण चालत असतो, बस्स... अशा वेळी कोणाचीही साथसंगत नको असते. आपण आणि फक्त आपण...! ध्यानमग्न...!

(आभार : दि. २ नोव्हेंबर २०१६च्या सकाळ वर्तमानपत्रात 'परिमळ' सदरांतर्गत प्रसिद्ध झालेल्या विश्वास सहस्रबुद्धे यांच्या लेखातील संकलित भाग, सर्व संबंधितांचे आभार मानून उद्धृत)

सायकलिंग - एक आनंददायी अनुभव

सायकलमुळे कसा आणि कोणत्या प्रकारचा व्यायाम होतो, हा एक स्वतंत्र विषय आहे. या विषयावर तूर्त इथं बोलायचं नाहीय... तरीही जिममधली सायकल



चालवणं मला यांत्रिक वाटतं. फक्त रस्त्यावर सायकल चालवणं हीच गोष्ट मोठी आनंददायी आहे, असं माझं मत आहे. आपल्या लयीत, तब्येतीनं सायकल चालवणं ही गोष्ट फार मजेशीर आहे. रस्ता जर परिचयाचा, पायाखालचा असेल तर आपण सरावानं सायकल चालवतो, चालवताना आपल्यातच मग्न होतो. इतकं मग्न की नकळत एखाद्या विषयावर चिंतन सुरू होतं. मॉर्निंग वॉक करताना एखादी व्यक्ती जशी विचाराने गढून गेलेली दिसते, तसा अनुभव सायकल चालवतानाही येतो. स्वयंचलित दुचाकी किंवा चारचाकी वाहन चालवताना ड्रायव्हिंगचा आनंद मिळतो; पण सायकल चालवताना आपलं नातं जमिनीशी आहे, हा 'फिल' येतो आणि तो मला महत्त्वाचा वाटतो. मनातला अहंकार किंवा 'मी'पणा नकळत गळून पडतो. रस्त्यावर आपल्या बाजूनं जाणारे सामान्य, कष्टकरी, यांच्याशी आपण स्वतःला 'रिलेट' करतो. मला वाटतं, सायकल चालवण्याचा हा अनुभव जगण्याचंच तत्त्वज्ञान शिकवत असतो. इतकं down to earth राहायला शिकवणारी सायकल ही गोष्ट आपण सध्याच्या काळात गमावून बसलो आहोत, यासारखं दुःख नाही.

सध्याच्या काळात तर सायकल चालवणं कमीपणाचं मानलं जातं. 'ज्याला साधी स्वयंचलित दुचाकीही घेता येऊ शकत नाही किंवा जे कष्टकरी आणि कामगार आहेत, तेच सायकल चालवतात', असा एक समज दृढ झालेला दिसतो. तो खरा असेलही; पण जो मध्यमवर्गीय आहे किंवा आर्थिकदृष्ट्या संपन्नही आहे, त्या व्यक्तीला कितीही वाटलं, तरी ती व्यक्ती स्वतःच्या मनाला मुरड घालून सायकल चालवायला नाखूश असते. लोक काय म्हणतील, अशी भीती तिच्या मनात असते. नकळत हा सामाजिक दबाव स्वीकारला जातो. 'लोक काय म्हणतील' या आजारामुळं आपल्या समाजातले खूप लोक बेजार असतात आणि आपलं नैसर्गिक आनंददायी जगणं हरवून बसतात. मी 'सावित्रीबाई फुले पुणे विद्यापीठा'त प्राध्यापक आहे. तरुणपणात मी सायकल खूप चालवली आणि आता प्रौढपणीही सातत्याने सायकल चालवायचीच, असं मी ठरवलं आहे. म्हणजे एकूण काय तर माझे आनंदाचे, 'सायकलीचे दिवस' मी अजूनही अनुभवतो आहे!

(आभार : रविवार दि. २० नोव्हेंबर २०१६च्या सकाळ वर्तमानपत्रात (सप्तसंग पुरवणी) प्रसिद्ध झालेल्या श्री. मनोहर जाधव यांच्या लेखातील संकलित भाग, सर्व संबंधितांचे आभार मानून उद्धृत)

करना है, तो बस करना है...

“करना है तो बस करना है,” मॉर्निंग वॉक करताना शेजारून जाणाऱ्या व्यक्तीनं ठासून म्हटलेलं हे वाक्य मनावर ठसलं अगदी. खरंच आहे ना, एखादी गोष्ट करायची ठरवली की ठरवली. मग शेंडी तुटो वा पारंबी, ती पूर्ण व्हायलाच हवी. अशी जेव्हा जिद्द असते, तेव्हाच डोंगराएवढी कामं पूर्णत्वाला जातात. किती उदाहरणं आहेत आजूबाजूला - टाटा, बिल्डा, नारायण मूर्ती, अंबानी, बाबा आमटे, सिंधूताई सपकाळ, विवेकानंद स्मारक उभारणारे एकनाथ रानडे... शिवाजी महाराजही ह्याच ध्येयाने झपाटलेले होते... आणि म्हणूनच स्वराज्याची निर्मिती झाली. एखादं कठीण काम करायचं ठरवलं, तर प्रथम काय करावं, तर त्या दिशेनं पहिलं पाऊल टाकावं, असं म्हणतात. म्हणजे एव्हरेस्ट चढायचा असेल, तर त्या दिशेनं पाऊल टाकावं... किमान एक पाऊल आधी टाका, असं म्हटलं जातं आणि खरंच आहे ते. “बापरे कठीण आहे हं काम... अशक्य!” असं म्हणत राहिलो, तर नकारात्मकता वाढते, मेंदू विचारच करू शकत नाही, मती कुंठित होते. अशा वेळी योग्य विचार करून मार्ग काढणं महत्वाचं असतं. सबबी काय, हजार असतात... पण कधी कधी इतरांच्या संकटांपुढं आपली अडचण काहीच नसते, आपण उगाचच बाऊ करत राहतो.

सगळं अशक्य वाटतं, तेंव्हा मारुती आठवावा. लक्ष्मणाला मूर्च्छा आली तेव्हा दिव्य वनस्पती आणायला तो हिमालयात जातो. पण ती वनस्पती तो ओळखू शकत नाही... मग तो ठरवतो पूर्ण डोंगरच उचलून न्यायचा... आता हे कसं जमावं? मग तो स्वतःला इतका मोठा, उंच, बलवान करतो की तो डोंगर त्याला मातीच्या ढेकळासारखा वाटतो, जो तो आपल्या तळहातावर घेऊन येतो. संकटाला लहान करायचं असेल, तर आपण इतकं ताकदवान व्हायचं, की ते संकट अगदी छोटं वाटलं पाहिजे. म्हणतात ना “खुदी को कर बुलंद इतना की हर तकदीर से पहले खुदा बंदे से खूद पूछे - बता, तेरी रज़ा क्या है?” सर्व ताकदीनिशी ते अशक्य काम काहीही कसर न सोडता करायचं- कम व्हाट में! ते काम करतानाही खूप प्रयत्न करावे लागतात, परत परत करावे लागतात. ती किंग ब्रूसची गोष्ट आठवतेय ना, लहानपणी ऐकलेली? त्याच्यावर दोन-तीन वेळा पाठोपाठ हल्ले झाले. तो पराभूत झाला आणि पळून एका गुहेत लपला. अगदी उदास झाला, संपलं सगळं... अशा विचारानं. एवढ्यात त्याला जाळं विणत असलेला कोळी दिसला. तो दहा वेळा वरून खाली पडत होता, पण त्यानं हार मानलेली नव्हती. शेवटी त्यानं ते जाळं विणून पूर्ण केलंच. त्यावरून राजानं शिकवण घेतली आणि परत सैन्य गोळा करून सर्व शक्तिनिशी शत्रूवर तुटून पडला आणि जिंकलाही. सोहनलाल द्विवेदी ह्यांची ती

कविता आहे ना- “कोशिश करनेवालों की कभी हार नहीं होती... जब तक सफल न हो, चैन निंद को त्यागो तूम। संघर्ष का मैदान छोड़कर मत भागो तुम।” अहो फार दूर कशाला जायचं? नुकतंच आपण भारतीयांनी देखील हे करून दाखवलेलंच आहे ना? आधी कोविड काळात विक्रमी कमी वेळात लस शोधून काढली, तेवढ्यावरच न थांबता काही कोटी लोकांना लसीकरण करण्याचं शिवधनुष्य पेललं, त्यानंतर मंगळ मोहीम अगदी कमी पैशात, म्हणजे हॉलिवूडचे चित्रपट बनवायला सुद्धा ह्यापेक्षा जास्त पैसे लागतात. आपल्या शास्त्रज्ञांनी अगदी अशक्य ते शक्य करून दाखवलं ते याच विजिगीषु वृत्तीनं! करना है तो बस करना है...।

(आभार : आकाशवाणी मुंबई - अस्मिता वाहिनीवर दि. ४ जाने. २०२४ रोजी सकाळी 'चितन' ह्या कार्यक्रमात प्रसारित झालेले श्रीमती रोहिणी लिमये ह्यांचे विचार सर्व संबंधितांचे आभार मानून उद्धृत.)

On the occasion of Golden Jubilee Year 2023-24, Yoga Vidya Niketan has organized an Online Workshop on ASHTAKUMBHAKAS (Pranayama) as per the Hathayogic Text

Platform : Zoom

Date : From 21st January 2024 to 28th January 2024 (26th January - Republic Day Holiday)

Timing : 6.30 to 8.00 am

Fee : Rs. 500/- only

Medium of Instruction : Hindi

PI Contact :

Vishwanath Mahajan : 9969011514, Sudhakar Mestry : 9819705024

Anuradha Patwardhan : 9869017982, Manisha Desai : 9763631230

Shanthi Sri : 7738890019

Link for Enrollment and Payment :

<https://rzp.io/l/AshtakumbhakasOnlineWorkshop>

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On the occasion of Golden Jubilee Year 2023-24
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:: GOLDEN JUBILEE YEAR ::
DETAILS OF WORKSHOPS CONDUCTED BY YVN'S
REGULAR YOGA CENTRES

| NAME OF WORKSHOP | VENUE | PERIOD | ORGANISER'S NAME | TEACHERS NAME | NO. OF SADHAKAS |
|-------------------------|-------------------------|--------------------------------|------------------|---|-----------------|
| 1) SHANKHA PRAKASHALANA | DAMLE Y.K MATUNGA WR | 10TH & 11TH JUNE 2023 | SWATI CHOKSHI | JAGRUTI SHAH GAUTAM CHOKSHI J. GUTKA | 12 |
| 2) PRANAYAM | DAMLE Y.K MATUNGA WR | 17TH, 18TH & 24TH JUNE 2023 | ULHAS TELANG | BEDEKAR SIR NILIMA DIVEKAR VAISHNAVI SWAR SAPNA SHAH GAURI WAGLE | 52 |
| 3) SHANKHA PRAKASHALANA | DAMLE Y.K MATUNGA WR | 1ST and 2ND JULY 2023 | SWATI CHOKSHI | JAGRUTI SHAH GAUTAM CHOKSHI J. GUTKA | 16 |
| 4) OBESITY AWARENESS | DAMLE Y.K MATUNGA WR | 8TH & 9TH JULY.2023 | SAPNA BIJOOR | SINKAR SIR GAUTAM CHOKSHI SWATI CHOKSHI MILIND KALE J. GUTKA | 39 |
| 5) BACK & NECK CARE | DAMLE Y.K MATUNGA WR | 12TH AND 13TH AUG.2023 | GAUTAM CHOKSHI | SWATI CHOKSHI JAGRUTI SHAH J. GUTKA | 37 |
| 6) DIABETES WORKSHOP | DAMLE Y.K MATUNGA WR | 9TH AND 16TH SEPT.2023 | R.KRISHNAMURTHY | SAPNA SHAH HARSHALA DEBRI MEDHA KORE | 30 |
| 7) MEDITATION WORKSHOP | DAMLE Y.K MATUNGA WR | 7TH OCT.2023 | ALPANA JOSHI | UMA PARULKAR VAISHALI SHAH TANAYA RANE M. KARAMBELKAR J.GUTKA | 65 |
| 8) SHUDDHIKRIYA | MASURASHRAM GOREGAON | 3RD TO 6TH OCT.2023 | R.N.KOPPIKAR | VIJAY BAPAT SWATI JOSHI PRIYA GAVANKAR MENON SIR DIVEKAR SIR ABHJIT KARNIK | 25 |
| 9) STRESS MANGEMENT | M.D.AHUJA MOR. BATCH | 9TH TO 11TH OCT.2023 | MANISHA SAWANT | TRUPTI NIKHARGE PRIYA AHUJA SMITA PARAB SANGITA SINGH | 38 |
| 10) SURYANAMASKAR | MASURASHRAM GOREGAON | 9TH -14TH OCT.2023 | R.N.KOPPIKAR | VIJAY BAPAT SWATI JOSHI PRIYA GAVANKAR MENON SIR DIVEKAR SIR ABHJIT KARNIK | 30 |
| 11) MESSAGE WORKSHOP | DAMLE Y.K MATUNGA WR | 4TH NOV.2023 | MEENA PAI | R. ACHARYA TANAYA RANE KAVERI JADHAV UMA PARULKAR VAISHALI SHAH | 75 |
| 12) KRIYA WORKSHOP | DAMLE Y.K MATUNGA WR | 9TH DEC,2023 | J.GUTKA | JAGRUTI SHAH TELANG SIR UMESH SIR VEENA SAVLA GEETA GHALSASI | 20 |

**Workshop conducted by Regular Batch Teachers at
Yoga Vidya Niketan, Vashi Centre. Details are as follows :**

1. Date - 3rd June of 2023
Pranav Sadhana Workshop
Conductor - Miss Darshana Momaya
Demonstrator- Miss Shilpa Arondkar
Organiser - Miss Aruna Karangle
No. of Participants - 87
2. Date - 8th July of 2023
Spine's Natural Care and Protection
Conductor - Miss Baljeet Kaur
Demonstrator- Miss Niharika Tiwari
Organiser - Miss Aruna Karangle
No. of Participants -98
3. Date - 12th of July, 2023
Improve Digestion and Overall Health
Conductor - Miss Urmil Tayal
Demonstrator- Miss Kala Murugan and Miss Vaishali Kadam
Organiser - Miss Aruna Karangle
No. of Participants - 69
4. Date - 9th July of 2023
Mind and Body Purification Through Yogabhyas
Conductor - Mr Pradip Gholkar
Demonstrator - Miss Amruta Deshmukh and Mr Santosh Dawri
Organiser - Miss Aruna Karangle
No. of Participants - 80
5. Date - 4th November of 2023
Workshop on Mudra
Conductor - Miss Vijaya Chandran
Demonstrator- Miss Ratna Vispute and Vaishali Kadam
Organiser - Miss Aruna Karangle
No. of Participants - 93
6. Date - 23rd December of 2023
Workshop on Pranayama
Conductor - Mr Sudesh Karkera
Demonstrator- Mr Santosh Dawri
Organiser - Miss Aruna Karangle
No. of Participants - 82

**Thanks for
Donations received at YVN, Vashi/Mahim
(From 1st April 2023 to 31st December 2023)**

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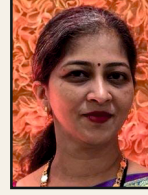
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