

# योगवार्ता

योग व नैसर्गिक जीवनाला वाहिलेले  
योग विद्या निकेतनचे मासिक मुखपत्र

# YogaVarta

Monthly Bulletin of Yoga Vidya Niketan  
Devoted to Yoga & Natural Living



## आनंदमय स्वास्थ्यासाठी

॥ मन करा रे प्रसन्न ॥ सर्व सिद्धींचे कारण ॥

मार्च २०२४

मूल्य : रु. १०/-



MARCH 2024

Price : Rs. 10/-



# YOGA VIDYA NIKETAN

(Founder : Yogacharya Padmashri Late Sadashiv Nimbalkar Guruji)

*cordially invites you for*



## Concluding Function of

## Golden Jubilee Year of Yoga Vidya Niketan

Date & Time : **Tuesday, 9th April, 2024 (From 3.30 pm to 7.30 pm)**

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

Chief Guest : ● **Dr. H. R. Nagendra Guruji**  
(Chancellor of S-VYASA, Prashant Kutiram, Bengaluru)

Guests of Honour ● **Dr. Ganesh Rao**  
(Renowned Yoga Exponent)

● **Dr. Abhijit P. Phadnis**  
(C.A., C.S. and C.F.A. (India), Ph.D. (Vidya Vachaspati), I.I.T., Mumbai)

## SPECIAL PROGRAM

- Demonstration of Yogic Practices
- Presentation of 'YOVINI RATNA AWARD-2024' to Shri Mukund Bedekar
- Online Address by the Chief Guest
- Speeches by Guests of Honour
- Release of Memento to be given to all present, in memory of Golden Jubilee Year Concluding Function
- Valediction & Pasayadan
- Dinner and Distribution of Mementos & Certificates of Appreciation

*All are cordially invited for the function and the dinner to be served thereafter.*

**Dr. Shrikant M. Badwe**  
President  
Yoga Vidya Niketan

**Shri Mahesh Sinkar**  
Chairman  
Yoga Vidya Niketan

# योगवार्ता

# YOGAVARTA

योग विद्या निकेतनचे मुखपत्र

BULLETIN OF YOGA VIDYA NIKETAN

रजि. नं. (४३६६८/८५)

Regn. No. (43668/85)

(प्रारंभ : १९८४) वर्ष ४०वे, अंक : ३ (एकूण पृष्ठे : ७६) एकूण अंक : ४६२

लेखकांनी व्यक्त केलेली मते ही योविनिची मते असतीलच, असे नाही. VIEWS EXPRESSED BY  
AUTHORS NEED NOT NECESSARILY BE THOSE OF YOGA VIDYA NIKETAN

पंचवार्षिक वर्गाणी : रु. ५००/-

**MARCH 2024**

प्रति अंक मूल्य : रु. १०/-

PUBLISHED ON 16TH OF EVERY MONTH

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Founder Editor : Late Sadashiv P. Nimbalkar  
प्रकाशक, मुद्रक आणि संपादक ✪ PUBLISHER, PRINTER & EDITOR

Shreedhar Parab  
(9821556677)

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



Digital PDF prepared at

Allreach Enterprises, G-8, Sumeet Sadan, B. K. Marg, Mahim (W), Mumbai-400016 and

Published by Shri Shreedhar P. Parab for

Yoga Vidya Niketan (Regn. No. F - 3613 : Bom.)

at its Office at Mahim : 102, Sai Ishwari, Mogal Lane, Mahim (W), Mumbai-400016

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

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

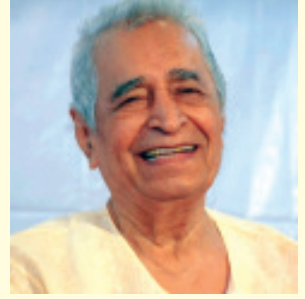
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## Pearls of Wisdom

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

### The Taste of the Mango Lies in its Eating

**E**xperience is the teacher. We learn most of the subjects through experiences. We also learn many things through various media – schools, colleges, books, etc. However, we realise and believe only when we actually experience something. The joy of taste, playing, acting, swimming, etc., is beyond expression in words. Such joy cannot be known through any powerful media except one's own experience. Likewise, the feeling of satisfaction one gets after Yogabhyas cannot be explained in words. One has to personally realise the feeling of well-being by actually practising Yoga. There is no alternative to this.



Once a team of scientists went to Antarctica on an expedition. After completion of their research work, they went to America taking with them some Antarticans. It was a rare opportunity for the Antarticans to see the cultured and advanced world, which was new to them. They were eagerly looking at the things around them and anxiously trying to understand them. The guides there were very kind to give answers to each of their questions.

One day the Antarticans came across a beautiful heap of mangoes. One Antartican was attracted towards the mangoes because of their nice fragrance and colour. The guide gave description of the mango and told them its charming and sweet taste. The Antartican tried to understand the taste by comparing the sweetness of the mango with other sweet things he was knowing. He asked the guide, "Is the sweetness of the mango like that of sugar?"

“No.” was the reply.

“Like Candy?”

“No, friend.”

“Like Ice-cream?”

“No! Not at all! How can I explain you?”, said the guide, who was quite puzzled. The other elderly guide beside him understood his difficulty, purchased a mango, gave it to the Antartican and asked him to eat. While the Antartican was eating the mango, the guide spoke confidently, “The sweetness of the mango is like that of the mango you are eating. One can only taste it and know it.”

## पातंजल योगदर्शनाच्या माध्यमातून तणाव नियंत्रण



**पातंजल योगदर्शनाच्या माध्यमातून तणाव नियंत्रण** हा विषय श्री. विश्वनाथ महाजन (विश्वस्त, योग विद्या निकेतन) यांनी दि. ३ फेब्रुवारी २०२४ रोजी ऑनलाइन माध्यमातून काही प्रात्यक्षिकांसह मांडला. सोबत व्हिडिओची लिंकही जोडली होती, ज्याचा योगप्रेमींनी लाभ घ्यावा, अशी त्यांनी विनंती केली होती. तणाव म्हणजे शरीर आणि मन ह्यातील असंतुलन. आपल्याला सकारात्मक तणावाची आवश्यकताही असते. सजीव व्यक्तींना चिंता सतावते, तर मृत्युनंतर चिंता शरीराला जाळते. क्लेश तणावासाठी कारणीभूत असतात. क्लेश म्हणजे अविद्या, अस्मिता (अहंकार), राग, द्वेष, अभिनिवेश. पातंजल योगदर्शनात १९५ सूत्रे आहेत, त्यातील काही सुत्रांचा तणाव नियंत्रणासाठी विचार केला आहे. योगाच्या माध्यमातून चित्तामध्ये निर्माण होणाऱ्या वाईट वृत्तीवर नियंत्रण म्हणजे तणाव नियंत्रण. एकच घडना घडली तरी ज्याच्या त्याच्या वृत्ती प्रमाणे प्रतिक्रिया बदलते. ७ वेगवेगळ्या प्रकारच्या प्रेरणा (उदा. सुख, दुःख, अभिलाषा, भीती, अतृप्ती) आपल्या तणावास कारणीभूत ठरू शकतात. ह्या प्रेरणा कमी करण्यासाठी अभ्यास आणि वैराग्य आपल्याला उपयोगी ठरतील, त्यासाठी योगाभ्यास मनापासून व निरंतर करायला हवा. यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान व समाधी हे अष्टांगयोगाचे आठ भाग आहेत. ह्याची अधिक माहिती व काही अभ्यास लिंक वरून करता येण्यासारखा होता.

- अजित वर्तक (योगसाधक, योग विद्या निकेतन)

## मुखपृष्ठ पाहतांना...

योग विद्या निकेतन संचालित माटुंगा येथील योगशिक्षक प्रशिक्षण डिप्लोमा अभ्यासक्रमातील योगसाधिका मानसी गावकर यांनी साकारलेले प्रथम पारितोषिक-प्राप्त आकर्षक चित्र योगवार्ताच्या मुखपृष्ठावर पाहताक्षणी मन प्रसन्न झाले. नंतर चित्राखाली लिहिलेल्या 'आनंदमय स्वास्थ्यासाठी - मन करा रे प्रसन्न । सर्व सिद्धींचे कारण ॥' ह्या संतश्रेष्ठ तुकाराम महाराजांच्या सुप्रसिद्ध अभंगावर आधारीत ओळी वाचताच 'स्वास्थ्य' शब्दाला 'आनंदमय' हे विशेषण का बरे लावले असावे, ह्याविषयी प्रसन्न झालेले मन अधिक सजगतेने विचार करू लागले. तेव्हा सर्वप्रथम आठवली आयुर्वेदाने केलेली स्वास्थ्याची ही व्याख्या -



**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 म्हणता येईल. 'WHO' म्हणजेच जागतिक आरोग्य संघटनेने केलेल्या स्वास्थ्याच्या व्याख्येनुसारही "केवळ काही आजार वा त्रास नसणे म्हणजे स्वास्थ्य नव्हे, तर शारीरिक, मानसिक, सामाजिक आणि आध्यात्मिक स्तरांवर सुस्थितीचा अनुभव येणे म्हणजे स्वास्थ्य", असे म्हटले आहे. स्वास्थ्याच्या ह्या दोन्ही व्याख्यांमध्ये तन-मनाबरोबर महत्त्वपूर्ण आहे, ते आत्मिक म्हणजेच आध्यात्मिक स्तरावरील स्वास्थ्य ज्याच्यामुळे खरेतर 'स्वास्थ्य' नुसते 'स्वास्थ्य' राहत नाही, तर ते होते 'आनंदमय स्वास्थ्य.' अशा आनंदमय स्वास्थ्याच्या प्राप्तीसाठी योगाभ्यास निश्चितच उपयुक्त ठरतो. मनुष्यप्राण्याचे अस्तित्व पंचकोषात्मक आहे, असे मानले जाते. पंचकोषातील पहिला 'अन्नमय कोष' प्रामुख्याने योगासन आदींच्या योग्य प्रकारे, दीर्घकाल, निरंतर, आवडीने केलेल्या अभ्यासामुळे पुष्ट होतो, तर अशाच प्रकारे केलेल्या प्राणायामाच्या अभ्यासाने 'प्राणमय कोषाचे' स्वास्थ्य उन्नत होते. प्राणायामाच्या जोडीला केलेल्या प्रत्याहाराच्या अभ्यासाने मनावर आवश्यक ते नियंत्रण ठेवणे शक्य होते, ज्यामुळे तिसरा 'मनोमय कोष' सुदृढ होतो.

बंध-मुद्रा, धारणा-ध्यान ह्यांच्या सुविहित अभ्यासाने निश्चयात्मक बुद्धीला बळ मिळून चौथा 'विज्ञानमय कोष' योग्य प्रकारे विकसित होतो. ह्या चार कोषांच्या विकासाबरोबर केलेल्या सदाचरणामुळे शेवटचा - पाचवा 'आनंदमय कोष' उन्नत होतो, ज्यामुळे आनंदमय स्वास्थ्याची अनुभूती मिळू लागते. अशा आनंदमय स्वास्थ्याच्या प्राप्तीसाठी 'अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य व अपरिग्रह', हे महर्षी पतंजलींनी सांगितलेले पाच 'यम' म्हणजेच सामाजिक संबंधांबाबत पाळावयाची अनुशासनात्मक बंधने आणि 'शौच, संतोष, तप, स्वाध्याय व ईश्वर प्रणिधान', हे पाच व्यक्तिगत जीवनासंबंधित पाळावयाचे पाच 'नियम' यांचे प्रामाणिकपणे यथाशक्ती पालन करून 'सदाचरण' जोपासावे लागते. हे यम-नियम मुमुक्षुंना म्हणजेच जे मोक्षप्राप्तीसाठी योगसाधना करतात त्यांना महाव्रतासारखे कटाक्षाने पाळणे आवश्यक आहे, असे महर्षी पतंजलींनी सांगितले आहे. पण सर्वसामान्य संसारी माणसांनी ह्या यम-नियमांचे जरी महाव्रतासारखे नाही, तरी 'व्रत' किंवा त्याहून कमी प्रमाणातले 'अनुव्रत' सारखे पालन करणे अपेक्षित आहे. ज्यांना हेही शक्य नसेल अशांनी यम-नियम पालनातील त्रुटी हळूहळू कमी करण्याचा प्रामाणिक प्रयत्न करावा, ज्याला आमचे आदरणीय निंबाळकर गुरुजी 'तनुकरणार्थ कृती' असे म्हणायचे.

आनंदमय स्वास्थ्याच्या प्राप्तीमध्ये सगळ्यात मोठा अडसर जर कुठला असेल, तर तो आहे माणसाच्या मनात खोलवर रूजलेला 'अहंकार'. भल्या भल्यांना ह्या अहंकारापासून मुक्ती मिळवता येत नाही, तिथे सर्वसामान्य माणसांची स्थिती काय असेल, याची आपण कल्पनाच केलेली बरी. म्हणून अहंकारमुक्तीसाठी सुद्धा महाव्रताप्रमाणे जरी नाही तरी व्रत, अनुव्रत किंवा तनुकरणार्थ कृती करून आपण आपल्या व्यक्तिमत्त्वातील अहंकार कमी करण्याचा प्रामाणिक प्रयत्न करणे श्रेयस्कर ठरते. जीवनातील सर्व घडामोडींकडे साक्षीभावाने म्हणजेच तटस्थपणे पाहण्याची सवय जोपासली की मग एवढ्या तेवढ्या कारणामुळे मनाची शांती भंग होण्याचे प्रमाण खूप कमी होईल. अर्थात् त्याला काही काळ लागू शकतो. काम, क्रोध, लोभ, मोह, मद, मत्सर ह्या तशा नैसर्गिक भावना आहेत, पण जेव्हा त्या आपल्या मर्यादा ओलांडतात तेव्हा ते 'विकार बनतात आणि आपल्या आनंदमय स्वास्थ्याप्राप्तीमध्ये अडथळा आणतात. म्हणून काम, क्रोध, लोभ, मोह, मद, मत्सर ह्या सहा आवेगांचे उदात्तीकरण (sublimation) करणे आवश्यक ठरते.

आपल्या सर्वांचे मूळ स्वरूप 'आनंदमय' आहे. त्या मूळ स्वरूपाचे विस्मरण होऊ न देणे हीच आनंदाची गुरुकिल्ली आहे, हे आपल्या अनेक संतांनी आपुलकीच्या मायेने आवर्जून सांगितले आहे. आपली अवस्था काहीशी 'तुझे आहे तुजपाशी, परी तू जागा चुकलाशी', अशी झाली आहे. त्याचमुळे आपण आनंदाच्या शोधार्थ बाहेर भटकत

राहतो. वास्तविक पाहता आपला आनंद हा बाह्य घटकांपेक्षा आंतरिक घटकांवरच अधिक अवलंबून असतो, हे आपल्या लक्षात यायला हवे. आपण आपल्या मनात नकारात्मक दृष्टिकोनाचा त्याग करून सकारात्मक आणि आनंदी विचारांची पेरणी करू शकलो, तर 'पेराल ते उगवेल' ह्या न्यायाने आपल्या सभोवताली नेहमी सकारात्मक आणि आनंदी वातावरण अनुभवायला येईल, यात शंका नको. त्यासाठी "Change what you can't accept, but accept what you can't change" म्हणजे "जे स्वीकारता येत नसेल, ते बदला पण जे बदलता येत नसेल, ते मोठ्या मनाने स्वीकारा." हे सूत्र जीवनात अमलात आणले की आनंदमय स्वास्थ्य अबाधित ठेवता येईल. त्यासाठी जीवनात आनंद मिळविण्यासाठीच्या काही गोष्टी जाणीवपूर्वक स्वीकाराव्या लागतील, तर काही गोष्टी प्रयत्नपूर्वक टाळाव्या लागतील आणि काही गोष्टींचा तर आवर्जून त्याग करावा लागेल. "जे येते, ते जाणारे असते आणि जे जाते, ते येणारे असते", ह्या अनित्यभावाचे स्मरण नित्य जागृत ठेवले तरच कमावलेले आनंदमय स्वास्थ्य टिकवणे शक्य होते, असा जाणकारांचा अनुभव आहे. आपल्या जीवनात जे काही होईल ते आपल्यासाठी चांगलेच असेल, असा दृढ विश्वास ज्याच्या मनात असतो, त्यालाच जीवनात आलेल्या कुठल्याही संकटाला, दुःखाला सामोरे जाणे शक्य होते, हे आपण सदैव लक्षात ठेवायला हवे. जीवनाकडे पाहण्याचा दृष्टिकोन सकारात्मक असला, तर अगदी छोट्या-छोट्या गोष्टींतून आपल्याला भरभरून आनंद मिळू शकतो. त्यासाठी मन आण हृदय आकाशासारखे, समुद्रासारखे विशाल ठेवायची सवय आपण लावायला हवी. मग कुणाविषयीही आपण मनात आकस, राग, द्वेष किंवा मत्सर येऊ देणार नाही. ज्याला मोठ्या मनाने दुसऱ्यांच्या चुका, आर्दीना क्षमा करता येते, त्यांनाच आनंदमय स्वास्थ्य टिकवता येते. जीवनात घडून गेलेल्या वाईट गोष्टींचा सतत प्रमाणाबाहेर विचार करत राहिल्यामुळे अनेकदा नैराश्य येऊ शकते. म्हणून काही गोष्टी जाणीवपूर्वक टाळून वर्तमानात जगायला शिकले पाहिजे. कितीही त्रास सहन करावा लागत असला तरी नकारात्मक विचार बाजूला सारून आपला एखादा छंद किंवा आवड मनापासून जोपासता आली, तर अशा व्यक्तीचा आनंद कुठल्याही परिस्थितीत कोणीही हिरावून घेऊ शकणार नाही. भविष्यकाळ आनंदमय व्हावा म्हणून वर्तमानकाळात केवळ आणि केवळ अतोनात कष्ट करत राहून आपल्या आवडीच्या विषयांकडे, छंदांकडे पूर्णपणे दुर्लक्ष केल्यास 'आनंदमय स्वास्थ्य' आपल्यापासून दुरावण्याचीच जास्त शक्यता असते.

लौकिक सुख पैशाने मिळू शकेल, पण केवळ पैशाने, आर्थिक सुबत्तेने जीवनात खरा आनंद मिळवता येत नाही. दुसऱ्याकडून घेण्यापेक्षा दुसऱ्याला देण्यामध्ये अधिक आनंद असतो. गरजवंताला, अडचणीत असलेल्याला, आर्थिक, आदी कुठल्याही

प्रकारचे साहाय्य उत्स्फूर्तपणे, योग्य वेळी, योग्य त्या प्रमाणात, निरपेक्षवृत्तीने दिल्यामुळे जो आत्मिक आनंद मिळतो, त्याचे शब्दात वर्णन करता येणार नाही. परमेश्वराने निर्माण केलेल्या निसर्गाचे सर्व घटक - प्राणी, पक्षी, वृक्ष-वेली, नदी, डोंगर आदी सर्व आपल्याकडे जे जे देण्यासारखे आहे, ते ते सर्वांना निरपेक्षवृत्तीने सतत भरभरून देत असतात. निसर्गाची ही दातृत्व वृत्ती नैसर्गिक आहे, म्हणूनच निसर्गामध्ये मन आनंदीत करण्याची अपार क्षमता आहे. म्हणून 'पुण्य परउपकार। पाप ते परपिडा।।' हा संतश्रेष्ठ तुकाराम महाराजांनी दिलेला कानमंत्र जर मनापासून पाळला, तर आपले स्वास्थ्य 'आनंदमय' होईल, ह्याची खात्री वाटते.

'आनंद' ही मुळात आत्म्याची सुखद अवस्था आहे, हे एकदा नीट समजले की मग आनंदप्राप्तीचे अनेक मार्ग आपल्याला दिसू लागतात. 'योगमार्ग' हा त्यातलाच एक, पण खात्रीचा मार्ग आहे. निरंतर केलेल्या युक्त योगाभ्यासामुळे साधकाच्या व्यक्तिमत्त्वाचा सर्वांगीण विकास होतो, ज्याचा परिणाम म्हणून 'आनंदमय स्वास्थ्य' प्राप्त होते. शरीराला सुख, मनाला समाधान आणि आत्म्याला जेव्हा आनंद होतो, तेव्हाच लाभते 'आनंदमय स्वास्थ्य'.

भगवद्गीतेमध्ये योगेश्वर भगवान श्रीकृष्ण म्हणतात - योगः कर्मसु कौशलम्। काम कुठलेही असो - छोटे, मोठे, नेहमीचे किंवा नवीन - जेव्हा ते काम करणारा त्या कामात समरस होतो आणि ते आपल्या पूर्ण क्षमतेने करतो, तेव्हा ते काम उत्तम तर होतेच, पण असे उत्तम कार्य करणाऱ्याला जो आत्मिक आनंद लाभतो, तोही अवर्णनीय असतो. योगाभ्यासामुळे प्रत्येक कार्यात आपसुकच कुशलता येते यामुळे 'आनंदमय स्वास्थ्य' जोपासले जाऊ शकते.

मानवी अस्तित्वाच्या अन्नमय, प्राणमय, मनोमय व विज्ञानमय ह्या चार कोषांचे स्वास्थ्यवर्धन करून शेवटी आनंदमय कोषापर्यंत पोहचण्याची आणि आत्म्याला प्रसन्न करून 'आनंदमय स्वास्थ्य' प्राप्त करून घेण्याची जर कुठली 'गुरूकिल्ली' असेल तर ती आहे आपलेच 'मन'! म्हणून 'मन एव मनुष्याणां कारणं बंध मोक्षयोः।' ह्या उपनिषदातील वचनाची प्रकर्षाने आठवण ठेवायला हवी. अनियंत्रित मन मानवाला अनेकानेक बंधनात गुरफटून ठेवते, पण तेच मन जेव्हा आपल्या नियंत्रणात येते, तेव्हा ते आपल्याला मोक्षही मिळवून देऊ शकते, हे उपनिषदातील वचन आनंदमय स्वास्थ्याचे मार्गदर्शक तत्त्व म्हणून कायम लक्षात ठेवून त्याप्रमाणे वागायला हवे.

अशा या मनाला, 'मन षष्ठानी इंद्रियानी।', म्हणजे मन हे पाच ज्ञानेंद्रियांपलीकडचे सहावे इंद्रिय आहे, असे म्हटले जाते. पण ते इतर इंद्रियांप्रमाणे आपण प्रत्यक्ष पाहू शकत नाही, हे विशेष होय. मनाच्या कार्यानेच मन जाणता येते. उदाहरणार्थ, आपल्याला वीज प्रत्यक्ष दिसत नाही. पण घरातले दिवे, पंखे आपण सुरू केले की

ते वीजेमुळे कार्यरत आहेत, हे आपण जाणतो. मनाचेही असेच आहे. मनामुळे घडणाऱ्या अनेक कार्यांमुळे मनाचे अस्तित्व आपल्याला कळते. मन आपल्या संपूर्ण जीवनावर वर्चस्व गाजवते. असे हे सामर्थ्यशाली मन माणसाकडे आहे म्हणून आपल्याला मिळालेले 'मानव' हे नाव अगदी यथार्थ व योग्य वाटते. तसे पाहता माणसाचे मन हा फार गुंतागुंतीचा विषय आहे. मन हे एखाद्या हिमनगासारखे असते. मनाचा जवळजवळ १/८ भाग असतो दिसणारा. हे असते आपल्याला समजले असे वाटणारे बाह्यमन (conscious mind). मनाचा ७/८ भाग हिमनगासारखा खाली खोल दडलेला असतो. तो सहसा आपल्या जाणीवेच्या कक्षेत येत नाही. ते असते आपले अंतर्मन (sub-conscious / unconscious mind). मनाची ही दोन्ही अंगे तशी महत्त्वाची असतात, पण त्यातही अंतर्मन असते अधिक महत्त्वाचे, परिणामकारक आणि जीवनाची दिशा ठरवणारे. म्हणून जी गोष्ट अंतर्मनापर्यंत पोहोचते, रूजते, तिचाच आपल्या विचार-उच्चार-आचारावर प्रामुख्याने परिणाम झालेला दिसतो.

संतांनी, योग्यांनी, तत्त्वज्ञानी विद्वानांनी, कवींनी, लेखकांनी, वैद्यकांनी आपआपल्या समजुतीप्रमाणे या मनाची व्याख्या किंवा वर्णन केले आहे. त्यातील संतवृत्तीच्या श्रेष्ठ कवयित्री बहिणाबाई चौधरी यांनी केलेले मनाचे वर्णन प्रत्ययकारी, डोळ्यांसमोर मनाचे प्रतिकात्मक जीवंत चित्र निर्माण करणारे आहे. त्या म्हणतात -

**मन वढाय वढाय, उभ्या पिकातलं ढोर।**

**किती हाकला हाकला, फिरी येतं पिकावर।।**

किती खरे आहे हे. ज्याला आपण आपलं मन म्हणतो, ते कितीसे आपल्या कव्हात असते? 'मन स्थिर करा, मन ताब्यात ठेवा, मनाला राग आवरायला सांगा', असे मनासंबंधीचे अनेक उपदेश माणूस हजारो वर्षांपासून ऐकत आला आहे आणि दुसऱ्यांना देतही आला आहे. डोळे, कान, नाक, जीभ, त्वचा ही आपली पाच ज्ञानेंद्रिये सतत आपआपल्या प्रिय विषयांमध्ये गुंतलेली असताना ती आपल्याबरोबर मनालाही बाहेर घेऊन जात असतात. अशा प्रकारे मन पंचज्ञानेंद्रियांच्या विषयांमध्ये अव्याहत रमलेले असते. एकदा इकडे तर एकदा तिकडे, एका वस्तूवरून दुसऱ्या वस्तूवर, एका विचाराकडून किंवा विषयाकडून दुसऱ्या विचाराकडे किंवा विषयाकडे, मर्कटासारखे आपले मन सतत उड्या मारीत असते. असे हे फुलपांखरासारखे भिरभिरत राहाणारे अती चपळ, अती अवखळ आणि कधीकधी नको तेवढे हट्टी, दुराग्रही होणारे मन स्थिर करणे, त्या मनाला नियंत्रणाखाली आणणे निश्चितच सोपे काम नाही. प्रत्यक्ष योगेश्वर श्रीकृष्णही खालील श्लोकातून अर्जुनाला हेच सांगत आहेत -

**चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम्।**

**तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्॥ (भ.गीता : ६.३४)**

म्हणजे चंचल, दृढ, बलवान, क्षोभ निर्माण करणाऱ्या मनाला वश करणे म्हणजे वाऱ्याला अडवण्यासारखे, वाऱ्याची मोट बांधण्यासारखे अत्यंत कठीण काम आहे. मनाची ही अस्थिर वृत्ती लक्षात घेऊन, समर्थ रामदास स्वामींनी मनाला समजावण्यासाठी थोडे थोडे नव्हे तर २०५ 'मनाचे श्लोक' लिहून मनाला उपदेश केला आहे. 'अचपळ मन माझे नावरे आवरीता।' असे म्हणून समर्थानी हेच सत्य अधोरेखित केले आहे की मनावर नियंत्रण आणणे सोपे नाही. अशा या चंचल, आवरण्यास अत्यंत कठीण अशा मनाला त्याच्या मूळ ईश्वरीय स्वरूपात कसे स्थिर, शांत करता येईल, याचे मार्गदर्शन योगेश्वर श्रीकृष्ण खालील श्लोकातून देत आहेत -

**असंशयं महाबाहो मनो दुर्निग्रहं चलम्।**

**अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते॥** (भ.गीता - ६.३५)

यातून भगवान श्रीकृष्ण सामान्यातील असामान्य व्यक्तीला, म्हणजेच अर्जुनाला सांगत आहेत, "हे महाशक्तिशाली कुन्तीपुत्र अर्जुना! मन चंचल आणि आवरण्यास फार कठीण आहे, यात शंकाच नाही. परंतु अभ्यासाने आणि वैराग्याने ते ताब्यात येते." नेमके हेच इ.स.पूर्व २०० वर्षांपूर्वी पतंजली ऋषींनी आपल्या 'योगदर्शन' या ग्रंथात खालील सूत्रातून सांगितले आहे -

**अभ्यासवैराग्याभ्यां तन्निरोधः।** (पा.यो.सू. १.१२)

याचा अर्थ अभ्यास आणि वैराग्य (प्रत्येक गोष्टीत अलिप्तभाव कायम राखणे) यांच्या साहाय्याने चित्तवृत्तींना म्हणजे मनात सतत उठणाऱ्या विचारांना आवर घालता येईल. त्यासाठी महर्षी पतंजलींनी 'यम-नियम-आसन-प्राणायाम-प्रत्याहार-धारणा-ध्यान-समाधी' असा आठ अंगांचा म्हणजेच अष्टांगयोगाचा अभ्यास दीर्घकाळ, नेमाने, निरंतर तसेच आदर, निष्ठा व प्रेमभावनेने करावा, असे सूचविले आहे.

अष्टांगयोगातील 'यम-नियम' ही दोन अंगे तर प्रसन्नता अंगी बाणवण्यासाठी खूपच उपयुक्त ठरतात. 'यम' म्हणजे समाजात राहणाऱ्या माणसाला स्वतःचे आणि इतरांचे सामाजिक जीवन सुखदायक व बाधाहित व्हावे म्हणून स्वेच्छेने स्वीकारायचे निर्बंध. महर्षी पतंजलींनी अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, अपरिग्रह हे पाच यम उपदेशिलेले आहेत. एखाद्याची हत्या करणे म्हणजेच हिंसा नव्हे. काया, वाचा, मने अशा कोणत्याही प्रकारे कुठल्याही जीवास विनाकारण शारीरिक, मानसिक किंवा भावनिक पीडा वा त्रास पोहोचवणे म्हणजे हिंसाच होय. अशा हिंसेने फक्त दुसऱ्याचे जीवन दुःखमय होते असे नाही, तर त्यामुळे हिंसा करणाराही आपली प्रसन्नता हरवून बसतो. म्हणून अशी हिंसा टाळून 'अहिंसा' या यमाचे पालन करणे हितकर ठरते. दुसरा यम आहे 'सत्य'. बऱ्याचदा आपण क्षुल्लक कारणांसाठीही खोटे बोलत असतो. त्यामुळे छोटे-मोठे खोटे बोलण्याची हळूहळू आपल्याला सवय लागू शकते.

सत्यामध्ये प्रचंड शक्ती असते. म्हणून होईल तेवढे सत्यपालन करण्याचा प्रामाणिक प्रयत्न करायला हवा, कारण असत्याची सवय प्रसन्नतेला मारक आहे. 'अस्तेय' म्हणजे चोरी न करणे. आपल्या मालकीची नसलेली कुठलीही वस्तू वा इतर काहीही चुकीच्या मार्गाने हस्तगत करणे, म्हणजे चोरीच होय. अशा वर्तनाने मनाचे स्थैर्य ढासळते आणि मनाच्या प्रसन्नतेला बाधा निर्माण होते. म्हणून असे वर्तन कसोशीने टाळावे. 'ब्रह्मचर्य' म्हणजे केवळ अविवेकी कामजीवन टाळणे नव्हे, तर विशाल दृष्टिकोनातून पाहता, कोणत्याही उपभोगाचा अतिरेक न करणे म्हणजे ब्रह्मचर्य होय. अशा ब्रह्मचर्य पालनाने वृत्तीची प्रसन्नता वाढीस लागते. 'अपरिग्रह' म्हणजे अनावश्यक वस्तूंचा किंवा इतर कशाचाही एका मर्यादेबाहेर संग्रह न करणे. भविष्यकाळाच्या चिंतेत वर्तमानकाळातील स्वास्थ्य, सुख आणि प्रसन्नता गमावणे खचीतच शहाणपणाचे लक्षण नाही. स्वस्थ, सुखी जीवनाला आवश्यक असेल तेवढ्या प्रमाणापेक्षा जास्त कुठल्याही गोष्टींचा संग्रह न करणे म्हणजे अपरिग्रह. आवश्यकतेपेक्षा जास्तीच्या संग्रहाचा हव्यास बाळगणे, हे शेवटी चित्त अप्रसन्न होण्याचे एक मोठे कारण होऊ शकते. ह्या पाच यमांप्रमाणे नियम सुद्धा पाच आहेत, ते म्हणजे शौच, संतोष, तप, स्वाध्याय व ईश्वरप्रणिधान. 'नियम' म्हणजे साधकाच्या स्वास्थ्यासाठी, व्यक्तिमत्त्वाच्या सर्वांगीण विकासासाठी तसेच गुणोन्नती करिता नित्यनेमाने करावयाच्या काही गोष्टी. या पाच नियमांचे यथाशक्ती, प्रामाणिकपणे आणि निष्ठेने पालन केले, तर ते प्रसन्नतेला पोषक ठरते. पहिला नियम आहे 'शौच' म्हणजे शारीरिक, मानसिक आणि भावनिक शुद्धी. पृथ्वी, आप, तेज, वायू आणि आकाश या पंचमहाभूतांच्या साहाय्याने शरीराची अशी अंतर्बाह्य शुद्धी करता येते. त्याकरता योगशास्त्रामध्ये अनेक यौगिक शुद्धिक्रियांचे मार्गदर्शन उपलब्ध आहे. शारीरिक-मानसिक शुचितेतून प्रसन्नतेचा उदय होतो. म्हणून 'शौच' ह्या नियमाचे पालन आवश्यक ठरते. 'संतोष' म्हणजे मनाची समाधानाची स्थिती. मात्र 'अल्पसंतुष्टता' म्हणजे संतोष नव्हे, हे ध्यानात ठेवायला हवे. आपली सर्व कर्तव्ये पार पाडण्यासाठी आवश्यक ते सर्व प्रयत्न प्रामाणिकपणे केल्यावर जे आपल्याला प्राप्त होते, त्याचा समाधानाने उपभोग घेण्याची वृत्ती म्हणजे संतोष. माणूस आपल्याजवळ जे आहे त्यात बऱ्याचदा काही ना काही दोष शोधतो आणि आपल्याकडे जे नाही त्याचे त्याला कायम अप्रूप वाटत राहते. त्यामुळे कितीही मिळवले तरी अशा माणसांची हाव वाढतच जाते. अशा वेळी जे मिळवले असेल त्यात त्यांना आनंद वाटेनासा होतो. आपल्याकडे 'काय नाही' किंवा 'काय गमावले' याची यादी करण्यात गुंतण्यापेक्षा आपल्याकडे 'काय आहे' किंवा 'काय कमावले' याचा प्रथम शोध घेऊन त्यातल्या आनंदाचा अनुभव घ्यायला हवा. जीवनाला ते जसे

आहे तसे समग्र रूपात स्वीकारणे (acceptance) हा आनंदी होण्याचा, प्रसन्नता टिकवण्याचा एक राजमार्ग आहे. म्हणून तर संत एकनाथ महाराज म्हणतात, “जैशी स्थिति आहे तैशापरी राहे। कौतुक तूं पाहें संचितार्चें ॥” मनाच्या समतोल, समाधानी वृत्तीला तडा जाणार नाही याची काळजी घेतली की मनाची प्रसन्नता सुद्धा अबाधित राहिल. ‘तप’ म्हणजे निरंतर, दीर्घकाळ केलेले ठोस प्रयत्न. एखाद्या चांगल्या ध्येयाच्या प्राप्तीसाठी सातत्याने आणि निष्ठेने केलेला पाठपुरावा म्हणजे तप. अशा तपामुळे प्रसन्नता वाढीस लागते. ‘स्वाध्याय’ म्हणजे स्वतःचा स्वतः घेतलेला शोध. स्वतःचा स्वतःशी अखंड चालू असलेला संवाद आणि कधीकधी वादही. स्वाध्याय म्हणजे कुठल्याही विषयाचा एकलव्याप्रमाणे एकनिष्ठतेने स्वतः अभ्यास करणे. स्वाध्याय म्हणजे चांगल्या माणसांच्या, जागांच्या, पुस्तकांच्या, विचारांच्या संगतीत, सान्निध्यात राहणे. शारीरिक, मानसिक, भावनिक स्वास्थ्य बिघडले आणि विवेकबुद्धी प्रदूषित झाली की प्रसन्नता लोप पावते. अशा वेळी मनन, चिंतन, निदिध्यासन आणि उपयोजन करून स्वाध्याय केला, तर अशा कठीण स्थितीलाही समर्थपणे सामोरे जाता येते. अशा स्वाध्यायाने वृत्तीची प्रसन्नता कायम राहते. शेवटचा ‘ईश्वरप्रणिधान’ हा नियम तर मनाला प्रसन्न ठेवण्यासाठी सगळ्यात जास्त परिणामकारक उपाय आहे. चित्तवृत्तींच्या निरोधाचे अनेक उपाय ‘पातंजलयोगदर्शन’ या ग्रंथात दिले आहेत. त्यातील ‘ईश्वरप्रणिधान’ हा एक अत्यंत महत्त्वाचा उपाय आहे. पतंजलींचा ईश्वर हा काही एखादी देवता नाही. पंचक्लेश, कर्माचा परिणाम आणि त्यातून निर्माण होणाऱ्या संस्कारबीजांचा साठा, या सर्वांपासून अलिप्त असणारा ‘विशेष पुरुष’ म्हणजे पतंजलींना अभिप्रेत असलेला ‘ईश्वर’. विश्वाचा मूळ स्रोत म्हणजे ईश्वर. त्या ईश्वर तत्त्वाला समर्पण वृत्तीने शरण जाणे, म्हणजे ईश्वरप्रणिधान. शरीराला क्लेश होत असतानाही मन प्रसन्न ठेवण्याची ताकद या ईश्वरप्रणिधानापासून मिळू शकते. मनापासून केलेल्या आर्त प्रार्थनेत फार मोठी शक्ती असते. जीवनातील प्रत्येक गोष्ट त्या ईश्वराच्या सत्तेने आणि त्याच्याच साक्षीने घडत आहे, अशी भावना ठेवून त्या सर्वसमर्थ शक्तीपुढे सर्वार्थाने लीन होणे, म्हणजे ईश्वरप्रणिधान. अशा वृत्तीमुळे चित्ताची प्रसन्नता टिकते, वाढते.

‘कैवल्यावस्था’ प्राप्त करण्याच्या उद्देशाने म्हणजे सत्त्वदानंद अशा मूळ ईश्वरीय स्वरूपात स्थापित झाल्याचा अनुभव साधकाला यावा म्हणून केलेली योगसाधना असो किंवा शारीरिक, मानसिक, सामाजिक व आध्यात्मिक सुस्थितीचा अनुभव देणाऱ्या संपूर्ण स्वास्थ्याच्या प्राप्तीसाठी केलेला योगाभ्यास असो, या दोन्हीसाठी मनाची प्रसन्नता फार महत्त्वाची ठरते. ‘प्रसन्न मन आणि योग’ हे परस्परावलंबी आहेत. योगाभ्यासाने मन प्रसन्न होते आणि प्रसन्न मनाने केलेला योगाभ्यास उत्तम होतो.

प्रसन्न मन सहज आणि लवकर एकाग्र होते आणि साधकाच्या नियंत्रणाखाली येते. असे झाले तरच योगसाधनेचे उद्देश फलद्रुप होतात. त्या दृष्टीने पाहता 'मन करा रे प्रसन्न। सर्व सिद्धींचे कारण।' या संत तुकाराम महाराजांच्या अभंगातील मूळ ओळींऐवजी 'मन करा रे प्रसन्न। योग सिद्धींचे साधन।।' हे वाक्य योगसाधकांना अचूक मार्गदर्शन करणारे वाटते. प्रत्येक योगसाधकाच्या स्वभावात फरक असतो. त्यामुळे सर्वांना योगाभ्यास आणि वैराग्य एकदम जमेलच असे नाही. म्हणून साधकांच्या चित्तवृत्तीतील वेगवेगळेपणा ध्यानात घेऊन चित्ताला स्थिर करण्याचे वेगवेगळे उपाय महर्षी पतंजलींनी सूचविले आहेत. त्यातील एक उपाय आहे 'चित्तप्रसादनम्।' म्हणजे चित्ताची प्रसन्नता राखणे. असे प्रसन्न मन सहज आणि लवकर स्थिर, शांत, एकाग्र होऊ शकते. चित्ताची प्रसन्नता राखण्यासाठी नेमके काय करावयाला पाहिजे, ते महर्षी पतंजली खालील सूत्रातून सांगत आहेत -

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

याचा अर्थ सुख, दुःख, पुण्य आणि पाप या चार विषयांविषयी आपण मैत्री, करुणा, 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 भावना. 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 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 भावना. 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 कारुण्याची भावना असली की त्यामध्ये असे अहंकार, आदी अनिष्ट भाव येत नाहीत. कारण 'करूणा' ही एक स्वाभाविक सात्त्विक प्रवृत्ती आहे. म्हणून जे अडचणीत असतील आणि ज्यांच्या अडचणींचे आपल्या मदतीमुळे निराकरण घडेल असा विश्वास आपल्याला वाटतो, त्यांना निरपेक्ष करुणाबुद्धीने मदत करावी. अशा करुणाभावामुळे आपली मनाची प्रसन्नता जपली जाते. दुसऱ्याच्या पुण्यकर्मांविषयी म्हणजेच चांगल्या कार्याबद्दल आपल्या मनात उपेक्षाभाव 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 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 उपेक्षेतून म्हणजेच तटस्थभावनेतून 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, करुणा, मुदिता आणि उपेक्षा' या चार भावना आपल्याला 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. अशा निरंतर, निष्ठापूर्वक केलेल्या अभ्यासातून साधकातील तमोगुणांचे आधिक्य कमी होते आणि सत्त्वगुणांची वृद्धी होते. परिणामतः हळूहळू पण निश्चितपणे अशा साधकाचा स्वभाव सुधारतो आणि सत्त्वगुणांच्या आधिक्यामुळे त्याचे मन प्रसन्न होते.

मनाची प्रसन्नता साधण्यासाठी महर्षी पतंजलींनी जे अनेक उपाय सांगितले आहेत त्यातील एक तुलनेने सोपा उपाय आहे श्वास-प्रश्वासाच्या प्रक्रियेशी जोडलेला ज्याला योग विद्या निकेतनमध्ये 'प्राणप्रच्छर्दन क्रिया' या नावाने संबोधले जाते. ह्या विषयीचे मार्गदर्शन महर्षी पतंजली खालील सूत्रातून देत आहेत -

**प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ (पा.यो.सू. १.३४)**

म्हणजे श्वासावाटे शरीरात येणारा प्राण प्रकर्षाने म्हणजे जोराने (झटक्याने) बाहेर सोडणे आणि सावकाश दीर्घ श्वास आत घेऊन जणू आंतरकुंभकाप्रमाणे काही क्षण तसाच विशेष रीतीने धारण करणे. ही प्राणप्रच्छर्दन क्रिया पाठोपाठ चार ते दहा वेळा केल्यास मनावरचा ताण कमी होऊन प्रसन्नतेचा अनुभव येतो.

पुढील सूत्रामध्ये चित्तप्रसादनाचा म्हणजेच मनाची प्रसन्नता साधण्याचा आणखी एक उपाय महर्षी पतंजलींनी सांगितला आहे. ते म्हणतात -

**यथाभिमतध्यानान्ना ॥ (पा.यो.सू. १.३९)**

मन सहज एकरूप होईल अशा आपल्या आवडीच्या विषयावर ध्यान (सातत्यपूर्ण चिंतन) करून सुद्धा चित्त स्थिर, शुद्ध व प्रसन्न करता येते.

थोडक्यात काय, तर मन प्रसन्न ठेवले तर योगाभ्यास विनासायास व उत्तम प्रकारे होईल आणि असा योग्य पद्धतीने केलेला योगाभ्यास निरंतर, दीर्घकाळ केल्यानंतर मुमुक्षू म्हणजे मोक्षप्राप्तीच्या आध्यात्मिक उद्देशाने राजयोगाची तीव्रतम साधना करणाऱ्या योगसाधकांना चमत्कार वाटतील अशा अनेक सिद्धी प्राप्त होतील, असे बऱ्याच योग ग्रंथात म्हटले आहे. सर्वांगिन स्वास्थ्यासाठी मन प्रसन्न ठेवून हठयोगाची साधना करणाऱ्या योगसाधकांनाही अनेक उपलब्धींचा लाभ होतो. सर्वसामान्यांसाठी त्या सिद्धीच होत. अशा सिद्धींचे आकर्षक वर्णन हठप्रदीपिकेच्या खालील श्लोकात आढळते -

**वपुःकृशत्वं वदने प्रसन्नता नादस्फुटत्वं नयने सुनिर्मले।**

**अरोगता बिन्दुजयोऽग्निदीपनं नाडीविशुद्धिर्हठसिद्धि लक्षणम्॥ (ह.प्र.-२.७८)**

म्हणजे अतिरिक्त मेदरहित, सडपातळ शरीरयष्टी; प्रसन्न, तेजस्वी चेहरा; सुस्पष्ट, मधूर वाणी; निर्मळ, तेजस्वी डोळे; रोगांपासून मुक्ती; शक्तिसंचय; प्रदिप्त जठराग्नी आणि शरीरांतर्गत सर्व नाड्यांची शुद्धी, ही सर्व हठयोगामध्ये सिद्धी, म्हणजे यश लाभल्याची सुचिन्हे होत.

शरीर हे आत्म्याचे मंदिर आहे, हे लक्षात घेऊन योगाभ्यास, आदी साधनांनी शरीरशुद्धी करणे आवश्यक आहेच, पण त्याचबरोबर मनशुद्धी, चित्तशुद्धी, बुद्धीशुद्धी करून सदाचरण वृद्धीसाठी आणि अहंकार निवृत्तीसाठी प्रामाणिक प्रयत्न केल्यानेच 'आनंदमय स्वास्थ्य' प्राप्त होऊ शकेल. ह्या दृष्टीने केलेल्या सर्व प्रयत्नांत मनाचे योगदान फार माठे असल्यामुळे मनाला चांगल्या सवयींची गोडी लावून आनंदमय स्वास्थ्यासाठी त्याला आपल्या नियंत्रणाखाली आणणे अत्यावश्यक ठरते. म्हणून तर संतश्रेष्ठ तुकाराम महाराज आपल्याला सांगत आहेत-

**मन करा रे प्रसन्न। सर्व सिद्धींचे साधन॥**

श्रीधर १२७

(श्रीधर परंब)

संपादक

भ्रमणध्वनी : ९८२१५५६६७७, Email : shreedharparab8@gmail.com





## हठप्रदीपिका : एक उत्तम योगमार्गदर्शक (नादानुसंधान विभाग - लेखांक ११)



गंधाली दाशरथे

(भ्रमणध्वनी : ९३२२२६४९६३)

### खेचरी मुद्रेचे स्थान

सव्यदक्षिणनाडिस्थो मध्ये चरति मारुतः।

तिष्ठते खेचरी मुद्रा तस्मिन् स्थाने न संशयः॥ (ह. प्र. ४.४३)

इडापिड्गलयोर्मध्ये शून्यं चैवानिलं ग्रसेत्।

तिष्ठते खेचरी मुद्रा तत्र सत्यं पुनः पुनः॥ (ह. प्र. ४.४४)

सूर्याचन्द्रमसोर्मध्ये निरालम्बान्तरे पुनः।

संस्थिता व्योमचक्रे सा यो मुद्रा नाम खेचरी॥ (ह. प्र. ४.४५)

सोमाद्यत्रोदिता धारा साक्षात् सा शिववल्लभा।

पूरयेदतुलां दिव्यां सुषुम्ना पश्चिमे मुखे॥ (ह. प्र. ४.४६)

**अन्वय :** सव्य - दक्षिण - नाडिस्थः मारुतः मध्ये चरति (सति) तस्मिन् स्थाने खेचरी मुद्रा तिष्ठते। न संशयः॥ (४३)

इडा - पिड्गलयोः मध्ये शून्यं च एव अनिलं ग्रसेत् (तदा) तत्र खेचरी मुद्रा तिष्ठते (इति) पुनः पुनः सत्यम्॥ (४४)

पुनः सूर्यचन्द्रमसोः मध्ये निरालम्ब अन्तरे व्योमचक्रे या मुद्रा संस्थिता सा खेचरी नाम। (४५)

सोमात् यत्र उदिता धारा सा साक्षात् शिववल्लभा। पश्चिमे मुखे दिव्याम् अतुलां सुषुम्नां पूरयेत्। (४६)

**शब्दार्थ :** सव्य = डावी, वाम. दक्षिण = उजवी. मारुत = हवा, वायू. चरति = संचारण करतो. तस्मिन् = त्या. तिष्ठते = राहते. शून्य = सुषुम्ना नाडी. अनिल = वायु. निरालंब = सुषुम्ना नाडी. व्योमचक्र = आज्ञा चक्र, कपालमध्य. सोमात् = सोम = चंद्र. उदिता धारा = धारा स्रवित होणे. शिववल्लभा = शिवाची पत्नी = पार्वती. पश्चिमे मुखे = मागच्या बाजूस = पाठीच्या कण्याच्याकडे. अतुल = ज्याची तुलना होऊ शकत नाही असे एकमेवाद्वितीय. पूरित करणे = भरून टाकणे.

**श्लोकार्थ :** उजव्या आणि डाव्या (इडा आणि पिंगला) नाडीमध्ये राहणारा वायू ज्या ठिकाणी मध्यम मार्गात येतो त्या ठिकाणी खेचरी मुद्रा राहते, यात संशय नाही. (४३)

इडा आणि पिंगले मध्ये राहणारा वायू जेव्हा सुषुम्नेमध्ये लीन होतो तेव्हा खेचरी मुद्रा होते. हे सदासर्वकाल सत्य आहे. (४४)

इडा आणि पिंगलेच्या मध्ये सुषुम्ना चंद्रस्थानात आहे, तिला खेचरी मुद्रा असे म्हणतात. (४५)

सोममंडलातून स्रवित होणारी जी गंगाधारा आहे ती शिव शंकराची प्रिया आहे. तिला पाठीच्या कण्याकडून दिव्य आणि अनुपम अशा सुषुम्नेमध्ये भरून टाकले पाहिजे. (४६)

**विवेचन :** खेचरी मुद्रेचे शरीरातील स्थान या सर्व श्लोकात सांगितले आहे. खरे म्हणजे हठप्रदीपिकेच्या तिसऱ्या 'मुद्रा उपदेशा'मध्ये श्लोक क्रमांक ३१ ते ५३ इतक्या २३ श्लोकात अगदी सविस्तरपणे स्वात्मारामांनी खेचरी मुद्रेचे वर्णन केले आहे, परंतु या चौथ्या उपदेशात चित्त एकाग्र होण्यासाठी ज्या गोष्टी आवश्यक आहेत, त्या पुन्हा येथे स्वात्माराम सांगत आहेत.

**कपालकुहरे जिह्वा प्रविष्टा विपरीतगा।**

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

**अर्थ :** जिभेला उलट बाजूस वळवून कपालरन्ध्रामध्ये घट्ट बसवावी आणि दृष्टि भ्रूमध्य ठेवावी, म्हणजे खेचरी मुद्रा होते.

खेचरी मुद्रेमध्ये जीभ कपालरन्ध्रामध्ये घट्ट बसवल्यामुळे जीभेचा दाब कपालमध्यावर पडतो. या ठिकाणी आज्ञाचक्र असल्याने ते जागृत होणे म्हणजेच भ्रुमध्यावर परिणाम होणे, ही गोष्ट खेचरीमुद्रेमध्ये अत्यावश्यक आहे.

हठयोगाचे दुसरे नाव कुंडलिनी योग असेही आहे. म्हणजेच कुंडलिनी जागृत करणे व त्याद्वारा परमात्म्याशी एकरूप होणे, हेच हठयोगाचे साध्य आहे. तर ही कुंडलिनी ज्या षट्चक्रांचे भेदन करते त्यातील कपालमध्यामध्ये असणारे आज्ञाचक्र हे अत्यंत महत्त्वाचे चक्र, याला त्रिनेत्र किंवा शंकराचा तिसरा डोळा असेही म्हणतात. ज्या नाड्यांचा हठयोगात वारंवार उल्लेख येतो, त्यातील तीन महत्त्वाच्या नाड्या म्हणजे इडा, पिंगला व सुषुम्ना या नाड्या पाठीच्या कण्यामधून प्रवास करत कपालमध्यामध्ये एकमेकांत मिसळतात. यातील डावी कडून येणारी इडा नाडी किंवा चंद्र नाडी किंवा गंगारूप नाडी, उजवीकडून येणारी पिंगला नाडी किंवा सूर्य नाडी किंवा यमुनारूप नाडी या दोहोंचा मिलाप मध्यभागी असणाऱ्या सुषुम्ना नाडी अथवा गुप्तरूपात असणाऱ्या सरस्वती नाडीशी होतो. असे जेव्हा एखाद्या साधकाच्या बाबतीत होते तेव्हा कुंडलिनीचा प्रवास मूलाधार, स्वाधिष्ठान, मणिपूर, अनाहत, विशुद्ध, या चक्रांना भेदून तो

‘कपालमध्या’मध्ये म्हणजेच आज्ञाचक्रापर्यंत येतो व येथे ब्रह्मद्वार उघडते व त्याचा प्रवास अंतिम टप्प्याकडे होऊ लागतो म्हणजेच सहस्राराकडे होऊ लागतो. आता आध्यात्मिक दृष्ट्या खेचरी मुद्रा साध्य होणे म्हणजे या तिन्ही नाड्यांचा संगम कपालमध्यामध्ये होणे. परंतु स्वामी कुवलयानंद तसेच आपले निंबाळकरगुरुजी यांनी शास्त्रीय दृष्टिकोनातून योग साधनेकडे पाहण्याची दृष्टी दिली व त्या दृष्टीने आपण या चक्र, नाड्या यांचा संबंध अशा प्रकारे लावू शकतो.

नाड्या, चक्रे, कुंडलिनी या सर्व हठयोगातील संकल्पना आहेत. हठप्रदीपिकाकार स्वात्माराम सुरींच्या मते आपल्या शरीरात एकूण ७२,००० नाड्या आहेत, तर शिवसंहितेनुसार ती संख्या तीन लाख पन्नास हजार इतकी भरते. आता या नाड्या म्हणजे नेमके काय, हे जरी उलगडत नसले तरी शरीरातील रस, रक्त, हवा, लसिका, त्याज्य पदार्थ, अन्नपदार्थ इत्यादी एका ठिकाणाहून दुसऱ्या ठिकाणी वाहून नेण्याचे कार्य शरीरात ज्या योगे चालते त्यास नाड्या या नावे संबोधले आहे, मग ती श्वसन संस्था असो, मज्जासंस्था असो, स्नायूसंस्था असो, अंतःस्रावी ग्रंथी असो! आता शरीराच्या डाव्या बाजूने इडा, उजव्या बाजूने पिंगला व मधून सुषुम्ना जाते.

योगशिखोपनिषदामध्ये याप्रमाणे म्हटले आहे

“इडा पिंगलयोऽर्मध्ये सुषुम्ना सूक्ष्मरूपिणी”

या सुषुम्नानाडीला आध्यात्मिक क्षेत्रात खूपच महत्त्व आहे. इडा नाडीला गंगारूप, पिंगला नाडीला यमुनारूप व सुषुम्ना नाडीला सरस्वतीरूप दिले आहे. ही सुषुम्ना नाडी म्हणजे महातीर्थ असून तिच्यात शांभवी व खेचरी वास करते, असे समजले जाते. इडा नाडीमधून वाहणारा प्राणशक्तीचा प्रवाह ऋणभारित असतो आणि पिंगलेतून वाहणारा धनभारित असतो. इडेतून वाहणाऱ्या प्रवाहाचा रंग किरमिजी, पिंगलेतून वाहणाऱ्या प्रवाहाचा रंग पिवळसर, तर सुषुम्नेतून वाहणाऱ्या प्रवाहाचा रंग गडद निळा असतो. प्राणशक्ती डाव्या नाकपुडीद्वारे इडा नाडीच्या साहाय्याने प्राणशरीरात उतरते. त्याचप्रमाणे उजव्या नाकपुडीतून श्वास घेताना प्राणशक्ती श्वासावाटे प्राणशरीरातल्या पिंगला नाडीच्या साहाय्याने प्राणशरीरात प्रवेश करते. प्राणायामाच्या साहाय्याने ती प्राणशक्ती प्राणशरीरातल्या ७२,००० नाड्यामध्ये प्रवाहित करता येते व त्यातून प्राणशरीराची शुद्धी साधता येते. या ७२,००० नाड्यांचा उगम प्राणशरीरात ओटीपोटापाशी होतो, तिथेच या सर्व नाड्यांचा पुंजका आहे, ज्याला ‘कंद’ असे म्हणतात.

परमात्म्याची जी शक्ती आत्म्याच्या रूपाने माणसाच्या अंतर्द्वारे असते, तिला चितिशक्ती किंवा विशुद्ध जाणीव म्हणतात. जीवाला चेतना मिळते ती या चितिशक्तीमुळेच आणि आपल्या अंतर्द्वारे जी कुंडलिनी शक्ती आहे ती म्हणजे हीच आत्मशक्ती. साडेतीन हात वेटोळे घातलेली व मुख खाली करून निद्रित असणारी

ही नागिण आहे, असे आध्यात्मिक दृष्टीने म्हटले आहे. नाडीशुद्धी झाल्यानंतर म्हणजेच सर्व शरीरांतर्गत वहन कोणत्याही अडथळ्याविना यथायोग्यपणे सुरू झाल्यानंतर ही कुंडलिनीशक्ती जागी होते आणि सुषुम्नेतून वर वर सरकायला लागते. संत ज्ञानेश्वरांनी या कुंडलिनीचे वर्णन सहाव्या अध्यायात ओवी क्रमांक २११ ते ३२५ इतक्या श्लोकात अगदी विस्तृत स्वरूपात दिले आहे.

ज्ञानेश्वरीत कुंडलिनीला अनेक नावे दिली आहेत, ती याप्रमाणे-

**कुंटिलांगी कुंडलिनी भुजंगी शक्ती: ईश्वरी।**

**कुंडलि अरुन्धती च एते शब्दः पर्यायवाचकः॥ (ज्ञानेश्वरी ३.१०४)**

अर्थ : कुंटिलांगी, भुजंगी, शक्ती, ईश्वरी, कुंडली व अरुन्धती ही कुंडलिनीची पर्यायवाची नावे आहेत.

ही कुंडलिनी व त्या संबंधित चक्रे यांचा हठयोगाच्या जवळ जवळ सर्वच संहितांमध्ये उल्लेख आढळतो. हठयोग प्रदीपिकेत सात चक्रे, गरुड पुराणात सहा चक्रे, शिवसंहितेत सात चक्रे, अशा प्रकारे चक्रांची संख्या भिन्न भिन्न आढळते. घेरंड संहितेत मात्र चक्रांचा अजिबात उल्लेख नाही. अष्टांग योगात प्रत्यक्ष चक्रांचा उल्लेख आलेला नसला तरी सूत्र क्रमांक २.२७ मध्ये याप्रमाणे तपशील आला आहे-

**तस्य सप्तधा प्रान्तभूमिः प्रज्ञा। (पा.यो.सू. २.२७)**

अर्थ : विवेकख्याती प्राप्त झालेल्या योग्याच्या प्रज्ञेचा प्रांत सात पायऱ्यांमध्ये व्यापलेला असतो.

अर्थात महामुनी पतंजली २.२६मध्ये विवेकामुळे बोध होऊन अविद्येचा नाश होतो, असे सांगतात व सूत्र क्रमांक २.२७ मध्ये हा विवेकबोध होण्यासाठी सात पायऱ्या आहेत, असे सांगतात. आता या सात पायऱ्या म्हणजे शरीरातील सात चक्रे व त्यांचा भेद, असा काही विद्वान अर्थ घेतात. परंतु या सात शब्दांने पतंजलीना नेमके काय सुचवायचे आहे, हे समजत नसल्यामुळे येथे चक्रांचा उल्लेख आहे असे म्हणणे धाडसाचे ठरेल. तर शरीरातील ही सात चक्रे म्हणजे शरीरातील महत्त्वाचे अवयव, महत्त्वाच्या संस्था, महत्त्वाच्या अंतःस्रावी ग्रंथीची ठिकाणे आहेत व ते चक्र कुंडलिनीने भेदले म्हणजे त्या त्या ठिकाणचे संपूर्ण आरोग्य आपणास प्राप्त झाले, असा अगदी सोपा व सर्वसामान्य साधकास फायदेशीर असा अर्थ आपण काढू शकतो व असा मुलाधारापासून म्हणजे गुरुद्वारापासून सहस्रार म्हणजे मेंदू पर्यंतचा प्रवास म्हणजे संपूर्ण शरीराचा अंतर्गत प्रवास. आता ही चक्रे व त्यांचा शरीरशास्त्राशी संबंध आपण पुढे दिलेल्या तक्त्यात पाहू या.

आता सर्वसामान्यांच्या दृष्टीने पाहता मूलाधार चक्र - शरीरातील अशुद्धी बाहेर टाकण्याचे ठिकाण, स्वाधिष्ठान - जननेंद्रिये व उत्सर्जन संस्था. मणिपूर चक्र - पचनसंस्था, अनाहत - श्वसन व रक्ताभिसरण संस्था, विशुद्ध चक्र - कंठ, थायरॉईड व पॅराथायरॉईड ग्रंथी, सप्तपथ. आज्ञा चक्र - पिनाईल ग्लँड आणि सहस्रार - मेंदू

चक्राचे नाव	शरीरातील स्थान	पाकळ्या	रंग
१. मूलाधार	पाठीच्या कण्याच्या खालच्या टोकाशी	४	लाल
२. स्वाधिष्ठान	ओटीपोट	६	पिवळा
३. मणिपूर	नाभिजवळ	१०	रंगाबाबत मतभिन्नता लाल/हिरवा/निळा
४. अनाहत	हृदय	१२	सोनेरी अथवा पांढरा
५. विशुद्ध	कंठ	१६	निळा/हिरवा/
६. आज्ञा	भ्रुमध्य	२	पिवळा/गुलाबी, निळा
७. सहस्रार	मस्तक	१०००	जांभळा/सोनेरी

व मज्जासंस्था. म्हणजे प्रत्येक चक्राच्या ठिकाणी शरीरातील महत्वाचे भाग, अवयव व अंतःस्रावी ग्रंथी आहेत. सर्वसामान्य माणसाच्या बाबतीत पहिली दोन चक्रे म्हणजेच मूलाधार व स्वाधिष्ठान ही अधोमुखी जागृत असतात. अधोमुखी म्हणजे सांसारिक दृष्टीने जागृत असणे. असा माणूस प्रवृत्तीमार्गी, बहिर्मुख व संसारी असतो. आध्यात्मिक दृष्ट्या ही चक्रे त्याच्या बाबतीत जागृत नसतात. पुढची दोन चक्रेही म्हणजेच मणिपूर व अनाहत ही चक्रे पण सुसंस्कृत संसारी माणसाच्या बाबतीत अधोमुखी जागृत असतात. सुसंस्कृत माणूस सामान्य माणसापेक्षा अधिक विकसित असतो म्हणजे तो समाजाभिमुख, प्रवृत्तीमार्गी, बहिर्मुख व संसारी असतो. अशी माणसे धार्मिक प्रवृत्तीची असतात, पण मुमुक्षू, आध्यात्मिक नसतात. मुमुक्षू (मोक्षाची अथवा कैवल्याची इच्छा धरणारा) साधकाची ही चारही चक्रे वरच्या दिशेने जागृत असतात. म्हणजेच ती उर्ध्वमुखी असतात. असा साधक निवृत्तीमार्गी, आंतरमुख असतो. त्याचा संसारातील रस कमी झालेला असतो. उच्च साधकाची विशुद्ध व आज्ञाचक्रेही जागृत होतात व अंतिम सहस्रार चक्रापर्यंत पोचणे, हे कैवल्यप्राप्तीचे लक्षण मानले जाते.

आता येथे आपण खेचरीमुद्रेचा अभ्यास करित आहोत. तर खेचरी मुद्रा, चक्रे यांचा संबंध व अगदी सर्वसामान्य साधकास या मुद्रेमुळे साध्य होणारा फायदा पाहू. खेचरी मुद्रा करण्यासाठी तोंड पूर्णपणे उघडून जीभ आतल्या दिशेला कपालरन्ध्रामध्ये घट्ट बसवणे आवश्यक आहे, अर्थात जीभ लवचीक होण्यासाठी व जास्तीतजास्त आत जाण्यासाठी जिव्हा चालन व जिव्हा दोहन हे उपाय आपण करू शकतो, परंतु अनेकांची जीभ आतपर्यंत जाऊ शकत नाही, त्यासाठी

जीभ जितकी आत जाईल तेवढी आत उलट वळवून तिचा दाब वरच्या म्हणजेच टाळूच्या दिशेने घ्यावा, व भ्रुमध्य दृष्टी साधावी. एवढी प्रक्रिया तर सर्वजण सहज करू शकतात, आता याचा फायदा बघता- तोंड पूर्णपणे व जास्तीत जास्त उघडल्यामुळे विशुद्धी चक्र म्हणजेच कंठ प्रदेशावर ताण येतो. त्या ठिकाणी सर्व ज्ञानेंद्रियांकडे जाणाऱ्या नाड्या असतात, थायरॉईड व पॅराथायरॉईड या अंतःस्रावी ग्रंथी असतात, स्वरयंत्र असते. या सर्वांना या बंधामुळे फायदा होतो. या बंधात दृष्टी भ्रुमध्य असते. त्यामुळे एकाग्रता साधली जाते. विचार कमी होतात. मन शांत होते व आज्ञाचक्र जागृत होते. जीभेचा दाब वरच्या दिशेने म्हणजेच टाळूकडे दिला जातो त्यामुळे मेंदूतील पेशींना मसाज मिळतो व मज्जासंस्था अधिक कार्यप्रवण होते. जीभेला उलट्या दिशेने वळवल्यामुळे जीभेची लवचीकता वाढते, त्यामुळे उच्चार स्पष्ट व शुद्ध होण्यास मदत होते. गायकांनाही या मुद्रेचा फायदा होतो. मुखातून सरस्वती नाडी जाते, असे हठयोगामध्ये सांगितले आहे. त्या दृष्टीने बुद्धी वाढण्यास या मुद्रेचा फायदा होतो. जीभ हे ज्ञानेंद्रिय व कर्मेन्द्रिय आहे. त्यामुळे या मुद्रेच्या अभ्यासाने पदार्थाची चव चांगल्या प्रकारे कळते. लाळ ग्रंथी उत्तेजित झाल्याने अन्न पचनासही मदत होते.

खेचरी मुद्रेचे स्थान सांगताना श्लोक क्र. ४३ ते ४५ या सर्वच श्लोकात इडा-पिंगला या नाड्यांसाठी व सुषुम्ना नाडीसाठी वेगवेगळे शब्द वापरले आहेत. श्लोक क्रमांक ४३ मध्ये सव्य-दक्षिण म्हणजेच डावी, उजवी असे म्हटले आहे, तर सुषुम्ना नाडीसाठी मध्यमार्ग असे म्हटले आहे. श्लोक क्रमांक ४४ मध्ये इडा-पिंगला हेच शब्द वापरले आहेत, तर सुषुम्ना नाडीसाठी शून्य असा शब्द वापरला आहे. श्लोक क्रमांक ४५ मध्ये सूर्य-चंद्र असे शब्द वापरले आहेत, तर सुषुम्ना नाडीसाठी व्योमचक्र असा शब्द आला आहे. खेचरीचे स्थान निश्चितपणे कपालमध्यात आहे, हे ठासून सांगण्यासाठी- **न संशयः तत्र सत्यं पुनः पुनः।** असे शब्द वापरले आहेत. श्लोक क्रमांक ४६ मध्ये सोममंडळ म्हणजेच चंद्रमंडलातून म्हणजेच कपालमध्यातून निघणारी गंगारूप धारा ही शिवाला अतिप्रिय आहे आणि या धारेला म्हणजेच कपालमध्यातून निघणाऱ्या अमृतसावाला सुषुम्ना नाडीमध्ये मिसळू दिले पाहिजे, तरच आपल्याला सहस्रार चक्राकडे जाण्याचा मार्ग खुला होईल, असे सांगितले आहे. म्हणजेच कपालमध्यातून होणारा पिनाईल ग्रंथीचा स्राव गळ्यामध्ये असणाऱ्या थायरॉईड व पॅराथायरॉईडमध्ये मिसळू दिला पाहिजे, म्हणजे तो वाया न जाता वरील सर्व स्रावांचा शरीरास उपयोग होईल - असे आपण थोडक्यात म्हणू शकतो. घेरंड संहिता, गोरक्ष संहिता या दोनही संहितेत हठप्रदीपिकेप्रमाणेच या मुद्रेचे वर्णन केले आहे. गोरक्ष संहितेत काही ठिकाणी या मुद्रेला नभोमुद्रा असेही म्हटले आहे.



## LET FOOD BE THY MEDICINE

### आहार होऊ घा तुमचे औषध!



दुर्गादास सावंत

(योग व निसर्गोपचारक आणि योविनिचे उपकार्याध्यक्ष,

मो. : ९८२०४७९४६३)

### Article – 22 : Fasting (Part - 2)

Generally we find people fast mostly under the name of some religious ritual or as penance, have heavy food like fried ground nuts, potato chips, sago khichadi or wada, curds, tubers etc. It is a joke under the name of Fasting. Then what was wrong in usual rice-dal, roti-vegetables etc? That was much less toxin dumping. Intention of Fast must be to detoxify and give rest to the system. Having exclusively fruits during Fast can be at least understood to some extent. To some any change in usual food is Fasting or so called Dieting! Of course when it comes to religion it is very difficult to comment, but certainly from science or Naturopathy point of view one can very well discuss the matter, nothing wrong in that. What to follow or what not, is individual decision always. There is a tradition of 'Nirjali Ekadashi' (fast without even water), similarly in Roze also no water intake from morning till end of the day. But Naturopathy point of view water is the medium of all metabolic or biochemical reactions in every cell so also various physiological activities throughout the body. Hence more water should be consumed during Fasting compared to usual days, as through water only detoxification is going to happen, which is the main intention behind Fast.

Fast means having nothing except water. From Naturopathic point of view Fast is Akash Chikitsa, Akash being the subtler most Tatva and Mahabhoota, serve as peak of detoxification. Mahatma Gandhiji use to call Akash Tatva as 'Arogya Samrat'. Fasting can be classified differently depending on the type of intake, number of days of fasting, time of fasting etc.

Duration wise : 1 to 2 days full Fast is Short Fast, 3 to 7 days is Medium Fast and 8 to 21 days fast is known as Long Fast. After 21 days it becomes starvation as per Dr. Herbert Shelton, the American Naturopath who is considered to be the Father of Science of Fasting.

Time wise morning fast, Evening fast, day fast, full day or 24 hours fast, such terms are used to differentiate.

On the basis of intake during the fast it can be classified as Nirjali Upawas (without even water), Jalopwas (Only on water), Rasaharopwas (on juices like fruit juice, vegetable juice, soups etc.), Falaharopawas (fruit consumption), Raw food fast, Takropawas (butter milk fast), Ekaharopawas (one kind of dish throughout the fast period).

Preparation of Fasting : Suddenly someone gets cold, fever, loose motion, indigestion fasting has to be immediately undertaken, in which case there is no scope for any preparation as such. But for preplanned fast and specially for long term fast preparation, certain precautions are required. Reading the philosophy and science behind Fast will motivate us preparing us mentally. Similarly listening audio or video shall serve the same purpose. Even for one day planned fast, without any arrangement or preparation, Fasting can be undertaken. However for more the duration of fast, more days in advance preparation required. For short duration fast, previous day diet should be lighter. In case of Long Fast one day prior to the start of fast, only fruit juices thrice a day. Two days prior fruit breakfast as usual, mostly liquid food like vegetable soup/juice, Kanji, Nachani soup, Moong boiled and smashed, tender coconut etc. Three days prior semisolid, not much dry, four days prior lighter food, this can be rough preparation.

Similarly while breaking the fast same or rather little more patience should be shown. It is said "A fool can Fast, but only a wise person can break the Fast". Fast is ended by having Sweet lemon (Mosambi) or Orange juice very slowly. In case of long Fast, fast-breaking day should have only clear vegetable soup, Lahya soaked water, rice boiled water. Next day Kanji, thin Nachani soup can be added. Third day moong boiled water, tender coconut water can be had. Fourth day thicker nachani soup/Kanji, moong boiled and smashed can be added. Later gradually one can go back to normal, usual food through rice-dal and lastly roti.



**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)*

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स्वालक्षण्यं वृत्तिः त्रयस्य सा एषा भवति असामान्या ।  
सामान्य करण वृत्तिः प्राणाद्या वायवः पञ्च ॥ 29 ॥

This Karika discusses about three (त्रयस्य) most important internal faculties: 1) Intellect / Mahat / Buddhi : Power of determination, will, problem solving. 2) Ego / Ahamkar : 'I' principle / Self assertion responsible for sense of individual separate identity. 3) Mind / Manas : Deliberation, Observation, apprehension, Sankalpa.

If we recollect the sequence of evolution from Moola Prakriti, the first evolute is Mahat / Buddhi. The second evolute is Ahamkar / Ego, which evolves from Mahat. The third evolute Mind / Manas is evolved from Ahamkar when Satva is predominant. Thus original nature of all the three is having predominance of Satva Guna, of course in varied proportion. These three are very subtle evolutes, and as per the order of evolution, have proximity with parent entity – Moola Prakriti. We consider them as the most important internal faculties, for two main reasons: a) As indicated in second line of this Karika, our existence is dependent on these three, as they collectively are responsible for circulation and functioning of five vital airs – Pancha Pranas. b) As per our practical observation and understanding, these three play a

significant role in development of our personality and also influence our behavior patterns.

The first three (त्रयस्य) evolves in the order of evolution (Intellect, Ego and Mind) have their own specific characteristics (स्वालक्षण्यं) and have their respective functions (वृत्तिः). As these are peculiar, definitive and not common, these functions are referred to as असामान्य. As discussed earlier, Mind is just apprehending – just collecting the data received from sense organs. Mind has no capacity to analyze this data with respect to individual i.e. Mind cannot discriminate whether this is good or bad for me. Also the Mind cannot take any decision. Same is the case with specific functioning of Ego and Intellect. These distinctive functions of three faculties are absolutely independent.

The second line of the Karika refers to the common function, for Intellect, Ego and Mind. The word सामान्य, should not be misinterpreted as ordinary, but should be understood as a common activity for all three. This common activity, where all three – Intellect, Ego and Mind are working together is circulation and functioning of five vital airs (प्राणाद्या वायवः पञ्च).

There are two words करण and कारण – quite similar – but need to be understood in right perspective. The word कारण indicates all the causes and word करण indicates the most efficient cause from many causes covered under कारण. This can be clarified on the basis of ‘Cause and Effect Theory’ of Samkhya Philosophy (Satkaryavada). If we consider a Wooden Table as Effect, the various causes (कारण) can be listed as Wood, Nails, Adhesive, Polish, Carpenter, Tools of Carpenter etc. Of all the causes, the most efficient / important cause – without which, Wooden Table cannot be made is Wood. So Wood becomes करण for Wooden Table. In the context of the present Karika, we need to understand that there are many causes responsible for circulation of Pancha – Pranas, but the most important cause is common functioning of Intellect, Ego and Mind. These three regulate Panch-Pranas and Panch-Pranas regulate functioning of complex internal physical

mechanisms and inner sense faculties as cohesive unit i.e. our existence. This again needs to be rightly understood as a 'Prana Vayu' as a single entity and five subdivisions on the basis of different functions carried out by the 'Prana Vayu'.

The discussion about functioning of Intellect, Ego and Mind can be summarized in the table given below :

FUNCTIONING OF INTELLECT, EGO AND MIND ( त्रयस्य )		
स्वालक्षण्यं वृत्तिः NOT COMMON / EXCLUSIVE असामान्या		सामान्य करण वृत्तिः COMMON (NOT ORDINARY) सामान्य
FUNCTIONING LIKE SENSE ORGAN (DNYANENDRYA)		FUNCTIONING LIKE ORGAN OF ACTION (KARMENDRIYA)
Determination <--	Intellect	All three responsible for circulation of Pancha Prana - which perform action
I' principle / Self assertion <--	Ego	
Deliberation / Observation <--	Mind	

## CONDOLENCES

### Sad demise of Dr. Nisha Thakker's Father



Feeling extremely sorry to inform that Shri Dinesh Thakker, father of YVN's Senior Yoga & Naturo-Therapist Dr. Nisha Thakker died on 26th of February 2024 morning peacefully due to old age (83 years).

He is survived by his wife Smt. Mangala Thakker, son Jiten Thakker, daughter Dr. Nisha and grand daughter Hinal Thakker.

Mr. Dinesh Thakker used to do catering business for 55 years. Now, his son has taken over the family business and running it well.

On behalf of YVN Parivar, we offer condolences to the bereaved family and pray to God to give 'Sadgati' to the departed soul and enough strength to Dr. Nisha, her mother and brother to bear this grave grief. Om Shanti ! Shanti ! Shanti !



## Yoga Pushpanjali - 12

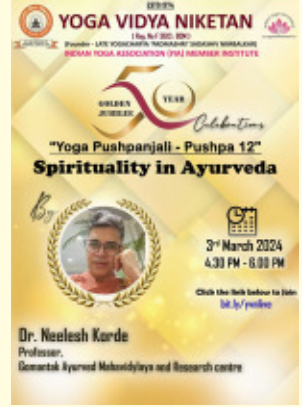


**Nitin Tawde**

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

Dear all,

Today we are offering the last Pushpa of the Yoga Pushpanjali Series. It is inevitable that all good things do come to an end and so this wonderful lecture series too has ended with this lecture. So far we have invited eminent scholars to deliver lectures and share their thoughts. We have all these amazing lectures available on our YouTube channel for public viewing. Also we have been publishing gist of all the lectures every month in Yogavarta and both these things are now a treasure for all of us to refer anytime we wish. In this lecture series we have touched upon various interesting topics and in this Pushpa 12, we have touched upon a very unique topic 'Spirituality in Ayurveda'. Both Yoga and Ayurveda are part of our heritage and Vedic culture and Maharshi Patanjali has given both these sciences to the world. Spirituality should not be confused or misunderstood as religion and we must keep this viewpoint in mind while going through this article.



### Essence of the Lecture : 'Spirituality in Ayurveda' by Dr. Neelesh Korde

Professor, Gomantak Ayurved Mahavidyalaya and Research Centre

People know about Ayurveda as a medical science, but spirituality is an integral part of Ayurveda. Just like how spirituality and Yoga cannot be separated from each other, Spirituality and Ayurveda also cannot be separated from each other. There has been general awareness among people about spirituality and Yoga. Spirituality is something that has been gifted to the mankind for his own progression into multiple lifetimes. Nobody knows where we were before this birth. At times, we need to ponder over certain questions like “Who am I? Am I the little quantum of that extra energy that I have within myself, which is responsible for manifestation of this entire body? Where did I come from? Whether I was in the Saptalokas? If so, then in which loka I was? Which form I was, before I took this birth? Why am I born in the first place? Was it really necessary to take this embodiment? Why I have to go through this process of union of sperm and ovum belonging to my parents and getting it implanted within myself? Would not I be happy just be there, wherever I was? What is meant for me to be doing in this embodiment? If at all there exists, something more, then what next for me? Whether this would be the end of everything or what is stored for me next?”

We are born, we grow up, go to school, achieve educational qualification, then settle down into marital bliss, collect all the material goods that would make our life a little more comfortable, then expand our family, have children. With all these fundas, we just keep on collecting stuff throughout our life. Little do we realise that we are constantly in the process of aging. Ultimately, we age, we die, we are cremated. Is this all we are born for? This is the question we all need to ponder over. Is there anything more? What is life? How do we get this human form of life? What exactly is ‘Life’? Let us go to the base, that is “Creation”.

Basically, Ayurveda is more related to the Samkhya philosophy. There was nothing existing, just energy in Avyakta form which was not manifested. This energy, which can be called as Satva, thought of

expanding. This energy should not be mistaken as Satva guna, it is Satva by nature because it is pure. With that expansion we have two forms of energy, namely Prakriti and Purusha. Prakriti is feminine form of energy and Purusha is masculine form of energy. These two forms of energy joined together and started growing together till the time when there was no further growth possible. Then the energy burst open just like the blown balloon burst open. We all know that once the balloon burst, the structure of the balloon cannot be regained back and air that was accumulated in the balloon comes out in the form of production of sound of bursting of balloon. Similarly, when the energy with the joining of Prakriti and Purusha expands and burst, the stage of Mahat comes and when it expands further, it bursts and then something called Ahamkar or Ego sets in. Each particle that is constituted says, I am something different from you. I have a different structure, I have a different quantum of energy. Then there are Satva, Rajas and Tamas, which are the qualities of mind. Rajas and Satva together produce the five sense organs, namely, ear, skin, eyes, tongue and nose; which are called पंच ज्ञानेन्द्रिये. Along with that, five motor organs get formed, namely, mouth, hands, legs, genitals and anus which are called पंच कर्मेन्द्रिये. These are in relation to the human body. When Rajas and Tamas come together, they produce something very different in the entire production of the universe. They produce Sound, Touch, Vision, Taste and Smell. These five subtle elements are called five Tanmatra.

Now let us try to understand what is meant by Satva, Rajas and Tamas. Satva is something that is pure, beautiful, eternal and positive. Rajas is an energy which is required to start any activity; whereas Tamas is the energy that is required to control any activity. So, there are energies which are required to initiate as well as to control any activity. Why do we need to control any activity? Let us take the example of the process of education. When we learn something, we need to memorize certain things. For memorizing, Satva Guna is required. It is stored by the brain. When we sit for the exam, we are supposed to write down

whatever we have memorized. Process of bringing out the knowledge that is in the brain, on the paper via pen, is the activity that requires initiation and that is done by the Rajas. During the exam we are supposed to write the answers to all the questions within a stipulated time. Tamas Guna controls the initiation process. After one question is attempted, it will stop that activity so that Rajas Guna will initiate the process of writing the next question. So, initiation is done by Rajas and Tamas will stop the process. So, we require these energies in our mind within us. If you want to gauge whether one person has got the good amount of Satva or whether Rajas or Tamas in that person has increased, you have a very simple task. For example, one needs to catch a flight at 5 am. While going to sleep the previous night, a person who has Satva dominance, he just has to tell himself that he has to get up early the next morning. Person who has Rajas dominance, will not be able to sleep peacefully. He will be constantly waking up every hour to check up the time. Person with Tamas dominance, has to set the alarm and even when he wakes up with the alarm, he will just shut it down and go back to sleep again. We need to understand these Trigunas properly in our own context. Because, when we talk of spirituality, we consider it something to be unapproachable to us but these are something that we have in our body. In fact, the entire production of this universe is governed by Satva, Rajas and Tamas Guna. Our mind is basically consisting of Satva Guna, whereas Rajas and Tamas come into our body for very short period of time and that is when we have short spur of anger or lassitude about doing nothing. It remains for a very short time. The process of the mind is a continuous process. Satva Guna is prominent most of the time, but Rajas and Tamas dominate intermittently.

Five Tanmatras are the subtle elements that are born first and then bigger elements Panchamahabhutas are born out of these Tanmatras. They are, Ether (space), Air (Vayu), Fire (Teja), Water (Jala) and Earth (Prithvi). We need to understand that these are the elements that comprise the entire universe. Pre-existing state of this entire creation

was the state of inertia where Satva, Rajas and Tamas Guna are in equilibrium. Let us see now the differences between the male and female forms of energy. Both these forms are eternal, nitya but Purusha never gets evolved, it is Aparinami whereas Prakriti is the one which gets evolved (Parinami). So Male energy is neither an evolute nor evolving; whereas Prakriti is not an evolute but is evolving. Purusha is Aprasavadharmi, that means it cannot give birth; whereas Prakriti is Prasavadharmi, meaning capable of giving birth. So, we must understand that male form of energy is representative of unbound awareness whereas female form is undifferentiated, primordial matter, capable of evolving. Vedic science identifies Purusha as pure intelligence or pure consciousness, a non-material factor that enters the primordial matter to trigger off differentiation within it, thus commencing the process of cosmic evolution. If the Purusha did not have the capacity to trigger off manifestation, this evolution would not have happened at all. Female form of energy is the state where there is least form of excitement of Satva, Rajas and Tamas. It is a transcendental phase of existence where no evolution takes place until it is triggered by Purusha. Thus, there are two basic forms of energy, which govern the creation of this universe, which is also responsible for formation of our body, namely, male form of energy and female form of energy. Male form of energy is responsible for setting up a trigger and female form of energy is responsible for evolving and creating another being just like itself. If this much is understood, so we understand that female form of energy has got lot to do, like it has to create, sustain and evolve another form just like itself.

Mahat: When Trigunas become unstable, it leads to a series of reactions, conforming to a specific pattern. It happens only in the presence of the intellect or cosmic will in operation that satisfies the urge for manifestation created by disturbed stage of equilibrium of Satva, Rajas and Tamas. If these Trigunas were constantly in equilibrium, the universe would not have manifested. So, each of these Gunas have a specific role and are important in their own way.

**Ahamkar:** it is the ego that identifies the individuality. This phenomenon is present in everyone. It begins at the final stage of Mahat. When Mahat ends, uniqueness is finished and multiplicity begins.

**Satva:** Satva is something that is very beneficial to everyone. Only Satva has the tendency to manifest and is responsible for creation. It is a medium for manifestation and reflection of our intelligence. It is devoid of negative tendencies. It has a tendency to stabilize Rajas and Tamas Guna. It is the purest form of energy.

**Rajas:** Rajas is the most dynamic form of energy; it is the power of initiation. It has tendency to do work and overcome resistance created by Tamas Guna. It has movement. It is activation.

**Tamas:** Tamas is nothing but inertia. It counteracts or stops Rajas Guna. It is a controller of movements within a limit. It is called energy for regulation.

**Creation:** Satva and Rajas Guna give rise to five sense organs, five motor organs and mind which is evolved from Ahamkar. Mind is the coordinator of all physical activities.

Tamas and Rajas Guna together create 5 subtle elements first which are called Pancha Tanmatras and then 5 gross elements are created which are called Pancha Mahabhoota.

**Organogenesis (Formation of organs) :** Organs get formed in a particular sequence, namely, ears, skin, eyes, tongue and finally nose. The sequence of their creation is same as that of Tanmatras, namely, Space, Air, Fire, Water and Earth. So, when the fetus is born, first thing that gets developed is the ears and then skin. Once you are born, eyes become functional. Within the womb, eyes cannot see at all. Baby cannot taste everything the moment it is born. Taste sense gets developed later on. Till then whatever we feed the child, it does not sense the taste. Finally, after a year and half or two years, the child starts smelling something. So, we can see that the development of organs is from sparseness to the denseness.

It is interesting to note how Ayurveda looks at the evolution of Tanmatra and Mahabhoota. The Five Tanmatras are created when Tamas gets charged by Rajas with specific units of energy. They are called subatomic particles. Thus, Tanmatras are the packets of energy which possess specific physical characteristics and they appear in specific order.

1. Sound stimuli possess physical energy of vibrations called as Shabda Tanmatra.
2. Tactile stimuli possess physical energy of mechanical pressure or impact called as Sparsha Tanmatra. It also possess the potential of first Tanmatra in latent form. For example, we cannot see sound but we can only hear sound. When we are standing close to the sound box, we can feel the sound waves. We know that the air is not moving there but the sound waves are moving.
3. Light stimuli is called as Roopa Tanmatra and it possess the characteristics of heat, light, colour and radiation. It possesses the potential of first two Tanmatras in latent form. That means it can be heard, felt and seen also.
4. Taste stimuli is called Rasa Tanmatra. It can only be expressed when it dissolves in water. That means you can sense the taste only when it is dissolved in water. It possesses the characteristics of first three Tanmatras in latent form. It also has the potential of cohesive attraction and taste.
5. Smell stimuli is called Gandha Tanmatra. It possesses the potential of cohesive effect and smell. It has got all the characteristics of first four Tanmatras in latent form.

Thus, from the sequence above, we can understand that the sound is the purest form of existence.

#### **Panchamahabhootas- Gross elements**

1. Akash Mahabhoota (Space) - It is in subtlest form and responsible for rarefied state of matter. It is vibrant.
2. Vayu Mahabhoota (Air)- It is in gaseous form and responsible for movement. It may be described to be in the form of electro-magnetic field or wave effect.

3. Teja Mahabhoota(Fire)- It is responsible for manifestation of heat and light. It is radiant in nature.
4. Jala Mahabhoota (Water) – It is responsible for liquid manifestation. It is also responsible for holding everything together (cohesion).
5. Prithvi Mahabhoota (Earth) is responsible for solid manifestation. So, it can be perceived easily.

These five gross elements exist within one another. Everything exists within space. In space, we find Air from which Fire evolves from which Jala evolves and from which Prithvi Mahabhoota evolves. Thus, it can be seen that Prithvi Mahabhoota is the only form of element which has got all other elements. Teja Mahabhoota is formed by the conversion of Space and Vayu, wherein energy is getting converted into mass. Vayu contains Hydrogen, Oxygen etc. That leads to fire. Also, we know that right combination of Hydrogen and Oxygen results into water. So we can see that Hydrogen and Oxygen were present in Vayu, Agni and also in Jala. So it is the same structure, that takes different forms.

Let us try to understand the five elements in the atomic structure. The elements are held together due to the cohesive characteristics of Jala Mahabhoota. Atom has got the energy form which is called atomic energy, that is the form of Teja Mahabhoota. The movement of revolving electrons around nucleus is due to the characteristics of Vayu Mahabhoota. The space within the atom is characteristics of Akash Mahabhoota.

Now we will try to understand the five elements in the structure of the cell. Cell has got mass, i.e., Prithvi Mahabhoota, water in the form of cytoplasm, mitochondrion which generate the chemical energy are the form of Agni Mahabhoota and there are vacuoles which are the form of Akash Mahabhoota.

These five elements are there in living as well as non-living entities. The germination process also takes place due to the presence of all five elements. For the seed to germinate, water, air, soil, sunlight and obviously, the space is needed.

### **Formation of Human Body:**

Union of sperm and ovum is called fertilization. In Ayurveda, it is stated that “शुक्र शोणित जीव संयोगे तू खलु कुक्षी गले गर्भ संज्ञा”. Union of sperm and Ovum has to occur in the presence of Atma. This is where the spirituality comes in Ayurveda. At the time of conception, presence of Soul, Mind and Triguna is required. Soul enters the zygote via the media of mind. Soul does not exist in the physical form, but to enter the physical form, it requires the medium of mind. Fetus is formed by something received from mother, something received from father, diet of the mother and finally some contents put forth by the Soul. Panchamahabhootas also have a role to play in the formation of the fetus. Space creates space in the body, Air causes the cell division, Fire causes the metabolism, water maintains the moisture all around and Earth gives the shape to the entire structure of the body.

There are six factors contributing towards the growth of the fetus, namely, Mother, Father, diet related, mind related, congenital and soul related. Skin, blood, muscle, fat and all soft organs are received from mother. Hair, beard, teeth, bone, tendons and blood vessels are received from father. Our body is formed by the diet of the mother. So, diet is responsible for growth of the body, attachment of the life (that means if life has to be sustained inside, we need to nurture our body), nourishment, contentment, enthusiasm, energy and complexion. Contentment after eating food is very important, otherwise one could just put the nutrients inside the body through arteries. Consciousness, retention power, knowledge, memory, pride and perception of sense organs are Mind related factors which are responsible for fetus formation. The sense organs can perceive the stimuli only with the presence of mind. Via the sense organs, stimuli are sent to the mind which in turn are sent to the brain. From brain we get the response, which are sent to the mind and then to the motor sensors. Congenial factors are freedom from disease, absence of idleness, absence of greediness, normal voice and complexion, constant happiness, efficiency of sense organs and high quality of Ojas. Soul related factors have very

important role to play in the growth of the fetus. They are, birth in specific species, knowledge about oneself, mind, appearance, respiration (moment the soul leaves the body, the respiration stops), specific complexion (there are instances where child's complexion is totally different from the parent's. e.g. Both the parents are fair but the child has dark complexion), happiness and sorrow, longing and hatred.

Human being has different levels of existence. We have seen that some people lead a very comfortable life, whereas some people have to struggle throughout their life to meet even their basic needs. Some people like Gautam Buddha, Mohd Paigambar, Jesus Christ etc. have certain powers which they use for the benefit of other human beings. For the progression of the soul spiritually, medium of body is essential, because body possesses sense organs through which knowledge is gained by the soul. Mind becomes a functional entity only in the presence of the body. Mind gains the knowledge through the sense organs which it passes on to the soul. Therefore, soul needs body as well as mind for its further spiritual progress. Unless the sense organs are active or they are stimulated, they will not be able to gain knowledge.

The aim of life is to achieve the four Purusharthas, namely, धर्म (Virtue), अर्थ (Wealth), काम (Enjoyment) and मोक्ष (Salvation). Moksha is not possible without the embodiment in human body. Hence, we need to take care of this body which is made up of Pancha Mahabhootas. It can be said that Earth and water are the elements of the body whereas Fire, Air and Space are the element of the Jeeva. When a person dies, the immortal body lies there in the form of Prithvi Mahabhoot which is still held together by Jala Mahabhoot. What escapes from the body is Agni Mahabhoot, that's why body gets cold after death. Breathing stops, that means Vayu Mahabhoot no more exists in the body. Whatever space is there in the body like in gastro-intestinal space just collapse. Thus, elements of the Jeeva which are predominantly, Fire, Aire and Space move out after the death of the body. What is left behind in the body is Earth and Water elements. Jeeva is the smallest part of the Moola Chaitanya. Atma enters the body to gain the knowledge of the Srishti.

This is called देहधारणा (Dehadharana). Atma is very subtle, so it assumes gross existence. Thus, Chaitanya comes into existence for accumulating knowledge of the Srishti. It is said that body is विनाशी (mortal) and the soul is अविनाशी (immortal). Actually, देह (Deha) also can never be destroyed just like Atma. Body is made up of Panchamahabhootas and after the death they merge back into the Srishti. Same elements are used to create another body. Both body and Atma are Avinashi, therefore they are able to combine together. If they were not of the same nature, they would not have combined together like oil and water. Body is formed by dharana of Panchamahabhootas. These Mahabhootas also do not exist in isolation, just as they are. Whatever that exist in the universe is formed by the combination of Panchamahabhootas. Panchakosha are responsible for the अंतर्गत रचना (internal constitution) of our काया, वाचा मन (Kaya, Vacha and Mana). When our Dnyanedriya, Karmendriya and Mana work in unison, we can say that our body is fully equipped to achieve higher spiritual energy. Pancha Prana Kosha are Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vidnyanamaya Kosha and Anandamaya Kosha. Annamaya kosha deals with nutrition, it is full of Satva rasa. It is in Jagrut state and allows the Sanchit Karma to do its karya. Pranamaya kosha is also in Jagrut state, It does Karma avahan and gives Karmaphala to the body. Manomaya kosha is responsible for understanding Sukha and Dukha from various karmas. It is in Supta state. Vidnyanamaya kosha is responsible for working of the entire karma and is also in Supta state, Anandamaya Kosha is responsible for deriving happiness from the karya done by other four koshas. This kosha is also in Supta state.

So, we need to understand that we live in this universe. Our life is all about four-dimensional existence, that is, body, sense organs, mind and the soul. Living being is a psycho-physical-spiritual unit, which is dynamic in nature and is in constant interplay with the cosmos. All the above discussion concludes that we are not living for only eating food or drinking water but our soul is in constant interplay with the universe.

**PRERANA DIN CELEBRATION  
at Yoga Bhavan, Vashi on 17th Feb. 2024**



**Sapna Bijoor (M. : 9869437009)**

**Geeta Ghalsasi (M. : 9321885977) & Sapna Shah (M. : 9969667050)**

(Yoga Teachers at Damle Yoga Kendra, Matunga-West)

**P**rerana Din was celebrated on Saturday, the 17th February 2024, in honour of Mrs. Shakuntala Nimbalkar who had been a source of inspiration for many YVNites. The chosen date of celebration was her 97th Birth Anniversary.

The venue of this event - Yoga Bhavan, Vashi - a temple of Yoga, stands strong due to the hard work of many and Mrs. Shakutai Nimbalkar has been one of the foremost contributors towards it. The event started with registration at the entrance of Yoga Bhavan followed by delicious & healthy breakfast. After relaxing 'Omkar Chanting' & serene 'Ganesh Vandana' by Mrs. Shilpa Arondekar in her melodious voice, the dignitaries paid respect by offering rose petals to the statues of Swami Kvalayananda & Padmashri Nimbalkar Guruji as also photos of Mrs. Shakuntala Nimbalkar, Late Capt. Vijay Chitnis & Mrs. Jayshree Chitnis.

A brief talk on the importance and history of 'Prerana Din' was given by the programme-in-charge Mrs. Meena Pai. An inaugural dance was performed by Mrs. Pooja Rane - a Sadhaka from Vashi Centre. This was followed by one of the eagerly awaited part of the event - the performances by sadhakas of YVN's Regular Yoga Centres.

The first performance was 'Pranav Yoga'. Omkar Sadhana with various yogic postures was well-presented by the sadhakas of Ahuja Centre (Morning Batch) and very well-explained by their teacher Mrs. Sangeeta Singh.

The next performance was a skit titled 'Divya Jeevan'. Importance of

the practice of Yama & Niyama, in order to enlighten our lives, was well-dramatised by sadhakas of Vashi Centre. Mrs. Darshana Momaya, an experienced teacher explained how these practices positively influence a small part in the brain which is responsible for blissful experience.

The third performance saw the union of 'Lezim' (a folk dance from Maharashtra State) and 'Yogasanas'. The performance by the sadhakas of Naigaon Yoga Kendra was applauded by the audience. Mrs. Neelima Chindarkar (Teacher of Naigaon Yoga Kendra) rightly introduced this performance saying, "this performance was unique and never seen before." The last performance 'Yoga Dhara' was one of its kind with flow of yogic postures by Lilavati Hospital Yoga Kendra (Evening Batch) sadhakas. As proudly stated by their teacher - Mrs. Manjiri Phadnis - "this performance was special due to their centre's Silver Jubilee Year." It was indeed a very well co-ordinated and awe-inspiring performance.

The second part of this event saw Mrs. Manjiri Phadnis welcoming the following dignitaries on stage - Mr. Mukund Bedekar, Mr. Shreedhar Parab, Mrs. Meena Pai & Mrs. Aruna Karangle. Mrs. Madhura Karambelkar, very lucidly introduced all the dignitaries to the audience. The stage, indeed, looked more decorated with these personalities.

Next, was an important event organised for honouring YVN's Regular Yoga Centres' Teachers for their long and dedicated service of 25 years or more. This included felicitation of Mr. Mukund Bedekar, Mrs. Meena Pai, Mr. Krishnamurthy Ramaswami & Mrs. Uma Parulkar with flowers, memento and a token of appreciation. Mrs Vaishnavi Swar did justice while introducing these four Senior Teachers to the audience.

This was followed by felicitation of Regular Yoga Centres' Teachers who had completed 10 years of their selfless service. They too were felicitated with flowers, memento & a token of appreciation. These devoted teachers included Mr. Sudesh Karkera, Ms. Baljeet Kaur, Ms. Niharika Tiwari, Ms. Ratna Vispute, Ms. Vijaya Chandran, Mrs. Alpana Joshi, Mrs. Madhura Karambelkar, Mrs. Vaishali Shah & Mrs Mrudula Sohoni. They were introduced by Mrs. Manjiri Phadnis & Mrs. Vijaya

Chandran. All these highly respected teachers have done their best for Nimbalkar Guruji's vision of 'Yoga Vidya Gharo Ghari'.

Mr. Krishnamurthy & Mrs. Uma Parulkar shared their experiences about how yoga helped them improve their health & how they were able to help others by boarding on this journey as YVN teachers.

Thereafter, Mr. Shreedhar Parab described Mrs. Shankuntala Nimbalkar's special qualities for which she was honoured by YVN by presenting her the prestigious Award viz. **'YOVINI PRERANA SHAKTI'**. Mr. Parab spoke about her qualities viz. Good Planner, Victorious, Brave, Inspiring, Wise, Good interpersonal skills, Harbours multiple interests, Possessing strong willpower, etc. He stated that while Nimbalkar Guruji was Gnyan Yogi, Mrs. Shakutai Nimbalkar was Karma Yogi. He said that Nimbalkar Guruji described her as **'Yashovardhini'** i.e. one who blesses others with prosperity.

Mr. Mukund Bedekar narrated quite a few of his interactions with Mrs. Shakutai Nimbalkar with interesting anecdotes. He pointed out that Mrs. Shakutai Nimbalkar was not just far-sighted but also was a Great Administrator who ensured that whatever is visualised or conceived in mind is converted into reality. Truly, everyone present at the venue could envisage the divine qualities of Mrs. Shakuntala Nimbalkar.

This was followed by sumptuous lunch that was enjoyed by one & all. The meals were indeed well-planned by the newly appointed Trustee of YVN viz. Mrs. Aruna Karangle.

During the lunch break, sadhakas went on to explore Yoga Bhavan building and stalls displaying books & items of souvenirs like T-shirts, water bottles & badges with YVN logo thereon, which were available on sale.

Post-lunch, Bhajans of Prabhu Shreeram were sung by Mrs. Neelima Dehadrai & Mr. Vijay Mahashakti which enchanted the audience.

Mr. Pradip Gholkar described Mrs. Shakutai Nimbalkar as a sharp observant with detective-like qualities of persevering nature. He also pointed out how Mrs. Shakutai used to get the work done skillfully,

without hurting anyone. She was indeed a Role Model for many like us, he said.

Next was a 'Are Wah' moment. A very captivating & informative lecture was delivered by Dr. Mrs. Ulka Natu. Instead of talking about the technical & medical aspects of yoga (despite her being a Gynaecologist & Obstetrician), she narrated everyday life examples to explain how one can co-relate them to Yoga in its various aspects like Yama, Niyama, Asana, Pranayama, Meditation and get maximum benefits out of it. She also explained how Yoga can help one evolve and imbibe divinity. The lecture left such a great impression on the audience that it compelled everyone to give her a standing ovation to express their Appreciation.

This was followed by felicitation of sadhakas who have been practising at YVN's Regular Yoga Centres for 20 years & 26 years. It was inspiring to see a 90 + year old sadhaka being felicitated. The honours were done by Dr. Mrs Ulka Natu, Mr. Sandeep Solanki, Mr. Mukund Bedekar, Mr. Shreedhar Parab & Mrs. Meena Pai.

Last but not the least - a very interesting session of 'Chair Yoga' was conducted by Mr. Sandeep Solanki from Kaivalyadham. He, with his great sense of humour, lightened the atmosphere. He not only demonstrated the practices which can be done sitting on the chair but also ensured that everyone in the audience benefits from those practices. His session was truly realxing, energizing and inspiring.

'Vote of Thanks' was given by Mrs. Sapna Shah in an enthusiastic manner by acknowledging each and every person contributing towards the success of the programme. Thereafter, 'Pasayadan & Omkar' was melodiously sung by Mrs. Shilpa Arondekar in her sweet voice. The programme ended with tea and snacks. Overall, it was a preranadayi (inspiring) experience, indeed!



Memorable Moments of  
YOVINI PRERANA DIN function held at  
Yoga Bhavan, Vashi on  
Saturday, the 17th February, 2024



Smt. Meena Pai - Organiser-in-Chief of  
the function



Guest : Shri Sandeep Solanki



Audience



Shri Bedekar felicitating the Guest



Guest : Dr. Ulka Natu



Guests & YVN Dignitaries on dais



Shri Pradip Gholkar speaking



Shri M. V. Bedekar



Shri Deepak & Smt. Rupali Nimbalkar



Smt. Rupali Nimbalkar



Shri Shreedhar Parab





Dr. Ulka Natu speaking



Standing Ovation to Dr. Ulka Natu's speech



Compere : Smt. Manjiri Phadnis



Relaxing moment



Stage performance of  
Ahuja Yoga Centre



Ahuja Yoga Centre



Stage performance of Vashi Yoga Centre



Vashi Yoga Centre



Stage performance of Lilavati Hospital  
Yoga Centre



Lilavati Hospital Yoga Centre



Stage performance of  
Naigaon Yoga Centre



Naigaon Yoga Centre

**Felicitation of Shri Mukund Bedekar,  
Smt. Meena Pai, Shri Krishnamurthy Ramaswami &  
Smt. Uma Parulkar for having rendered  
25 years of services in  
YVN's Regular Yoga Centre**



Shri Mukund V. Bedekar



Smt. Meena Pai



Shri Krishnamurthy Ramaswami



Smt. Uma Parulkar

**Felicitation of 8 out of 9 Yoga Teachers  
(9th Teacher : Ms Niharika Tiwari was absent)  
for having rendered 10 years of services in  
YVN's Regular Yoga Centre**



Mr. Sudesh Karkera



Ms. Baljeet Kaur



Ms. Ratna Vispute



Ms. Vijaya Chandran



Mrs. Mrudula Sohoni



Mrs. Alpna Joshi



Mrs. Vaishali Shah



Mrs. Madhura Karambelkar



Shri Bedekar speaking



Smt. Meena Pai speaking



Shri Krishnamurthy speaking



Smt. Uma Parulkar speaking



Chair Yoga Session by Guest -  
Shri Sandeep Solanki



Chair Yoga Practice



Ganesh Vandana & Pasayadan sung by  
Mrs. Shilpa Arondekar



Vote of Thanks by Ms. Sapna Shah

**WINNERS OF POSTER COMPETITION**

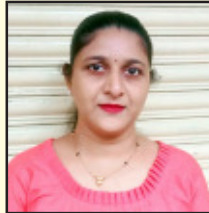
**1st Prize**  
(Vashi)

(Matunga)

(Global)



Manasi Gawkar



Nilima Salave



Snehal Pawar

**2nd Prize**

(Matunga)

(Vashi)

(Global)



Yogini Shirwadkar



Pankaj Patil



Sneha Pendse

1st Prize

(Matunga)



**Manasi Gawkar**  
(M. : 9082462383)

(Vashi)



**Nilima Salave**  
(M. : 8108700244)

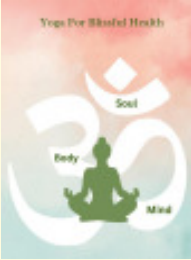
(Global)



**Snehal Pawar**  
(M. : 9987495615)

2nd Prize

(Matunga)



**Yogini Shirwadkar**  
(M. : 9869608346)

(Vashi)



**Pankaj Patil**  
(M. : 7350013993)

(Global)



**Sneha Pendse**  
(M. : 9930415030)





## Yoga for Blissful Health



**Anand Prabhudesai**

(1st Prize Winner Easy of 47th YTTC , Matunga Centre  
Mob. : 9833969661)

Imagine bliss? I imagine a beautiful mountain scenery. Snow on the peaks at a far distance. A serene lake in front of me. Its waters blue shaded on the banks, by majestic trees. A bright rising sun, crisp air, a gentle breeze. Bird chirping.

What do you imagine? What is your bliss? Some would say perhaps snuggling with a cup of hot cocoa by the fire-place on a cold winter evening. Or listening to an old record of Shobha Gurtu or Bade Ghulam Ali on the gramophone. Or a long afternoon nap on a hot summer day. Seems like there are very different “blisses”, if there is such a word! And there are many paths to it. What’s common then? For one its clear one or more of our sense organs - eyes, ears, taste, touch, smell - are stimulated. And then there is a feeling or change in the mental state.

So what is this mental state of bliss? I looked up the dictionary for a meaning. The Merriam Webster dictionary describes it as complete happiness. Dictionary.com explained it as supreme happiness - pure joy with contentment. Aha, a state of mind where the mind is so filled with joy that it has no want for more, fulfilled as it is. We have all experienced these moments in our lives, however brief and far between. They form our most cherished memories. And the memories when they come bring that same feeling of bliss, still there but often weakened like the weathered lines of an old painting. And then there is a deep longing to go back to that moment.

Bliss thus, is a much desired state of mind. But its also a rare feeling to have. Why so? What is clear is that for most ordinary human beings,

bliss cannot happen in the absence of good health. In bodily sickness, like a flu, your body - off-balanced - is fighting hard for its survival against deadly pathogens, and rightly so it cannot be distracted from this most important work. The body is in a heightened state of alertness, and readily generating a feeling of bliss will be difficult and not even desirable perhaps. So a healthy body is a necessary pre-requisite for bliss to occur. But what else is necessary to create it?

My curiosity got me wondering where does bliss really come from. Is there a place in the body, or does it come from outside? Does it have biological origins? Can it be pinpointed. Our bodies are just matter and chemicals, we learnt in school. Everything in our bodies is an intricate dance of chemistry; its what's going on inside your body right now. But origin of mind and feelings were never explained clearly in school. Of course modern science has in recent years has figured a lot of this out - atleast we know feelings are chemistry too. The chemicals that trigger our emotions are called hormones. The hormones are secreted on certain stimulus. There are several of these. **Dopamine** is an hormone that is secreted in anticipation of a reward. Its the pleasure we feel when we achieve something, and dopamine motivates us to do more of that activity. It helps build habit, it helps one identify with a purpose for her life. There is **Oxytocin** or the 'love' hormone, which is secreted during social interaction of trust and bonding. Its the hormone that strengthens inter-personal connection, and crucial for socio-emotional well-being of an individual. **Endorphins** are also hormones, secreted to relieve physical pain, and also in response to stress. Laughter or physical activity like running helps with its release. Then there is **Serotonin**, or the 'feel good' hormone. It regulates our mood, appetite, sleep cycle, memory and learning. Basically it influences our general feelings of happiness and contentment. There are other hormones too like **Melatonin** which help us fall asleep, and give the body much needed rest, and **Cortisol** which primes to body for a 'flight or fight' response in case of perceived threats. These hormones are secreted by different glands in the body: pituitary

and pineal glands in the brain, adrenal in kidneys, thyroid/para-thyroid in the neck, etc. Its now well-understood that all of these hormones are key to regulating body functions and feelings. They help maintain a stable physical environment (homeostasis), and a emotional-mental one as well. Too much Cortisol for too long, creates stress and anxiety. Low levels of Serotonin can lead to mood issues, depression and insomnia. And then there is no more bliss, and bodily health also suffers. Conversely remember the times when you were enjoying a game or engrossed in a challenging task (Dopamine working), deeply in love (Oxytocin), or just feeling good about life (Serotonin)? Closer to bliss, wasn't it!

**So the ability to be 'blissful' is shaped by a fine regulation of our hormones.** That science has proven. And so if we simply could turn the knobs to set the right level of serotonin, and the right level of oxytocin and right dose of dopamine, we could manufacture a 'blissful' state, with a perfect probe or a pill perhaps? Alas that is where the modern science has no easy answer yet. We have no easy portal it seems then to these magical chemicals. Their control is beyond the conscious mind, deep within the sub-conscious in the realm of our autonomic nervous system (ANS).

But then why should we ever have a need to reach and control our hormones? What has brought us to that point? Hasn't the body been created by God, or if you believe in evolution, evolved over millions of years, to perfectly regulate the hormones for our own happiness? Its true that the sub-conscious in its own pure natural state, would readily create a body of perpetual blissful health. For example, we see that children, in general, are much happier and resilient than adults, even in adverse situations. But somehow we lose that capacity as we grow up. No wonder we have adults always saying, "Oh, to be a child again!", meaning they want to go back to that more innocent, blissful state. So what weighs down, almost overpowers our mind's natural powers for bliss in such a way? Or in other words what has 'modified' the mind, from its natural powers to heal & fulfill!

Patanjali Yoga Darshan (PYD) was written by sage Patanjali more than

2200 years ago. It speaks of the goal of yoga, as the cessation of the modification of the 'chitta' or mind. The chitta is modified in several ways as per sage Patanjali, such as correct perception, wrong perception, imagination, deep dreamless sleep and memory. These modifications of the mind, which come about from the experiences of our lives, are caused by 5 afflictions of the mind 'अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः' - ignorance about the true nature of reality, egoism or I-am-center-of-the-world-ness, attachment to pleasure, aversion to pain, and fear of death. These affliction then begin to rule our mind, and become an obstruction to the body's natural innate capacities & intelligence. What we call as stress is just a state that stems from these afflictions - ego getting hurt, fear of anticipated pain, fear of losing something we consider precious, fear of death, etc.

When the mind thus modified and pained by the above afflictions, both at the conscious and the sub-conscious, is no longer operating properly. At the conscious level we see it in the poor quality of decisions we make. We are all too familiar with decisions we took in anger, fear, greed, etc which we later felt regret about. At the sub-conscious level too the afflicted mind starts to have effect on the body, through the mind-body connection, of which the hormones along with the autonomic nervous systems are important pathways. The effect are seen - mild in the beginning and severe later. For example, the immune system gets weakened, sometimes even turning on the host (as in auto-immune diseases). When hormonal secretions get off-balance, they leave us with a perpetual sense of anxiety, fear and despair. And then chronic 'lifestyle' diseases like high BP and diabetes, as well follow. **So for blissful health, mind must be in as pure, and natural (un-modified) state as possible.** Then our mind and body are functioning properly. When sage Patanjali made this connection centuries ago, he did not have the benefit of modern science. It was through the sheer power of self-experiment, acute observation and sharp insights, or perhaps maybe revealed from reaching in to that aroused higher intelligence within, which awakens in the knowledge of Self!

**What's remarkable though is that Patanjali didn't just stop at explaining the connection. He gave us also the path, the formula so to speak, to achieving this control of mind through the eight limbs of Ashtanga Yoga.** In the second chapter, Samadhipada, from verse number 29, to verse number 55 , the external or bahirang practices of Yoga are described. These are more important for state of blissful health (versus antarang practices of dharana, dhyana and samadhi which have a spiritual goal). These external practices consist of yama, niyama, asana, and pranayama ( pratyahara being the 5th is a bridge to the inner). Yamas are the rules of self-restraint to be observed in society like non-violence, truth, non-stealing, continence, and non-hoarding. Niyamas are practices for developing right personal qualities and they include cleanliness, contentment, penance, self-study and submission to God. Asanas are physical postures that help with creating a toned flexible body, and also connect the body with the mind. And Pranayama is disciplined controlled breathing, that recognises the beautiful connection between the breath and the mind/feelings, and the former's ability to influence the latter. The practice of these makes the body and mind more centred and calm.

In verse 52 after describing the pranayama technique, sage Patanjali says, 'ततः क्षीयते प्रकाशावरणम्', meaning "and thus coverings of the mind are removed". These coverings are nothing but the afflictions of ego, attachment, aversions, etc, that create the negative stress in our lives. Mind thus cleared of these false coverings through the practice of yama, niyama, asana and pranayama, becomes accessible for pratyahara, i.e. the drawing in of the sense organs from the external world and pointing them inwards towards the mind. With proper practice of pratyahara, sense organs stop identifying themselves with whatever comes to them from the external world.

Speaking of pratyahara, in the last verse of Sadhanapada, sage Patanjali says, 'ततः परमा वश्यतेन्द्रियाणाम्', meaning "then arises supreme

control of the organs". Which organs are these? The eyes, the ears, the skin, the nose, the tongue, the same sense organs that gave me that feeling of bliss from a beautiful mountain scenery! The same sense organs that give you your bliss. But if the sense organs are turned inwards towards the chitta where does the bliss come from?!

Beware of the seductive bliss of the senses. For it leaves an imprint on the mind - as a memory - that creates a desire for more. That desire if met can turn into an unhealthy obsession. A person who is unhealthily obsessed by such desire will soon ignore other functions and responsibilities, i.e. his karma, and go down the path of sorrow. Substance addictions is prime example of this. And what if that intense desire for sensual bliss is not met? Then also the sense-dependent mind will be in sorrow due to dejection and depression.

**The bliss of yoga is different. By the inward turning of the senses the mind is no longer dependent on the external sense organs for bliss.** Of course, it is capable of enjoying the sense pleasures of life as they come. But the craving and attachment is gone. Instead there is balance or equanimity - a sense of peace, joy & contentment in the mind. In yogic literature, the nature of such a mind is described as 'sattvic' or imbued with 'sattva' guna. This is as opposed to the rajas and tamas gunas, that respectively drive a person to selfish action like greedy behaviour, and selfish aversion, i.e. laziness, dullness, etc. These two ultimately create mental stress for us. **But a balanced "sattvic" mind, created through the practice of yoga as described above by Patanjali, is imbued with its own eternal sense of bliss. Therefore dependence on sense organs is gone!** Physiologically this comes about by the fine regulation of hormones that drive mood, and a better functioning nervous systems that controls our conscious and autonomic bodily functions. Every cell of your body now is properly energised with the life force (or prana) and functions in perfection. You feel healthy, alive and energised - in body and mind . Indeed, you become blissful health!



## दामले योग केंद्रामध्ये 'मुद्रा कार्यशाळा'



मंजिरी फडणीस

(आयोजक आणि योग शिक्षक, लीलावती हॉस्पिटल योग केंद्र, वांद्रे (प),  
मो. ९४२३९९३२०४)

**योग** विद्या निकेतनच्या सुवर्ण महोत्सवी वर्षात माटुंगा (प.) येथील दामले योग केंद्रामध्ये हठप्रदीपिकेतील 'मुद्रा व बंध' ह्या एका महत्त्वाच्या विषयावरील बहुमूल्य वर्कशॉपची भर पडली.

१० फेब्रुवारी २०२४ला सकाळी बरोबर ६.३० वा. Workshop Organiser सौ. मंजिरी फडणीस तथा त्यांच्या सहाय्यक योगशिक्षिका सौ. उमा परूळेकर व सौ.सपना शहा दामले योग केंद्रावर हजर झाल्या होत्या. साधकांची बसण्याची उत्तम व्यवस्था केली होती. थोड्याच वेळात वर्कशॉप वक्त्या, मार्गदर्शिका योविनिच्या ज्येष्ठ योगशिक्षिका सौ. गंधाली दाशरथे मॅडम व डेमोन्स्ट्रेटर श्री. सुनील भुजबळ सर ह्यांचे आगमन झाले. अमूल्य अशा ह्या वर्कशॉपचा लाभ घेण्यासाठी साधकांनी उत्तम प्रतिसाद दिला होता. लांबलांबून आलेल्या साधकांचीही उपस्थिती होती. दामले योग केंद्र योगसाधकांनी भरून गेले होते.

बरोबर ७ वा. आदरणीय स्व. पद्मश्री श्री. निंबाळकर गुरुजी तथा स्व. शकुताईना वंदन करून योविनिच्या परंपरेनुसार ओमकार प्रार्थनेने आनंदमयी सुरुवात झाली. विद्यमान वक्त्यांची ओळख योविनिचे दोन अनमोल हिरे, अशा शब्दात सौ. मंजिरी फडणीस यांनी करून दिली. संस्कृत भाषेवर प्रभुत्व, हठप्रदीपिका ह्या विषयाचे सखोल ज्ञान, अनेक पुरस्कार, सन्मान मिळालेल्या सौ. गंधाली दाशरथे मॅडम योगातील बंध-मुद्रा ह्या विषयावर बोलण्यासाठी उभ्या राहिल्या. त्याचप्रमाणे त्यांना साथ देण्यासाठी सर्वोत्तम योग डेमोन्स्ट्रेटर म्हणून ओळखले जाणारे योगशिक्षक श्री. सुनील भुजबळ सर डेमोन्स्ट्रेशनसाठी स्थानापन्न झाले.

योगिक मुद्रा-हस्तमुद्रा हा तसा अतिशय कठीण विषय आहे. पण तो अत्यंत सहज-सुलभ भाषाशैलीत सौ. गंधाली मॅडमनी मांडला. हठप्रदीपिका व इतर ग्रंथांमध्ये बंध-मुद्रांना महत्त्वाचे स्थान कसे दिले आहे, हे त्यांनी सांगितले. 'योग' शब्दाचा थोडक्यात अर्थ सांगितला. मुद्रा म्हणजे काय... तर... 'मुद्रं ददाति इति मुद्रा' हे समजावले, तसेच मुद्रांचे विविध प्रकार कोणते, हेही सांगितले. पूर्वी मुद्राज्ञान गुप्त ठेवण्याबाबत आग्रह असे, त्यावेळी ही विद्या तज्ज्ञ गुरुकडूनच शिकवली जायची. त्याचप्रमाणे ह्या



शिक्षणासाठी योग्य असलेल्या साधकालाच ही विद्या शिकवली जात असे. तिचा गैरवापर, चुकीचे ज्ञान साधकासाठी घातक होईल, हे उदाहरण देऊन त्यांनी समजावले. योगाभ्यासातील आसनांचे महत्त्व थोडक्यात सांगितल्यावर बंध-मुद्रांचे प्रकार व महत्त्व सांगितले. एखाद्याला एखादा आजार असेल तर त्याने काय करावे, हे सांगितले. श्वसन कसे असते. शरीरातील विविध अंतःस्रावी ग्रंथी, त्यांचे स्राव ह्याचे महत्त्व तसेच कुंडलीनीचे वेटोळे कुठे असते, ती कशा पद्धतीने षट्चक्रांमधून प्रवास करते हे सांगताना त्यांनी कुंडलीनीचे महत्त्व, षट्चक्रांचे महत्त्व व फायदे अतिशय सोप्या पद्धतीने समजावले. बंध-मुद्रा यांनी अंतःस्रावी ग्रंथी प्रभावित होतात व त्यांचे कार्य शरीराची निरोगता राखण्यासाठी मदत करतात, हे “जरामरणनाशनं, वृद्धोऽपि तरुणायते” ह्या श्लोकाने समजावले. मग अनोळखी अशा महत्त्वाच्या मुद्रा १) महामुद्रा, २) महावेध मुद्रा, ३) खेचरी मुद्रा, ४) वज्रोली मुद्रा, ५) शक्तीचालन मुद्रा तथा सहजोली व अमरोली मुद्रा कशा कराव्यात, हे प्रात्यक्षिकांसह समजावले. ह्या मुद्रा कोणी कराव्यात, निषेध, फायदे, किती वेळा, केंव्हा, इत्यादी सविस्तर ज्ञानवर्धक माहिती दिली. साधक अतिशय रंगून गेले होते. नंतर विशेष आग्रहाला मान देऊन त्यांनी दहा हस्तमुद्रांचाही अभ्यास शिकवला व करून घेतला. त्यांचे फायदे काय होतात, किती वेळा करावे, केव्हा करावे, इत्यादी सांगितले.



साधक खूपच समाधानी व मुद्रामय झाले होते. सकाळी ७ ते ९ ही वेळही कमीच पडली. अजून मॅडमनी खूप बोलावे व आपण एकत राहावे, असे मंत्रमुग्ध वातावरण झाले होते. परंतु शेवटी वेळेचे बंधन बघता कार्यक्रमाची सांगता करणे भाग होते. तेव्हा सौ. मंजिरीने सर्वांचे मनापासून आभार मानले. आवर्जून उपस्थित असलेले आपले आदरणीय श्री. बेडेकर सर, सौ. मीना पै मॅडम, सौ. सुधाताई मॅडम इत्यादींनी सर्वांचे कौतुक केले व आशीर्वाद दिले. सौ. निलीमा दिवेकर, सौ. स्वप्ना बिजोर, सौ. वैष्णवी स्वार तथा दामले योग केंद्र व गोरगाव योग केंद्र अशा अनेक

आदरणीय योग शिक्षकांची उपस्थिती होती. श्री. कृष्णमूर्ती सरांनी दामले योग केंद्राचे सुवर्ण महोत्सवी वर्षाचे हे शेवटचे वर्कशॉप होते, तसेच वर्षभरात दामलेमध्ये किती वर्कशॉप, कोणी कोणी घेतले हे सांगितले. सर्व वर्कशॉप्स यशस्वी झाले हे सांगताना ते आनंदित झाले.

मग सौ. उमा परुळकर व सौ. सपना शहा यांनी सर्वांना चहा-बिस्किटे दिली व ह्या मुद्रा वर्कशॉपची आठवण म्हणून त्यावरील छोटी बुकलेटस् सर्वांना वाटली. सौ. गंधाली मॅडम लिखित पुस्तके साधकांसाठी उपलब्ध करून दिली होती.

अशा रितीने अतिशय ज्ञानवर्धक, आनंदमय वातावरणात योगिक बंध-मुद्रांच्या वर्कशॉपचा सर्वांनी अनुभव घेतला. असे उपक्रम सतत आयोजित केले जावेत, असा आग्रहही सर्वांनी केला. आम्ही सर्व योगशिक्षक ह्या उत्स्फूर्त प्रतिसादाने अगदी भरून पावलो, धन्य झालो. आपल्या गुरूंना मानाची वंदना दिली. त्यांच्या आशीर्वादानेच हा वारसा पुढे चाललेला आहे व असाच चालत राहावा, हीच प्रार्थना आहे!

**Don't wait for  
things to get better.  
Life will always be  
complicated.  
Learn to be happy right  
now, otherwise you'll  
run out of time**



## मसुराश्रम योग केंद्र, गोरगाव (पूर्व) येथे बंध-मुद्रांची कार्यशाळा



स्वाती जोशी

(योविनि योगशिक्षिका, गोरगाव पूर्व. मो. ९८१९९२३५६०)

**योग** विद्या निकेतनच्या सुवर्ण महोत्सवी वर्षानिमित्त सर्व योगकेंद्रांवर विविध कार्यक्रम आयोजित केले जात आहेत. त्याप्रमाणे गोरगाव (पूर्व) येथील मसुराश्रम योग केंद्र व योविनि यांच्या संयुक्त विद्यमाने एक व्याख्यानमाला सुरू आहे. यातील तिसरे पुष्प २ मार्च २०२४ रोजी संध्याकाळी सादर केले गेले.

‘हठयोगातील मुद्रा, बंध व विविध हस्त मुद्रा’, असा कार्यशाळेचा विषय होता आणि व्याख्यात्या होत्या **सौ. गंधाली दाशरथे**, एक सिद्धहस्त लेखिका आणि विविध योगग्रंथांचा सखोल अभ्यास असणाऱ्या योविनिच्या ज्येष्ठ योगशिक्षिका.

आपल्या रोजच्या योगवर्गात काही ठराविक मुद्रा सोडल्या, तर इतर मुद्रांचा आपण फारसा अभ्यास करत नाही. म्हणूनच या बंध-मुद्रांविषयी ऐकण्याची सर्वांनाच उत्सुकता होती. त्यामुळे आश्रमाचे प्रांगण पूर्ण भरून गेले होते. विविध बंध व मुद्रा हे हठयोगाचे वैशिष्ट्य. पतंजलींच्या अष्टांगयोगामध्ये जरी यांचा उल्लेख नसला, तरी हठयोगामध्ये मात्र त्यांना प्रमुख स्थान दिलेले आहे. हठयोगाचे प्रमुख ग्रंथ ‘घेरंड संहिता’ ज्यात २५ मुद्रांचा उल्लेख आहे, तर ‘हठप्रदीपिका’ या ग्रंथात १० मुद्रांचा समावेश आहे. या सर्व १० मुद्रांची माहिती गंधाली मॅडमनी दिली. या मुद्रांची प्रात्यक्षिके श्री. आशिष जाना ह्या योविनिच्या लोकप्रिय योगशिक्षकाने अतिशय उत्तमरीत्या दाखवली.

विविध मुद्रांचा अभ्यास हा आनंदमय कोष जागृत करणारा व शाश्वत आनंद देणारा असतो.

यानंतर विविध हस्तमुद्रांविषयी सुद्धा माहिती मॅडमने दिली. तंत्रयोग हा प्रामुख्याने या मुद्रांचा आधार आहे. आपल्या हाताची पाच बोटे पंचमहाभूतांशी निगडित आहेत.





ह्या हस्तमुद्रांना शास्त्रीय आधार नसला, तरी त्यांच्या नियमित अभ्यासाने खूपच फायदा होतो आणि म्हणूनच त्या खुप लोकप्रिय आहेत, असे त्या म्हणाल्या.

अशा प्रकारे बंध-मुद्रा या काहीशा अपरिचीत विषयाची अतिशय साध्या-सोप्या, सुलभ पद्धतीने सौ. गंधाली मॅडमनी मांडणी केली आणि म्हणूनच त्यांचे व्याख्यान सर्वांना खूपच भावले. या कार्यक्रमाला आश्रमाचे विश्वस्त श्री. येरंडकर सर आवर्जून उपस्थित होते.

योविनिचे ज्येष्ठ योगशिक्षक श्री. श्रीधर परब सरांची उपस्थिति आम्हाला नेहमीच आशीर्वादासारखी वाटते. सरांनी पंच महाभूतांची बेटांवरील जागा कशी लक्षात ठेवावी, हे अगदी मजेदारपणे सांगितले, त्यामुळे आता हे आमच्या कायम लक्षात राहिल, असे सर्वजण म्हणाले. परब सरांच्या छोट्याशा, पण उत्साहवर्धक भाषणाने कार्यक्रमाची आनंदी सांगता झाली. सौ. गंधाली मॅडम यांनी हठप्रदीपिका ग्रंथातील आसन विभाग, प्राणायाम विभाग व मुद्रा-बंध विभाग यांवर लिहिलेली तीन पुस्तके योविनितर्फे प्रकाशित झाली आहेत. कार्यक्रमाच्या दिवशी ह्या तिन्ही माहितीपूर्ण पुस्तकांची चांगली विक्री झाली, ह्याचे समाधान आहे.



## Amrut Bindu Upanishad



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



**Dr. Shriram Agashe**

### AMRUT BINDU UPANISHAD-3

In the last part we have completed up to Shloka 4 and now we will look at Shloka 5. It says -

तावदेव निरोद्धव्यं यावद्धृदि गतं क्षयम् ।  
एतज्ज्ञानं ध्यानं च शेषो न्यायश्च विस्तरः ॥५॥

It says, hold on to the mind so that the mind should be restrained in the heart till it merges in the heart. Here, क्षयम् means the mind becomes the Ultimate Reality. The mind is to be held in the heart till it merges in the heart. That alone is what we call as knowledge and that alone is what we call as Dhyana or meditation. So, that is what is meditation and that is also the knowledge. शेषो न्यायश्च विस्तरः Rest of the thing is only logical explanation of the process. That is only the elaboration or Vistar of the process of meditation but meditation is knowledge एतज्ज्ञानं ध्यानं च ।

In the last verse no. 4 given below, the process of meditation was explained like withdrawing of the mind from the sense objects and then concentrate it in the heart itself.

निरस्तविषया सङ्गं संनिरुद्धं मनो हृदि ।  
यदाऽऽयात्यात्मनो भावं तदा तत्परमं पदम् ॥

So, meditation means withdrawal of the mind from the sense objects and returning to the center of the heart, i.e. center of the consciousness. It is a kind of return from where the mind has originated. Here, Atmabhav means the meditative mind that has the same nature as the Atman, it becomes Atman. It means the Atmabhav has to be produced in the mind and it is the meditation. Pure mind is like a very clean glass. Same thing has been very nicely explained by Maharshi Patanjali as

**क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनतासमापत्तिः॥**

It is the definition of Samapatti which is the first stage of Dhyana. Samapatti means, Sam Aa Patati means to get merged. What is it that is getting merged? Gruhitru, Grahan, Grahya. In any process of knowledge, these three are always present. Gruhitru is the knower, the one who knows, one who gets the knowledge. Grahya means of who's the knowledge is happening. The object of knowledge is known as Grahya. The interaction between the two, that is between the subject and the object, between Gruhitru and Grahya is known as Grahan. So, when these three merges together then that is known as Samapatti. तत्स्थतदञ्जनतासमापत्तिः. For this Maharshi Patanjali has given a beautiful example of a pure crystal. When Chitta Vrittis in the mind are completely eliminated then mind becomes like a pure crystal. The significance of the pure crystal is that it takes on all the properties of the object near which it is kept. It gets merged with that object. Just as a clear glass becomes one with the thing on which it is kept. If it is a beautiful painting covered with a glass in a frame, and if the glass is very clear, without any stains then it will not be possible to distinguish between the glass and the painting at all. The glass is not seen at all, as if the glass loses its own identity, as if the glass has no identity of its own and it merges with the form and colour of the painting. In the same way, when the mind merges with the Atma, it too has no identity of its own. At such time the Atmabhav is manifested. In the same way the process of meditation takes place. In meditation the mind becomes pure just like a clear glass. When the mind is pure then it becomes clear like a pure crystal. We have seen earlier that the pure mind is called Nirvishaya Mana. We know now that there are two types of minds, pure mind and impure mind. The

mind without any attachments is a pure mind Nissanga. So, the mind will become pure like a crystal or like a very clean glass if it is not attached to any objects. Only when it is totally detached then it becomes pure. If the mind is not detached then it will be like a glass which has stains which is full of dust where we will see the glass but not the painting. So, it is said that तावदेव निरोद्धव्यं यावद्धृदि गतं क्षयम् । means we have to hold the mind in the heart till it gets merged in the heart. Mind should get merged in the Atma Tatva, in the pure consciousness. That alone is the knowledge and that alone is the meditation. एतज्ज्ञानं ध्यानं च । Rest is only the explanation of process or technique of meditation. शेषो न्यायश्च विस्तरः । Dhyana is the process where the mind is detached from the external objects and the mind is turned inwards and is merged within Atma, it merges with the Atmabhaav. Mind then reaches the stage of तत्परमं पदम् ॥ as described in the fourth verse. Mind dissolves in Atman and it attains the supreme state of Atman. As long as the mind is attached with the external objects it will not get merged with the Atman. It will keep its own identity and will not be able to merge in the Atmabhaav. Then there will be waves in the mind and that is what happens in the ordinary process of knowledge. The knowledge which we are referring here is the spiritual knowledge. In ordinary form of knowledge, we are using mind only. Mind is required for any kind of knowledge. Even for sensual knowledge, the outside objects reach the mind through the medium of senses. The sense organs come in contact with the outside objects which creates sensations. They are called sensations because they come through sense organs. These sensations coming from outside create waves in the mind and these waves are called as Chitta Vrittis. If there are no Chitta Vrittis then the mind becomes calm and quiet. Just as in the water, if there are waves then we cannot see the bottom but if the water is very pure and clear without any waves then water becomes still. Water if it is pure without any impurities and is still without any waves then we will be able see the bottom very clearly. Actually, we will not be able to see the water at all because it will be so transparent that we will not be able to distinguish between the water and the substratum on which the water is supported

that is the bottom. Similarly in meditation, mind loses its separate identity. In Atmabhaav mind doesn't have its own identity. This is called as Dhyana and this is also called as Amani Avastha of the mind. That is the state of 'No Mind'. Dhyana Avastha is the one when mind goes into the Naman Avastha. Then it is the real knowledge, the knowledge of the Atman. Then you actually see the substratum, the bottom which is the one that makes the mind functional. Then you become one with the Atman. It is not the perception as such because in this state the duality of subject and object vanishes. For any kind of perception, we need to have knower and the knowledge. In the process of knowledge, the triad mentioned earlier is required but in this knowledge the mind gets merged in the Atman and the triad vanishes. This knowledge is devoid of this triad. तावदेव निरोद्धव्यं यावद्धृदि गतं क्षयम् । Until the mind gets merged into the Atman. It is the Dhyana, the meditation. So, meditation and knowledge are the two sides of the same coin and is mentioned in this Shloka. It is not the knowledge obtained through the triad but is the knowledge of the Atman. It is not the knowledge obtained through the sense organs, neither is the one obtained through the Chitta Vritti. This knowledge is obtained by becoming ONE with the Atman. So, spiritual knowledge comes after the stoppage of mental activities. In all other kind of knowledge, the mental activities are continuing. Without the mental activity the relative knowledge is not possible. Here, the spiritual knowledge comes only after perfect Chitta Vritti Nirodha. Maharshi Patanjali has called it as तदा द्रष्टुः स्वरूपेऽवस्थानम्। When Chitta Vritti Nirodha happens, the mental activities cease and mind merges with the natural state of Purusha. So, absolute knowledge is possible only after Chitta Vritti Nirodha. Here, it is said in exactly the same way as; the Atma Gyana is manifested only when the mind becomes Nirvishaya. This Nirvishaya state of mind only, is the Dhyana. So, the knowledge manifests in the state of Dhyana. So here it is said that it is Dhyana and it is Gyana too. एतज्ज्ञानं ध्यानं च। So, it is the Atma Gyana or self-realization and Dhyana too. This Atma Gyana is the effect of Dhyana Avastha. Rest is only the logical explanation of the process of meditation. Dhyana is not an activity. Many times, people wrongly say that they are going to do the

meditation. You cannot do meditation as it is not an action. The fact is that, when all the actions cease then only the meditation happens. Meditation is a happening. It is not a process. It occurs and happens only when the mind goes beyond all the activities. Therefore, it is not possible to describe Dhyana, it is something that has to be experienced. It is something beyond words. It cannot be talked about. It cannot be logically explained. This can be better explained as, there cannot be a lecture on Mauna. You cannot speak about Mauna i.e. silence. They are so much opposite to each other that the moment you start talking about Mauna the silence will be gone. Mauna has to be experienced. The moment you try to explain about Mauna the silence will be vanished. Similarly, if you try to explain about the Dhyana it will vanish. Just as it is foolish to talk about Mauna, it is equally foolish to talk about Dhyana. It is a subject of experience and is like a 'dumb man's taste of sugar'. A dumb person can experience the taste of sugar but will not be able to explain it to the others. Same is the case with Dhyana but it is not an accidental happening as well. It is not possible that someone can perform all sorts of sins and then still accidentally achieve the Dhyana state and have pure Chitta. It happens only when one is ready for it and doesn't happen just accidentally. शेषो न्यायश्च विस्तरः। The logical thing that is explained with great details is how to get ready, how to have that possibility of entering into the meditation, is something that only can be talked about. If one has to meditate then what kind of behaviour one should have, how one should behave and what one should avoid can be explained about logically. How one should observe Yama, Niyama, how one should refrain from attachments, how one should purify the mind, all this can be explained. Unless the mind is pure it cannot really enter into Dhyana. So, how to purify the mind, how detachment is extremely important if one wants to enter into the process of Dhyana, can be explained logically and in detail. It is not possible to explain about the meditation but what are the pre-requisites of Dhyana can certainly be explained. How to prepare for meditation can be told and once the meditation happens then the procedure has no value. Once the top is achieved, the destination is reached then the vehicle by which it has

been arrived at has no value. One has to abandon the vehicle. One has to disembark the vehicle once the destination is reached. Vehicle is certainly important but finally one has to abandon it and that is the beautiful thing explained here in this Shloka number five. Now let us move to the next Shloka.

नैवं चिन्त्यं न चाचिन्त्यं न चिन्त्यं चिन्त्यमेव च ।

पक्षपातविनिर्मुक्तं ब्रह्म सम्पद्यते तदा ॥६॥

Here it is said that Brahman the Absolute Reality is not to be thought of नैवं चिन्त्यं You cannot think about it, nor the Brahman is 'not to be thought' of न चाचिन्त्यं It is not to be thought of as an object because Brahman cannot be a subject of a meditation. Atman or Brahman cannot become an object of meditation, not that it becomes object of your thought but that alone has to be thought of at all times. न चिन्त्यं चिन्त्यमेव च ।

Without which there should not be any thought in the mind. So here it appears to be a paradoxical and a very confusing type of statement in this verse. Once it says it should not be thought of and then it says that there shouldn't be any thought other than it. It says Brahman cannot be a subject of Dhyana and immediately it says there couldn't be any other subject than the Brahman. It cannot be thought of but that alone should become an object of thought. Then comes a very beautiful term, पक्षपातविनिर्मुक्तं When you go beyond attachments and aversions, go beyond all the Dwandwas, पक्षपात, not taking any sides, beyond good and bad, beyond likes and dislikes, being establishing in समत्व, equilibrium, without any Raga-Dwesa, have no hatreds, no attachments. Then you attain that Supreme Reality which we call as Brahman ब्रह्म सम्पद्यते तदा॥ Brahman cannot be attained by thinking about it. So, by reading about Brahman in Upanishads, studying about it in Bhagavad Gita you will not be able to know about Brahman. You cannot expect to attain Brahman. Neither you can attain Brahman by thinking a lot about Brahman. Is it then hinted that we shouldn't think about or know about Brahman at all? It is also said that Brahman is not attained by 'not thinking' about Brahman at all. It is not that you have to abandon all thoughts about Brahman and then you will know about Brahman. It is said that you

shouldn't thought about it but it is also saying that you shouldn't thought about Brahman. न चाचिन्त्यं Here we should know the difference between object and subject. Object is the one that is away from the subject. Knowledge is always separate from the knower. You can think about something when it is apart from you. When it is different from you, when it has separate identity from you. Then you can think about it, you can study it. The thing that is to be studied has to be separate from you. Therefore, you cannot separate yourself from Brahman and think about it. You cannot make Brahman as object of meditation. The moment you make it object, you are separating yourself from it. Brahman cannot be known by separating yourself from Brahman. That is why it is said ब्रह्मविद् ब्रह्मैव भवति। Be Brahman to know Brahman but again the word know is not appropriate as it is the problem with the language. For that matter the word Brahmagyan too is not correct because you become one with it. This becoming Brahman happens when there is पक्षपातविनिर्मुक्तं Here, it should be understood that पक्षपात means there are no differences, you don't have any likes or dislikes for the Brahman. When all the differences are removed, there is no Dwandwa of any kinds, there is no process of differentiation. You are no more differentiating yourself from Brahman. You have no like or dislikes for it, you are beyond Raga, Dwesha. Then only it is ब्रह्म सम्पद्यते तदा।। that means Brahman is attained, you attain the Brahmathiti. Raga, Dwesha happens only when it is separate from you, something which is different from you. You can't have likes and dislikes for yourself. So, it is said that Brahman is beyond mind because you can't think about it. Thinking is a process of mind and even not thinking too is the process of mind and Brahman is beyond mind. So, to become Brahman you have to go beyond mind. When we say we have to go beyond mind, it doesn't mean that we should become mindless. Not that we have to suppress the mind nor eliminate the mind, nor we should fight with the mind. Meditation is not fighting with the mind. As long as there is conflict with the mind Dhyana can never be attained because it is absolutely opposite to the process of meditation. Then what is meant by going beyond the mind? Is it curbing the mental activities? Or should the mind be let loose? That also is not

the way of meditation, not to have any control over the mind is certainly not the meditation. Can the mind be free by letting it loose? No, it shouldn't be let loose also, neither it should be bound. Both these ways are not correct, neither you have to tie down or suppress the mind nor you have to let it free from everything. We have to culture the mind, to make the mind pure. It is only through the mind we are going to achieve the goal and it is clearly stated in the second Shloka that mind alone is the reason for bondage and freedom too. मन एव मनुष्याणां कारणं बन्धमोक्षयोः। Mind is necessary for freedom and for which we have to work through mind only. If you purify the mind, it takes you towards freedom. If mind is impure, it creates bondages. Mind can enjoy the world without getting attached. त्येन तक्तेन भुञ्जितः। (Isha Vasya Upanishad) A seemingly very intriguing thing has been told by the Upanishads that detachment only leads to highest kind of enjoyment. Enjoy the world without getting attached to it but it is absolutely true if we contemplate over it. One can enjoy the flower not by plucking it, smelling it or by owning it. Ignorance is that we believe that the happiness is by owning something. It is wrong to assume that happiness comes by owning the things. One doesn't become happy by enjoying the ornaments in the shop and thinks that happiness is in owning them, by purchasing it. The real misery begins with this feeling of owning. The 'I'-ness created brings the miseries. Complete joy comes when you are completely detached from it, when you transcend the feelings of likes and dislikes पक्षपातविनिर्मुक्तं ब्रह्म सम्पद्यते तदा ॥ then only you can attain Brahman.

In the next verse number seven one of the techniques of meditation is explained.

स्वरेण संघयेद्योगमस्वरं भावयेत्परम्।  
अस्वरेणानुभावेन नाभावो भाव इष्यते॥७॥

This verse gives the ways to go beyond mind to reach the Absolute Reality. One of the ways is to reach that state of 'no mind' – Aman Sthiti. So long mind is there the state of likes and dislikes will be there. Swarasadhana is the technique given to attain this state of no mind. Swara or the sound is the most effective vehicle to join the Supreme Consciousness. Hatha Yoga Pradipika and many Yogic texts describe it as

Nadanusandhana. The best way to reach the Ultimate Reality is Nadanusandhana. A Shloka in Hatha Yoga Pradipika describes it very beautifully. Just as a hunter plays a veena the deer gets attracted to the music and as it approaches, the hunter kills it. In the similar manner the mind too can be made 'no mind'- Aman. Mind is attracted to Swara or Naada i.e. sound. When deer is attracted to the Naada and just as the hunter kills the deer, the mind too goes to the Aman Avastha i.e. the mind becomes 'no mind' with the Naada. That is the process of Nadanusandhana. This verse says स्वरेण संघयेद् योगम् Yoga means to unite. Joining Atman with Parmatma. Joining the individual consciousness with the Universal consciousness. This has to be done through Naada. To join two things some instrument or rope is required for tying, in the similar manner to tie up individual self with the Universal self, the instrument needed is Swara. However, this Swara is not an ordinary sound but is a sound with a particular frequency. That is the reason why Swarasadhana is extremely important in music. In music there are Sapta Swaras – seven notes and after lot of sadhana the great Rishis discovered Sapta Swaras. These are Sa, Re, Ga, Ma, Pada, Ni, Sa and are actually the sound frequencies. The eminent singers follow this Swarasadhana religiously throughout their lives. Swara is a sound with particular frequency and when uttered, there is accompanying joy with it. The happiness that music gives is because of the Swara. We seldom think over this simple fact why we derive so much of pleasure from the music. The joy derived from the classical music can even lead us to Samadhi state. For the same reason music is called as Pancham Veda, the fifth Veda. Sama Veda is full of music only but what is it that which is actually giving happiness in the music? It is the Swara and when they are organized in a particular way, they actually take you beyond mind and these Swaras were invented by the Rishis. There are Ragas or the specific compositions of the Swaras, their frequencies are designed to be sung at particular time of the day; at a particular season etc. to give specific effects. All these were subjects of research and things used to take place accordingly. It is said that when Great Singer Tansen used to sing in the evening, the lamps used to ignite

on their own and this Raga was known as Deep Malhaar and it was only because of the effects of the Swara. Then the particular Swaras later became Mantra. All the alphabets or letters of the Sanskrit language are Swaras only and that is why they are called as Akshar means the one that never changes (kshar means the one that is changing). All the Akshar in Sanskrit have fixed frequencies and therefore each Akshar in Sanskrit is a Mantra in itself. Out of this Swara Shastra the Mantra Shastra came into existence. Out of that only, the Naada Brahma came onto existence. This Naada Brahma is a beautiful concept which tells us that through it only, the entire Universe, the entire cosmos with all its components is manifested; through their vibrations or Spandana. So, everything that is existing is vibrations only. A particular set of vibrations makes a stone and another set of vibrations makes flower and so on and so forth. You can communicate with each and everything using these, Mantra. For the same reason the Mantra Shastra has become very important. Using a particular frequency of sound can change your consciousness very easily. This can be understood when we think of awakening of Kundalini Shakti. In Kundalini Yoga, the Shat Chakras there are petals in each one of these Chakras. They are called as Lotuses. Each of the petals of these lotuses have Beeja Mantra and recital of these Beeja Mantra, vibrations are created in these petals at a particular level in these Chakras. That is how these Beeja Mantra are used to awaken the consciousness at a particular level or Chakra. This is the way the Mantra Diksha is given; the Guru understands at what level your consciousness is functioning. Each individual has a basic vibration and it decides the likes and dislikes, the thoughts and behaviors, character, personality, everything depends upon the organization of vibrations in his whole body. According to these vibrations a Guru gives a suitable Mantra to that individual which can resonate and vibrate with his frequency. With these vibrations the consciousness changes. Going little further it is understood that the base Chakra the Mooladhar Chakra has four petals and each of these petals has Beeja Mantra. It is interesting to know that the Beeja Akshar '??' is related to urinary bladder and for the

same reason the mothers all over the world utter this letter सSSSSSSSS... for the infants to make them urinate. A baby spontaneously passes urine because this Mantra is activating the baby's consciousness related to this petal at the Mooladhara. Another beautiful example is of the lullabies sung by the mothers to make the children sleep. The child which was very active and not willing to sleep slowly pacifies after listening to the melody in that song and goes to bed with calm and quiet mind. This is because of Nadanusandhana; because of the vibrations in it. The mothers have been doing it for generations may not be knowing the science behind it. So, this is what has been told in this particular Shloka, that through Swarasadhana, Swara Yoga you can join with the Ultimate Reality using the Swara. This is the wonderful technique given in this particular Shloka, स्वरेण संघयेद् योगम् It further says that the journey is from Swara to Aswara Sthiti and that is the aim to reach from Naada to Anahat Naada to reach the Supreme Reality and that would be discussed in the next part number four.

## YVNites HONORED AT KKSU

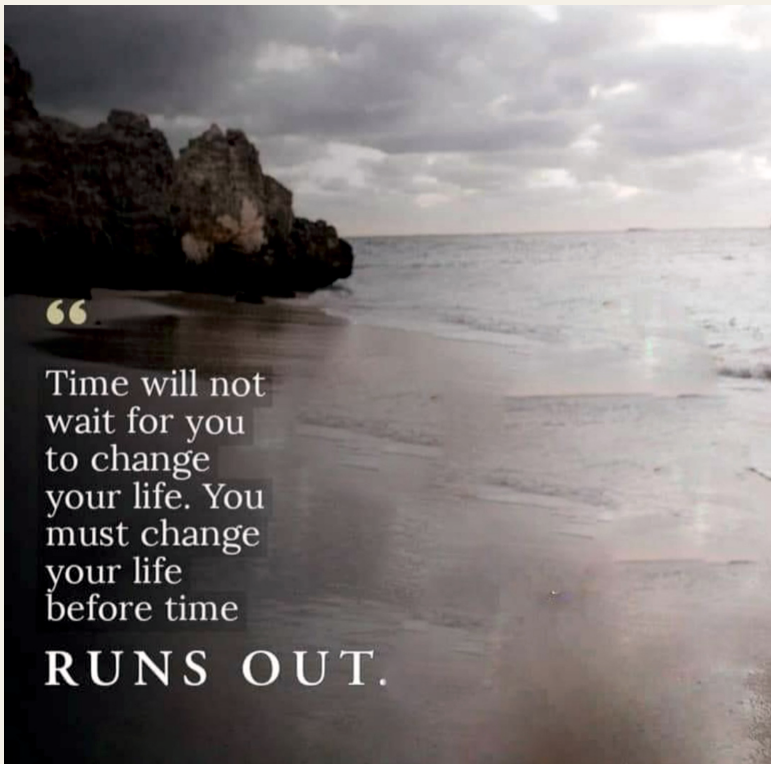


In 12th Convocation of Kavi Kulguru Kalidas Sanskrit University, Ramtek on 6th March 2024, YVN trained teacher (33rd YTTC Dadar) who has also served as YVN's regular center teacher for more than 10 years at Dadar and Parel,

Mrs. Vanita Mugdam felicitated with gold medal for standing highest in M. A. in Yogashastra through open and distance education (ODL) by scoring 86.5% marks.

Similarly YVN trained teacher (37th YTTC, Vashi) Mrs. Sunita Wadhawan is awarded PhD on her thesis "Impact of Guided Meditation on Emotional Health of Adults".

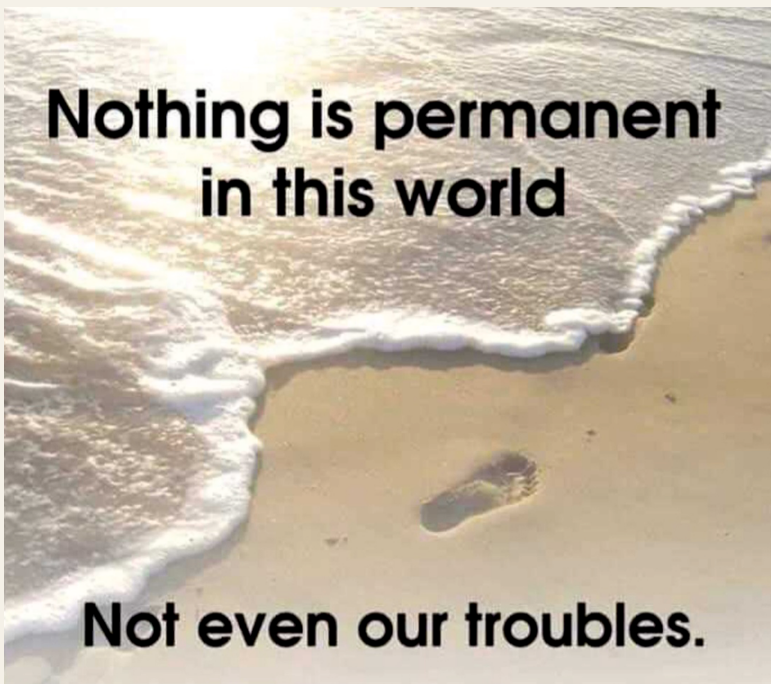
- Durgadas Savant



“

Time will not  
wait for you  
to change  
your life. You  
must change  
your life  
before time

**RUNS OUT.**



**Nothing is permanent  
in this world**

**Not even our troubles.**



## YogaVarta

Monthly Bulletin of Yoga Vidya Niketan (REGD. No. 43668/85)

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YOGA VARTA - MARCH 2024 • (Total : 76 pages)