

योगवार्ता

योग व नैसर्गिक जीवनाला वाहिलेले
योग विद्या निकेतनचे मासिक मुखपत्र

YogaVarta

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

योगोपचार-निसर्गोपचार



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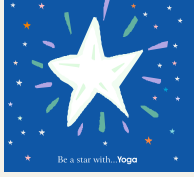
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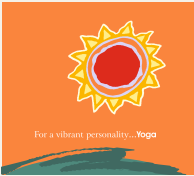
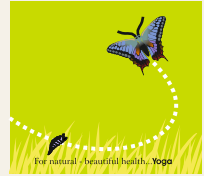
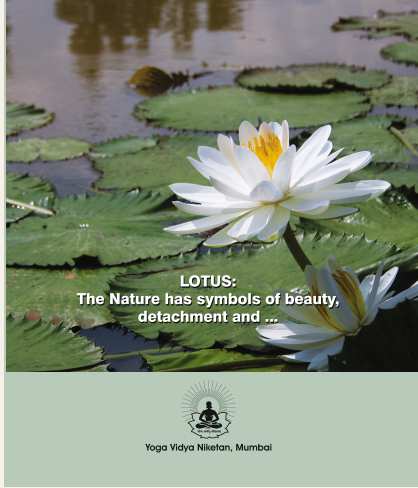


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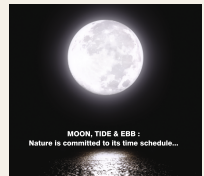
योग व नैसर्गिक जीवनान् काङ्क्षिते
 योग विद्या निकेतनमे मसिक्त मुद्रायन

LOTUS:
 The Nature has symbols of beauty,
 detachment and ...

Yoga Vidya Niketan, Mumbai



सर्वेषु सुखिनः सन् । सर्वे सन् निरापयाः ॥
 सर्वे सन् दुःखभाग्य भवत ॥
 सर्वे भद्राणि परान् । मा कश्चित् दुःखभाग्य भवत ॥



योग विद्या निकेतनचे मुखपत्र

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उपसंपादक ✨ CO-EDITORS

Anant Ashtekar, Mahesh Sinkar & Nitin Tawde

कार्यकारी मंडळ ✨ EXECUTIVE COMMITTEE

Mukund Bedekar, Prabhakar Marathe, Neela Bhatia & Pradip Gholkar

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Email : yvn2004@yahoo.com

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

YVN's Office at Vashi :

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

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

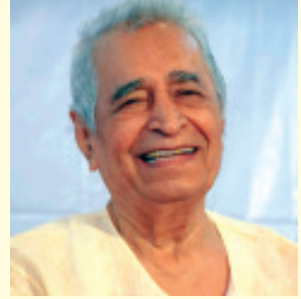
E-mail : yogavidyaniketan@gmail.com Website : www.yogavidyaniketan.org

Pearls of Wisdom

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

The Wrong Bitch

Sometimes the punishment is meted out to a wrong person and the actual culprit remains safe at the background. The weaklings are sacrificed in the fighting of two strong or cunning parties and the real offender is left unhurt. These shrewd persons use feeble and inferior means to fulfil their purpose and, in case fighting breaks out and they are on the verge of an overthrow, they look to their own safety first, leaving the mediocre people to their fate. The following story will shed good light on this point.



An American boarded a crowded train going from London to Liverpool. The traveller, not happy with the prospect of standing for four hours, saw a woman with a poodle occupying the seat next to her. He requested the woman to make room for him to sit. “No, you cannot sit here. My dog does not like to travel in the guard’s van, so I have bought a ticket for her,” roared the lady.

When the man offered to let the dog sit in his lap, the woman curtly said, “No, I will never allow her to sit on your lap.” The American thereupon reached down, picked up the dog by its scruff, opened the window, tossed the dog out and sat down there comfortably.

An Englishman across the aisle leaned over and said, “The trouble with you Americans is that you act impulsively. You spared the real and threw the wrong bitch out of the window.”

मुखपृष्ठ पाहतामी...

योग विद्या निकेतनचे सेवाभावी तरुण योगशिक्षक श्री. प्रसाद गावडे यांनी कॉम्प्युटरवर साकारलेले योग-साधकाचे आकर्षक चित्र आणि त्यासोबत 'योगोपचार-निसर्गोपचार : टिकाऊ-निरामय स्वास्थ्यासाठी', हा संदेश 'योगावार्ता'च्या मुखपृष्ठावर पाहताच ह्या विषयीचे विचार मनात प्रकर्षाने येऊ लागले.



तसे पाहिले तर योग हे मूलतः उपचाराचे शास्त्र नाही. ते आहे मानवी जीवनाच्या अंतिम उद्देशासाठी म्हणजेच कैवल्यप्राप्तीसाठी निर्माण झालेले एक महान आध्यात्मिक शास्त्र! कधीही न संपणाऱ्या आणि कशानेही न भंगणाऱ्या आनंदाने ओतप्रोत अशी मानवाच्या खऱ्या स्वरूपाची सद्चिदानंद ईश्वरीय अवस्था म्हणजे 'कैवल्य'. क्षणोक्षणी उठणाऱ्या अनेकविध चित्तवृत्तींमुळे म्हणजेच असंख्य विचारांच्या सततच्या आंदोलनांमुळे माणसाचे मन अस्थिर, अशांत व अशुद्ध होत असते. त्यामुळे माणूस आपल्या या खऱ्या सद्चिदानंद स्वरूपाला विसरतो आणि चित्तवृत्तींनी निर्माण केलेल्या भ्रमांप्रमाणे जन्मभर भरकटत राहतो. या चित्तवृत्तींवर नियंत्रण आणून मनाला शांत, स्थिर, शुद्ध करणे व त्याद्वारे माणसाला त्याच्या खऱ्या स्वरूपाची ओळख करून देऊन त्याला आत्मस्वरूपात प्रतिष्ठापित करणे, हे योगशास्त्राचे अंतिम ध्येय आहे. असे असले तरी धर्म (कर्तव्ये), अर्थ (माध्यम) व काम (उपभोग) या मानवी जीवनातील पुरुषार्थांकडे योगशास्त्राने दुर्लक्ष केलेले नाही, हे विशेष. 'योग' या शब्दाची व्याप्ती तशी फार मोठी आहे. ज्ञानयोग, कर्मयोग, भक्तियोग, मंत्रयोग, तंत्रयोग, लययोग तसेच महर्षी पतंजलीप्रणीत 'अष्टांगयोग' व त्यानंतर अनेक ऋषीमुनी अन साधुसंन्याशांनी जनमानसात लोकप्रिय केलेला 'हठयोग' आदी अनेक प्रणालींचा 'योग' या शब्दात अंतर्भाव होतो. आपापल्या आवडीनिवडीप्रमाणे व स्वभावधर्मानुसार लोकांनी यातल्या निरनिराळ्या मार्गांचा अंगिकार केला व प्रचार केला. सुमारे ५००० वर्षांपूर्वी भारतीय ऋषिमुनींच्या मनात स्फुरलेल्या संकल्पना व आध्यात्मिक उन्नतीच्या साधनमार्गांची इ.स.पूर्व ५०० वर्षांपूर्वी शास्त्रीय स्वरूपात रचना करून 'पातंजल योगदर्शन' हा योगशास्त्रावरील फार महत्त्वाचा ग्रंथ महर्षी पतंजलींनी लिहिला. या ग्रंथातून मुख्यतः कैवल्यप्राप्तीसाठी उपयुक्त अशा यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान व समाधी

या आठ अंगांच्या अष्टांगयोगाचे उत्तम मार्गदर्शन उपलब्ध आहे. समाजात वावरत असताना संघर्षरहित जीवनासाठी आवश्यक असे अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, अपरिग्रह हे पाच 'यम', तर सर्वांगीण व्यक्तिमत्त्वविकासासाठी शौच, संतोष, तप, स्वाध्याय, ईश्वरप्रणिधान हे पाच 'नियम' अष्टांगयोगाच्या सुरुवातीलाच सुचविले आहेत. त्यानंतरचे तिसरे योगांग म्हणजे 'आसन'. आसनांच्या अभ्यासाने मनोकायिक स्थैर्य, समग्र स्वास्थ्य व अंगलाघव, कोणत्याही परिस्थितीत शारीरिक, मानसिक, भावनिक जुळवणूक (Adjustment) करण्याची कला, द्वंद्वांचा अभाव, आदी गुणवैशिष्ट्यांची प्राप्ती होते. पाऱ्यासारख्या चंचल, अस्थिर मनाला स्थिर व प्रभावी करण्याचे सामर्थ्य प्राणायाम-साधनेत आहे. 'प्रत्याहार' या पाचव्या योगांगाच्या अभ्यासाने मन अंतर्मुख होते, जे मग सहजपणे साधकाच्या नियंत्रणात राहू शकते. शेवटच्या तीन योगांगांमुळे, म्हणजेच धारणा, ध्यान व समाधी यांच्या दीर्घ अभ्यासाने मन एका विषयावर, वस्तूवर, संकल्पनेवर स्थिर करणे, ती स्थिरता बराच काळ राखणे व मनोबलात वाढ करणे, अशा अत्यंत महत्त्वाच्या मानसिक शक्ती प्राप्त करता येतात. हे मानवी गुण आध्यात्मिक उन्नतीप्रमाणे भौतिक व ऐहिक जीवन स्वस्थ, संपन्न, सुखी, यशस्वी व समाधानी करण्याच्या दृष्टीनेही लाभदायक आहेत. त्यामुळे कैवल्यप्राप्तीची, मोक्षाची इच्छा मनात ठेवून योगाभ्यास करणाऱ्या आध्यात्मवादी मुमूक्षू साधकांसाठी हा अष्टांगयोगाचा मार्ग जसा उपयुक्त आहे, तसाच तो निरामय, सर्वांगीण स्वास्थ्य मिळवणे, टिकवणे व वृद्धिंगत करून आपले मानवी जीवन चांगल्या प्रकारे उपभोगू इच्छिणाऱ्या सर्वसाधारण लोकांनाही हा मार्ग लाभदायक आहे. असे असले तरी महर्षी पतंजलींच्या अष्टांगयोगात आधी/व्याधींच्या उपचाराबद्दल स्पष्ट उल्लेख मात्र आढळत नाहीत. कदाचित त्याकाळी 'आयुर्वेद' हे वेगळे शास्त्र त्यासाठी उपलब्ध होते, हे त्याचे कारण असू शकेल.

महर्षी पतंजलींनंतर हजारो वर्षांनी 'हठयोग' ही योगाचीच सर्वसामान्यांना समजण्यास आणि आचरण्यास काहीशी सुलभ अशी योगप्रणाली अस्तित्वात आली. या हठयोगातसुद्धा अनेक शाखा, उपशाखा प्रचलित आहेत. त्यातील मच्छेंद्रनाथ, गोरक्षनाथ, घेरंडऋषी, मुनी स्वात्माराम, जालंधरनाथ, आदी योगी आणि शिवसंहिता, गोरक्षसंहिता, गोरक्षशटक, घेरंडसंहिता, हठप्रदिपिका, आदी आधारग्रंथ सुप्रसिद्ध आहेत. या विविध पंथांच्या साधनामार्गात काही तांत्रिक, आदी बाबतीत थोडेफार भेद असले, तरी सर्वांचा प्रमुख गाभा एकच असल्यामुळे त्या सर्वांना 'हठयोग' या नावानेच ओळखले जाते. हठयोगात शरीर-मनाच्या सर्वांगीण आरोग्याला प्राथमिकता दिलेली आढळते. त्यामुळे आजच्या अत्यंत धावपळीच्या, तणावग्रस्त जीवनात स्वास्थ्यरक्षणासाठी आणि मनोकायिक कार्यगत (Functional) दोषांवर दीर्घकालीन

उपचार म्हणून हठयोगाची लोकप्रियता उत्तरोत्तर वाढते आहे. हठयौगिक ग्रंथांमध्ये स्वास्थ्यसंवर्धन आणि रोगनिवारण यांसाठी विविध हठयौगिक प्रकारांचा कसा उपयोग होतो, याची अनेक ठिकाणी चर्चा केलेली आढळते. हठयोगात शुद्धिक्रिया, आसन, बंध, मुद्रा, प्राणायाम, नादानुसंधान, धारणा, ध्यान, आदी अनेकविध साधनाप्रकार आहेत. त्यांची संख्या बरीच मोठी आहे. अभ्यासकाला आपला उद्देश, मनोकायिक क्षमता, गरज, स्थळ, काळ, परिस्थिती, आदी गोष्टी लक्षात घेऊन योग्य ते यौगिक प्रकार निवडावे लागतात. त्यांची उचित, लाभवर्धक, क्रमवार मांडणी करून आपल्या दैनंदिन अभ्यासासाठी एक व्यक्तिनिहाय खास अभ्यासक्रम तयार करावा लागतो. अशा प्रकारे निष्ठेने केलेल्या निरंतर योगाभ्यासाने साधकाच्या शरीरातील मज्जा, ग्रंथी, रक्ताभिसरण, श्वसन, पाचन, उत्सर्जन, स्नायू, अस्थि, प्रजोत्पादन, आदी शारीरिक संस्था आपापली कामे कार्यकुशलतेने व एकमेकांशी योग्य ती समग्रता (Integrity) व सामंजस्य (Understanding) राखत करू लागतात. त्याचा परिणाम म्हणून साधकाचे सर्वांगीण स्वास्थ्य विकसित होऊन त्याचे व्यक्तिमत्त्व उच्च प्रतीचे व समर्थ होते.

आहारशुद्धी, मनोकायिक शुद्धीकरण, जीवनातील सहजता, शुद्धता, विश्रंती व पंचमहाभूतांचे आरोग्य रक्षणातील महत्त्व तसेच आरोग्य रक्षणासाठी व रोगनिवारण्यासाठी आवश्यक असलेले निसर्गाचे सहकार्य, निसर्गनियमांचे मनःपूर्वक पालन, निसर्गात उपलब्ध असलेले रोगनिवारण्याचे सामर्थ्य, मानवी शरीरात असलेली आपोआप रोग बरे करण्याची क्षमता आणि शरीरांतर्गत सामंजस्य राखणारी यंत्रणा (Homeostasis) सुदृढ करणे, स्वास्थ्यरक्षणासाठी करावयाचे मनोकायिक प्रयत्न, आदी गोष्टी योगोपचार व निसर्गोपचार या दोन्ही उपचारपद्धतीत समान आहेत. त्यामुळे योगोपचार व निसर्गोपचार हे एकमेकाला पूरक ठरतात. 'केवळ रोगांचा किंवा तक्रारींचा अभाव म्हणजे आरोग्य नव्हे, तर शारीरिक, मानसिक, सामाजिक व आध्यात्मिक सुस्थितीचा अनुभव म्हणजे आरोग्य होय', अशी आरोग्याची समर्पक व्याख्या जागतिक आरोग्य संघटनेने केली आहे. असे सर्वांगीण आरोग्य आनुवंशिकता, परिस्थिती, आहार, विहार व विश्रंती या पाच प्रमुख गोष्टींवर अवलंबून असते. यातील आनुवंशिकता व परिस्थिती या पहिल्या दोन घटकांवर आपले नियंत्रण नगण्य असल्यामुळे त्यात आपण फार मोठे बदल करू शकत नाही. परंतु उरलेले आहार, विहार व विश्रंती हे तीन घटक बऱ्याच प्रमाणात आपल्या नियंत्रणात असतात. त्यामुळे इच्छा असल्यास आपण या घटकांमध्ये हितकारक बदल करून आपले स्वास्थ्य टिकवू शकतो, उन्नत करू शकतो आणि अस्वास्थ्याचे निवारणही करू शकतो. 'आहार' म्हणजे आपण तोंडावाटे जे अन्न ग्रहण करतो,

तेवढेच नाही. शरीर-मनाद्वारे तसेच जीभ, डोळे, कान, नाक, त्वचा या पाच ज्ञानेंद्रियांच्या माध्यमातून आपण जे जे आपल्या व्यक्तिमत्त्वामध्ये स्वीकारतो ते ते सर्व आहाराच्या व्यापक संकल्पनेमध्ये अंतर्भूत होते. 'विहार' म्हणजे सर्व मनोकायिक व्यवहार व हालचाली. निसर्गाच्या नियमानुसार वागून निसर्गजीवन अनुसरणे आणि योगाभ्यास करणे हे 'विहार' या घटकात मोडतात. 'निद्रा' म्हणजे मनोकायिक विश्रांती व रंजन. अशा विश्रांतीमुळे लाभणाऱ्या नवचैतन्य व नवनिर्मितीमुळे मनोकायिक झीज नैसर्गिक पद्धतीने भरून येते. निरंतर, निष्ठेने केलेल्या योगाभ्यासामुळे साधकाची सद्सद्विवेकबुद्धी प्रबळ होते. त्यामुळे आहार, विहार व विश्रांती या विषयींचे आरोग्यासाठी जे 'श्रेयस' म्हणजेच अंततः जे उपयुक्त असते त्याचे पालन अशा साधकांकडून निर्धारपूर्वक होऊ लागते. त्यामुळे अशांचे स्वास्थ्य अबाधित राहते, एवढेच नव्हे तर ते उत्तरोत्तर उन्नतही होते.

आजार होऊच नयेत म्हणून व ते झाल्यास त्यांचे निवारण करण्यासाठी हठयोगातील धौती, बस्ती, नेती, नौली, त्राटक, कपालभाती ह्या षटक्रियांचा (यौगिक शुद्धीक्रियांचा) फार चांगला उपयोग होतो. म्हणून मूळच्या सहा असलेल्या व त्यानंतर अनेक उपप्रकारांची भर पडून आता तीसऱ्या वर पोहोचलेल्या या षटक्रियांबद्दलचे जनसामान्यांमध्ये फार आकर्षण असते. पृथ्वी (माती), आप (पाणी), तेज (अग्नि), वायू (हवा) व आकाश (पोकळी) या मूळ पंचतत्त्वांच्या साहाय्याने मानवी शरीराची रचना व निर्मिती झाली आहे. याच पंचतत्त्वांचा वेगवेगळा किंवा आवश्यकतेप्रमाणे एकत्रित उपयोग करून मानवी शरीराची बाह्य व अंतर्गत शुद्धी करता येते. बरेचसे मनोकायिक आजार पर्याप्त उत्सर्जनाच्या अभावी शरीरात साठलेले मल, अशुद्ध द्रव्ये, स्वास्थ्य-विघातक रसायने, रोगजंतू, आदींच्यामुळे निर्माण होतात. यौगिक शुद्धीक्रियांमुळे शरीराची अंतर्बाह्य शुद्धी होते व त्यामुळे संभाव्य आजारांना प्रतिबंध होऊ शकतो. तसेच, झालेल्या रोगांचे समूळ निवारण करण्यातही या शुद्धीक्रियाची चांगली मदत होते. श्वसनसमस्या, अस्थमा, वरचेवर होणारी सर्दी, खोकला, कफविकार, अपचन, मलावरोध, आम्लता, वायूविकार, आदी रोगांच्या निवारणार्थ या यौगिक शुद्धीक्रिया फार उपयुक्त सिद्ध होतात. यातील अगदी थोड्या वेळेत आणि कोणालाही करता येतील अशा काही सुलभ शुद्धीक्रिया करून मौखिक स्वास्थ्य व पंचज्ञानेंद्रियांचे स्वास्थ्य उत्तम राखणे सहज शक्य होते. त्यामुळे अनेक संभाव्य रोगांना वेळीच आळा बसू शकतो. हठयोगातील आसन, बंध, मुद्रा, प्राणायाम, नादानुसंधान, आदींच्या अभ्यासाने अंतःस्रावी ग्रंथी संस्थेच्या हार्मोन निर्मितीत प्रमाणबद्धता व संतुलन निर्माण होते. मेरुदंडाच्या सांध्यांचा व संपूर्ण शरीराचा लवचीकपणा वाढतो. स्नायू, स्नायूबंध यांची ताणस्थिती सुधारते.

मज्जासंस्था, रक्ताभिसरणसंस्था, आदी सर्व संस्थांची कार्ये सुरळीतपणे चालून त्यांच्यात एकात्मभाव (Integrity) राखला जातो. त्यामुळे स्वास्थ्यरक्षण व रोगनिवारण सहजसाध्य होते.

आधुनिक वैद्यकशास्त्र फार प्रगत आहे. त्यात सतत शास्त्रीय संशोधन होत असते, नवनवीन औषधे व उपचार पद्धती विकसित होत असतात. तरीही समाजातली आरोग्याबद्दलची सद्यस्थिती फार चांगली आहे, असे म्हणता येणार नाही. आज असे अनेक नवे रोग व आजार निर्माण होत आहेत, ज्यांचे नेमके कारण सांगता येत नाही. अशा रोगांवर हमखास उपयुक्त ठरतील असे उपचार अजूनतरी सापडलेले नाहीत. आजपर्यंत उपयुक्त ठरलेली औषधे व काही उपचारपद्धती आता अनुपयुक्त आणि काही वेळा तर धोकादायक सिद्ध होत आहेत. एरव्ही निरुपद्रवी वाटणाऱ्या गोळ्या-कॅप्सुल्ससारख्या औषधांचेही सह-दुष्परिणाम (Side Effects) आता लक्षात येऊ लागले आहे. म्हणून तर 'औषधाविना रोग बरा करणे, हाच खरा सर्वोत्तम उपाय आहे', असे चांगल्या डॉक्टर्सना मनापासून वाटत असते. आधुनिक काळातील अयोग्य जीवनशैलीमुळे व अतिरिक्त ताणतणावांमुळे मधुमेह, दमा, उच्चरक्तदाब, हृदयरोग, निद्रानाश, मान-पाठदुखी, आदी अनेक मनोकथिक रोगांची संख्या वाढत चालली आहे. दमा, मधुमेह, कर्करोग, हृदयरोग यांमुळे तरुणाईची प्रकृती वेगाने ढासळतेय. तिशीत होणाऱ्या कर्करोगाचे प्रमाण वाढते असून शेवटच्या टप्प्यात कर्करोगाचे निदान होण्याचे प्रमाण तरुणांमध्ये वाढत चालले आहे. मानसिक अनारोग्यामुळे प्रत्येक वर्षी शहरातून होणाऱ्या आत्महत्यांमध्ये भर पडत आहे. इतर काही कारणांबरोबर अतिरिक्त महत्वाकांक्षा, चिंता, भीती, जीवघेणी स्पर्धा, सुखासीन जीवन, अशांत मन, भावनिक बेचैनी ही या आजारांमागची महत्वाची कारणे आहेत. मनोदौर्बल्यामुळे केवळ औषधाने या रोगांचे निर्मूलन होत नाही. मनाला नियंत्रित, संतुलित करणारा, भावनिक प्रक्षोभाला काबूत आणणारा प्राणायाम, तसेच मनोकाथिक स्थैर्य, शांती व शुद्धी यांच्यात वृद्धी करणाऱ्या शुद्धीक्रिया, आसन व धारणा-ध्यान, आदी प्रकारांच्या साधनेने असे मनोकाथिक रोग समूळ नष्ट करता येतात, कारण योग हा मनप्रशमनाचा एक अत्यंत प्रभावी मार्ग आहे.

प्रथम मानसिक अस्वस्थता किंवा क्षुब्धता, नंतर कार्यगत (Functional) बिघाड, त्यामुळे होणाऱ्या पेशीगत (Cellular) व्याधी आणि शेवटी रचनात्मक बदल, अशा पद्धतीने व क्रमाने बहुधा आधीव्याधींचा प्रवास होत असतो. म्हणून योगोपचारात मानसिक क्षुब्धता नाहिशी करणे किंवा नियंत्रणात आणणे, हा सर्वप्रथम उपचार मानून त्याकडे सर्वाधिक लक्ष दिले जाते. रोगाचे मूळ कारण असलेल्या मनाकडे आधुनिक वैद्यकशास्त्रामध्ये घायला पाहिजे तेवढे लक्ष बहुधा दिले जात नाही. योगोपचार व

निसर्गोपचार यामध्ये मात्र रुग्णाच्या संपूर्ण व्यक्तिमत्त्वाचा विचार करून त्याच्या समग्र मनोकायिक यंत्रणेवर उपचार केला जातो. रोगाशी प्रत्यक्ष संबंध असलेल्या शारीरिक भागावर किंवा इंद्रियावर लक्ष केंद्रीत करून तेथील लक्षणांवरच उपचार न करता योगोपचार थेट मनापर्यंत पोहोचलेल्या त्या लक्षणांच्या मुळांपर्यंत पोहोचतो व एकंदर व्यक्तिमत्त्वाविषयी सर्वसमावेशक (Holistic) दृष्टिकोन स्वीकारून रोग मुळापासून बरा करण्यासाठी प्रयत्न करतो. अर्थात या उपचार-प्रक्रियेचे परिणाम दिसायला काहीसा अधिक वेळ लागतो, हे खरे आहे. पण या उपचारातून मिळणारे परिणाम ठोस आणि कायम स्वरूपाचे, टिकाऊ असतात, हेही तितकेच खरे आहे.

योग व निसर्गजीवन यांचे अनुसरण करणारी जीवनशैली ही रोगप्रतिबंधक व स्वास्थ्यसंवर्धक आहे, याबद्दल आता कुणाचेही दुमत नाही. परंतु योगोपचार व निसर्गोपचार यांना काही मर्यादा आहेत, हेही दृष्टिआड करता येणार नाही. रोगावर उपचार म्हणून जेव्हा योगोपचार/निसर्गोपचार केला जातो, तेव्हा त्याचे सुपरिणाम दिसायला बराच कालावधी जावा लागतो. आजच्या काळातील लोकांना तेवढा धीर धरणे शक्य होत नाही. रक्तदाब मोजण्याचे यंत्र (B.P. Apparatus), एक्स-रे, एमआरआय, सिटीस्कॅन यांसारखी अद्ययावत मशीन्स, रक्त तपासणीच्या अनेक पॅथॉलॉजिकल टेस्ट्स यांसारखी रोगांची निदान करण्यासाठी व उपचारातील प्रगती तपासण्यासाठी उपयुक्त ठरणारी आधुनिक यंत्रणा आजच्या वैद्यकशास्त्राकडे आहे. अशी प्रगत रोगचिकित्सापद्धती व उपचारातील प्रगती तपासणारी यंत्रणा योगोपचार / निसर्गोपचार यांमध्ये सध्या तरी नाही. योग व योगोपचार यांमध्ये सध्यातरी सर्वसामान्यांना समजेल असे योगप्रकारांचे प्रमाणीकरण (Standardisation) उपलब्ध नाही. फर्स्ट-एड देणे, गंभीर अवस्थेतील रुग्णांना प्राणवायू देणे, आवश्यक तेव्हा आणि हव्या त्या प्रमाणात बाहेरून शरीराला रक्तपुरवठा करणे, इंजेक्शन-सलाईन वगैरे देणे, ऑपरेशन, आदी करून शरीरांतर्गत आवश्यक ते बदल करणे किंवा उपचार करणे, इत्यादी संकटकालीन उपाय आधुनिक वैद्यकशास्त्रात प्रचलित आहेत. योग व निसर्गजीवन रोगप्रतिबंधक म्हणून उत्तम आहेत. परंतु एखाद्या दुर्घटनेत अस्थिभंग झाल्यावर, रुग्ण बेशुद्धावस्थेत गेल्यावर किंवा अचानक हार्ट-अटॅक आल्यावर आधुनिक वैद्यकशास्त्रात जसे त्वरित परिणामकारक उपचार केले जातात, तसे तातडीचे उपचार योगोपचार/निसर्गोपचार यांमध्ये नाहीत. त्यामुळे गंभीर अवस्थेमध्ये व तातडीच्या उपचारांची गरज असताना योगोपचार/निसर्गोपचार नाही, तर अॅलोपथीच्या उपचारांकडे धाव घ्यावी लागते, हे सत्य नाकारता येणार नाही. प्रगत वैद्यकशास्त्रामध्ये सातत्याने होणारे शास्त्रीय संशोधन योगोपचार/निसर्गोपचारामध्ये अजून तरी फारच कमी आहे. अॅलोपथीमध्ये स्वतः रुग्णाला विशेष काही करावे लागत नाही. जे काही

करायचे ते त्याच्यावर उपचार करणारे डॉक्टर्स व इतर संबंधित व्यक्ती करत असतात. योगोपचार/निसर्गोपचाराच्या बाबतीत मात्र तसे नाही. या उपचार पद्धतीचे बरेचसे यश रुग्णाकडून मिळालेल्या सहकार्यावर अवलंबून असते. रुग्णाचा जर या उपचार पद्धतीवर विश्वासच नसेल किंवा तो या पद्धतीमध्ये स्वतःहून ज्या गोष्टी सातत्यपूर्वक कराव्या लागतात त्या करण्यासाठी तत्पर नसेल, तर या उपचारांचे चांगले परिणाम मिळू शकत नाहीत.

थोडक्यात काय तर, अॅलोपथीने विकसित केलेले उपचाराचे शास्त्र फार प्रगत आहे, हे जितके खरे तितकेच योग, निसर्गजीवन आणि योगोपचार/निसर्गोपचार यांची मानवाला टिकाऊ, निरामय मनोकायिक स्वास्थ्य देण्याची उदंड क्षमता आहे, हेही खरे आहे. म्हणून अॅलोपथीचे डॉक्टर्स आणि योगोपचार/निसर्गोपचार यांतील तज्ज्ञ यांनी मिळून एकमेकांशी केलेल्या विचारविनिमयातून तयार केलेली एकात्मिक उपचार पद्धती ही आजच्या काळाची गरज आहे, असे प्रकर्षाने वाटते. हे सत्य लक्षात येऊ लागल्यामुळे आता अनेक प्रख्यात डॉक्टर्स अॅलोपथीच्या उपचाराबरोबरच योग्य त्या योगोपचाराची/निसर्गोपचाराचीही शिफारस करू लागले आहेत; आणि योग व निसर्गोपचार तज्ज्ञ अॅलोपथीच्या डॉक्टरांशी सल्लामसलत करूनच त्यानुसार योगोपचार/निसर्गोपचार करू लागले आहेत, हे निश्चितच सर्वांगीण उपचाराच्या प्रगतीच्या दृष्टीने एक सुचिन्हच म्हणायला हवे!

श्रीधर परब

(श्रीधर परब)
संपादक

भ्रमणध्वनी : ९८२१५५६६७७, Email : shreedharparab8@gmail.com





LET FOOD BE THY MEDICINE

आहार होऊ घा तुमचे औषध!



दुर्गादास सावंत

(योग व निसर्गोपचारक आणि योविनिचे उपकार्याध्यक्ष,

मो. : ९८२०४७९४६३)

Article – 23 : PCOD

When one is not at 'ease', is known as 'disease'. It includes infectious diseases, so also 'Disorders', which means abnormality as deviated from normal functions and parameters. There is a big list of such functional disorders or NCDs (non communicable diseases). One of these which is being reported in increasing numbers among girls and ladies, specially urban is known as PCOD (polycystic ovarian disorder or Syndrom, ie PCOS). But even in rural areas the life style is changing at a much faster rate, hence the disorder.

Irregular menses, painful menses, hair growth on face, over weight are general symptoms of PCOD. Many cysts in the ovaries as revealed by Sonography, Hormonal imbalance, many a times Hypo-Thyroidism are understood to be Medical explanation behind this disorder. Lack of exercise, sedentary life style, stressful life, consumption of junk food, water from plastic bottle, food items specially liquids in plastic container and most dangerous is hot food packed in plastic are understood as the causes behind this disorder.

Obviously regular Yogabhyas can play a major role in restoring such abnormalities. Asana giving bending in all directions, specially twisting, Shalabhasana, Yoga mudra, Makarasana, Viparit karni mudra, Uddiyan bandha, Agnisar kriya, Kapalbhathi, Jeevha bandha-Simha mudra-Brahma

mudra, Anulom Vilom, Sooryabhadan, Bhastrika, Bhramari Pranayama, Omkar can be great contents of the module. Yoga Therapy should include the holistic approach including Philosophy, behavior, mental approach. Obviously dietic changes are crucial in dealing with the situation. Calorie control and detoxification are the key approaches. Lemon on empty stomach, exclusive fruit consumption, including raw food, nuts in limited quantities on one hand and avoiding all types of toxic and acidigenic foods like sugar, refined oil, hydrogenated oil, packed food, fried, preserved, artificial colors and essence used food on the other hand is the solution.

Bisphenols, Xenoestrogens in plastic interfere with the hormones leading to so many functional abnormalities up to tumours. Hence the importance of avoiding plastic in relation to food is important. In A2 milk there is lot of chemical adulteration in terms of fodder, hormonal injection and very variety of animal designed genetically, hence switch on to A1, specially ghee. Wheat and Maida are to be avoided for Gluten, so also polished rice along with wheat for new varieties, chemical adulteration like fertilizers, pesticides. Nachani, Jowar and Bajara are better alternatives, however 5 types of Millets (known as Shree-dhanya) namely Little, Foxtail, Brown top, Barnyard and Kodo, giving more priority to 'Little' in case of PCOD. This will grow friendly intestinal flora and check the growth of enemy germs inside the gut. Too High calorie food items like cheese, burger, pizza, fried dishes, biscuits, chocolates, cakes, ice-cream, beverages should be strictly avoided. Other components of healthy life style like 4 to 5 kilometers brisk walk, 12 or more Sooryanamaskar on regular basis would contribute a lot to deal with the disorder. So called cherry on the cake (only language phrase used) would be fasting on water for 24 hours once in a week or of more duration less frequently, which shall render detoxification. Switch on from sedentary life style to more active life style like do one's own daily works by self, avoiding help of servants as far as possible.



SAMKHYA KARIKA
(by Shri Ishwarkrishna)



Vinod Joshi

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

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

31

स्वां स्वां प्रतिपद्यन्ते परस्पर आकूत हेतुका वृत्तिम्।
पुरुषार्थ एव हेतुः न केनचित् कार्यते करणम्॥31॥

The Karika continues the discussion about the Sense Faculties (करणम्). In next Karika 32, the Sense Faculties have been quantitatively indicated as Thirteen (Trayodasha 13). Literal meaning of this Karika, appears to be very simple – Sense Faculties (करणम्), enter in to (प्रतिपद्यन्ते), their own respective and specific (स्वां स्वां), functions (वृत्तिम्), by mutual impulse (परस्पर आकूत). Except their mutual impulse, there is no other entity which directs them to perform (न केनचित् कार्यते). Their sole purpose of this mutual activity is only for Purusha (पुरुषार्थ एव हेतुः).

Earlier Karika (30), correlated functioning of the four factors involved in the process of getting true and valid knowledge:

1) Pramanas (Drushtam, Anuman and Aapta Vachana – see Karika 4), 2) Four Elements involved in the process of knowledge (Indriya, Manas, Ahamkar and Buddhi), 3) Nature of the Object – about which Knowledge is acquired, 4) Details about the functioning of the Four Elements

This Karika gives the purpose of functioning of the Four Elements involved in the process of knowledge (Indriya, Manas, Ahamkar and

Buddhi). Five organs of perception (Dnyanendriyas), Five organs of action (Karmendriyas) and three internal organs (Manas, Ahamkar and Buddhi). For ease of discussion, we can refer to all thirteen of them as Sense Faculties.

A) Each Sense Faculty has a specific function to perform e.g. In Human beings, Eyes can only see, Legs can only help for movement from one place to another, Buddhi can only take decision etc.

B)No interchange of functions of Sense Faculties e.g. In Human beings, Eyes can't smell or Taste or Listen etc.

C)Each of the Sense Faculty gets activated by its own peculiar stimuli, which can neither be shared nor interchanged, with other Sense Faculty e.g. In Human Beings, Only for Eyes, the Light Waves can act as stimuli. Light Waves can't stimulate Ears, Nose, Tongue etc.

D)Functioning of Sense faculty is in response to the specific stimuli and that is the basic instinct of each of these Sense Faculties.

E)Functioning of these Sense Faculties is in perfect mutual coordination. They are incited by mutual invitation.

Plurality of these Sense Faculties, working in mutual cooperation and perfect harmony is so amazing that, it may imply some directive or controlling principle. The most common mistake is, Purusha / Pure Consciousness is accepted as the driving force and beneficiary too. This wrong understanding is dispelled by the term न केनचित् कार्यते करणम्. All the Sense Faculties are collectively represented by the word करणम्. All of them are not compelled to perform by any other Entity. They get actuated / awakened on their own and work in perfect harmony till the goal is achieved. The mutual coordination is of such a high degree that in spite of having thirteen Sense Faculties working independently for the same cause, it never leads to a chaotic situation.

Some of the Scholars interpret this Karika as indicative of non acceptance of Ishwara in Samkhya Philosophy. There is no direct refutation of Ishwara, but acceptance of Ishwara is not necessary to explain the complex working of Sense Faculties.

Such a perfectly synchronized and mutual cooperative functioning of Sense Faculties, must have a purpose. We can't attribute such high order perfected for any flimsy and random reason. This is clarified by the word Purushartha (पुरुषार्थ एव) – the purpose is only for the Purusha. Though the purpose of Sense Faculties is for Purusha, there is no involvement of Purusha at any level. Being inactive / akarta, Purusha is not controlling / directing any of the activities of Sense Faculties. Purusha is neither involved in action nor in fruits of action. Though Sense Faculties are acting to give experiences of Bhoga and Apavarga to Purusha, it should be very clear to us that Purusha is not experiencing it. Purusha is just witnessing the activities of Sense Faculties, without any involvement whatsoever.

POST YOGA SUMMER COURSE WORKSHOPS – 2024

(I) Physical at Yoga Bhavan, Vashi & also Online (Hybrid mode)

1. **Sooryanamaskar Workshop** : Mon. 3rd to Fri. 7th June 2024- 6.30am to 8am. Fees : Rs. 700/- per head. **Organiser** – Neha Kerure.
 2. **Shuddhi Kriya Workshop**: Saturdays 1st and 8th & Sundays 2nd and 9th June 2024, 6.30 to 8 am. Fees : Rs. 700/- + Kit additional.
Organiser – Pradip Gholkar.
 3. **Pranayama Workshop** : Mon. to Fri. 10th to 14th June 2024, 6.30 to 8am. Fees : Rs. 700/- per head. **Organiser** – Durgadas Savant.
 4. **Meditation Workshop** : Saturdays 15th and 22nd & Sundays 16th and 23rd June 2024, 6.30 to 8am. Fees : Rs. 700/- per head.
Organiser – Durgadas Savant.
 5. **Shankhprakashan Workshop** : Saturday 29th June 2024, 7am to 11 am. Fees : Rs. 500/- per head (Includes Khichadi). Rs. 400/- for Online.
Organiser – Durgadas Savant.
 6. **Shankhprakashan Workshop** : Sunday 30th June 2024, 7am to 11 am. Fees : Rs. 500/- per head (Includes Khichadi). Rs. 400/- for Online.
Organiser – Durgadas Savant.
- (II) **Exclusive Online Pranayama Workshop**: Mon. 3rd to Fri. 7th June 2024, 6.30am to 8am. Fees : Rs. 700/- per head. **Organiser** – Vishwanath Mahajan.

CONTACT : Jyoti Bashetti 9321643305. Neha Kerure 9969596389.

Pradip Gholkar : 9224175266. Durgadas Savant : 9820479463.

Manjushree Deshpande : 9820505051. Vishwanath Mahajan : 9969011514



Amrut Bindu Upanishad



Nitin Tawde

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

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



Dr. Shriram Agashe

AMRUT BINDU UPANISHAD-5

In the last part 4 we have seen about 'Ajatvada Siddhanta'. All through this Upanishad we are learning about the Atman or the Self through different references. In this 5th part we are going to see yet another approach of comparing it with Akash and also going to see how it differs from the same. Also we will know about the futility of words in understanding Atman.

घटसंवृत्तमाकाशं नीयमाने घटे यथा

घटो नीयेत नाकाशः तथा जीवो नभोपमः॥13॥

This verse number 13 tells us about the comparison between Jeeva, self or Atman with the space. घटसंवृत्तमाकाशं Just as space appears to be enclosed within an empty pot (घट). However, if we move the pot, actually the space in the pot does not move, but it is the pot that moves in the space. The pot alone moves but not the space. Suppose there is any other substance in the pot, then the substance in the pot moves along with the pot but this is not true in case of space as space is not the substance. Space or Akash (आकाश) is everywhere, it is outside the pot as well as it is inside the pot. Here, Jeeva or consciousness is compared

with the Akash (तथा जीवोनभोपमः). When the Jeeva moves the consciousness doesn't move. Now the question is why space is compared with consciousness? This is because consciousness too is all pervasive just as space which is all pervasive. Both are present in the subtlest among the subtle (सूक्ष्मातिसूक्ष्म) and vastest among the vast. Space is present within the Atom and it is encompassing the universe too. Akash is beyond the galaxies too. Shuddha Chaitanya (शुद्ध चैतन्य) is also all pervasive (सर्वव्यापी). It appears to us that the space is divided into various substances, similarly we feel that pure consciousness is also divided. Generally, we say that the consciousness is inside us. In house also it appears to us that space within the house is divided into living room, study room, bed room, kitchen etc. We also feel that outside space is different than inside space. We feel that we have confined the space within the boundaries of wall. In reality, the space was already there as it is even before the house was constructed. So, this is our ignorance that we have divided space into different rooms. Space was already there. Same way we are ignorant about consciousness (शुद्ध चैतन्य). We wonder whether consciousness is existing within us or we are existing in the consciousness, All the philosophers say that Consciousness (शुद्ध चैतन्य) is everywhere (सर्वगत). This Chaitanya is within our body as well as outside our body. Just like we divide the space in the house into living room, bedroom, study room etc, we divide consciousness into physical consciousness, mental consciousness, intellectual consciousness etc. Actually, depending upon the instrument through which the consciousness is expressed, it appears to us as different consciousness. When the consciousness is expressed through our body, we call it physical consciousness, when it is expressed through our mind we call it mental consciousness, when it is discriminating, we call it intellectual consciousness. But actually, it is the same consciousness and there is no division in consciousness. This division appears because of the different instruments through which the consciousness is appearing. Just like the difference in the pot makes the

space differs, same way instruments make the consciousness appear different. Even consciousness within one person is not any different from the other person, everyone is having the same consciousness. In fact, it is the same consciousness which exists within even the animals, plants, birds, insects and all living beings. We feel that other creatures are having lower consciousness and we the human beings are having higher consciousness; but actually, it is not so. The expression differs because of the different instruments each creature is having. Just like pots can have various shapes and hence space appears to have different shapes. That is why Jeeva has been compared with Akash. The consciousness within all living beings appears to be different to us because of Avidya (अविद्या). At the moment of enlightenment, this Avidya goes away and singleness of consciousness is realized. All the differences melt away with enlightenment or realization because distinctions are due to Avidya. It is due to ignorance the consciousness appears to be different, divided into several species, into different beings etc. but actually there is only one consciousness. That consciousness doesn't move, it is everywhere just as Akash is everywhere. If we move the pot from one place to another then the pot moves but the space within the pot doesn't move. It is the pot that is moving in the space and not the space within the pot. Space is immovable. Hence, the space is compared with the Akash for the same reason. Now the question arises whether Akash and Jeeva are one and the same thing? They are not the same. Next verse number 14 explains the difference between the two.

घटवत् विविधकारं भिद्यमानं पुनः पुनः

तत् भग्नं न च जानाति स जानाति च नित्यशः ॥14॥

The pots get destroyed again and again but the space (in the pot) is not affected by this. The space does not know about the construction or destruction of pots. Pots are of different shapes and they get destroyed or constructed with different shapes and sizes घटवत् विविधकारं and pots may be created again and destroyed again but the space is unaffected. Space is not affected by the construction of pot nor does it get affected

when the pot is broken but the space is not aware of the construction or destruction of the pots भिद्यमानं पुनः पुनः। Akash has thus nothing to do or has no knowledge about the construction or destruction with the pots. However, the Jeeva, the consciousness or the Atman knows about the construction and destruction तत् भग्नं न च जानाति स जानाति च नित्यशः। This is the difference between the space and the consciousness (Akash and Jeeva). Since Akash is जड it has no consciousness and hence it is not aware of the construction, destruction, नाम or रूप of the pots. The Self being consciousness itself, it is aware of नाम, रूप, construction, destruction etc. Thus, awareness makes the difference between Space and Jeeva (Atman). In Taittiriya Upanishad it is said that in fact space also has come out of the Self only. Self exists independently. For existence of the Self, nothing is necessary. Self is स्वयंसिद्ध, स्वयंभू. Taittiriya Upanishad says,

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः।

आकाशाद्वायुः। वायोरग्निः। अग्नेरापः। अद्भ्यः पृथिवी॥2.1.2॥

First there was Self and out of Self only all the Panchamahabhootas came, then herbs, food and finally the man (creature) came into existence.

Thus in 13th verse, the Space and the Atman are compared and in verse 14 the difference between them has been explained.

शब्दमायावृतो नैव तमसा याति पुष्करे

भिन्ने तमसि चैकत्वमेक एवानुपश्यति॥15॥

How can the Self be known? It cannot be known through words, description or learning, just like Space cannot be known if there is darkness everywhere. In darkness we do not know even the space, we cannot see anything at all. Darkness here is compared with ignorance (Avidya). Because of the ignorance we are not able to understand the space; in the same way, because of the veiling of words, we do not get the correct knowledge. Our knowledge is full of illusion of words (शब्दमाया आवृत्त). Whatever knowledge we have, has come through words, language only, so this knowledge is सापेक्ष, it is not the absolute

knowledge and hence there are differences of opinions. Each one sees the world the way they have learnt through the words. That is why different philosophies have different views. Each one says, they have learned through a different way and their interpretation is only right. Whatever written is actually one and the same but the interpretation differs because of the usage of words. That is why there is difference of opinion about God. Different scriptures describe God different way. In one scripture Parameshwar has been described as Saguna-Sakaar (सगुण-साकार) whereas in another scripture Parameshwar has been described as Nirguna-Nirakaar (निर्गुण-निराकार). In Hindu Dharma, there are crores of God, some refer to it as Krishna, some call it Rama, some call it Ganesh etc. Just like there are various types of pots, we have made various forms of God and various ways of worshipping them. That has given rise to the difference of opinion about the form of the God and also ways of worshipping God. Then there are people who say that there is nothing like God, we cannot even see it or experience it, then how can we say that God exist at all. Even if we do not accept God, we can still continue to live, then what is the need to accept God. So, there are people who do not accept God at all, there are people who accept God in variety of forms and there are people who accept God without any form. Hence it is beautifully explained here that our concepts are woven with the words which are illusionary, incapable of describing the truth. There is only one ultimate truth but it has been described differently by various intelligent people. The truth is only one, the difference is in the language because of शब्दमाया. We have seen that Maya has two powers, namely आवरण शक्ती and विक्षेप शक्ती. First power of Maya is hiding the truth (आवरण शक्ती) and second power of Maya is to project the untruth (विक्षेप शक्ती). माया (Maya) covers the truth and project the untruth. In Vedas, there is popular simile of रज्जू-सर्प न्याय (Rajju-Sarpa Nyaya). Maya hides the rope and project the snake. Maya hides the Brahman and projects the world (जगत). Thus, word hides the truth just like Maya hides the Brahman. Many scholars explain the Ultimate Reality and God

in their speech, they make the audience spellbound with their wonderful vocabulary. Audience gets impressed but they do not reach up to the truth. Words cannot take us to the ultimate truth, they have limitations. Ultimate Truth is beyond words; in fact, words create confusion. Reading mere philosophies may create more confusion. Adi Shankaracharya has said in विवेकचूडामणी (Vivekachudamani),

शब्दजालं महारण्यं चित्त भ्रमण कारणं

This language full of words used to express the reality is like the vast jungle where you do not even understand which direction we are going, whether to the East or to the West. We lose our way completely. Similarly, one who gets entangled in the words, gets disillusioned (भ्रमित). One who goes beyond the words, he alone is able to get the reality. It is not through the words or language one can reach the reality. So how can one go beyond the words, it is only by meditation. With meditation, one can silence the mind and go beyond the Chitta Vritti. Then one can see the unity. When the ignorance is gone, Avidya is destroyed (भिन्ने तमसि), one can see the unity (एकत्वम पश्यति). Otherwise, we keep on fighting about God or the existence of God itself. Actually, these fights are about the concepts only and not about the reality. It is said that when Gautam Buddha was asked about the existence of God, he would never answer but maintain the mystical silence. He never commented on how the world came into existence, who created the world, whether or not the God exist etc. Many scholars at that time, felt probably Buddha does not know the answers or he is not the philosopher. That is why he is silent but the right answer is Silence only. In spiritual realm, it is the language of silence and not words that takes one to the ultimate truth. Once one man went to Buddha and told him that he has heard that Buddha is Nastik and he is also Nastik. He wanted to get this confirmed from Buddha that God does not exist, so that he could go ahead with his belief. Buddha told him that how could he say that the God does not exist? This entire universe is the creation of God only. If there was no God how this entire universe and all of them came

into existence? Listening to this the man was so perturbed and shocked because he was so sure that Buddha was not believing in God. That man went away greatly disturbed. Buddha's close disciple Anand was sitting nearby. He was also surprised to hear Buddha's comments on God but he kept quiet. Later, another man came to meet Buddha and he started telling Buddha how he strongly believes in God and worships God regularly. He wanted to know how Buddha can say that there is no God. He pleaded Buddha to confirm about the existence of God. To this Buddha said how could one believe in something which we cannot see. How can we say that God exist when we do not have any evidence for this. So, the man went away with disappointment. Anand was surprised to see the exactly opposite reaction from Buddha to this person. Later yet another man came to Buddha and asked him to tell whether God exists or not and advise him how to go about sadhana. To this, Buddha remained silent and did not answer at all. Anand was completely confused to see Buddha's three different reactions to three people. So finally, he asked Buddha what is the truth about God. Why did he give three different answers to three people about the existence of God. Buddha said that he wanted to remove this concept of God itself. The first man who was Nastik, did not have his own realization about non-existence of God. Buddha just destroyed the false notion he had in his mind. So, he broke that concept from that man's mind. The Astik person also had his concept of God only from the hearsay and not from his own experience. He believed in God just because others say so. Buddha just broke down their false concepts. The third person has no notion in his mind. So, Buddha had remained silent, so that the man can search for himself whether God is there or not. Buddha did not want to put any ideas in anyone's mind.

These ideologies (sankalpana) arise out of web of words only whatever we hear or whatever we read. Over the period these ideologies become so firm and rigid that they create veil over the reality. We are stuck in the veil of words. We need to check and recheck whether we are

stuck in the concepts of words only. Unless we come out of that, we are not going to find the reality.

शब्दाक्षरं परं ब्रह्म तस्मिन्क्षीणे यदक्षरम्

तद्विद्वानक्षरं ध्यायेत यदिच्छेच्छानतिमात्मनः॥१६॥

Bramhan, the ultimate reality is beyond words and letters (शब्दाक्षरं परं ब्रह्म). This ultimate reality can be called as Brahman or God or even Not God. It is beyond sound or language. With the disappearance of the letter, words or language, that unchangeable reality appears (तस्मिन्क्षीणे यदक्षरम्). Men of realization (विद्वान्) meditate on this unchangeable. Those who are concerned with the total peace which is associated with the Self, do not get involved in the philosophical dialogues or discussion. This is the difference between the philosopher and the saint. Philosopher is interested in explaining and convincing others how his philosophy is better than other's philosophy. None of these philosophers are really realized, because they are engulfed in शब्दजाल. They do not have the self-experience. They are not realized souls. Those who want the complete peace with the self, meditate on the Akshar, the Supreme Reality something which is unchangeable Reality. They do not read, study or discuss about it.

Many devotees would come to meet Ramakrishna Paramahansa who was the devotee of Kali Mata. Shri Keshavchandra Sen, President of Brahma Samaj at that time was well known for his knowledge and elocution. Brahma Samaj was founded with the purpose of removing superstitions from Hindu religion. They fought against Sati system, untouchability etc. He was dead against idol worship. He felt because of this idol worshipping Hindu religion is going down the drain. He had heard that thousands of people go to Dakshineswar to meet Ramakrishna Paramhansa. So Shri Keshavchandra felt he must debate with Ramakrishna Paramhansa and clear his misbeliefs. Devotees of Ramakrishna Paramhansa were very much worried about how this so-called illiterate Ramakrishna Paramahansa will be able to face such

highly learned Keshavachandra Sen. However, Ramakrishna Paramahansa was very pleased when he came to know that Keshavchandra Sen wants to meet him. When Keshavchandra Sen asked Ramakrishna whether he has seen God. So Ramakrishna asked him cant he see God in his eyes, cant he hear God through his sound. Keshavchandra Sen was surprised as he never expected to get such answers. Later Ramakrishna asked Keshavchandra Sen to see his dance and Ramakrishna started dancing in the name of God with full ecstasy. Keshavchandra Sen was amazed. He realized that there was no need of any discussion or debate. He just fell at the feet of Ramakrishna Paramahansa and became his disciple forever.

Once Ramakrishna Paramhansa went to the office of Brahma Samaj to see what Keshavchandra Sen is doing. Keshavchandra Sen was not there at that time. There he saw a group of people were meditating in one hall. He stood there and started laughing loudly. People opened their eyes and saw somewhat mad looking man is standing there and laughing loudly. When he was asked the reason of laughing and disturbing the people in their meditation. He said he can see that although everyone is apparently sitting quietly, their mind is wandering here and there like monkey. So, I am wondering what so many monkeys are doing here. People got angry at this comment and were about to throw him out. Just at that time Keshavchandra Sen arrived and he controlled them and told them about who Ramakrishna Paramhansa is. He told them that they have been judged rightly by Ramakrishna Paramhansa.

Thus, we can see that Ramakrishna Paramahansa gave अपरोक्ष अनुभूती (indirect experience) to Keshavchandra Sen. Those who have actually seen the reality, they do not talk about the reality. This Upanishad talks about अपरोक्ष अनुभूती which does not require any words. One need not get entangled in शब्दजाल. We have seen in earlier verse “न निरोध न च उत्पत्ति न मुमुक्षु न च साधकः” No one is here for attaining Moksha. These are all play of words, शब्दजाल.



आनंदमय स्वास्थ्यासाठी योग



अमर दगडू जाधव

(प्रथम पारितोषिक-प्राप्त निबंध - ४७वा वाय.टी.टी.सी., माटुंगा केंद्र,
मो. : ८०९७५८२०५८)

ज्या योगसाधनेमुळे माझ्या संपूर्ण जीवनात जो अमूलाग्र बदल घडतोय त्यासाठी सर्व गुरूजनांना नमस्कार! तुम्हाला आठवतंय का? ‘चौकट राजा’ या चित्रपटातील ते सुंदर गाणं! ‘हे जीवन सुंदर आहे’ हे गाणे म्हणजे सुखी, समाधानी, स्वस्थ जीवनाची कल्पना उलगडणारा, जणू आरसाच! पण मानवाने स्वतः ह्याच जीवनाचा वाटेल तसे वागून न्हास केला व परिणामी शारीरिक, मानसिक व भावनिक आजारस तो बळी पडत गेला. म्हणजेच आज जो मी काही आहे त्याला पूर्णपणे मीच जबाबदार आहे, मग ती प्रगती असो वा अधोगती, हे मान्य करायला हवे.

ह्यासाठी सर्वप्रथम योग काय आहे, हे समजून घेऊ! योग म्हणजे काय? महर्षि पतंजली सांगतात- **योगश्चित्तवृत्तिनिरोधः॥** योग म्हणजे चित्ताच्या वृत्तींचा निरोध. जेव्हा मानवाच्या मनाची वृत्ती पूर्णतः निरुद्ध होते, तेव्हा मानवाला समानता प्राप्त होते आणि तो निष्काम भावाने कर्म करण्यास प्रारंभ करतो. महर्षि पतंजली यांनी यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान आणि समाधी अशी योगाची आठ अंगे सांगितली आहेत. योगशास्त्राचे अंतिम ध्येय आपल्या सगळ्यांनाच माहितेय, ते म्हणजे समाधी, मुक्ती, मोक्ष. जन्ममृत्यूच्या फेऱ्यातून मानवाला मुक्ती मिळावी हाच मूळ उद्देश होय. तर मग त्यापासून परावृत्त करणाऱ्या त्या मनाला वशमध्ये ठेवणे व न संपणाऱ्या भौतिक सुखाच्या सापळ्यातून बाहेर पडणे आवश्यक आहे. कारण आपल्या इच्छा-आकांक्षा आपल्यासमोर सदैव हात जोडून पावलो-पावली उभ्या राहतात. त्या पूर्ण करता करता मृत्यू येतो मग पुन्हा परत मानवी किंवा इतर पशूतील जन्म व परत तेच भोग, तेच दुष्ट चक्र! पण जर हेच मन वैरागी, विरक्त झाले, तर ते आपल्याला मुक्तीच्या मार्गावर घेऊन जाईल.

आनंदमय स्वास्थ्यासाठी, सिद्धीसाठी योग फारच महत्त्वाचा सेतू आहे. योगाचे अंतिम उद्दिष्ट ‘समाधी’ हे जरी असले तरी सर्वसामान्य व्यक्तीला योगसाधना सुरू केल्यावर लगेच मिळणाऱ्या लाभांच्या दृष्टीकोनातून नजीकचे उद्दिष्ट म्हणजे शारीरिक क्षमता, मानसिक स्थिरता व भावनिक शांतता होय. शारीरिक क्षमतेमुळे औषधरहित

उत्साहपूर्ण जीवन, मानसिक स्थिरतेमुळे योग्य व संतुलित विचारसरणी व भावनिक शांततेमुळे आंतरिक तृप्ती यांची प्राप्ती होते (व यासाठी रोज थोडा वेळ उचित योगसाधना केली तरी पुरेसे आहे).

योगसाधनेद्वारा आपले शुद्ध स्वरूप जाणणे व आत्मशक्ती ओळखणे म्हणजे स्वरूपज्ञान किंवा आत्मज्ञान होय. समर्थ म्हणतात-

एक ज्ञानाचे लक्षण। ज्ञान म्हणजे आत्मज्ञान।

पहावे आपणासि आपण। या नावे ज्ञान।।

तेव्हा आत्मोन्नती, कैवल्यप्राप्ती, मोक्षप्राप्ती, स्वरूपदर्शन, उन्मनी अवस्था, समाधी ही योगाची उद्दिष्टे आहेत, हे विसरून चालणार नाही. हठयोग, राजयोग, भक्तियोग, कर्मयोग, मंत्रयोग, ज्ञानयोग यामधील अंतिम 'योग' शब्द वरील उद्दिष्ट दर्शवितो, तर अगोदरचा शब्द कोणत्या मार्गाने ते उद्दिष्ट प्राप्त करावयाचे, तो मार्ग दाखवतो. ज्याला जो मार्ग योग्य वाटेल, तो मार्ग अंतिम उद्दिष्टप्राप्तीचे साधन म्हणून सहजतेने वापरता येईल.

योगसाधनेत श्वास सहजरित्या नियंत्रित करून त्याद्वारे मन नियंत्रित करता येते. 'चले वाते चलं चित्तं निश्चले निश्चलं भवेत्।' असे हठप्रदीपिकेत म्हटले आहे. श्वास चालला तर विचार चालतात व थांबला की थांबतात, असा याचा अर्थ आहे. आपण रागावलो, भडकलो, गरम झालो की आपला श्वास-प्रश्वास जोराने होऊ लागतो. श्वसनगती कमी केली की आपले विचारही कमी होतात. म्हणजेच श्वसनगती नियंत्रित केली, तर मनही नियंत्रित होते. मनाला स्थिरता येते. शांतता मिळते. प्राणायाम, चैतन्यासन (शवासन) किंवा योगनिद्रा यामुळे मानसिक ताण नाहीसे होऊन मनाला स्थिरता, स्वस्थता, शांतता व संतुष्टता मिळते; त्यामुळे जीवन आनंदमयी होईल.

माझं मानसिक स्वास्थ्य फार बिघडलंय किंवा त्याचं कौटुंबिक स्वास्थ्य अगदी उद्ध्वस्त झालं आहे. या ठिकाणी 'स्वास्थ्य' शब्दाचा नेमका अर्थ असा की, स्व+स्थ मिळून स्वास्थ्य शब्द तयार झाला आहे. स्था-तिष्ठती म्हणजे स्थिर होणे, उभे राहणे यापासून 'स्थ' तयार झाला. 'स्वास्मिन् तिष्ठति' म्हणजे स्वतःच्या ठिकाणी स्थिर होणे, म्हणजे स्वास्थ्य होय! तेव्हा स्वास्थ्य म्हणजे स्थिरता.

स्वास्थ्यपूर्ण, समाधानी जीवनाबरोबर योगसाधकाने आहाराविषयीही जागरूक असायला हवे. त्यासाठी सत्त्वाहार, मिताहार व युक्ताहार असा आहार त्याने घ्यावा, असे योग, आयुर्वेद, भगवद्गीता ह्या ग्रंथांत सांगितले आहे. सत्त्वाहार म्हणजे सात्विक आहार होय. शरीरस्वास्थ्य, मानसिक शांती व आध्यात्मिक उन्नती वाढवणारा आहार म्हणजे सात्विक आहार होय.

भगवद्गीतेमधील सतराव्या अध्यायातील आठवा श्लोक आपल्याला हेच सांगतो -

आयुः सत्वबलारोग्य सुख प्रिती विवर्धनाः।

रस्याः स्निग्धः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः॥

म्हणजेच दीर्घायुष्य, सद्गुण, सामर्थ्य, आरोग्य, सुख, शांती, आनंद, समाधान देणारा हा आहार होय, तसेच शुद्ध, रसाळ, चविष्ट, सहजच पचणारा असा सत्वाहार होय. या उलट योगसाधकाने राजसिक, तामसिक आहार टाळावा. राजसिक आहारामुळे लोभ, मोह, मद, मत्सर, काम, क्रोध हे षडरिपू निर्माण होतात, तर तामसिक आहारामुळे शरीरात आळस, जडत्व, नैराश्य, निरुत्साह, अधर्म, स्वार्थ हे दुर्गुण वाढतात.

आहाराबद्दल घेरंडसंहिता सांगते -

अन्नेन पूर्येदर्थं तोयेन तु तृतीयकम्।

उदरस्य तुरीयांशं संरक्षेद्वायुचारणे॥

म्हणजेच जठराचे चार समान भाग केल्यास दोन भाग अन्न पदार्थ, एक भाग द्रव पदार्थ व उरलेला भाग हा वायू संचारणासाठी मोकळा ठेवावा. 'मिताहार' म्हणजे गरजेपुरतेच खाणे, तर 'युक्ताहार' म्हणजे सिद्ध, परिपक्व, यथायोग्य, ज्या आहारात गोड, आंबट, तिखट, खारट, तुरट व कडू असे षडरस असतील असा आहार होय.

त्याचप्रमाणे योगसाधनेत शरीरशुद्धी, नाडीशुद्धी व चित्तशुद्धी यांना फार महत्त्व आहे. त्यासाठी घेरंडमुनींनी षट्कर्मांचा उपाय सुचविला आहे.

धौतिर्बस्तिस्तस्था नेति लौलिकी त्राटकं तथा।

कपालभातिश्चैतानि षट्कर्माणि समाचरेत॥

म्हणजे धौति, बास्ति, नेति, लौलिकी (नौलि), त्राटक व कपालभाती ह्या सहा शुद्धिक्रिया व त्या आसन-प्राणायाम करण्यापूर्वी कराव्यात. आपल्या शरीरातील घाण, मल, वायू, चिकटा, आदी नाक, जठर, आतडी ह्यांमध्ये अडकून रोग होण्याच्या संभवास षट्कर्म हवा, पाणी, घर्षण, सूत्र, वस्त्र वगैरेच्या साहाय्याने कमी करतो. त्यामुळे बरेचशे रोग व्याधी होण्याआधीच नष्ट होतात.

आनंदमय स्वाध्यासाठी आसनेही महत्त्वाचीच. शरीरात ह्यामुळे मेद कमी होऊन हलकेपणा येतो. मग रोग-परिहार होऊन स्वास्थ्य मिळाले की शरीराला स्थिरता मिळते. शरीर स्थिर झाले की मनही स्थिर होते व सहजतेने ध्यान, चिंतन, आत्मदर्शन करता येते. म्हणून शारीरिक स्थैर्यासाठी अनेक आसने निरनिराळ्या योगग्रंथांत दिली आहेत.

आसन कसे असावे (पतंजली) - **स्थिरसुखमासनम्** शरीराचा असा आकृतिबंध की ज्यात एकाचवेळी स्थिरता व सुखमयता आहे. **प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्**

१) प्रयत्नशैथिल्य - शारीरिक उपाय

२) अनन्तसमापत्ति - मानसिक उपाय

हे दोन उपाय आपण साधले, तर (समापत्ति-तन्मयता) शरीरचलन सुलभता व अनंताशी एकरूपता या दोन कारणांनी आसन सिद्ध होते.

मनुष्य या जगात जन्माला आला की पहिले काम करतो ते श्वास घेण्याचे व जगातून जातानाही शेवटचे काम करतो ते म्हणजे श्वास सोडण्याचे. त्यासाठी त्याला काहीही करावे लागत नाही. उद्दिष्टपूर्तीसाठी श्वसनक्रियेवर स्वेच्छेने घातलेले नियंत्रण म्हणजे प्राणायाम. श्वसनाच्या नैसर्गिक गतीचा विच्छेद करणे म्हणजे प्राणायाम, असे पातंजल योगसूत्रात खाली सांगितले आहे.

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः इति प्राणायामः॥

प्राणायाम हा शब्द प्राण व आयाम या दोन शब्दांच्या संयोगाने तयार झाला आहे. 'आयाम' म्हणजे लांबविणे किंवा नियंत्रित करणे. श्वासावर नियंत्रण आणून त्या द्वारे मनाला नियंत्रित करणे. हा प्राणायामाचा उद्देश आहे. अशा प्रकारे मन शांत व स्थिर झाल्यावर ते अंतरंग योगाकडे म्हणजेच धारणा-ध्यान-समाधीकडे नेणे सहजपणे जमते.

मानवाचे शारीरिक स्वास्थ्य आहार, विहार व विश्रांती, तर मानसिक स्वास्थ्य आचार, विचार, विवेक यांवर अवलंबून असते. नियमित व उचित योगसाधना शारीरिक व मानसिक स्वास्थ्य निश्चितपणे प्राप्त करून देते. आसने, प्राणायाम, ध्यान वगैरे योगसाधना करताना वातावरणनिर्मिती करणे व कृतीशी समरस होणे यामुळे खरा विहार होऊन आनंदप्राप्ती होते. आयुर्वेदाने फार पूर्वीच स्वास्थ्याचा विचार करून ठेवला आहे.

समदोषः समाग्निश्च समधातु मलक्रियाः।

प्रसन्नत्मेन्द्रियमनः स्वस्थ इत्यभिधीयते॥

म्हणजेच शारीरिक स्वास्थ्याच्या जोडीला आत्मा, इंद्रिय, मन यांची प्रसन्नता म्हणजे खरे स्वास्थ्य!

सुप्रसिद्ध नट अमिताभ बच्चन व शशीकपूर यांचा 'दीवार' या सिनेमातील तो डायलॉग "आज मेरे पास बिल्डींग्स है, गाडीयाँ है, बैंकबॅलन्स है, नौकरचाकर है, क्या है तुम्हारे पास - क्या है तुम्हारे पास?"... असे जर कोणी आम्हास म्हणजे योगसाधकास म्हटले, तर आम्ही एवढेच सांगू "योग है मेरे पास!" कारण स्पष्ट आहे. आयुष्यभर आपण नोकरी-धंदा, संसार, राजकारण व अशा अनेक गोष्टींसाठी कष्ट करतो, मेहनत करतो ते त्या पैशासाठी. मग सरते शेवटी कळतं की एवढं कमवलं, पण त्याचा भोग भोगण्यासाठी आयुष्य मात्र कमीच लाभलं किंवा कोणत्या ना कोणत्या आजाराने, व्याधीने ग्रस्त. मग सोडव रे बाबा! मग नव्याने परत तोच जन्ममृत्युचा फेरा. आजारी, आळशी, निरुत्साही, चंचलता, अस्थिरता, क्रोध, अधर्मी

किंवा स्वार्थी लोकांशी संबंध ठेवल्यामुळे त्यांच्याबरोबरची ती निगेटिव्ह एनर्जी साधकाला चांगल्या लोकांपासून दूर करते. मग प्रश्न एकच उरतो, कसे जगावे?

‘योगदूतांच्या राज्यात’ (लेखक - डॉ. सुधीर मोंडकर) ह्या पुस्तकात चौतीस योगदूत जसे स्वामी कुवल्यानंद, जनार्दन स्वामी (नागपूर), योगेंद्र परिवार, निकम गुरुजी, ठाण्याचे योगाचार्य सहस्रबुद्धे, कर्नाटकचे स्वामी चिदानंद, बी. के. एस. अय्यंगार, डॉ. एच. आर. नागेंद्र (बेंगलोर), डॉ. सुजी सहोदा (जपान) व आपले लाडके (शिक्षकी पिंडाचे योगपटू) नगरचे निंबाळकर गुरुजी (सदाशिव प्रल्हाद निंबाळकर गुरुजी) ह्या दिग्गजांचा जगण्याचा आलेख पाहिला तर प्रत्येक व्यक्तीची जिद्द, प्रेरणा हेच सांगते की -

मरावे परि कीर्तिरूपे उरावे।

ह्या सर्वांनीच जगावे कसे ह्याचेच रहस्य उलगडले. जीवनात योगाचे स्थान, योग शिक्षण प्रशिक्षण संस्थेची प्रतिष्ठापना, मोफत शिकवणीही घेतली व खूप जगून निघूनही गेले. पण नाव कोरून गेले. सांगून गेले की आनंदमय जीवन कसं असावं - स्वतःचं व दुसऱ्याचं!

YOGA VIDYA NIKETAN

51st Yoga Summer Course

Post Yoga Summer Course Workshop

1. 1st-2nd June 2024 : 7.00-9.00 am - **Sooryanamaskar Workshop** at Damle Yoga Kendra. **Organiser** - Madhura 9819253385, Nilima 9819844400
2. 3rd -5th June 2024 : 6.30-8.00 am - **Meditation Workshop. Organiser** - Ashwini 9869401585, Manisha 9763631230
3. 8th-9th June 2024 : 7.00-9.00 am - **Shuddhikriya Workshop** at Damle Yoga Kendra. **Organiser** - Mitali 9820216284, Medha 9821541890
4. 15th-16th June 2024 : 7.00-8.30 am - **Shankhprakashalana Workshop Online. Organiser** - Sneha 9869061135, Prashant 9867987311
5. 22nd-23rd June 2024 : 7.00-9.00/10.00 am - **Pranayama Workshop** at Damle Yoga Kendra. **Organiser** - Anuradha 9869017982, Ujwala 9869609078



Yoga for Blissful Health



Hemant Lele

(1st Prize Winner Easy of 47th YTTC, Vashi Centre,
Mob. : 9819995762)

Yoga, an ancient practice originating in India, has gained immense popularity worldwide for its profound physical, mental and empirical benefits. It is not merely physical exercise, but holistic approach to achieve blissful life.

Ours is an age in which people are on the run and engaged in back to neck competition. Our life is provided with amenities but mechanical than ever before. In the midst of abundance, man has lost mental peace and content. With increase in mental stress, he has lost his balance and health. Yoga is an effective path for self-improvement.

In Ashtanga yoga of Maharshi Patanjali's Yoga Darshana, an eight-fold path viz. Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi, is advised for upliftment of body, mind and spirit.

Out of eight limbs of Ashtanga Yoga, the first four viz. Yama, Niyama, Asana and Pranayama are practised for promoting health of body and mind. Yama means rules to be followed by aspirant while living in society. It comprises of i) Ahimsa (non-killing, non-injury, non-hurting, non-violence) ii) Satya (truthfulness) iii) Asteya (non-stealing) iv) Bramhacharya (Continence) v) Aparigraha (non-hoarding).

There are five types of Niyama (i.e. observations which prove helpful in personal development of Yoga aspirant). Five Niyama are i) Shoucha (Purity) ii) Santosh (Contentment) iii) Tapa (Penance) iv) Swadhyay (Self-Study) v) Ishwar Pranidhan (Self-surrender to the Supreme).

Asanas and Pranayama are related to Vihar i.e. activities of body and mind. Body moments and exercise are essential for health. In

younger age, both exercise as well as Yogic Practice help the system. In older age, due to change in metabolism, the capacity and rate of recovery from wear and tear decreases. In addition, mental tension and worry also increases. At this stage Yogabhyas proves to be more helpful. Daily practice of yogic practices results into improvement in tone of vital organs and important muscles. It increases one's neuro-muscular coordination and helps in integration of body system and personality. The mind is rejuvenated. Through regular practice, one can experience improved physical fitness, reduced stress and increased energy levels.

In addition to physical benefits, Yoga is well renowned for its impact on mental health by practising Antaranga Yoga. The practice encourages mindfulness and presence, which can reduce cluttered and anxious mind. Meditation fosters mental clarity and emotional stability. By learning to observe thoughts without passing judgement (Sakshibhavana), individual can get better control over their mind, reduce stress and experience inner peace. Practice of conscious differential relaxation of different parts of body induces profound state of relaxation and calm. By practice of meditation and mindfulness, individuals can develop highlighted awareness of their thoughts, emotions and world around them.

To conclude, yoga offers holistic approach to achieve blissful life by promoting physical well-being, mental clarity and spiritual growth.



Study of Impact of Yoga on Hematological Parameters



Iti Sasane*, Durgadas Sawant**

* The Somaiya School, Vidyanagar, Vidya Vihar East, Ghatkopar, Mumbai, Maharashtra 400077, India

** Yoga Vidya Niketan Plot # 14, Juhu Nagar, Sector 9A, Vashi, Navi Mumbai, Maharashtra 400703, India

Abstract - Regular practise of Yoga is said to have beneficial impact on overall well being. The purpose of this study was to observe how regular Yoga practise affects various hematological parameters.

Fifty nine healthy adults aged between 18 and 60 years volunteered to take part in the study. Prior written consent was taken from each participant. All participants were attending the one year Yoga teachers training course of Yoga Vidya Niketan, Navi Mumbai under the supervision of professional Yoga teachers. Hematological parameters like haemoglobin, C-Reactive Proteins, cortisol, white blood cell (WBC) count, platelet count, were measured before and after the training.

Results showed highly significant increase in haemoglobin levels, significant increase in platelet count, significant reduction of C-reactive proteins, but WBC and cortisol levels did not show significant improvement. The results are consistent with previous studies about the beneficial impact of Yoga on hematological parameters.

Index Terms - Hematological parameters, Impact of Yoga, Haemoglobin, C-Reactive Protein

I. Introduction

Yoga has been practised for spirituality and also for healthy living since ancient times in India and signifies unity and oneness of mind and body¹. Now the International Day of Yoga is celebrated across the world annually on June 21 since 2015, following its inception in the United

Nations General Assembly in 2014. Now Yoga is considered as one of the most important methods of complementary medicine in the United States^{2,3}.

There are many different styles of Yoga. The different Yoga styles contain different combinations and durations of components (e.g., postures, breathing, meditation, relaxation, and chanting)⁴. All different styles of Yoga are based on five basic principles: proper relaxation, appropriate use of most of the muscles in the body and massage to all the organs, proper breathing, appropriate diet, positive thinking and meditation. Although Yoga is not primarily a therapy, scientific studies have proved a significant role of Yoga in treating wide range of diseases such including coronary heart disease⁵, and mental health issues⁶. For this reason, some researchers describe Yoga to be a “lifestyle polypill”⁷.

There have been various research reports which suggest that regular Yoga practise has many health benefits. Some of the benefits reported are stress control, reduced anxiety, and muscle strength improvement⁸. However, there is not enough research about beneficial effects of Yoga on hematological parameters⁹. There is one study by Banerjee et al¹⁰, which has studied the effect of Yoga on physical and hematological parameters. This study can be considered as an extension of that study to examine how Yoga practise affects hematological parameters.

II. Methods

Fifty nine healthy volunteers participated in the study. Fourteen participants were male, and forty five were female. The age range was 19-69 years. The study was designed as an uncontrolled longitudinal study. Written consent was taken from all the participants after explaining the study and sharing information of the blood tests planned for the study.

All volunteers were going to start regular Yoga practise under Yoga Teachers Training Course from 21st July 2023. The participants were assessed just at the start of training on 6 August 2023, and again on 29 Feb 2024, after a gap of six months during which the participants had

regular Yoga practise. The same subjects were chosen as both study and control groups. Exclusion criteria included those who did not practise regular Yoga for the six month period.

Table 1 shows the hematological parameters measured.

Table 1: Hematological parameters measured

Parameter measured	Method
Haemoglobin (Colorimetric)	Hb-SLS; RBC-Hemodynamic focus DC
Total and differential WBC count	Flowcytometry 5 Part Cell Counter
Platelet and indices	Hemodynamic Focus DC
C- Reactive Protein	Immunoturbidimetric
Cortisol 8 AM	CMIA

After the first blood sample was collected on 6th August 2023, all participants attended the Yoga training course over six months at Yoga Vidya Niketan, Navi Mumbai under the guidance and supervision of professional Yoga teachers. All participants also practised Yoga from 30 minutes to 90 minutes every week, daily or at least thrice a week.

The blood parameters from before and after the six month training period were compared as mean ± standard deviation (SD). Student’s paired t test (two-tailed) before and after six months was calculated .

The paired t-test is a statistical procedure in which each entity is measured twice (“before” and “after”), resulting in pairs of observations. It is used to determine whether the mean difference (μ_d) between two sets of observations is zero. The paired t-test has two competing hypotheses, the null hypothesis (H0) and the alternative hypothesis (H1). The null hypothesis assumes that the true mean difference between the paired observations is zero, which means that the “before” and “after” values do not differ significantly. Under this hypothesis, all observable differences are explained by just random variation. Conversely, the alternative hypothesis assumes that the true mean difference between

the paired observations is not equal to zero, which means that there is a statistically significant difference between the “before” and “after” values. The procedure for a paired observations t-test can be summed up in four steps. The symbols to be used are defined below:

D = Differences between two paired observations

d_i = The i th observation in D

n = The sample size

\bar{d} = The sample mean of the differences

σ = The sample standard deviation of the differences

t = The t-statistic (t-test statistic) for a paired observations t-test

p = The p-value (probability value) for the t-statistic.

The four steps are listed below:

1. Calculate the sample mean.

$$\bar{d} = \frac{d_1 + d_2 + d_3 + \dots + d_n}{n}$$

2. Calculate the sample standard deviation.

$$\sigma = \sqrt{\frac{(d_1 - \bar{d})^2 + (d_2 - \bar{d})^2 + \dots + (d_n - \bar{d})^2}{n - 1}}$$

3. Calculate the test statistic.

$$t = \frac{\bar{d} - 0}{\sigma / \sqrt{n}}$$

4. Calculate the probability (p-value) of observing the test statistic under the null hypothesis. This can be done by looking up the value in a statistical textbooks, or with statistical software for more accurate results.

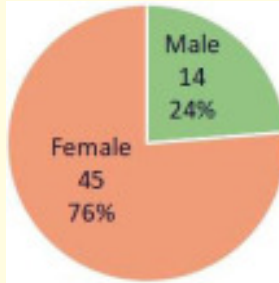
Statistical significance is determined by looking at the p-value. The p-value gives the probability of observing the test results under the null hypothesis. The lower the p-value, the lower the probability of obtaining a result like the one that was observed if the null hypothesis was true. Thus, a low p-value indicates decreased support for the null hypothesis. However, the possibility that the null hypothesis is true and that we simply obtained a very rare result can never be ruled out completely.

The cutoff value for determining statistical significance is ultimately decided on by the researcher, but usually a value of .05 or less is chosen. This corresponds to a 5% (or less) chance of obtaining a result like the one that was observed if the null hypothesis was true.

III.Results

Out of 59 participants, 14 (24%) were male and 45 (76%) were female. Chart 1 shows the gender demographic of the participants.

Chart 1: Gender demographics of participants



The age range of participants varied from 19 to 69. The age distribution is shown in Chart 2.

Chart 2: Age distribution of participants

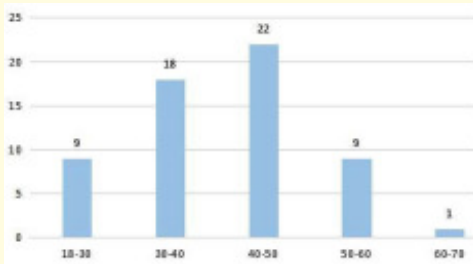


Table 2 shows summary of hematological parameters before and after Yoga practise.

P’ value < 0.05 taken as significant, < 0.01 highly significant and < 0.001 as very highly significant;

IV. Discussion

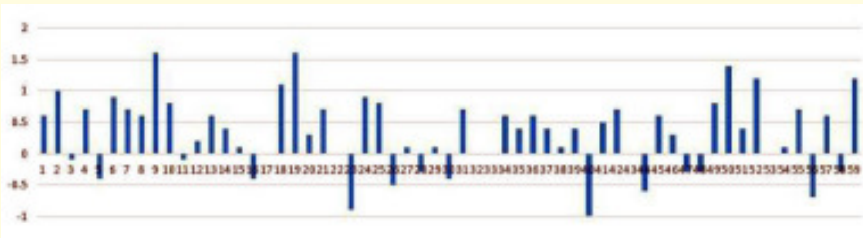
Based on the hypothesis that Yoga training has beneficial effect on health, various hematological parameters were compared before and

Parameter measured	Before Yoga training	After Yoga training	P Value
Haemoglobin	12.75±1.40	13.08±1.39	0.000076 <i>(Very highly significant)</i>
Platelet count	297±78	318±80	0.018 <i>(Significant)</i>
C reactive Protein	3.16±3.32	2.20±1.98	0.020 <i>(Significant)</i>
WBC count	6574±1490	6758±1656	0.476 <i>(Not significant)</i>
Cortisol	11.84±3.07	11.88±4.28	0.993 <i>(Not significant)</i>

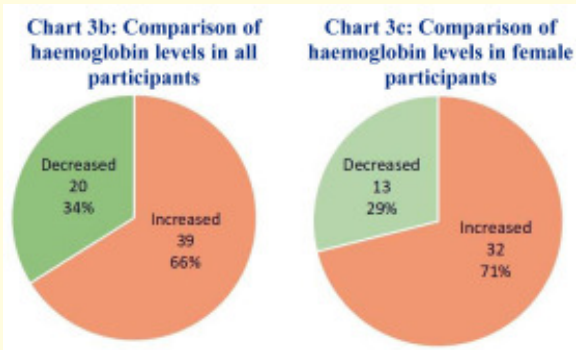
after Yoga training. After six months of Yoga training, broadly all participants reported improvement in general well being.

Very highly significant ($P < 0.001$) improvement was seen in haemoglobin levels in this study. As seen in chart 3a, most of the participants showed increase in haemoglobin levels.

Chart 3 a: Difference in haemoglobin levels before and after Yoga training



Around 66% of all participants showed increase in haemoglobin levels as seen in Chart 3b. In case of female participants, the proportion of females who showed increase in haemoglobin levels is even higher (71%) as seen in Chart 3c. Increased level of haemoglobin is consistent with earlier studies. In a study of 150 participants, Sayyad et al studied, among other factors, the effect of Sudarshan Kriya Yoga for 8 days. In the study, it was found that haemoglobin levels increased, along with better lipid profile and pulmonary functions¹¹.



In another study of treating anemic patients with folic acid, iron and Yoga practise for three months, Ramanath et al observed various beneficial results like improvement in haemoglobin, pulse rate and blood pressure¹².

The reason for increased haemoglobin can be explained by two different mechanisms:

- release of erythropoietin due to hypoxia during Yoga practises; increased release of iron stores from reticulo-endothelial cells and
- enhanced release of reserved RBCs by splenic contraction^{12,13}.

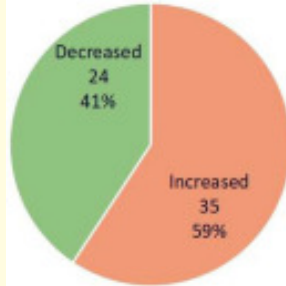
A significant ($P < 0.05$) increase was seen in the platelets in this study. As seen in chart 4, most of the participants showed increase in platelet levels.

Chart 4a: Difference in platelet count before and after Yoga training



Around 59% of all participants showed increase in platelet count levels as seen in chart 4b.

Chart 4b: Comparison of platelet count before and after Yoga training



This increase in platelet count is consistent with earlier studies. A similar study by Chohan et al was conducted involving 4 months of Yoga training for 7 adults. They also found a rise in platelet count¹⁴.

Purohit et al found a rise in platelets in 87.5% subjects. In their study, clotting time was increased while bleeding time was decreased significantly¹⁵. Bleeding time can be defined as the time interval between the moment when bleeding starts and the moment when the bleeding stops due to the formation of temporary platelet plug. Bleeding time usually lasts for 3–4 min. Clotting time is the time interval from onset of bleeding to formation of first fibrin thread and normal clotting time usually lasts for 5–8 min.

The reason for increased platelet count can be explained by two different mechanisms:

- hypoxia induced during Yoga practises;
- enhanced contraction of spleen which can release the reserved platelets.

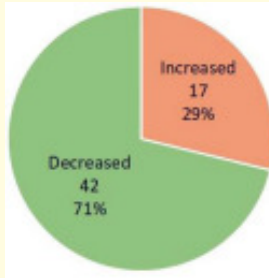
Another significant observation of this study is the improvement in C-Reactive Proteins. A significant ($P = 0.02$) reduction can be seen in C-Reactive Proteins after the Yoga training. As seen in Chart 5a, most of the participants showed reduction in C-Reactive Protein levels.

Around 59% of all participants showed reduction in C-Reactive Protein levels as seen in Chart 5b.

Chart 5a: Difference in C-Reactive Protein level before and after Yoga training



Chart 5b: Comparison of C-Reactive Protein level before and after Yoga training



One study by Mehrabani et al. demonstrated that there was a significant C-Reactive Protein decline in both obese and non-obese groups after 19 weeks of aerobic exercises¹⁶. Since regular exercise decreases body fat percentage and fat is a source of IL-6 production, fat reduction decreases serum levels of cytokines and reduction in serum levels of IL-6 weakens the signaling pathway of C-Reactive Protein production. Improved physical readiness due to exercise physiology is the main reason for decline in levels of C-Reactive Proteins.^{17,18,19,20} This is consistent with results of our study.

Previous studies have shown that exposure to short-term stress (e.g., physical exercise) can lead to changes in WBC^{21,22}. Some studies have reported alterations in leukocyte and subset counts in response to high intensity exercise²³. In our study, however there is a minor decrease in WBC count, although this finding is not significant (P = 0.476).

In other literature, it has been suggested that reduction in stress may be expected to lower the cortisol levels. Considering that Yoga helps

in reducing stress, reduction in cortisol levels may be expected, which can be attributed to the reduction of stress-related consequences²⁴. However, our study shows a slight increase in the mean value of cortisol levels, although this finding is not statistically significant ($P = 0.993$). One explanation for this contradictory, although insignificant finding in our study could be that the participants had a Shuddhi Kriya practical exam on the same day as the blood collection for the second sample (blood sample after 6 months Yoga training). The anxiety and stress of appearing for the test could have contributed to elevated cortisol levels.

Limitations

This study did not use control groups, and had relatively small sample size. Stricter inclusion and exclusion criteria could also refine the findings further. The study was also restricted by the available testing methods for hematological parameters. In future, a longitudinal research could be conducted over a longer duration - like 12 months to confirm the conclusions of this study.

V. CONCLUSION

This study shows that Yoga has positive effect on health. In particular, the findings of improved haemoglobin, platelet and C-Reactive Protein are statistically significant. Most of the findings in this study are consistent with previous studies. Further studies may further support or extend the findings of this study.

Acknowledgment

The authors would like to thank the participants of the Yoga Teachers Training Course 2023-24 at the Yoga Vidya Niketan, Navi Mumbai for volunteering to give blood samples for this study.

We are also thankful to Neuberg Diagnostics, Mumbai for their help in blood sample collection and testing various parameters required for this study.

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Authors

First Author – **Iti Sasane**, Grade XII student, The Somaiya School Mumbai.

Second Author – **Durgadas Sawant**, Course Coordinator - Yoga Teachers Training Course, and Vice Chairman - Yoga Vidya Niketan Navi Mumbai.

Correspondence Author – Iti Sasane, itisasane@gmail.com, Mob. : +91 9820703371.



Free Yoga Workshop For Prevention, Control And Management Of Diabetes



B. S. Menon

(Yoga Teacher, Matrumandir Yoga Centre, Goregaon-East,
Mob. : 98203 14223)

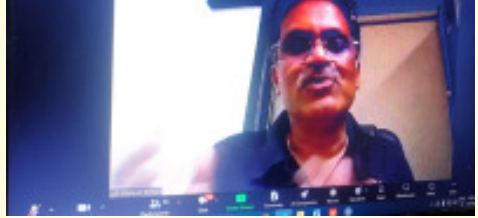
Walkers Club, Aarey have been associated with Yoga Vidya Niketan since last 15 years and have conducted many workshops in the past, namely Surya Namaskar in 2011 at New Zealand Hostel, Goregaon (E) & Pranayama in 2013 at Matrumandir Yoga Centre, Goregaon (E) and thereafter 2 Workshops at Masurashram Yoga Centre, Goregaon (E).



Now this was the 5th Workshop conducted jointly by Walkers Club and Yoga Vidya Niketan on Yoga Therapy for Diabetes at Masurashram, Goregaon (E) from 24th to 30th April, 2024. This Workshop was free of charge, as it was sponsored by Walkers Club.

Walkers Club, Aarey was established in 1997 and have completed 25 years in 2022, spreading awareness of Walking as a Health Tool. **Mr D P Agarwal, the founder member of the Club**, has been actively involved in Yoga Vidya Niketan's activities and is an ardent Yoga Sadhak of YVN since 2000 (at Matrumandir, Goregaon East, when Mr. Amrut Patil was heading the class and thereafter by Swati Joshi). **He has been honoured 'YOGA MITRA AWARD' at the hands of Late Padmashri Sadashiv Nimbalkar Guruji in 2015.**

The Office-bearers of Walkers Club had suggested that apart from the usual Workshops of Asanas, Pranayama, the Club members would



like to have yogic inputs for **Prevention, Control & Management** of **Diabetes** .. The Club was represented by Hon Secretary, Mr Sashi Bora and Mrs Vandana Manchanda, Committee Member.

The Syllabus designed by YVN, as Diabetes Therapy, consisted of 18 Asanas, 4 Pranayamas, 4 Shuddi Kriyas and 3 Relaxation Practices. The process was divided by YVN's Senior Yoga Teacher Shri Mahesh Sinkar into 5 days and on the last day, Importance and Highlights of Omkar Japa Sadhana, Manas Chintan and Chaitanyasana were stressed. Around 50 participants took advantage of this Workshop. On 30th April 2024, all expressed their desire to know about YOGIC DIET, but could not do so due to the time constraint of concluding function and feed back. All the participants, especially **the Walkers Club group expressed their happiness over the understanding they received about the importance of Yoga Therapy for Prevention, Control and Management of Diabetes.**

At the request of the participants, ONLINE lecture was arranged (32 Participants were present) on 3rd May 2024 in which Mr Sinkar explained the importance of **YOGIC DIET and more so, about DIABETIC Diet.** Reference was made to **Mitahar (Moderate Diet) mentioned in Chapter V.21 of Gheranda Samhita.** Few questions were raised about an ideal diet, etc which were well-replied to the satisfaction of the questioners.



My Experiences In Yoga Therapy



Mrs. Mallika Sudhakar

(Yoga Therapist & Counsellor, YVN, Vashi, 40th YTTC (2016),
18th YNTC (2017) Mob. : 9833504783)

Meaning of yoga therapy:

In Allopathy, therapy is the use of medicines or procedures to prevent or cure diseases. It connotes, therapy is the treatment of diseases. Hence, the common understanding of yoga therapy, has also become the utilisation of yogic techniques in the treatment of diseases. In yoga, certain practices (asanas and pranayamas) are effective for specific health issues and hence used in the treatment of diseases. The treatment is not limited to the mere disappearance of the symptoms but, the identification and eradication of the root cause. When we talk of yoga therapy it is a holistic approach where not only the physical aspect, but also the mental and emotional levels are addressed. The approach of yoga therapy is to utilise the self healing power of the body, enhance the various energies and bring the body and mind to an optimum level of health and happiness. Yoga is the science of health management. Extensive research has found changes in biochemical, electrophysiological, cellular, genetic, and neuromuscular, aspects of the body.

Symptoms of a disease:

A person approaches yoga therapy when the body's condition forces one to seek external help or when the methods tried, have failed. The causative factors are the thoughts, which arise as disturbances in the mind and lead to disturbances of the physical body. There are various problems in body and mind, like... Blood circulation to certain parts of the body is impaired. Blood pressure is very high or low. Movement of

the lymph is affected giving rise to swelling in body parts. Muscles and limbs are rigid; there is a loss in flexibility of muscles or a muscle pull. There may be lower back ache, neck pain, headache, migraine, joint inflammation, etc. There may be anaemia, fast or slow heart rate, pulse is high or low, palpitations, loss of vision, ringing in the ears, jaw locking, toothache, etc. Lower back ache, cervical spondylosis, lordosis, lumbar spondylitis, kyphosis, frozen shoulder and so on. There may be rashes on the skin, allergies, asthma, fevers, vomiting, and partial headaches. Some symptoms may come and go and revisit. As a therapist, the major health problems affecting the daily life of the individual are ascertained. The problems may be affecting the cardiovascular system, respiratory system, nervous system, skeletal system, muscular system, lymphatic system, endocrine system, excretory system, urinary system, reproductive system or a combination of these systems. The asanas and pranayamas have a good central effect on the central nervous system and local and associated effects on the corresponding system targeted by the yoga practice.

Patient's approach to yoga therapy:

When an individual approaches, yoga therapy, one says they practice yoga every day for an hour. Yoga is not just an hour's practice; it goes beyond that. So, it means apart from how the one hour of yoga practice goes, how are you in the remaining 23 hours of the day, matters for the physical and mental well-being of an individual. How one practices the different activities during the day and night matters. It means that how do you keep yourself during the day, how do you keep your bed? How do you keep your kitchen? How do you keep your study table? How do you keep your clothes? How do you keep your emotions? How do you treat your physical body? How do you treat others? How do you sleep? What thoughts arise in your mind? Yogic way of living extends throughout the day and night. All 24 hours of the day a person has are important and valuable.

I have had various experiences as a yoga therapist, which were both

enriching and intriguing. What I have realised is that the lifestyle changes adapted, need to be a part of your discipline throughout your life. The opening lines of Maharishi Patanjali Yoga Sutras, calls yoga a discipline (Atha yoga anushasanam). In this present modern world, our work has become very complicated along with an ample share of stress. The changes in the social unit, of unitary family from the joint family system has added to the difficulties of living. The many benefits of a macro family are mostly lost and lacking in a unitary family. All activities need to be performed in a typical household. Every activity performed has to be refined and disciplined. Nowadays, though activities have been simplified in a family, some people are finding shortcuts to daily routine activities. Importance needs to be given to the cultural wealth relating to methods of cooking, farming, daily routine activities and our well-being, then, traditions can be safeguarded. Modern scientific developments can also be integrated. Otherwise, the meteoric rise in modernisation can affect the health of future generations.

My experiences in yoga therapy:

Due to easy access to internet, I have observed, most patients (or their wards) referring to information on the internet and starting self-treatment for fear of the doctor or hospital or the inflated medical bills, or, simply, lack of faith in others. There should not be any fear, but, rather an open mind and faith in the yoga practice necessary in the management of disease. It is important to take the guidance of a yoga therapist for the treatment of a disease. It is noticed, that many yoga teachers offer advice to patients directly. Instead, the yoga instructors need to lead them to a qualified and trained yoga therapist, who can make a proper assessment of the ailment and provide appropriate remedies. A structured conversation with the patient reveals the ailment, the exact nature of the condition, and its duration. An assessment is also made to find out if there are any other complications. The line of treatment varies when there are multiple problems. There are times when I have guided patients to other lines of treatment like

allopathy if there is an urgent need for medical intervention. I have counselled such patients to return for therapy consultation, after a week or more, after medication or reduction of symptoms, as holistic healing has to be initiated from within, which, yoga alone can provide. Sometimes, I have asked them to visit an Ayurvedic practitioner when there was a need. The patient needs to have faith in yoga therapy as the line of treatment and also visualise one's improvement in health.

Unlike medicine, a single-time practice of the asana or pranayama is not going to yield visible results. The effects are subtle and sometimes, can be measured scientifically. The person has to be fully aware of his body and mind while doing the yogic practices. He needs to be motivated to do yoga for a few minutes daily. He must do practice regularly. When the patient disciplines himself to yoga every day the results may be seen by the self and others in a few weeks or after a few months. Consistency is the key. I tell the patients to have as many repetitions of the practise, to feel the difference in pain, inflammation, rigidity etc. It is necessary to inspire them to keep up the practice for a few months. The first principle of Kriya yoga, Tapa, is integrated into the patient's discipline, as persistent efforts are directed towards regular yoga practice. If they are capable of attending class at the yoga centre, I encourage them to do so. Slowly the changes in health kick in, and after some more time symptoms reduce or disappear. Regular yoga practice for a longer duration is necessary. When they are able to keep up, I motivate them to continue their yoga practice in any of our institution's (YVN) centres. This reaffirms their commitment by example of others. The person with the ailment has to consult at least every two to three months to ensure that they are progressing in the right direction.

Yoga therapy is especially helpful for people recovering after surgery, rehabilitation from injuries or recouping from a bout of illness. It is also for the very weak or disabled senior citizens who can maintain daily activities.

Yoga therapy can be effective only when the patient also practices

the Ashta Angas of yoga, yamas, niyamas, asanas, pranayamas, prathyahara, dharana, dhyana and samadhi to a certain extent too. In subsequent visits, the yoga practitioner is given insights based on the information shared about his state of mind and other troubles. The mind is full of thoughts and these thoughts are the main cause of diseases in man. I counsel the patient to put in complete efforts in one's yoga practice and not to expect the results. It takes time, commitment and regular practice for changes to happen. There are a lot of unwanted, negative and wasteful thoughts occupying the mind. I coax and motivate the patients to analyse their thoughts, words and actions. This analysis helps in refining their thoughts and disciplining their minds. The analysis of words and actions helps to refine speech and refine actions or activities. The second principle of kriya yoga, Swadhyaya, where ancient scriptures guide man on the yogic way of living. It helps one to learn from mistakes and not to repeat them. The constant analysis of thoughts, words and actions, refines the quality of thoughts. The patients feelings and emotions are more positive and negativity is reduced. The Kriya Yoga of Patanjali is a profound practice which enables one to lead a disciplined life. There are various other methods stated by Maharshi Patanjali in Yoga Sutras. The mind-body connection that is created from yoga practice provides opportunities for self-awareness, reflection, and change.

Post therapy experiences:

Case study 1: After completing training in yoga therapy, the quest to help people at various levels was in my mind. For a few months I was associated with persons having ADHD, Down's syndrome and similar learning disabilities. The yoga practices tremendously improved the physical and mental clarity in these individuals. The problems encountered by them were lack of exercise, stiffness in muscles, lack of concentration, lack of communication in society due to their problems or stigma. While giving yoga therapy to such persons the approach is slightly different than that of normal persons. Abundant amount of

patience and perseverance is required. I ensured that the patient was always accompanied by a family member or an attendant. It was very helpful to administer the therapy practices within a reasonable time. On some days, it is very difficult to get the attention of the participants. But, as you get them interested, their curiosity kindles them to follow you. They start enjoying the practices and they are filled with happiness. It is the care givers who play a great role; they can take them to the next level by pondering and implementing ideas suggested. It also helps the family when these persons become more independent.

Case study 2: There is a normal working person who was suffering from fatigue, brain fog and other complications. She said that she has lost the confidence to even cross the road. I gave her a few yogic practices to be done every day for 15-20 minutes, a few inclusions in diet and changes in lifestyle. Within a week, she came to me happy, and said that the brain fog reduced completely, she was feeling better. She followed up and some more inclusions in her yoga routine were suggested.

Case study 3: There is a service professional whose sedentary job and untimely lifestyle led to cervical pain. He was undergoing physiotherapy but did not have any relief. After listening to his problem certain practices were taught. The pain was still there but he was unable to come for followup after a week. When I was reading about neck pain I learnt of a particular nerve constriction and hence had ask him to stop all practices for timebeing to give relief to the part. It is essential for a yoga therapist to have openness to take a critical view and introspect on the yoga approach already suggested to the patient and the need to recall if situation arises. Tests may also be asked to confirm the ailment and be sure of the health problem.

Inspiration to study Yoga Therapy:

The chattering of 40 young, underprivileged, school-going students could be calmed and focussed by slow deep breathing and the priceless Omkaar chanting. Initially, it was a Herculean task to get the attention

from the 7-17 year olds in various classes of NMMC and private schools. The promise was to teach a few kids, but the inquisitive minds wanted guidance in their studies. I welcomed all. The attitude changed from naughtiness to a no-nonsense one. They really wanted to gain knowledge. It was the removal of the veil of darkness. Some unknown fears calmed down, some learnt to be courageous, some learnt to be regular to school. They seemed to appreciate the joy of learning, the beauty of languages, the happiness of playing, the strength of good health, the thrill of adventure, their responsibility to Mother Earth, and above all, brotherhood (or sisterhood!) and care of one another. The journey was tough. The students discussed many topics. They were also taught games, needle work, painting and colouring, making banners, colouring diyas, flying kites. The students started studying with confidence and the rate of drop outs reduced.

Case study 4: During this journey, there was a boy of 7-8 years. He had a squint in the eyes(30°). Whenever he attended the classes, I made him do simple yogic eye kriyas. The effect was tremendous, the squint was almost gone within a few days of practice.

Case study 5: There was another teenager who had a depression problem, some asanas combined with breathing were taught and with an instruction to follow a daily routine. She would always feel better whenever she did yoga.

These awesome effects of yoga, started me thinking. If a regular yoga practitioner could make such a difference, then yoga must be deeper than it seems. I vowed that I would train myself in yoga to help others. So a YVN Summer participant, converted to a YVN student of the Yoga Teacher's Training Course and later completed Yoga Therapy, Naturopathy, and natural living course.

After practising as a yoga teacher and yoga therapist for a few years, then I delved deeper and completed my Master's in Arts (Yoga Shastra) in 2019-2021, during COVID.



My initiation to yoga at a young age:

I was introduced to yoga by a senior citizen coach who gave coaching in shuttle badminton when I was in school. Once, a shuttle badminton tournament was held for ladies, gents, girls and boys; with people participating from far and wide and in different categories. All of us, young and old, became fans of this gentleman, as he covered his court very well, without dropping the shuttle and without seeming to get tired, in the veterans category. The town's people cajoled him to become a coach to the young aspirants. The coach was gracious and had drawn up a good two-hour daily program(5:30am upto 7:30am), for teaching us all aspects of the game. It was a daily discipline of running, warm-up exercises, yoga, pranayama and shuttle badminton practice. Of course,

there were no shortcuts. Each of us, had to go through the routine without missing any part. It was very gruelling for me. I had to sacrifice a little sleep, but I loved only the last part most! Initially, I couldn't achieve it, but, by the end (of the month) I was doing Mayurasana. It taught me higher level of discipline -anushasanam, persistent efforts-tapa, development of the skill of playing shuttle badminton like my coach. I improved my game and was selected in the school team. The discipline I learnt here was implemented in many of the projects of life with full sincerity and helped me achieve success.

What not to tell the therapist?

1. A patient should never tell lies to the yoga therapist. Some patients use different defence mechanisms.
2. A patient should not pretend to be doing great or better than what one is. They should not blame therapist if they have not practised yoga as directed.
3. Pretending to be worse than one actually is. It confuses therapist to give higher level of care; one may be asked to do something else like hospitalisation, where therapeutic treatment may not be given importance.
4. If some practice is not working great, saying it is working great. Patient should not have an ego.
5. Do not shoot down what the therapist is offering.

Things to tell therapist :

- Any thoughts of suicide: therapist assesses risk and then a last resort is hospital but it may not be therapeutic
- Any abuse patient has been through
- Things nervous to share should be shared

Health is the greatest gift. It is necessary for one to do time management that is proper utilisation of the hours in a day. We need to follow the discipline of food, engage in healthy recreational activities, ensure proper sleep. It is also important to make right utilisation of intelligence at right place and right time.

तृक्षवल्ली...

एकदा एक माणूस आपल्या हिरव्यागार मळ्यात काम करत होता. कलिंगडाच्या परड्यातील कलिंगडे सारखी केली, मळ्याच्या पाण्याची व्यवस्था बघितली, खत घालून झालं, आणि दमून-भागून तो एका मोठ्या झाडाच्या सावलीत विसावला. सोबत आणलेली शिदोरी खाऊन, पाणी पिऊन त्यानं आपली पाठ जमिनीला टेकली. झाडावरच्या कैऱ्या पाहून त्याच्या मनात विचार आला, काय तरी निसर्गाची करणी-कलिंगडासारखं एवढं मोठं जड फळ एका नाजूक वेलीवर आणि एवढ्या मोठ्या डेरेदार झाडाला मात्र आंब्यासारखी छोटी फळं. तो मनोमन हसला. गार वाऱ्याच्या झुळकीमुळे त्याला छान डुलकी लागली. इतक्यात त्याच्या अंगावर टपकन एक आंबा पडला आणि त्याला जाग आली. पुन्हा त्याला हसू आलं. खरंच हिच तर निसर्गाची करणी! नाहीतर ह्या आंब्याऐवजी कलिंगड पडून आज माझा कपाळमोक्षच झाला असता. खरंच, निसर्गाची करणी अगाध आहे. प्रत्येक वनस्पतीची रचना वेगळी, गुणधर्म वेगळे. सगळं कसं ठरवून घडवल्यासारखं, योजनाबद्ध. निसर्गाचे हे चमत्कार बघून असं वाटतं की मनुष्याला डोळ्यासमोर ठेवूनच ह्या सृष्टिची रचना केली की काय? नीट बघा ना, तृणधान्य, कडधान्य, फळझाडं ह्यांपासून सावली आणि निवाऱ्यासाठी लाकूड आणि ह्याशिवाय वनौषधी, सुगंधी द्रव्य आणि इतर अनेक उपयोग. ह्या सगळ्यांवर कढी म्हणून की काय, तर प्राणवायू-ऑक्सिजन उत्सर्जन. अनंत हस्ते कमलावरांनी देता किती घेशील दो करांनी। पण आजच्या आधुनिक विकसित जगात आपण मात्र ह्या निसर्गापासून फार फार दूर जातोय. जेवणातली डाळ, तांदूळ, गहू हे सुपर मार्केटमधून, तर फळं, फुलं कुठल्याशा अॅपवरून घरात येतात. हे बघणाऱ्या मुलांना वनस्पतीचं महत्त्व कसं कळणार? खरं म्हणजे आपल्या भारतीय संस्कृतीनं वनस्पतींचं महत्त्व जाणून आपल्या सण-उत्सवांसाठी विशिष्ट वनस्पतींची जाणीवपूर्वक योजना केली आहे. तुळस, वड, औदुंबर ह्यांची पूजा करतात, तर प्रत्येक देवतेचं आवडतं असं एक फूल असतं. गुढीपाडव्याला कडुलिंब, दसऱ्याला झेंडू, गणेशउत्सवात दूर्वा आणि जास्वंद, शंकराला बेल, तर विष्णूला तुळस. त्या निमित्ताने का होईना, पण निसर्गाचं हे हिरवं वैभव सतत आपल्या भोवती राहतं, त्याची जोपासना होते, संवर्धन होतं, परिसर हिरवागार राहून प्राणवायूचीही सोय होते. पण आजच्या शहरीकरण आणि विकासकामांच्या रेट्यात झाडं, जंगलं नष्ट होताहेत. प्रदूषणामुळे प्राणवायू कमी पडतोय. कोरोनासारख्या जागतिक संकटाच्या वेळी प्राणवायुचं महत्त्व आपल्याला चांगलंच उमगलंय आणि म्हणूनच आपल्यासाठी वरदान असलेल्या ह्या वनस्पती

सृष्टीला आपल्या आयुष्यात मानाचं स्थान मिळालं पाहिजे, नव्हे त्यासाठी आग्रह धरला गेला पाहिजे. वृक्षांचा मान-सन्मान, संगोपन, संवर्धन शिकवणारी आपली संस्कृती पुढच्या पिढीपर्यंत पोहोचली पाहिजे, तरच आपली वसुंधरा तिच्या हिरव्या वैभवासकट त्यांना प्राणवायू आणि अन्न ह्यांची शाश्वत उपलब्धता करून द्यायला समर्थ असेल. वृक्षवल्लींशी आपलं नातं कसं असायला हवं, हे ज्येष्ठ कवयित्री श्रीमती इंदिरा संत ह्यांच्या कवितेतल्या ह्या दोन ओळींमधून समजतं - 'जरी वेढले चार भिंतींनी। ह्या वृक्षांची मजला सोबत। सळसळणारा स्नेह बरसतो। वृक्षांमधुनी मजवर अविरत।

(साभार : आकाशवाणी, मुंबईच्या अस्मिता वाहिनीवर प्रक्षेपित झालेले 'चितन' ह्या सदरातील डॉ. ज्योत्सना नितसुरे यांचे विचार, सर्व संबंधितांचे आभार मानून उद्धृत.)

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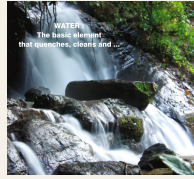
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DEER & FAWN :
Nature is another word for mother...



COBRA:
Every creature in nature has its purpose...



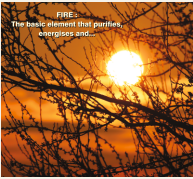
WATER:
The basic element that quenches, cleans and ...



SPACE :
The basic element that pacifies, quieters and ...



SUMMERS :
Nature is full of gifts...



FIRE :
The basic element that warms, energises and...



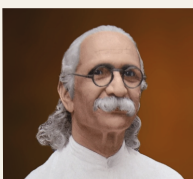
CONCH:
The Nature has elements that cool down, enthrall, frighten, enthrall and ...



मम मन ते जगता । मम हृदये ते माताम ।।



ॐ
असतो मा सद्गमय ।
असत्त्वं (केवलं)
पंचतत्त्वसंख्या शतसंख्या भूतसंख्या



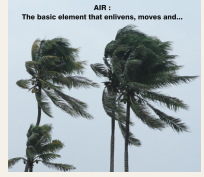
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 आम्ही एकजुटीने चार्लू ह्या पुढे वास्तव ।।**

Yogacharya Padmashri Sadashiv Nimbalkar Guruji
 (27th July 1926 - 30th September 2021)
 Founder-Director, Yoga Vidya Niketan

**LET US ALL UNITE AND PLEDGE TO CARRY FORWARD
 GURUJI'S LEGACY OF 'YOGA AT EVERY HOME'**



AIR :
The basic element that entwines, moves and...



EARTH :
The basic element that nourishes, shapes and...



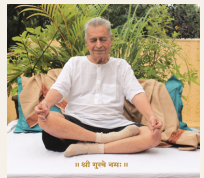
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 योग जगावा क्षणीक्षणी । योग रुजवावा घरीघरी ।।



॥ मी मूर्खे वयाः ॥



मन करार प्रेमन्त ।
 योग सिद्धीचे साधन ।।



7 Rules to be happy in Life:

- 1) *Never hate*
- 2) *Don't worry*
- 3) *Live simple*
- 4) *Expect a little*
- 5) *Give a lot*
- 6) *Always smile*
- 7) *And keep in touch
with GOD.*



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YOGA VIDYA NIKETAN

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

Email : yvn2004@yahoo.com

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