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योगवार्ता

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सुस्वास्थ्यसाठी सुविचार

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GOOD THOUGHTS FOR HEALTHY LIVING

❑ Absolute perfection is here and now, not in some future, near or far. The secret is in action - here and now. It is your behaviour that blinds you to yourself. Disregard whatever you think yourself to be and act as if you were absolutely perfect - whatever your idea of perfection may be. All you need is courage.

- Sri Nisargadatta Maharaj

❑ ज्याचा अनेक देवांवर विश्वास आहे, पण स्वतःवर विश्वास नाही त्याला नास्तिक म्हणावे.

- स्वामी विवेकानंद

❑ माणसाने सत्याग्रही असावे, दुराग्रही नसावे.

- प्राचार्य शिवाजीराव भोसले

Free Thinking

Sadashiv Nimbalkar

(Tel. : 27895777)

THE GREAT EMPEROR



Everyone is proud of oneself. Each one has a unique personality and special qualities. One thinks that his/her qualities are incomparable. Everyone is boastful of one's own personality and proud of one's own identity too. 'I'ness is very predominant in each and every person, generally. One can never forget one's own 'I'ness. If a person becomes successful, even in a petty and trivial job, he/she will usually start boasting about it. He thinks that nobody else can do the work as he has done. Only foolish people think themselves very great. In reality, such persons are insignificant and unimportant in comparison with others who are really great. The world is very vast and hence, no person can boast to be the greatest or superior-most. The really great and wise persons never boast of their greatness. On the contrary, with their ever-growing greatness, they become more and more humble, modest and unassuming. They understand the worth of the human life, its limitations, its temporary nature and also its ephemeral role. They discover the real value of human life and become more humane, tender, kind, compassionate and sympathetic with the human beings.

Some boastful people and great egoistic persons, however, think that they are the most eminent, great and noble personalities. Such persons are always after name, fame and power. They aspire to become famous amongst the contemporary persons and wish that their names be noted as renowned, honourable and illustrious in history. They do all possible tricks to publicize their names and make

a record of the same for posterity. However, when they realise and understand the startling reality of human life, its temporal, mundane transitory nature, they ultimately become modest, unpretending, unassuming and humble.

Once there was a very brave, courageous and ambitious king named 'Bharat' in India. At that time, there were many small kingdoms around his empire. Bharat wanted to bring them all under his rule. He had a very strong army. He, therefore, decided to conquer those small kingdoms one after the other. As per his plan, he attacked the kingdoms one by one, conquering them all and brought all those small kingdoms under his rule. He thus became a 'Chakravarti' i.e., a great emperor of India. As he became the supreme king and a supreme ruler, he became arrogant, boastful and egoistic. He desired to carve his name on the rocks and mountains so that the historians can note his greatness and write about him in the books of history for posterity.

In those days the Rishabhakuta mountain was famous for carving the names of Chakravarti Kings, the great emperors. Chakravarti Bharat thought of carving his name as a 'Chakravarti' on the same rock of Rishabhakuta Parvat. He took 'Kakini Ratna' which can work as precious chisel and went up the mountain. When he went on the rock, he became nervous to see that it was already full of many names of Chakravarti kings. There was no proper place available for Bharat to carve his name there. He got one idea. He thought of scratching one name and putting his name there. He took Kakini Ratna and started scratching one name. Suddenly a thought came to his mind that in future, somebody else may come here and scratch out my name also. With this he became pensiv and realised the temporary, transitory, and temporal nature of human life including name and fame; put his head down and went back to his royal house in despair.



सुखी व निरामय जीवनासाठी निसर्ग-जीवन आणि निसर्गोपचार

(लेखांक २३)

३३

सदाशिव निंबाळकर

(दूरध्वनी : २७८९५७७७)

निसर्ग जीवन आणि श्वसन क्षमता

श्वसन क्रिया ही मनोकायिक अस्तित्व, प्रगती व विश्वास यांच्याकरता अपरिहार्य आहे. श्वसन चालू नसल्यास काही मिनिटातच मनुष्य गतप्राण झाल्याशिवाय राहणार नाही. इतकी श्वसनाची माणसास आवश्यकता असते. श्वासावाटे शरीरास अत्यंत आवश्यक असलेला प्राणवायू फुफ्फुसात घेतला जातो. तेथे कार्बनडाय ऑक्साईड वायू आणि इतर त्याज्य द्रव्ये हवेत मिसळून उच्छ्वासावाटे बाहेर टाकले जातात. ही श्वास-उच्छ्वासाची प्रक्रिया जन्मभर चालू असते. तिच्या थांबण्यामुळे मरण येते किंवा मरण आल्यामुळे ही क्रिया थांबते. श्वसन आणि जीवन यांचे इतके जवळचे नाते आहे. श्वसन म्हणजे जीवन आणि जीवन म्हणजे श्वसन, असे म्हटल्यास वावगे ठरू नये. श्वसनाची काळजी घेणे म्हणजे जीवनाची काळजी घेणे होय. श्वसन सक्षम ठेवणे म्हणजे जीवनाची क्षमता, कार्यशक्ती वाढविणे होय.

सर्वांगिण स्वास्थ्य, अडथळेमुक्त प्रशस्त श्वसनमार्ग, श्वसन यंत्रणेचा पुरेपूर पण योग्य उपयोग आदिंवर श्वसन यंत्रणेचे आरोग्य, क्षमता आणि विकास अवलंबून असतात. नाक, खांदे, गळ्याची हाडे (clavicles), छाती, फासळ्या, पोट, ओटीपोट ही बाहेरची शारीरिक अंगे व नासिका, वायूमार्ग, श्वसन नलिका, फुफ्फुसे, वायुकोष, उदर पटल (diaphragm), ओटीपोट पटल (pelvic floor) आदि शरीरांतर्गत भाग मिळून श्वसन यंत्रणा तयार होते.

श्वसनाची गती, खोली, क्षेत्र आदि गोष्टी आवश्यकतेनुसार बदलतात. हे बदल मेंदूतील श्वसन केंद्राच्या (respiratory centre) संमतीने व संदेशाने होतात. त्यानुसार जे शारीरिक बदल घडून येतात, त्या करता मज्जा-स्नायू सामंजस्य (neuro-muscular coordination) अत्यंत आवश्यक असते. तसेच स्नायू लवचिक असणे हेही महत्वाचे असते. स्नायूंची ताणस्थितीही योग्य असावी लागते. उदरपटल किंवा श्वासपटल जितका

लवचिक आणि स्थितिस्थापक असेल तितके श्वसन सहज, सुखकारक आणि योग्य रीतीने चालते. मिताहार, हलके पोट, रिकामा कोठा व रिक्त मुत्राशय हे श्वसन क्रिया सुकर करण्यास सहाय्यक होतात. यापैकी कोणतीही गोष्ट उपलब्ध नसल्यास तितक्या प्रमाणात श्वसन क्रिया बाधित होते व तिच्यातील सहजता कमी होते. पर्याप्त श्वसन यंत्रणा, श्वसन मार्गाची शुद्धी जशी श्वसन क्रियेस उपयुक्त ठरते तसेच शुद्ध व मोकळी हवा श्वसन सौख्यास अपरिहार्य असते. प्रदुषित हवा श्वसनाच्या सुकरतेस मारक ठरते. या सर्वांबरोबर मेरुदण्ड ताठ असणे, ताठ बसणे, ताठ उभे राहणे, ताठ चालणे, हे श्वसन क्रियेस अत्यंत लाभदायक ठरतात. वाकून बसणे, चालणे यामुळे श्वसन क्रियेत अडथळा येतो.

श्वसन क्रियेचे महत्त्व

रडणे, हसणे, क्रोध, मोह किंवा भावनातिरेकाचे प्रसंग, मनाची अस्वस्थता, आजार अति दुःख किंवा आनंददायक क्षण ह्या आणि अशा वेळी श्वसन क्रिया सुव्यवस्थित व सुनियंत्रित चालू शकत नाही. एकाएकी आलेले संकट, अचानक बसलेला शारीरिक किंवा मानसिक धक्का, आश्चर्यदायक प्रसंग आदि वेळी श्वसन क्रिया काही क्षण थांबते. धावणे, पोहणे, उड्ड्या मारणे, शारीरिक कसरती करणे, मानसिक अस्वस्थता असणे आदि प्रसंगी श्वसन जलद चालते, खोल (deep) होते. श्वसनाचे हे स्वरूप व महत्त्व जाणून निसर्ग-जीवनात श्वसन संस्थेची किती काळजी घेणे आवश्यक आहे हे लक्षात येईल.

रोज दूरवर जलद फिरणे, मोकळ्या हवेत व्यायाम करणे, धावणे, जॉगिंग करणे, दोरीवरच्या उड्ड्या मारणे, पोहणे, सूर्यनमस्कार घालणे, पूर्ण व खोलवर श्वास-प्रश्वास करणे, योगातील प्राणायाम, श्वसनमार्ग शुद्धी, कपालभाती क्रिया, उड्डियान बंध, तडागी मुद्रा आदि प्रकार अभ्यासणे आदि प्रकारांपैकी आपल्या इच्छेप्रमाणे, आवश्यकतेप्रमाणे, कुवतीप्रमाणे, ऋतूमानाप्रमाणे, आपल्या सोयीसुविधांप्रमाणे योग्य ते प्रकार निवडून यशाशक्ती पण निरंतर करित राहणे आपल्या स्वास्थ्याच्या दृष्टीने व खास करून श्वसन स्वास्थ्याच्या दृष्टीने अत्यावश्यक आहे. योगातील प्राणायाम, उड्डियान बंध, कपालभाती क्रिया, तडागीमुद्रा, नेती क्रिया, श्वसनमार्ग शुद्धी हे प्रकार योगतज्ञाकडून शिकावे लागतात. पण श्वसनाला लाभदायक अशा इतर अनेक गोष्टी आचरणात आणणे कोणालाही सहज शक्य आहे.

श्वसन संस्थेची दोन पातळींवरील कामे

बाहेरची प्राणवायूयुक्त हवा फुफ्फुसात घ्यायची आणि शरीरातील अशुद्ध द्रव्यांनी भरलेली हवा बाहेर सोडावयाची हे श्वसनाचे महत्त्वाचे कार्य प्रत्येकाला कळू शकते. याला बाह्य श्वसन (external respiration) म्हणतात. श्वसनाचे आणखी एक महत्त्वाचे कार्य आहे. त्याला अंतर्गत श्वसन (internal respiration) असे म्हणतात. ते कार्य रक्ताभिसरण संस्थेच्या सहकार्याने चालते. किंबहुना ते रक्ताभिसरण संस्थेचेच एक कार्य

आहे. शरीरातील पेशींना (cells) प्राणवायू पोहोचवून त्यांच्यातील अशुद्ध वायू व द्रव्ये स्वीकारण्याचे काम शरीराच्या आत चालते, म्हणून याला अंतर्गत श्वसन असे म्हणतात. एखाद्या देशातील प्रत्येक नागरिकाच्या अन्नपाणी आदि जीवनावश्यक गरजा पुरविण्याच्या कार्याप्रमाणे हे काम महत्त्वाचे व अति आवश्यक आहे. हे अंतर्गत श्वसन योग्य रीतीने चालण्याकरता श्वसन संस्थेबरोबर रक्ताभिसरण संस्था सुद्धा कार्यक्षम असणे आवश्यक आहे.

श्वसनयंत्रणा, श्वसन आणि निसर्ग जीवन

निसर्ग जीवनात श्वसन आणि श्वसन यंत्रणा यातील अयोग, अतियोग आणि मिथ्यायोग हे तीन महत्त्वाचे दोष टाळणे अत्यावश्यक आहे. हे दोष टाळल्यास श्वसन संस्था जीवनाच्या शेवटपर्यंत व्यवस्थित कार्य करते व ती रोगरहित राहू शकते.

श्वसन यंत्रणेचा पूर्ण उपयोग आपण करीत नाही. खांदे व गळ्याची हाडे तसेच ओटीपोट व ओटीपोट पटल (pelvic floor) यांचा उपयोग क्वचितच होतो. आपल्या फुफ्फुसाचे पाच भाग (lobes) आहेत. दोन डाव्या बाजूस व तीन उजव्या बाजूस आहेत. त्यातील वरच्या बाजूचा (apex) उपयोग करण्याचे प्रसंग फार कमी येतात. त्यांचा उपयोग जलद श्वसन (fast breathing) किंवा पूर्ण श्वसन (deep breathing) असलेल्या व्यायाम प्रकारात किंवा प्राणायामासारख्या काही यौगिक प्रकारात होतो. म्हणून रोज काही काळ प्राणायामादि यौगिक प्रकार, जलद चालणे, धावणे, खोलवर श्वसन करणे आदि प्रकार करावेत. त्यामुळे श्वसन यंत्रणा व श्वसनप्रक्रिया निरुपयोगी होत नाहीत. नाकाऐवजी तोंडाने श्वसन करणे, छाती ऐवजी पोटात श्वसन करणे अशा प्रकारचे श्वसनाचे मिथ्या प्रयोग टाळणे लाभदायक ठरते. तसेच शीघ्र श्वसन, पूर्ण श्वसन यांचा अतिरेक, उदाहरणार्थ धावणे, वजन उचलणे, प्राणायाम आदिमध्ये अतिरेक करू नये.

मेंदू, हृदय, फुफ्फुसे यांचे कार्य जन्मापासून मृत्युपर्यंत सातत्याने चालू असते. निसर्गाने त्यांचे कार्य चालू असतानाच त्यांच्या विश्रांतीचीही सोय करून ठेवली आहे. तालबद्ध कार्य, झोप, मनोरंजन, आनंद हा त्यांच्या विश्रांतीचा काळ आहे. विश्रांतीमुळे शारीरिक आणि मानसिक झीज भरून निघते व नवनिर्मिती होते. क्षीण झालेली जीवन उर्जा नव्या जोमाने वाहू लागते. म्हणूनच निसर्ग जीवनात झोप, विश्रांती, मनोरंजन, समाधान, नाविन्य, बदल, आदि गोष्टींना फार महत्त्व देण्यात येते.





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- Dr. Daya Tilwe (Tel : 27891765)

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- a. Drink 6-8 large glasses of water throughout day.
- b. Skip or avoid completely alcohol, sodas, carbonated drinks, tobacco, smoking, very sweet food.
- c. Use good moisturizer on hand and skin after bathing or washing hands. Use home-made moisturizers made of glycerine, ghee, petroleum jelly mixed with rose water or कोकम तेल.



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Mudras and Bandhas in Hatha Yoga



Shri Sadashiv P. Nimbalkar

(Tel. : 27895777)

The great sage Patanjali has advocated Ashtanga Yoga (Eightfold Study of Yoga) for the common people, who would like to attain the final goal of Yoga i.e. the union of the Individual Self and the Universal Self. In the later period i.e. sometime between the 14th and 18th century, Hathayoga practices were in vogue in the field of Yogic studies. The description of the angas (parts) of the Yogic curriculum and the emphasis on the angas were varied in different traditions. The tradition of Hathayogapradipika advocated Chaturanga Yoga (Fourfold Study of Yoga) laying more stress on Asanas, various Pranayamas, Mudras and Nadanusandhana (i.e. fixing mind on certain sounds).

The tradition of Gheranda advocated Ghatastha Yoga in which Saptasadhana (seven devices) are explained to achieve the goal i.e. 'Ghatashudhi' (purifying the psycho-somatic personality). Mudra is one of them, by the practice of which the sadhaka (aspirant) achieves "sthirata" (stability or firmness) at the physical and mental level.

In both these traditions, Mudras are mentioned as the significant part of Yogabhyas. The other contemporary Yogic schools have accepted more or less similar view-point.

The word 'Mudra' means to seal, to lock or to close something. It also means a gesture, a sign, a symbol or an expression of something. In the Yogic literature, the word "Mudra" is used in various ways. "मुदं राति इति मुद्रा" meaning Mudra is the state in which one gets highest type of pleasure. The same word can be explained

etymologically in other way - 'मोदयति अपरोक्ष ज्ञानेन इति मुद्रा' meaning the practice by which sadhaka directly enjoys the ecstasy of self-realisation. Taking all the explanations and meanings of the word into consideration, one comes to the conclusion that the word "Mudra" is used in Yogic parlance with various shades and the practices under the nomenclature of Mudra are utilised for various purposes.

In Hathayoga, Mudras have not been given any separate status. They are included in Asanas. That shows the nearness of Mudras with the concept of Asanas. The term "Bandha" is generally used for internal contraction of the body. 'बध्नाति प्राणवायु इति बन्धः' (One which locks the vital force in the body is called Bandha) is the description of 'Bandha'. All the Bandhas, however, are recorded under the common title of 'Mudras' in the Yogic literature. Thus, one can easily infer from the above-mentioned points that even though the techniques, benefits and objectives of Asanas, Mudras and Bandhas differ vastly, they are listed together in one cluster in Yogic literature mainly because of their likeness with each other.

In Indian culture, we come across "Mudras" which are understood quite differently in different fields as indicated below :

- i) In classical dance and dramas, mudras are used as symbols of thoughts, feelings, emotions depicting the mind and also portraying some animals, mythological gods etc.
- ii) In religious rituals, mudras are included as tantras.
- iii) In Tantric Yoga, they represent the pranic energy.
- iv) In Hatha Yoga, they are practised for tapping the pranic energy for generating psycho-somatic strength, energising the wheels of the nature, for arousing the Kundalini Shakti (mystical serpent-like power) and achieving the highest state of satisfaction to generate the deep and latent power, etc.

How many Mudras and Bandhas are there?

According to Hathayoga, the Asanas are infinite but the Mudras are limited. Total 10 Mudras (including Bandhas) are mentioned in

Hathapradipika. Gheranda Samhita has advocated 25 Mudras whereas Goraksha Samhita has described only 9 Mudras and Shivasamhita has mentioned 11 Mudras including Yonimudra for arousal of Kundalini. Some Mudras and Bandhas are common in all the traditions but some are uncommon. Following are the 25 Mudras which are advocated by all the important traditions :

1) Maha Mudra, 2) Nabho Mudra, 3) Uddiyan Bandha, 4) Jalandhar Bandha, 5) Moola Bandha, 6) Maha Bandha, 7) Mahavedha, 8) Khechari Mudra, 9) Viparitakarani Mudra, 10) Yoni Mudra, 11) Vajroli Mudra, 12) Shaktichalini Mudra, 13) Tadagi Mudra, 14) Manduki Mudra, 15) Shambhavi Mudra, 16) Parthavi (Adho) Dharana , 17) Ambhasi Dharana, 18) Agneyi (Vaishawanari) Dharana, 19) Vayavi Dharana, 20) Nabho (Vyoma) Dharana , 21) Ashwini Mudra, 22) Pashini Mudra, 23) Kaki Mudra, 24) Matangini Mudra and 25) Bhujangini Mudra.

Panchadharini Mudra

The Panchadharini Mudra of the Gherand tradition has emphasised the psychological part in practice. In other mudras also the spiritual aspect of Mudras is mentioned along with their physical and mental benefits and effects. Panchadharini Mudra, Yoga Mudra, Shambhavi mudra etc. are so nearer to meditation that one wonders why they are not included in meditational practices. Khechari and Shaktichalini Mudras are more concerned with the mystical power called 'Kundalini' and hence, the techniques are more unusual and obscure.

Mudras as a Signal

Some mudras are signals to the mind. They give rise to some specific thoughts, or to the concepts or the emotions in the mind. That means some mudras are capable of generating thinking, feelings and motivating, activating the parts of the mind e.g. Dnyan Mudra takes the mind to the concept of Yoga, the union of 'Jiva' & 'Shiva' or 'Atma-Paramatma' whereas Shaktichalini Mudra brings the idea of Kundalini

before the eyes of the aspirant on the gross level. Tadagi Mudra reminds the lake because of the lake-like shape assumed by the abdomen in the final stage of Tadagi Mudra.

The Effects of Mudras and Bandhas

Mudras and Bandhas claim to control and activate the vital energy in the brain, some on the endocrinal glands, some on important nerves, others on vital organs and parts of the body and some uplift the aspirant to the highest level which is supposed to be the summum bonum (the highest goal) according to the Yogic philosophy. In short, we can say,

- 1) Certain Mudras and Bandhas regulate and stimulate involuntary physiological processes of the nervous system.
- 2) They create and develop the awareness of the Pranic Energy (vital force) and bring that energy under conscious control.
- 3) Many Mudras are nothing but certain Asanas and Pranayamas and some are their combinations. So the benefits of Mudras are a combination of almost all the types of yogic practices. This is a special feature of the Mudras.
- 4) Mudras prepare the mind for subtle Yogic Sadhana like Dharana-Dhyan. Some Mudras can be classified under "Meditational Practices". This shows that Mudras are beneficial not only at the physical level but they are advantageous at mental, emotional and spiritual levels also.
- 5) Arousal of Kundalini (Mystic Power) and through it achieving the highest bliss i. e. Samadhi is the final goal of Hatha Yoga. The Mudras, it seems, are specially designed for this purpose. The practice of Mudras with Bandhas brings about the progress speedily to achieve this goal.
- 6) The attitude of the aspirant undergoes certain changes with continuous practice of certain Mudras and makes him/her spiritual-minded even though he/she has started Yogabhyas for health or for personal development or for curative

purposes. This special aspect of Mudras has enriched the status of Mudras in the study of Yoga. Sincere, correct and continuous practice of Mudras and Bandhas in combination with one's regular Yogabhyas is really the practical and ideal way to change one's own personality.

(To continue)



Mudras for Healing

(Inspired from Acharya Keshav Dev)

Shri Dilip S. Podar

(Tel. 24120217)

- Mudras can bring about miraculous changes and improvements in our body.
- Mudra is a very exact and significant yogic function by which you can develop your internal and external dispositions in many different ways.
- Mudras have very extra ordinary power. Practice of mudras brings about a quick and fundamental reversion of the destructive changes in human body. It can also help develop a virtuous socially amiable, non violent, pious and courteous disposition.
- Mudras awaken the cosmic energy and help to unite with the consciousness of Supreme soul.

VAYU MUDRA

Out of the five elements of the body, when the air element in the body increases then the disturbances and diseases connected with air element raise their ugly head. Index finger or the fore finger (finger next to the thumb) is taken to the pad of the thumb and lightly pressed



by the thumb, this posture is called Vayu Mudra. Many unbearable and incurable diseases can be cured by the practice of Vayu Mudra. Vayu Mudra acts and cures slowly but steadily. Many ailments and imbalances of the Air element in the body are slowly put right and cured. According to the rules of Ayurvedic system of medicine, air helps in removing most of the pains and aches. Palsy (affecting a part or entire body) and other dangerous ailments

like paralysis also show marked improvement by the prolonged practice of this Mudra. This Mudra is also very miraculous. Parkinsons disease is an ailment of the nerves by which the patient's body, head, hands and legs shake continuously. By the continuous practice of Vayu Mudra, lot of improvement is claimed to have been observed in cases of persons suffering from Parkinsons disease.

Vayu Mudra practised for 45 minutes daily, preferably in Vajrasana with Moolbandh is said to bring miraculous results.



मसुराश्रम, गोरेगाव (पूर्व) येथे दहा दिवसांची
प्राणायाम कार्यशाळा
(६ सप्टेंबर ते १५ सप्टेंबर, २००९)

रविवार, दि. ६ सप्टेंबर २००९ पासून मंगळवार, दि. १५ सप्टेंबर २००९ पर्यंत (रविवारी सकाळी ५.४५ ते ८ आणि इतर दिवशी सकाळी ५.४५ ते ७ या वेळेत) दहा दिवसांची 'प्राणायाम कार्यशाळा' आयोजित केली आहे. ह्या कार्यशाळेचे संचालन योविनिचे ज्येष्ठ योगशिक्षक श्री. श्रीधर परब व गोरेगाव योगकेंद्राचे अनुभवी शिक्षक-शिक्षिका करतील. मसुराश्रमाच्या जागेची मर्यादा लक्षात घेता कार्यशाळेत भाग घेऊ इच्छिणाऱ्यांनी निराशा टाळण्यासाठी लवकरात लवकर आपले नाव नोंदवावे. कार्यशाळेसंबंधी इतर तपशील व नाव नोंदणीसाठी खालील दूरध्वनीवर संपर्क साधावा. श्री. सुरेश पटवर्धन (9833032046), श्री. सत्यकुमार कर्नाळकर (9969568447)

Yoga Therapy Consultation : A Case Study



Vijay B. Save

(Tel. 27667435)



This is the case history of a person with repeated attack of depression. Mr. Ramaprasad was brought by his wife to the class. She wanted that her husband should learn Yoga as he had depression. Ramaprasad was under Psychiatric treatment for 2 years and was getting repeated attacks of depression. He was not willing to join the yoga class. He told that he gets tremors and would not be able to practise yoga like other participants. We talked to him for some time and told him that he need not have to practise as others are practising since he would be taught very simple practices as per his needs. Also assured him that he would be given individual attention and after few days of practice, he would develop requisite confidence. We thus tried to induct some confidence in him and encouraged him to talk. During this counseling for about half an hour, he became little bit free and said, "If I am going to improve by coming here, I would come here."

He gave us the history that he was a clerk in a company and was getting a good salary. As he was an accounts person, he got interested in share business. Those were the Harshad Mehta's days and the market was booming. He used to earn thousands of rupees

in a day. In a short time, he made big assets to his credit and thought that he was a very happy man. His wife, who was then working, left the job. He purchased a big flat. Suddenly, however, the market crashed. In a single day, he became bankrupt. Due to this, he went under severe mental depression. He had to resign from his job. Luckily for him, his wife took care of him. She started working and took him to Psychiatrist under whose treatment he was for about two years. He was now better but very often used to get the attacks, and the side effect of the tablets was giving him tremors. Next day we consulted respected Nimbalkar sir about his case and as per sir's advice, started teaching him selected yogic practices. Primarily only Pre-Preliminary Course of YVN was taught to him. After few days, he started showing more confidence in himself and said that he was then feeling much better. His tremors became much less. After about a month's time, his wife came and thanked us and said that she finds much improvement in her husband's behaviour. He now talks well, otherwise he used to keep very quiet. He also practices Yoga at home. He continued Yoga practices for about three and half months. After that, he went to his native place for some religious pooja and hence, was unable to attend the class. While leaving we told him that he should continue his yoga practice. After a gap of about 6 month, one evening Mr. Ramaprasad came in Yoga Bhavan with a big packet of banana wafers and said that he had specially brought it from his native place for giving to all the teachers of YVN as a token of love and gratitude since he was much better then. We told him that this was not required as getting cured from his illness was itself a great gift to all of us.

The above case study gave us confidence that the cases of manic depression can also be benefited from regular practice of Yoga. The regular medical treatment in this case was continued as per the treating doctor's advice.

About
MR. VIJAY B. SAVE
In-charge of YVN's Yoga Therapeutic Consultation Centre, Vashi

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Mr. Vijay Save is a Senior Yoga Teacher and Therapeutic Consultant attached to Yoga Vidya Niketan's Therapeutic Consultation Centre being run at Yoga Bhavan, Vashi, Navi Mumbai on every Wednesday between 6 to 7 p.m.

Educational Qualification :

Yoga Teachers Training Course and Yoga Therapy Course of YVN, N.D., D.Ac., Diploma In Yogic Therapy, Advance Diploma in Yoga (Mumbai University), D.Pharm.

Experience :

He has his basic education in Pharmacy. He retired recently from the Bharat Petroleum Corporation. He possesses about 38 years of experience of working in BPCL's Occupational Health Centre. He has been delivering regular lectures on Occupational Health, Hygiene & Industrial First-Aid. Due to his special interest in alternative therapy, he completed Diploma In Naturopathy from a reputed Naturopathy Institute. He acquired Advance Diploma In Yoga from Mumbai University. He has been rendering his services as Honorary Yoga Teacher and Naturopathy Teacher in Yoga Vidya Niketan, Vashi for last over 11 years. He has rendered valuable services as the Organizer of YVN's Naturopathy Diploma Course/ Yoga Therapy Course. He also delivers lectures in "Naturopathy Awareness Programmes" organised by National Institute of Naturopathy, Pune. He presented paper on "Stress Management" in the National Conference on Yoga held at Hyderabad in the year 1999.



कर्मयोग



श्रीमती लक्ष्मी गो. देव

(दूरध्वनी : २४७०६६२)



मनुष्य जन्माला येतो तो आपले विहितकर्म घेऊनच. तो ज्या देशात, ज्या कुटुंबात, ज्या कुळात जन्म घेतो त्या विषयीचे त्याचे कर्तव्य हाच त्याचा स्वधर्म ठरतो. त्याप्रमाणे त्याचे आचरण होत असते, म्हणजे तसे त्याला वागावे लागते. रोजचे विहितकर्म केले नाही तर त्याचे जीवन सुखावह होणार नाही. असे असता ऐन युद्धप्रसंगी अर्जुन 'मी लढणार नाही', असे म्हणतो याचे भगवन्ताना आश्चर्य वाटते. कौरवांनी केलेले अनेक अन्याय, द्रौपदी वस्त्रहरणासारखा लाजिरवाणा प्रसंग, अशा अनेक घटना लक्षात घेऊन हे भारतीय युद्ध करावयाचेच व अधर्माचे उच्चाटन करावयाचेच असे ठरवून युद्धाचे आयोजन केले गेले व ऐन वेळी अर्जुन नातेवाईकांच्या प्रेमांमुळे युद्ध करण्याचे नाकारू लागला व "नातेवाईकांना मारून रक्तलांछित सुखोपभोग भोगण्यापेक्षा भीक मागून मी पोट भरीन", असे म्हणाला. तेव्हा त्याला कर्म करावयाचे महत्त्व सांगत आहेत प्रत्यक्ष भगवान श्रीकृष्ण.

भगवन्त स्वतः जगन्नियंते आहेत, कर्ते करविते आहेत. त्यांनी सर्व मिळविलेले आहे व त्यांना मिळविण्यासारखे काहीही शिल्लक नाही. असे असूनही ते कर्म करित आहेत. कारण समाज श्रेष्ठ लोकांचे अनुकरण करतो. त्यांनी चांगला आदर्श घालून दिला की लोकही तसेच वागतात. म्हणून अर्जुनानेही आपला क्षात्रधर्म आचरणात आणावा असे श्रीकृष्ण बजावून सांगतात. शिवाय, ज्याला लोकसंग्रह करावयाचा आहे, समाजाला चांगले वळण लावायचे आहे, सर्वांना एकत्र आणून काही कार्य करावयाचे आहे त्याने सर्वांबरोबर विचार विनिमय करून योग्य ते कार्य पूर्ण क्षमतेने करायला हवे. पूर्वी होऊन गेलेल्या जनकादिक राजांची उदाहरणे देऊन भगवान अर्जुनाला त्याच्या कर्तव्याची जाणीव करून देत आहेत. क्षत्रियाने युद्ध करणे, अन्यायाचा प्रतिकार करणे, दुष्टांविरुद्ध प्रजेचे रक्षण करणे हे त्याचे कर्तव्य आहे. क्षत्रियाची क्षात्रवृत्ती-मूळ स्वभाव- त्याच्याकडून ते कार्य करवणारच. तेव्हा त्याने हा हृदयाचा दुबळेपणा टाकून युद्धाला सज्ज व्हावे. युद्धात

यश मिळाले तर पृथ्वीचे राज्य मिळेल, रणांगणांवर मृत्यू आला तर स्वर्गप्राप्ती होईल असे भगवन्त प्रतिपादन करतात.

कर्म करतांना यश मिळेलच असे नाही. कारण कर्म करणे आपल्या हाती असते पण यशापयशाचे सूत्र आपल्या हाती नाही. तसेच मी कर्म करतो हा अहंकारही नको. कारण कर्ता करविता परमेश्वर आहे. तो सूत्रधार आहे. आपण त्याच्या हातांतील बाहुले आहोत, हे लक्षात ठेवले पाहिजे. एवढे सांगून झाल्यावर भगवान आणखी एक मात्रेचा वळसा देतात. अर्जुना, तू जर युद्ध न करता निघून गेलास तर शत्रू तुझी निंदा करतील. तुझे गुरुद्रोणाचार्य, आजोबा भीष्म यांच्यावरचे प्रेम ते जाणणार नाहीत. ते म्हणतील, हा भीत्रा आहे, आम्हाला घाबरून पळाला. अशी अपकिर्ती होईल व ही अपकिर्ती तर मृत्यूपेक्षाही खेदकारक आहे. हे लक्षात घे. असे भगवान परोपरीने समजावून देऊन अर्जुनाला युद्ध करण्यास उद्युक्त करतात. अर्जुन मनाने निरुत्साही झाल्यामुळे भगवन्ताला हे सर्व सांगावे लागले. हीच ती भगवद्गीता जी रणांगणावर ऐकून अर्जुन अतिशय उत्साहाने युद्धास तयार झाला.

थोडक्यात काय तर अर्जुनाचे निमित्त करून हा कर्मयोग आचरणात आणावयास भगवान आपणा सर्वांना प्रेरणा देत आहेत.



Thanks for Donations !

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योगाचार्यांचा संसार



सौ. शकुंतला निंबाळकर

(दूरध्वनी : २७८९५७७७)



२७ जुलै २००९ रोजी माझे यजमान योगाचार्य श्री सदाशिव निंबाळकर ह्यांनी ८३ वर्षे पूर्ण करून ८४ व्या वर्षात पदार्पण केले. या शुभदिनी त्यांच्या गेल्या ४० वर्षांच्या योगप्रसाराच्या यशस्वी कारकिर्दीबद्दल अनेक मान्यवरांकडून, शिष्यांकडून तसेच हितचिंतकांकडून त्यांना शुभचिंतनपर फोन आले, पत्रे आली. माझ्याही मनात गेल्या ५५ वर्षांतील त्यांच्यासमवेत पत्नी म्हणून कालक्रमणा करीत

असताना आलेले, मनात घर करून राहिलेले, काही सुख-दुःखमिश्रित अनुभव कागदावर उतरवावेसे वाटले.

जून १९५३ मध्ये आमचा विवाह झाला. निंबाळकर अहमदनगरचे; तर मी मुंबईची. वयाच्या २४ वर्षांपर्यंत चहाची चव माहीत नसलेल्या सुदृढ आणि निकोप प्रकृतीच्या आकर्षक व्यक्तिमत्त्व असलेल्या निंबाळकरांची आणि माझी गाठ पडली प्रचलित पद्धतीने, म्हणजेच विवाहाने. विवाहानंतर खरं म्हणजे मी नगरला सासरी जायचं. पण विधिलिखित काही निराळंच होतं. आमच्या लग्नानंतर निंबाळकरांना कांदिवली येथे D.P.Ed. कोर्स करण्यासाठी नगरच्या शाळेने पाठविले. तेव्हा त्यांच्या वर्षभराच्या वास्तव्यात “तुम्हाला भविष्यात काही करायचे असेल तर मुंबईसारखे दुसरे शहर नाही,” असे माझ्या वडिलांनी सुचविले. १९५३-५४ चा तो काळ. मनात उभारी होती; परंतु नगर सोडून शहरात, मुंबईला यावे की नाही, अशा संभ्रमात ते होते. तशात मुंबई म्हणजे घामाच्या धारा, दुषित हवा, पाण्याची टंचाई, पुरुषांना पाणी भरावे लागते हा समज. चेष्टा-मस्करीत का होईना, “बाबा रे तू मुंबईची मुलगी पत्करील आहेस ती सुविद्य M.A.B.T. आणि तू साधा मास्तर. तिच्या साबणाला तरी तुझा पगार पुरेल का?” अशी थट्टा करणारे त्यांचे जिवाभावाचे मित्र. त्यामुळेच द्विधा मनस्थिती असलेले निंबाळकर

काहीतरी पुढे शिकावयाचे, करून दाखवायचे म्हणून आपली अतृप्त इच्छा पूर्ण करायच्या हेतूने आम्ही उभयता मुंबईला आलो आणि आठ वर्षे मुंबईच्या घाण्याला जुंपलो गेलो. आगगाडीसारख्या लांबलचक घरात राहणारे, विहिरीत उड्या मारून पोहणारे, घरची बाजरी-ज्वारीची चटणी भाकर खाणारे, गाईचे दूध पिणारे, नियमित तालमीत जाणारे, सायकलसारख्या स्वतःच्या स्वतंत्र वाहनावर नगरभर इकडून तिकडे चकरा मारणारे, शाळेच्या पहिल्या घंटेला जेवायला बसून दुसऱ्या घंटेला शाळेत हजर राहणारे, स्वच्छंदी जीवन जगणारे निंबाळकर मुंबईत मात्र घाण्याच्या बैलाप्रमाणे जुंपले गेले. कुटुंबात एकटेच शिकलेले. नगरची घरची आर्थिक परिस्थिती बेताचीच. वडील सेवानिवृत्त, ९० रुपये महिना पगार असलेले प्राथमिक शिक्षक. कुटुंब मोठे, पण त्यातूनही आम्ही दोघांनी काटकसरीने संसाराला हातभार लावला.

मला मुंबईच्या मध्यमवर्गीय राहणीची सवय. त्यामुळे नोकरी, शिकवण्या, मॉडरेटर म्हणून काम करून संसार सांभाळताना घरात रेडिओ नाही, पंखा नाही ह्याची खंत वाटायची. क्षणिक चहाच्या पेऱ्यातील वादळे व्हायची. पुढे सुदैवाने कैवल्यधामचे संस्थापक गुरुवर्य स्वामी कुवलयाणंद आणि ह्यांची गाठभेट झाली व हे कैवल्यधामला महिना ४० रुपये मानधन घेऊन योगशिक्षक म्हणून रुजू झाले. त्यांच्या आवडीचा विषय त्यांना मिळाला. त्यांच्या कार्याला उधाण आले. प्रथम दर सहा महिन्यांनी घरी जाणारे आम्ही वर्षभरात एखादे वेळेस एक-दोन दिवस जाऊन येत असू.

मुंबई म्हणजे घामाच्या धारा, मुंबईकर म्हणजे घाण्याला जुंपलेला बैल मानणारे नगरवासी निंबाळकर कधी मुंबईकर झाले हे त्यांचे त्यांनाच कळले नाही. महानगरपालिकेत १९६० मध्ये मला इन्स्पेक्टरची नोकरी मिळाल्यावर मात्र आम्हाला थोडे आर्थिक स्थैर्य मिळाले. माझे सासरे प्राथमिक शिक्षक असल्यामुळे त्यांना माझ्या इन्स्पेक्टरच्या पोस्टचे फारच कौतुक होते. सर्व नगरभर पेढे वाटीत माझी सून 'डेपोटी' झाली म्हणून सांगत सुटले. माझ्या आयुष्यातील तो अविस्मरणीय आनंदाचा क्षण होता. निंबाळकरांना मात्र त्याचे फारसे अप्रुप नव्हते. म्युनिसिपालिटी म्हणजे 'उलटीपालटी.' तिथे काय कोणालाही प्रमोशन मिळते. हा त्यांचा गैरसमज. एक तर बायकांनी घरसंसार सांभाळूनच नोकरी करावी, असे सर्वसाधारण लोकमत. त्यात इन्स्पेक्टर म्हणजे काळवेळेचे बंधन नाही. संसारात अडीअडचणी आल्या, मुले आजारी पडली की आलीच आमच्या नोकरीवर गदा. पण निंबाळकरांना स्वतःला झोकून समाजकार्य करण्याची जबरदस्त आवड. त्यामुळे आर्थिक बाजू सांभाळण्यासाठी आपण नोकरी सोडवयाचीच नाही, अशी मी पक्की खूणगाठ मनाशी बांधली होती. प्रसंगी प्रमोशन मिळाले तर मी निंबाळकरांना सांगितले नाही. निंबाळकरांची काही विचारधारणा होती. "मान हा मागून मिळत नसतो" "Respect can not be demanded." तेव्हा मी म्हणायचे, "I will

command it.” आणि मला वाटतं, महापालिका आणि संस्थेच्या कार्यामध्ये मला तो आपोआप मिळाला.

माझा संस्थेमधला सहभाग

निंबाळकरांच्या आयुष्यातील बहराचा काळ १९७४ पासून सुरू झाला. त्यांनी योग विद्या निकेतनची स्थापना केली. गोरेगाव चाळीतील त्यांचे मित्र प्रसिद्ध कोराणणे वकील यांच्या घरी बसून मी स्वतः संस्थेची घटना तयार करून वरळी येथील धर्मादाय आयुक्तांकडून मंजूर करून आणली. निंबाळकर धुमधडाक्याने योग प्रसाराला लागले आणि संस्थेला भक्कम घटनेचा पाया देण्यास प्रारंभ केला. महानगरपालिकेच्या प्रशासनाचा अनुभव पाठीशी होता. मला घडविण्यात मान्यवर सर्वश्री पिंपुटकर, मा. वा. देसाई, देशमुख, सुकथनकर यांचा मोठा हात होता आणि विशेष म्हणजे प्रसिद्ध शिक्षणाधिकारी हरहुन्नरी डॉ. मधुरीबेन शाह यांच्या कारकिर्दीत विविध क्रमन्वित अभ्यासक्रम, क्षमताधिष्ठित अध्यापन, समांतर वर्गाची योजना, team teaching, गळतीचा अभ्यास, Structure Method Courses या आणि अशा अनेक कार्यक्रमातील सहभाग व अध्ययनामुळे अनुभवसंपन्न झालेल्या माझ्या व्यक्तिमत्त्वाची जोड आणि जन्मतः वडिलांकडून मिळालेला समाजसेवेचा वारसा यामुळे मी योग विद्या निकेतनच्या कार्यात साथ देऊ शकले. मुंबईत प्रथमच सुरू झालेल्या दूरदर्शनवरील ‘कामगार विश्व’ कार्यक्रमात ‘आरोग्यासाठी योग’ ही निंबाळकरांची मालिका, लेखन, सादरीकरण इतके प्रभावी होते की त्यांना रविवारचा महत्त्वाचा प्राईम टाईम मिळाला आणि महाराष्ट्रातून ठिकठिकाणाहून योगाभ्यास शिकण्यासाठी पत्रे आल्यावर आम्ही योगशिक्षक प्रशिक्षण वर्गाचे आयोजन केले. अभ्यासक्रम तयार केला. योगशिक्षक-शिक्षण म्हटले की योगशास्त्राच्या अध्यापनात शैक्षणिक मानसशास्त्र आलेच आणि ती जबाबदारी मी उचलली आणि योगाध्यापन अधिक शास्त्रशुद्ध पद्धतीने व्हावे म्हणून डॉक्टरांची मदत घेऊन शरीरशास्त्र व रचनाशास्त्र हे विषय अंतर्भूत केले.

प्रदर्शन हे प्रसाराचे एक उत्तम शैक्षणिक माध्यम आहे हे लक्षात घेऊन गेली ३२ वर्षे संस्थेतर्फे उद्बोधक, माहितीपूर्ण आणि आकर्षक योगविषयक प्रदर्शने भरविली जातात. त्याचा पाया महापालिकेतील शिक्षकांच्या सहकार्याने रोवण्यात मी यशस्वी झाले. ‘तरुण व्हा, तरुण राहा’, ‘सुंदर दिसा, सुंदर असा’ अशा विविध आकर्षक योगविषयक विषयांतील प्रदर्शनाची मांडणी, मान्यवरांना उद्घाटनासाठी आमंत्रणे, डॉक्टर्सचे, कलावंतांचे मेळावे इत्यादी अथपासून इतिपर्यंत जबाबदाऱ्या योगशिक्षकांच्या अविरत सहकार्याने मी उचलल्या आणि संस्थेला भरघोस प्रसिद्धी मिळू लागली. संस्थेच्या स्थापनेनंतर योगप्रसाराचे काम झपाट्याने सुरू केले. निंबाळकरांच्या व्यस्त जीवनामुळे आमच्या संसाराची संपूर्ण जबाबदारी माझ्यावर पडली आणि मी ती आजतागायत माझ्या

कुवतीप्रमाणे पार पाडली. मुलांचे संगोपन, शिक्षण, त्यांचे सांसारिक जीवन यांच्याकडे मी जातीने लक्ष घातले. आज माझी मुलगी-मुलगा उच्च विद्याविभूषित असून आपल्या पित्याकडून कोणतीही अपेक्षा न ठेवता सुखाने जीवन जगत आहेत. त्यांच्या शिक्षणाचा भार आमच्यावर कधीच पडला नाही. माझ्या मुलांचे, नातवंडांचे सर्व शिक्षण त्यांना मिळालेल्या शिष्यवृत्तीवर पार पडले. योगप्रसारार्थ घरदार व नोकरी सांभाळून मी निर्बाळकरांसमवेत दौऱ्यावर निघाले तर 'तुम्हाला काय आणू?' असे यांनी विचारले तर 'आम्हाला बाबा आणा' असे उत्तर माझी मुले देत. अमेरिकेत स्वकर्तृत्वावर स्थिर झालेल्या माझ्या जावयाने- श्री. प्रताप ओक यांनी स्वतःच्या वडिलांची पाणपोई बांधण्याची इच्छा योग विद्या निकेतनला एक लक्ष रुपयांची देणगी देऊन पूर्ण केली. विशेष म्हणजे योग विद्या निकेतनचा योगशिक्षक प्रशिक्षण वर्ग त्यांच्या वास्तव्याच्या ठिकाणी बोस्टन येथे आयोजित केला. तसेच नातजावई श्री. अल्पेश पटेल यांनीसुद्धा पाच हजारांची देणगी दिली.

निर्बाळकरांना पैशाचा मोह कधीच नव्हता. संस्थेच्या कार्यासाठी त्यांना कधीच कोणापुढेही हात पसरावे लागले नाहीत. आजही त्यांच्या पुस्तकांपैकी किती पुस्तके विकली, पुस्तकांची रॉयल्टी किती, याची कधीच चौकशी केली तर नाहीच; पण अनेकांनी आपल्या मृत्युपत्रात त्यांना देऊ केलेली रक्कम व गुरुपौर्णिमेच्या देणग्या त्यांनी उदार हस्ते संस्थेला बहाल केल्या. अनेक चाहते त्यांना व्यवहारशून्य म्हणतात. पण त्यावर "मी जनकराजासारखा विदेही आहे" असं ते उत्तरतात. अनेक वेळा निरलसपणे निःस्वार्थी बुद्धीने स्वतःला झोकून देऊन योगकार्य करित असताना त्यांच्यावर मानहानीचा प्रसंग आला की 'ओ यू ब्रुटस् टू' असे म्हणण्याची वेळ आली; पण आपला मानसिक तोल ढळू न देता त्यांनी शांतपणे आल्या प्रसंगाला तोंड दिले. आजमितीस स्वतःच्या स्वाथ्याकडे लक्ष न देता मन व शरीर योगकार्यात व्यग्र ठेवले. त्यांनी घेतलेल्या या समाजकार्याला मी पत्नी ह्या नात्याने, तसेच माझी मुले-नातवंडे यांनी मोठ्या मनाने निरपेक्ष बुद्धीने आजवर साथ दिली ती अशीच पुढे देत राहू, असा मला विश्वास आहे. त्यांना आयुरारोग्य मिळो, ही प्रार्थना!



कै. सदाशिव श्रीधर उर्फ राजा मराठे
यांच्या स्मरणार्थ

- श्री. प्रभाकर मराठे

घरोघरी योगप्रकाश पोचवणारा ८४ वर्षांचा योगदीप



प्रदीप घोलकर

(दूरध्वनी : ९२२४१७५२६६)

आपल्या योग विद्या निकेतनचे संस्थापक-संचालक परमपूज्य श्री. सदाशिव प्र. निंबाळकर ह्यांनी दिनांक २७ जुलै २००९ रोजी ८४व्या वर्षात पदार्पण केले. त्या निमित्ताने माझ्या अल्पमतीतून साकारलेली ही लेखरूपी भावपुष्पांची ऑजळ मी गुरुजींच्या चरणी सादर अर्पण करित आहे.

गेल्या ८ वर्षांपासून निंबाळकर सरांचा जीवनक्रम अगदी जवळून पाहण्याचे भाग्य मला लाभले. बराच काळ त्यांच्या सहवासात राहण्याची सुवर्णसंधी मिळाल्यामुळे त्यांच्या आचार-विचारांचे बरेचसे स्फूर्तिदायक पैलू मला प्रत्यक्ष अनुभवायला मिळाले हे माझे केवढे भाग्य.

श्री. निंबाळकर गुरुजींनी आपले सर्व जीवन निरलसपणे योगकार्यार्थ वेचले. अहमदनगरमधून मुंबईला आलेल्या आपल्या गुरुजींनी गिरगावच्या मारवाडी महाविद्यालयामध्ये अध्यापनाचे कार्य करता करता योगशिक्षण व योगप्रसाराचे कार्यही निष्ठेने चालू ठेवले. योगातील शास्त्रीय संशोधनाचे आद्य प्रवर्तक अशा स्वामी कुवलयांनांच्या संपर्कात आल्यावर तर गुरुजींचे जीवन सर्वार्थाने योगमय झाले. त्यानंतर स्वामीजींकडून स्फूर्ती घेतलेल्या गुरुजींना योगप्रसाराचा जणू ध्यासच लागला. अंतराळवीर युरी गागारीन यांच्या समोर स्वामी कुवलयांनांच्या मार्गदर्शनाखाली योगाची उत्कृष्ट प्रात्यक्षिके सादर करणाऱ्या निंबाळकर सरांच्या योगप्रवासाची गती मग उत्तरोत्तर वाढतच गेली. काही निष्ठावान योगसाधक सहकाऱ्यांच्या साथीने १९७४ साली गुरुजींनी योग विद्या निकेतन (योविनी) ही योगशिक्षण व योगप्रसाराला वाहिलेली योगसंस्था स्थापन केली. गुरुजींच्या जीवनातला हा एक अत्यंत महत्त्वाचा क्षण ठरला कारण त्यानंतर त्यांचे योगप्रसाराचे कार्य धूमधडाक्यात अव्याहतपणे मोठ्या जोमाने सुरू झाले आणि ते अजूनही पूर्वीच्याच उत्साहाने चालू आहे. गेल्या ३५ वर्षांच्या कालखंडात योविनिचे विविधांगी कार्य आता प्रचंड प्रमाणात वाढले आहे. तरीही योविनिच्या ह्या वर्धिष्णू कार्याचा केंद्रबिंदू आहेत आमचे आदरणीय निंबाळकर गुरुजीच.

वाशी येथील सुरुवातीच्या छोट्या शेडवजा बांधकामाचे आता रुपांतर झाले आहे 'योगभवन' नामक चारमजली भव्य वास्तूत. अशा ह्या इमारतीच्या तिसऱ्या व चौथ्या

मजल्याच्या बांधकामावर सुपरविजन करण्याची संधी मला मिळाली हेही मी माझे भाग्यच समजतो.

गुरुजींच्या योगप्रसाराच्या कार्याने प्रभावित होऊन नवी मुंबई महानगरपालिकेने त्यांना 'नवी मुंबई रत्न' हा पुरस्कार प्रदान केला. लगेच २००४ साली भारत सरकारने त्यांच्या योगक्षेत्रातील ठोस कार्याची दखल घेऊन त्यांना 'पद्मश्री' हा बहुमोल पुरस्कार देऊन गौरविले. गुरुजींना आतापर्यंत अनेक अॅवार्ड/पुरस्कार मिळालेले आहेत. परंतु त्यांच्या पूर्वीच्या साध्या, सरळ, मनमोकळ्या पारदर्शक स्वभावामध्ये थोडा देखील बदल झाला नाही हे विशेष. माननीय श्री. सदाशिव तिनईकर, डॉ. तुळपुळे, श्री. बी. के. खरे अशा सारख्या विविध क्षेत्रातील अनेक मान्यवरांना सरांनी योग शिकवला आहे. दूरदर्शन, आकाशवाणी, वृत्तपत्रे, मासिके, प्रात्याक्षिकांसहित भाषणे, संमेलने अशा सर्व प्रचारमाध्यमांतून गुरुजींनी योगविषयक भ्रामक कल्पना दूर करून लाखो लोकांना योगाभ्यासासाठी प्रवृत्त केले आहे. गुरुजींनी वाशी येथील योगभवन ह्या संस्थेच्या वास्तूमध्ये योगाभ्यासास पूरक असे सुसज्ज निसर्गोपचार केंद्र व योगोपचार केंद्रही सुरू केले व मुंबईतही शक्य तिथे अशी केंद्रे चालविली. ह्या केंद्रांचा अनेक गरजूंना फार मोठा उपयोग होत आहे.

गुरुजींचा वयाच्या ८४ वर्षीही टिकून असलेला उत्साह एखाद्या तरुणालाही लाजवेल असा आहे. अजूनही ते तेवढ्याच आत्मियतेने योगवर्गामध्ये शिकवतात. गुरुजींनी लिहीलेली सर्व योगविषयक पुस्तके प्रचंड लोकप्रिय झाली. त्यांच्या 'आरोग्यासाठी योग' आणि 'प्राणायाम' पुस्तकाला शासनाची पारितोषिके मिळालेली आहेत. आरोग्यासाठी योग ह्या पुस्तकाची एक लाखाहून अधिक विक्रमी विक्री झाली आहे. असा प्रकारे जनतेने गुरुजींच्या योगकार्याला भरभरून दाद दिली आहे. योगक्षेत्रामध्ये एवढे मोठे कार्य करूनसुद्धा गुरुजींची वृत्ती तशीच नम्र, रहाणी तशीच अगदी साधी पण विचारसरणी उच्चप्रतीची. गुरुजींचे वाचन, चिंतन, लेखन हे सर्व अगदी जवळून पहाण्याचा योग मला लाभला हे मी माझ्या अनेक पूर्वजन्मांचे पुण्यफळ समजतो. शेवटी संतश्रेष्ठ ज्ञानेश्वरांनी म्हटल्याप्रमाणे सांगावेसे वाटते की कमोदिनीला आपल्या परिमळाची जाणीव नसते परंतु भ्रमर तो सुगंध दूर सगळीकडे पसरवितात. त्याचप्रमाणे मला गुरुजींना खात्रीपूर्वक सांगावेसे वाटते की, गुरुजी, तुमच्या अलौकिक कार्याचा सुगंध तुमचे अनेक भ्रमररूपी शिष्य सर्वदूर पसरवित आहेत व पसरवित रहातील. आमच्या आदरणीय गुरुजींनी सुरू केलेल्या घरोघरी योग विद्या पोहोचविण्याच्या ह्या उदात्त कार्यात मला अखंड व सक्रिय भाग घेण्याची संधी मिळो व गुरुजींना उत्साहवर्धक उदंड आयुष्य लाभो हीच ईश्वरचरणी आग्रहाची प्रार्थना।



सप्रेम नमस्कार विजंती विशेष...

“आदरणीय सर, तुम्हांस माझा सप्रेम नमस्कार. आज २७ जुलै २००९, तुमचा ८४ वा वाढदिवस. त्यानिमित्ताने माझ्या तुमच्याबद्दलच्या भावना व मनोगत व्यक्त करण्यासाठी हे पत्रलेखन. खरं तरं मी वाशीतच रहाते व अधून-मधून आपली भेट होत असते परंतु असं समोर भेटायला आल्यानंतरसुद्धा काय बोलावं असं होऊन, त्या अल्पशा भेटीत खूप काही राहूनच गेल्यासारखं वाटतं. आजकाल फारसं कुणीही पत्र वगैरे लिहितच नाही, ही प्रथा बंदच पडली म्हणायला हरकत नाही. म्हणजे डायरेक्ट एकमेकांशी फोन, इंटरनेटद्वारे संपर्क करू शकतात. पण तरीही मला आपलं वाटलं पत्रं लिहिण्यातली मजा ही आगळी-वेगळीच.

३१ व्या टी. टी. सी. कोर्स दरम्यान मला निबंधाचे जे बक्षीस मिळाले, त्याचे ‘पातंजल योगदर्शन’ हे पुस्तक घेऊन त्यावर तुमची स्वाक्षरी घेण्यासाठी मी आले आणि तुम्ही मला असंच काहीतरी लिहित जा, ह्या दिलेल्या सल्ल्यामुळे वेळोवेळी केलेले छोटं-मोठं लिखाण मनाला खूप आनंद व समाधान देऊन गेलं. कारण तोपर्यंत मी पत्रांशिवाय असं वेगळ्या विषयावर काही लिहिलेलं नव्हतं. तुमचे प्रोत्साहन हे माझ्यासाठी फारच महत्त्वाचे ठरले. त्याबद्दल मी तुमची सदैव ऋणी राहीन. पहिल्यांदा ‘योगवार्ता’ मासिकामध्ये माझा लेख छापून आला तेव्हा तुम्हीं आवर्जून फोन केलात आणि मी हरखूनच गेले. म्हणजे इतक्या तोलामोलाच्या व्यक्तीमत्त्वानं माझं कौतुक करावं हे केवढं कौतुकास्पद!

ह्या दोन वर्षांत क्लासच्या निमित्ताने आठवड्यातून २-३ वेळेला तुमचे दर्शन व्हायचेच. तुम्ही नेहमी टेबलावर बसून काहीतरी लिहिण्या-वाचण्यात गर्क दिसायचे. बरेचवेळा तुमची लेक्चर्सही व्हायची. ह्या वयातील तुमचा उत्साह व सतत लिहिणं-वाचनाची आवड पाहून आश्चर्य वाटायचे. ‘योगाचार्य’ म्हणून तुमचा नावलौकिक माहित होताच आणि तेव्हा मला तुम्हास भेटू, बोलू असं वाटलंही नव्हते. पण योगायोग आला व ‘योगभवन’मध्ये येणं सुरू झाले व तुमचे मोलाचे विचार व मार्गदर्शन लाभले हे माझं परम भाग्यच.

इथे नेहमी आपलेपणा जाणवला व तुम्हांस दोघांबद्दलही आदर व जवळीक वाटू लागली. मॅडमच्या सहवासातही बरेच शिकण्यास मिळाले. मॅडमबरोबरच्या सांगली सहली दरम्यान मी मॅडमना घरी येण्याचे आमंत्रण दिले व त्यांनीही ते सहजतेने स्वीकारले. नेहा, तुम्हांस दोघांना घेऊन आली, आणि आमच्या घरातील सर्वजण आनंदून गेली.

“साधु संत येती घरा तोची दिवाळी दसरा” ह्याचे प्रत्यंतर तेव्हा आले. किती साधेपणाने, मोकळेपणाने तुम्हीं वावरलात. धन्य झाले मी. जेव्हा पहिल्यांदा तुम्हांस पाहिले, तेव्हापासूनच, तुमच्या साधी राहणी व उच्च विचारसरणीमुळे तुम्हांबद्दलचे एक वेगळेच स्थान मनात निर्माण झाले. मॅडम भरपूर बोलणाऱ्या तर तुम्हीं काहीसे मितभाषी, असा योग्य संगम शिव आणि पार्वतीचाच जणू. सर, तुमच्या उत्तुंग व्यक्तीमत्त्वाची ख्याती सर्वदूर पोहोचलेली आहेच परंतु त्यामागचा साधेपणा आम्हाला जास्त आपलासा वाटला. आणि ह्यामुळेच तुमच्या अवती-भवती तुम्हांला मान देऊन तुमचे कार्य पुढे चालू ठेवणारी मंडळी सतत कार्यरत आहेत हे दिसून येते व योविनिचे ब्रीदवाक्य ‘योग विद्या घोरोघरी’ आज खऱ्या अर्थाने फलद्रुप होत आहे असं वाटतं.

आज बऱ्याच वर्षांनंतर मी तुमच्या वाढदिवसानिमित्त ही पत्ररूपी सुमने तुम्हांस अर्पण करत आहे. म्हटलं, ‘ग्रीटींगकार्ड देण्यापेक्षा अशा तऱ्हेने आपलं मनोगत व्यक्त करू या’ आणि म्हणून ही सुवर्णसंधी मी साधली.

परमेश्वराजवळ आता हीच मागणी करते की, तुम्हां उभयतांना उदंड आयुष्य व निरोगी आरोग्य लाभून, तुमच्या सान्निध्यात येणाऱ्या सर्वांना भरपूर आशीर्वाद व योग्य मार्गदर्शन लाभावे.

“तुम जियो हजारो साल, साल के दिन हो पचास हजार!”

॥ जीवेत् शरदः शतम् ॥”

आपलीच स्नेहांकित,
अनिता बिडवई

“ज्या शिक्षण संस्थेतून शिक्षण झाले त्या शिक्षण संस्थेला काहीतरी देण्याची प्रत्येकाची उत्कट इच्छा असते. तसे प्रत्येकजण स्वतःच्या क्षमतेप्रमाणे काहीना काही देतच असतो. कोणी श्रमदान, तर कोणी आर्थिक मदत करतो तर काही जणांना इच्छा असूनसुद्धा काही करता येत नाही. ह्या बाबतीत मी मात्र नशिबवान ठरलो. माझे ज्या शाळेमध्ये शिक्षण झाले त्या कणकवलीच्या कनेडी गावातील शाळेतून बाहेर पडून अर्थार्जनासाठी मी मुंबईला आलो. अर्थार्जन करता करता मी योग विद्या निकेतन ह्या सुप्रसिद्ध योग संस्थेमध्ये योग शिक्षक व योगोपचाराचे शिक्षण घेतले. या संस्थेमध्ये घेतलेले शास्त्रशुद्ध प्रशिक्षण मी माझ्या गावच्या शाळेमध्ये देत असतो. योग शिक्षक पदविका अभ्यासक्रम पूर्ण करता करता तेथील ७ वी ते १२ वी पर्यंतच्या विद्यार्थ्यांसाठी एक दिवसाची कार्यशाळा मी घेतली होती. ती कार्यशाळा तेथील शिक्षकांना व विद्यार्थ्यांना फार आवडली. त्यानंतर ठरवले की जेव्हां वेळ मिळेल तेव्हां माझ्या शाळेसाठी अशा कार्यशाळा घ्यायच्या.

ह्या वर्षी गावच्या शाळेतल्या मुख्याध्यापकांनी आग्रह करून मला योगाची कार्यशाळा घ्यायला लावली. त्यासाठी त्या कार्यशाळेचा विषय ठेवला, “विद्यार्थ्यांच्या अभ्यासातील समस्या आणि योग”. या कार्यशाळेचे नियोजन अगदी थोड्या अवधीत योविनितील माझे सहकारी दक्षता सावंत व दिशा झवेरी यांच्या मार्गदर्शनाखाली करून कार्यशाळेचा शुभारंभ केला.

पहिल्या दिवशी विद्यार्थ्यांच्या प्राथमिक समस्या समजून घेतल्या आणि त्यानुसार कार्यशाळेचे वेळापत्रक बनवले. शाळेतील मुलांचाही ह्या कार्यशाळेला फार चांगला प्रतिसाद मिळाला. विद्यार्थ्यांमध्ये आत्मविश्वास, एकाग्रता, उत्साह निर्माण होऊन त्यांच्या तणाव, भीती व शारीरिक समस्यांचे निराकरण करण्यासाठी विद्यार्थ्यांना ह्या कार्यशाळेचा पुष्कळ लाभ झाला. त्यांनी आपले तसे अनुभवही माझ्याकडे लिहून दिले आहेत. शाळेकडून यासंबंधीचे प्रमाणपत्रही मला मिळाले. कार्यशाळा व्यवस्थित पूर्ण झाल्याचे समाधान मला मिळाले. नुसते समाधानच नाही तर एक अनोखा आत्मिक आनंद ह्या कार्यातून मला मिळाला. हे सर्व घडून आले ते योग विद्या निकेतनमध्ये मिळालेल्या उत्कृष्ट योगशिक्षणामुळेच. म्हणून मी माझ्या योविनिचे, आदरणीय निंबाळकर सरांचे व समस्त गुरुजनांचे विनम्रपणे मनःपूर्वक आभार मानतो.

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I am trying to follow Natural Living and Nature Cure principles, to the extent possible, in my daily life since last 15 years. After reading the book on 'Long Fasting', I was motivated to undergo the said fasting but could not find time to do so. Ultimately, I decided to go for it during Diwali-2008. As far as I know, there is only one Naturopathy Ashram which administers 21 days' long fasting. It is Nandanvan

Nisargopchar Ashram located at Donaje near Pune.

Generally 'shuddhi aahar' is to be taken for a week prior to 21 days fasting, but since I was following natural living in my daily routine to some extent, I was allowed, as a special case, to limit 'shuddhi aahar' only for 2 days and that too at my residence which reduced my stay in Ashram. I was badly in need of such adjustment due to my poor economic condition. Two days prior to fasting my food was - fruits in the morning, salad-sprout and mallet ('Nachani') soup for lunch and whole moong (green grams) boiled water for the dinner. Next day i.e. previous day of fasting, fruit juice for breakfast, vegetable juice for lunch and again fruit juice for the dinner as per stipulated restrictions.

My Stay and Daily Routine in Ashram

Next day morning i.e. on 21st October 2008, I left Nerul for Pune

at 6.30 a.m. and reached the Ashram by 9.30 am. Immediately I completed the admission formalities and I was asked to lie on my cot. By the side of my cot, there was a jug filled with water and a glass. I was supposed to drink around 3 litres of water daily. Being Pune, the climate was cool from early night up to late morning. I was asked to bring along with me sweater, audio cassette player, torch, couple of torques napkins, and cotton wearing.

Let me first narrate my daily routine during the period of fasting at the Ashram. There was no specific instruction for getting up early at a particular time in the morning. But we were advised to just allow the things to happen as per the needs of the Nature and interfere least under the name of discipline or otherwise. Nearby there is Amruteshwar temple, where they switch on the sound system at 4 a.m. everyday and start playing recorded devotional songs followed by live Bhajans. So there was no scope for sound early morning sleep (साखरझोप). Otherwise also, as per my usual routine, normally I wake-up at 4.30 a.m. I was not supposed to practise any Yogasanas or Pranayamas. Hence, the Yogabhyas was limited only to Meditation (Dhyana). Vomiting was going on day and night, whenever felt like so. Generally, early in the morning I used to vomit once. At around 7 a.m. it used to be sunrise. Hence, I used to get ready for the sunbath by that time. Really speaking, there was not much left for so called 'getting ready' as my bowel movement stopped right from the second day of fasting. During fasting, one is neither supposed to brush nor apply any 'Dantamanjan' or paste to teeth but simply rinse the mouth with water and move fingers over the teeth and gums. Generally there used to be second urge for vomiting after the sunbath as the 'Pitta' gets elevated. Then the servant over there, used to give sponge bath using our napkin. After wearing fresh clothes, we were instructed to lie on the cot kept outside the room in the lobby, so that we get maximum benefit of the 'Akash' principle. I used to gaze at far distance over Simhagad mountain viewed from there, which gave relaxation to the

eyes. After 1 p.m., it used to turn hot in the lobby. So I used to take rest in the room and go in the lobby again from 4 to 6 p.m. Walking was not allowed, as we were required to store our energy, which should be sufficient to last up to 21 days. Similarly, we were not allowed to speak much or argue or discuss. Also, we were told not to wash our clothes and avoid any exertion even to collect clothes from the place where they are spread over for drying. At 7 p.m., I used to watch news on TV, at least to keep myself updated with the happenings in the world, otherwise one is not allowed to sit in front of TV for much time. Generally after 9.30 p.m., I used to get sleep. By midnight, mostly I used to get awakened for emptying bladder as well as to respond to a strong urge for vomiting.

Audio cassettes having recorded speeches of Dr. Jayanarayan Jaiswal on different topics like Long Fasting, Naturopathy and Yoga were made available which I used to listen using my audio player. We were not allowed to listen to audio player more than one hour at a stretch. My room partner, a young school teacher, started fasting along with me, but he had to discontinue it after 13 days, as he had to join school after the end of the Diwali vacation. Thus I could get his companionship only for first two weeks. News coming about the outstanding performance of Indian Cricket Team (Dhoni's Sena) against Australia in Test Match, against England in ODI, Sachin Tendulkar's 40th Test Century, and successful landing of India's first Chandrayan over the moon helped me to divert my attention from the suffering of that fasting phase.

Observations & Experiences

My observations and experiences during 21 days of long fasting were as follows :

1) Hunger

Some have reported subsiding of hunger during later period of fasting but I was feeling hungry throughout fasting and intermittently getting strong convulsions of hunger.

2) Bowel Movement

Right from second day of fasting motion stopped. This is because the colon takes rest during fasting. Hence, ideally no enema interference is recommended. But some have reported loose motion on 5th or 7th day of fasting which is said to be desirable as this means an important gate is available for detoxification. On the contrary, however, in my case too much vomiting took place as other gate was fully closed. But vomiting is exertive.

3) Vomiting

Second day afternoon onwards I started feeling nauseatic. But Hathayogic Vaman Kriya i. e. drinking lot of water and then inducing vomiting, is not allowed during long fasting. On the contrary, more nausea is allowed to develop reaching its threshold. In the night, it was beyond my tolerance limit. Hence, I drank couple of glasses of water and vomited. This continued 5 to 7 times daily up to 17th day of fasting. During night, out of nausea there used to be break in the sleep and unless vomited, I was not to get sleep. Unfortunately I didn't carry 'Danda' (rubber tube used in Danda Dhauti Yogic kriya) which would have served two purposes - one is that the detoxification would have been smoother without waste of much energy (vomiting causes lot of exertion), and secondly, irritation at the throat would have been avoided.

First week vomiting was sour, second week bitter and dark yellow and third week tasteless and colourless. First four days of each week, vomiting was stronger in respective qualities and urge, whereas in last three days, it was weaker. Of course, there was no vomiting on last four days of third week as mentioned above.

4) Sleep

First three days of fasting, I used to sleep at 9.30 p.m., so also about one hour sleep in the afternoon. But fourth day onwards there was no sleep in the afternoon at all. As fasting advanced, even night sleep was restricted to 3 to 4 hours as there was no need of much sleep, due to complete physical and mental rest so also as all metabolic activities were to their minimum level.

5) Body Weight

Reduced by 3 kgs in the first, 4kgs in the second and 2 kgs in the third week of fasting. Thus, all together, 9 kilos of weight was lost.

6) Waist

Reduced by 1 inch in the first week, 2 inches in the second week and again 1 inch in the third week of the fasting, thus waist got totally reduced by 4 inches i.e. from 29 to 25 inches.

7) Subcutaneous Fat

Otherwise also I have very little fat below the skin in my forearm. But at the end of the first week of fasting, it got reduced further rendering very thin skin.

8) Skin

Skin is a very important excretory organ. Not only through sweating but also through scaling (i.e. dead cells of skin are continuously shed off), skin tries to detoxify the body. Skin purifies most during fasting. My skin is dry. During fasting, one is not supposed to apply oil. Obviously, therefore, big and thick scales were formed out of dryness over my skin, especially at the calf and foot region.

9) Tongue

Colour of the tongue is an important indication of the extent of purification. Thicker and thicker white coating came on the surface of the tongue upto first 12 days. Later on, it started reducing. On 15th day of fasting, the tip of the tongue turned pink coloured and by 22nd day, the entire tongue was pink.

10) Urine

The colour of the urine turned dark yellow with dirty odour in the second week of fasting as compared to its usual aromatic odour and pale yellow colour, which again got improved after the third week.

11) Oral Breath

There was bad odour to the breath up to 18th day of the fasting.

12) Pulse Rate

Mostly it used to remain below 70 per minute but during nausea and just after vomiting, it used to shoot up around 80 per minute.

13) Belching

There was no gas passing from below (Apan Vayu) as it was choked. But throughout fasting, there was belching (Udan Vayu).

14) Sinusitis

During my college days, I was suffering from severe sinusitis (having fever every month, severe headache almost day and night). Surgery was ineffective. But initially with 'Puncture' procedure and later on with Yogic techniques, I got complete relief from Sinusitis. Yet during night time nose used to get blocked. From fourth day of fasting surprisingly nostrils started remaining open day and night.

Some Special Observations

- ❑ On 19th day of fasting, my body weight was reduced to only 43 kgs from 52 kgs on first day and usual 54 kgs. Since my usual fat content was also limited, Naturopath Dr. Chhaya Jaiswal was bit worried as to whether I would be able to withstand up to 21 days. So she recommended me to take a glass of water with lemon and honey daily for remaining three days. At first I refused to take it but later on I accepted it when I was assured that this won't break my fast but it was just to give support against my weakness.
- ❑ Feeling of pulse was quite normal up to 20 days but on 21st day it turned very mild, some times not even traceable. Since I was mentally prepared to complete 21 days fasting, I could extend it on the last day. I requested Naturopath to arrange for blood test on 22nd day morning, just before breaking the fast.
- ❑ It is believed in Naturopathy that the feeling of pure, natural hunger should not be in the form of convulsions inside the stomach as we usually do but should be at the throat just as we feel thirst at the throat. Many have reported such feelings at the end of the fasting. But I didn't feel any such sensation. Instead, as mentioned before, throughout the period of fasting, for me the sensation of hunger was in the stomach.

(To continue)



Yesterday & Tomorrow

काल आणि उद्या

□ Inauguration of 33rd Yoga Teachers' Training Course (Mahesh Sinkar)

Thursday, 23rd July 2009 was a day of mixed emotions for the participants of Yoga Teachers' Training Course (YTTC) Dadar Centre. It was a day of anxiety for the participants of 32nd YTTC as their results were scheduled to be declared on that day. For the participants of 33rd YTTC, it was a day full of curiosity because their academic career as a Yoga teacher was going to be started on the same day.

Teachers of Yoga Vidya Niketan (YVN) were planning for this event since long. The work of assessment, preparing results, mark-sheets, certificates, verifying details of the results, posting letters to the successful candidates was being done by the team of teachers under the guidance of Shri Anant Ashtekar, Organizer of YTTC. At the same time, the work related to advertisement, e-mails to various news papers for publishing news write-ups, answering phone calls from those interested in YTTC was also being undertaken by another group of teachers.

On 23rd July 2009 the programme started at 6.15 in the evening as per the schedule with Omkar and Prayer. Shri Mahesh Sinkar, Secretary of YVN welcomed the gathering and the Chief Guest Smt. Medha Ambardekar. Ms. Shashikala, Senior Teacher of YVN conducted and presented excellent Yogic Demonstrations of participants of 32nd YTTC. The demonstration of unusual practices, especially Mayurasana, Shirshasana and Nauli received a big round of applause from the spectators.

Shri Anant Ashtekar introduced the Chief Guest Smt. Medha Ambardekar, who incidentally is the wife of renowned Cardiologist

and YVN's 'Yoga Mitra Awardee' Dr. Shekhar Ambardekar. Shri Rajendra Joshi, Joint Secretary of YVN and In-charge of YTTC examinations, declared the results. The prizes were distributed at the hands of Chief Guest and the dignitaries on the dias. Advocate Shri Mangesh Pawar, who stood first in the examination, received overall three prizes in the honours' list - Highest marks in Yogic Science (Theory), Best Performance in Shirshasana (Male Student) and Second Highest marks in Yogic Science (Practicals). Ms. Nishigandha Samant and Smt Pooja Shah stood Second and Third respectively. Ms. Shipra Dhar won the Best All Round Performance Award. Smt. Shubhada Kushe and Shri Dharmendrasinh Jadeja won the prizes for Best Lesson and Yogic Science (Practicals) respectively. Ms. Mehernaz Damania and Dr. Bharti Desai topped in Anatomy and Physiology and Ms Anjali Shah excelled in Educational Psychology.

Chief Guest Smt. Medha Ambardekar ceremonially declared formal inauguration of 33rd YTTC. In her address, she narrated her own experiences on the path of Yoga which were not only interesting but also quite inspiring. She congratulated the rank holders and also the new entrants for taking admission for becoming well-trained Yoga Teachers. Smt Kunda Patil, Senior Yoga Teacher offered vote of thanks. The programme concluded with chanting of Omkar.

Similar programme for declaration of results of participants of 32nd YTTC of Vashi Centre and Inauguration of 33rd YTTC of Vashi Centre took place at Yoga Bhavan, Vashi, Navi Mumbai on Friday, the 24th July 2009, the report of which will be published in the next issue of Yoga Varta.

□ Unique Summer Course Participant!

(Anant Ashtekar)

As the advertisement of the Yoga Summer Course got known around, we started getting enquiries from the public and were very much happy to provide information to people who were interested.

One day I got a call from a lady- the conversation I've put forth below:

Lady: "Mr. A—she—te—kar!"

Me: "Yes, but Ma'am I am Ashtekar"

Lady: "Want to go for Yoga course". (She informed that she stays at Andheri and I said that the nearest center for her is Goregaon).

Lady: "---Her Go-gaon?"

Me: "Ma'am, which language are you speaking?"

Lady: "(Again) A—she—te—kar!"

Me: "Call me Sir. What's your name?"

Lady: "Rockel Sanch Toast!"???

Me: "Will you spell?"

Lady: "Raquel Sanchez Toston." "I know little English, I'm Spanish!"

It took us 15 minutes to introduce each other. To help her understand the location of Goregaon I mentioned a popular landmark of the area called 'Inorbit Mall' on Link Road. And before giving up all hopes, I took note of her number and mentioned that my organizer will contact her. After that I narrated everything to my student Shipra and requested her to get in touch with this lady. Shipra handled her well according to my instructions and plan. She met her at the Mall and took her to show the summer course venue at Narmada Niwas, near Goregaon station.

And lo! Raquel, a performing artist from Bollywood and citizen of Spain became a student of our Summer Course.

During my visit to the Center as a Senior Teacher I met her and we interacted in broken English! She was excellent in practising and was writing in her note-book. Just by chance I had been there again on the concluding day. I asked her to show me what she was writing.

I was simply amazed with what I saw. In spite of little knowledge of English, she translated everything, whatever she heard and understood in the course in her mother tongue Spanish along with pictures of yogic practices from the course booklet xeroxed and

pasted with her notes. Thus, YVN's Graded Summer Course got translated in Spanish! It was remarkable to see such enthusiasm and interest in this participant.

Finally, before saying good-bye she asked my address. Just casually, I invited her to my home with Shipra. It was wonderful to have her at my home. We spent an evening with snacks and conversation with my TTC students.

I thought of sharing this experience with all of you. I am also providing a sample of her Spanish script of our course along with the photograph of 'Raquel Sanchez Toston' - a unique summer course participant! (Please see inside back cover.)

❑ **U.S.A. visit of Shri Mukund Bedekar, Vice-chairman,
Yoga Vidya Niketan** (Mukund Bedekar)

I left for U.S.A. on 27th December, 2008 and returned to India on 26th June, 2009. During this six months' period, I undertook various yoga activities in Foster City, California, U.S.A. The activities were - a) Regular Yoga Class, b) Sanskar Shibir, c) Personal Teaching to post-natal candidate, d) Lecture in Workshop titled, 'Ageless Body & Timeless Mind'.

The regular yoga class was conducted from Saturday, 8th February till Sunday, 31st May 2009. During this period following students attended the class on Saturdays and Sundays : 1. Manisha Patil, 2. Akshaya Duggal, 3. Swapna Sathe, 4. Dr. Shanta Ramathan, 5. Mr. Ramnathan and 6. Annapurni Ramanathan. Mrs. Dianne Piterson, Australian lady used to come one more day i.e. Thursday every week in addition to Saturdays and Sundays. All these participants were taught YVN's Four Graded Yogic Course and Pranayama apart from the Sandhichalan Kriyas and Surya Namaskar.

I associated myself with the Sanskar Shibir organised by Sanskar Foundation, Foster City and taught the students Surya Namaskar, Sit-ups and Yogasanas. There were 10 students of 5-10 age group. This class used to be on Saturday and it was for 10 days duration. Sanskar

Foundation had made a tie-up arrangement with Yoga Vidya Niketan and have taken myself and Padmashri Sadashiv Nimbalkar on their Board of Advisors. Their e-mail address is : www.sanskarfoundation.org.

Mrs. Minal Biyani had delivered a boy and after her delivery I taught her post-natal course. Also I participated in one day workshop titled 'Ageless Body and Timeless Mind'. In this workshop, I talked mainly about ageless body. To achieve long life with all sensory organs in good condition one shall have to take care of following five principles, viz. 1) Heredity, 2) Environment, 3) Aahar, 4) Vihar and 5) Vishranti i.e. rest. Heredity and environment being not under our control, one can take care of only Aahar, Vihar, Vishranti. If one takes care of these three important factors of health, it is possible to have long healthy life with all sensory organs working efficiently. This Workshop took place at San-jose, Martin Luther King Jr. Library on 13th June, 2009. There were 75 participants in the said workshop. YVN's books were given to participants against which we got Rs. 3,000/-.

Through all these activities, I received good monetary return from the participants/organizers, of which I have donated Rs. 35,000/- to Yoga Vidya Niketan. The Letter of Appreciation issued by Dianne Piterson commending my Yogic activities in U.S.A. is reproduced below:

Dear Mr. Bedekar,

Thank you so much for your generosity and kindness. I once told you, "when the student is ready, the teacher will appear." You have not only been my teacher but my friend. I will miss our chats. I am particularly appreciative of the system you teach as it has enabled me to have a flexible, balanced daily routine. This has positively imparted me lots of benefits as I am more flexible and calmer. Most importantly, I am no longer afraid about breathing. Thanks to your

supportive guidance. You have given me a frame work upon which I can build and incorporate my previous experience.

What you have taught me is invaluable. I have learnt about my body and mind and how to take care of it. I have also learnt to accept and laugh at myself. It has been a unique and freeing experience working with you. I hope the enclosed donation will enable you to "improve others health".

Once again, many thanks.

*Yours Australian/American friend & student,
Dianne J. Peterson*

□ नित्यानंद योगदर्शन केंद्रामध्ये व्याख्यान - महेश ठाकरे

कै. भास्कर गांगल संस्थापित “नित्यानंद योग दर्शन” तर्फे कै. गांगल यांचा जन्मदिन दि. २७ जुलै २००९ रोजी साजरा करण्यात आला. या निमित्ताने कृष्णवाटिका मंदिर, गोकुळधाम, गोरेगाव (पूर्व) येथे श्री. श्रीधर परब, ज्येष्ठ योगशिक्षक, योविनी यांचे व्याख्यान आयोजित केले होते. श्री. शिवाजी पाटिल यांनी ओंकार व प्रार्थनेने कार्यक्रमाची सुरुवात केली. नित्यानंद योग दर्शनच्या शिक्षकांनी उपस्थित मान्यवरांचे पुष्पगुच्छ देऊन स्वागत केले. त्यानंतर श्री. परब सरांनी “योग मेरा जीवन साथी” या विषयावर उपस्थित साधक व योगप्रेमी यांना मार्गदर्शन केले. पसायदान व ओंकाराने कार्यक्रमाची सांगता झाली. नेहमीच्या प्रथेप्रमाणे नित्यानंद योगदर्शन केंद्रातर्फे योग विद्या निकेतनसाठी रु. ३,३३३/- ची कृतज्ञतादर्शक देणगी श्री. श्रीधर परब यांच्याकडे देण्यात आली.

सदर कार्यक्रमासाठी श्री. संघायजी, ट्रस्टी, कृष्णवाटिका मंदिर, श्री. सतिश गांगल, श्री. पटवर्धन, श्री. अडके, श्री. पिंपुटकर, श्री. विलास देशमुख, सौ. राधिका शेणॉय (सर्व योगशिक्षक) व नित्यानंद योग दर्शनच्या स्थापनेपासून नियमित योगाभ्यासासाठी येणारे श्री. गुप्ताजी व श्री. चंद्रनजी आदी मान्यवर उपस्थित होते.



कै. अमृत तुलसियानी यांच्या स्मरणार्थ

- श्री. विनोद जोशी

तुम्ही हे वाचले आहे का?

HAVE YOU READ THIS?

इदं न मम

“कुठल्याच निर्जीव वस्तूत माझं मन गुंतत नाही किंवा मला तिचा लोभ वाटत नाही. अपवाद फक्त पुस्तकांचा. पुस्तकांवर मी जीवापाड प्रेम करतो. दुसऱ्याला ती देताना मला त्रास होतो. होतो म्हणण्यापेक्षा होत असे. काही वर्षांपूर्वी लक्षात आलं, हे जग सोडताना आपल्या बरोबर काहीच नेता येणार नाही, त्यात पुस्तकं पण आली. तेव्हापासून मी पुस्तकं घ्यायला सुरुवात केली. मी मला आवडलेली पुस्तकं दुसऱ्यांना देतो. अनेकजण घरात ठेवायला जागा नाही किंवा ज्यांचा दर्जा काही खास नाही अशी पुस्तकं देऊन टाकतात. घरातली अडगळ काढणं म्हणजे 'देणं' नव्हे.

'मी', 'मला' आणि 'माझं' ही त्रिसूत्री ज्यांच्या जीवनाची प्रेरणा असते अशी माणसं आयुष्यभर असमाधानी राहतात. 'मी' तुमच्यात अहंकार निर्माण करतो. सतत 'मी मी' करणारी माणसं कुणालाच आवडत नाहीत. 'मला' हव्यास निर्माण करतो जो कधीच संपत नाही, तर 'माझं' मालकी हक्काची भावना जोपासतं. तसं 'आपलं' असं काहीच नसतं. पण हे फार उशिरा कळतं. 'माझं' ही भावना जन्मजात असते. लहान मूल आपलं खेळणं कुणी मागितलं तर घट्ट पकडून ठेवतं. हे काही कुणी त्याला शिकवत नाही. जसजसं वय वाढतं तसतशी ही प्रवृत्ती वाढत जाते. एकदा का मालकीची भावना प्रबळ झाली की ती मालकी टिकवण्याची धडपड आली. आपल्या मालकीत कुणी वाटेकरी झालं की मत्सर आला. विशेषतः नात्यांच्या संदर्भात हे नेहमी घडतं.

या जगाचा निरोप घेताना आपल्याला इथलं काहीच नेता येणार नाही ही सूर्यप्रकाशाइतकी स्वच्छ गोष्ट माहीत असताना, माणसं “मी, मला आणि माझं” ही आपल्या जीवनाची त्रिसूत्री का बनवतात?”

(आभार : दि. १७ जुलै २००९ च्या 'सकाळ' मध्ये प्रकाशित झालेल्या श्री. सुरेश खरे यांच्या लेखातून साभार उद्धृत)

KEEP THE SPARK ALIVE

“...Today I am going to talk about keeping the spark shining. Or to put it another way, how to be happy most, if not all the time. Imagine the spark to be a lamp's flame. The first aspect is nurturing - to give

your spark the fuel, continuously. The second is to guard against storms. To nurture, always have goals. It is human nature to strive, improve and achieve full potential. In fact, that is success. It is what is possible for you.

Nature designed with a random set of genes and circumstances in which, we were born. To be happy, we have to accept it and make the most of nature's design. Are you ready? Goals will help you do that.

I must add, don't just have career or academic goals. Set goals to give you a balanced, successful life. I use the word balanced before successful. Balanced means ensuring your health, relationships, mental peace are all in good order. There is no point of getting a promotion on the day of your breakup. There is no fun in driving a car if your back hurts. Shopping is not enjoyable if your mind is full of tensions.

You must have read some quotes - Life is a tough race, it is a marathon or whatever. No, from what I have seen so far, life is one of those races in nursery school, where you have to run with a marble in a spoon kept in your mouth. If the marble falls, there is no point coming first. Same with life, where health and relationships are the marble. Your striving is only worth it if there is harmony in your life. Else, you may achieve the success, but this spark, this feeling of being excited and alive, will start to die.

Reasonable goals, balance and not taking it too seriously that will nurture the spark. However, there are four storms in life that will threaten to completely put out the flame. These must be guarded against. These are disappointment, frustration, unfairness and loneliness of purpose i.e. isolation.

Disappointment

Disappointment will come when your effort does not give you the expected return. If things don't go as planned or if you face failure. Failure is extremely difficult to handle, but those that do, come out

stronger. What did this failure teach me? is the question you will need to ask. You will feel miserable. You will want to quit, like I wanted to when nine publishers rejected my first book. Some IITians kill themselves over low grades - how silly is that? But that is how much failure can hurt you. But it's life. If challenges could always be overcome, they would cease to be a challenge. And remember - if you are failing at something, that means you are at your limit or potential. And that's where you want to be.

Frustration

Disappointment's cousin is frustration, the second storm. Have you ever been frustrated? It happens when things are stuck. This is especially relevant in India. From traffic jams to getting that job you deserve, sometimes things take so long that you don't know if you chose the right goal. After books, I set the goal of writing for Bollywood, as I thought they needed writers. I am called extremely lucky, but it took me five years to get close to a release. Frustration saps excitement, and turns your initial energy into something negative, making you a bitter person. How did I deal with it? A realistic assessment of the time involved - movies take a long time to make even though they are watched quickly, seeking a certain enjoyment in the process rather than the end result - at least I was learning how to write scripts, having a side plan - I had my third book to write and even something as simple as pleasurable distractions in your life - friends, food, travel can help you overcome it. Remember, nothing is to be taken seriously. Frustration is a sign somewhere you took it too seriously.

Unfairness

Unfairness - this is hardest to deal with, but unfortunately that is how our country works. People with connections, rich dads, beautiful faces, pedigree find it easier to make it – not just in Bollywood, but everywhere. And sometimes it is just plain luck. There are so few opportunities in India, so many stars need to be aligned for you to

make it happen. Merit and hard work is not always linked to achievement in the short term, but the long term correlation is high, and ultimately things do work out. But realize, there will be some people luckier than you. In fact, to have an opportunity to go to college and understand this speech in English means you are pretty damn lucky by Indian standards. Let's be grateful for what we have and get the strength to accept what we don't. I have so much love from my readers that other writers cannot even imagine it. However, I don't get literary praise. It's ok. I don't look like Aishwarya Rai, but I have two boys who I think are more beautiful than her. It's ok. Don't let unfairness kill your spark.

Isolation

Finally, the last point that can kill your spark is isolation. As you grow older you will realize you are unique. When you are little, all kids want Ice Cream and Spiderman. As you grow older to college, you still are a lot like your friends. But ten years later and you realize you are unique. What you want, what you believe in, what makes you feel, may be different from even the people closest to you. This can create conflict as your goals may not match with others. And you may drop some of them. Basketball captains in college invariably stop playing basketball by the time they have their second child. They give up something that meant so much to them. They do it for their family. But in doing that, the spark dies. Never, ever make that compromise. Love yourself first, and then others.

There you go. I've told you the four thunderstorms - disappointment, frustration, unfairness and isolation. You cannot avoid them, as like the monsoon they will come into your life at regular intervals. You just need to keep the raincoat handy to not let the spark die.”

(Excerpts from an Inaugural Speech for the new batch delivered at the Symboisis BBA program, Pune on 23rd June, 2008 by Mr. Chetan Bhagat. Downloaded internet print-out received from Mr. Manish Parab. Being published for the benefit of our readers with sincere thanks to all concerned.)

