

In this book the author Dr. S. Hema, M.B.B.S., D.Y.T. Yoga therapist in Sri Sathya Sai General Hospital Prasanthi Nilayam (Puttaparthi, AP). Is describing how she had come under Swami's fold, how she became Yoga therapist by Swami's miracle, **Swami's (Lord of Yoga) teachings on Astanga Yoga (Yama, Niyama, Asana, Pranayama, Prathyahara, Dharana, Meditation, Samadhi) Demonstration of Yoga Asanas and Surya Namaskar by Bhagavan. Yoga classes taken by Bhagavan, Medical Advice by Swami (Doctor of Doctors) for diabetes and Heart Disease**", Excerpts of few instructions on **Diet, Nutrition by Swami**".

"**Easy yoga for Health**" with basic 20 asanas (with technique, benefits, and photos), Important instructions for yoga practice and three breathing techniques for healthy happy and harmonious life is given. "**Yoga and Diabetes**" is also dealt with.

In short, it is a book of spiritually living a healthy life for attaining the final beatitude of human life, viz, salvation.

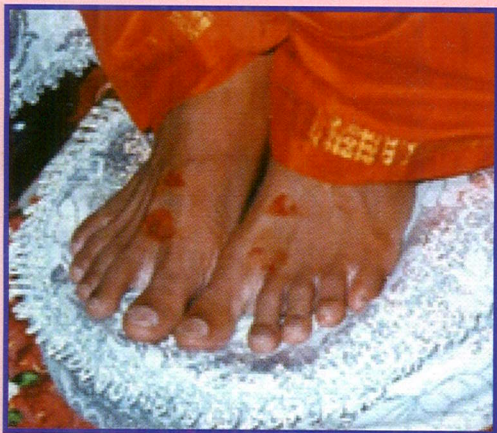
Swami, Me and Yoga



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Puttaparthi.

I offer my humble pranams at the Golden Feet of Bhagawan Sri Sathya Sai Baba my Divine Master with whose Grace I live every conscious moment of my life and dedicate this book.



O Swami , Master of my soul, Captain of my life!
May this flickering lamp of my life,
Ever burn at thy holy feet.

- Dr. S. Hema

Swami, Me and Yoga

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Sage Patanjali Father of Yoga



Yogena cittasya padena vacham
Malam sharirasya ca vaidyakena
Yopa' karot tam pravaram muninam
Patanjalim pranjalir anato'smi

To the noblest of sages, Patanjali,
Who gave Yoga for serenity of mind,
Grammar for purity of speech,
And Medicine for perfection of the body, I bow.
I prostrate before Patanjali.

Dr. V. MOHAN,

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FOREWORD



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(Om Sai Ram!)

(I Offer my most humble pranams to the Divine Lotus Feet of my Lord and Master Bhagawan Sri Sathya Sai Baba.)

It's a great pleasure for me to write the Foreword for the book "Swami Me and Yoga" by Yoga Kalaimamani Dr. S. Hema. I have known Dr. Hema for several years. She is a rare combination of a medical doctor i.e. a Gynaecologist and Obstetrician who is also an expert in Yoga therapy. The most amazing thing about Dr. Hema is

how she seamlessly integrated allopathy with yoga. She has delivered many talks on the subject of yoga in relation to chronic diseases and has conducted several hundred camps for diabetes. An ardent devotee of Bhagawan Sri Sathy Sai Baba, it is her faith in Bhagawan Baba which she uses for healing. The book entitled "Swami Me and Yoga" is very well written (and traces the journey of how she first came into Swami's fold and later became a yoga therapist) It showcases some of Swami's teachings on yoga and finally deals with the practical aspects of yogasanas. The book is a beautiful blend of spirituality and yogasanas. All this becomes more authentic because it is written by a doctor. Moreover, since she introduces Swami's teachings into her practice.. it makes the book and her work more special (I pray to Bhagawan Baba to bless this book as well as to shower his grace on Dr.Hema, as she undertakes this important project.)

Om Jai Sai Ram

Dr. V. MOHAN

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How I Came Into Swami's Fold

I am from an orthodox Tamil Iyer family and grew up with faith in God and prayers. My grandfather Mr.A krishna Iyer was an ardent follower of Sankaracharya of Sringeri and Chief Engineer of Panyam Cements near Bugganepalli in Kurnool district of AP.Me and my cousins spend always our summer holidays with him. The Chief Medical officer of the factory was his neighbour who used to conduct weekly bajans for our Swami. My grandfather used to say "children attend the bajans positively. The songs are good, Prasadham is very good, But never look at the man with big hair. He is a mesmerizer". So we obeyed him, enjoying nice prasadhams and bajans but never dared to look at the photo. Even at Nagercoil , the second place I usually visit, my aunt used to Say "never even dare to look at the next house when you walk on the road because in their house they keep Sai Baba's photo and do pooja.He is a great magician".So these are the unlucky circumstances under which I grew up.Even at the age of 24,when my father told me,he was blessed with a photo from swamy personally I got angry with him and told him that I don't want another person cheating us as my father was cheated by his friends as he was very innocent. I tore it .(of course when I was lucky to know Him I tried to compensate this act of sin by giving thousands of photos to people asking Him to forgive me).

My aunt Padma Nagarajan (Mother of Sri Vidhya of Anantapur campus) has become swamy's devotee and I was not able to digest the fact. Once she called me to her house in the mid night for treating some emergency for Sri Vidhya's sister Poornima. Then the next day afternoon 3PM I visited her house to see her child. But the house was locked. Her neighbour told me "asusual Padma would have gone to take Bala Vikas class at Guindy which is five railway stations away from our house". I returned home. When she came to my house on the way to her house from Guindy I yelled at her "How can you leave a sick child alone locked for 3 hours without even giving key to anybody". For that she asked me "did you see what was in front of the cradle of the baby". I said I don't know. She said with a cool smile "I kept Baba's photo, He will look after my baby. When I do His work He will do my work. I said why did you disturb me in the midnight with all ego. I said I came, I gave the injection, I cured her with my knowledge. For that she said "Swami only sent you and acted through you". I shouted at her angrily and said here afterwards you call him directly. She replied "I am praying Swami that you should also come to His fold". I said it can never happen. After six months of this incidence my son Sriram was admitted with fever and dysentery. The child was passing blood and mucous in motion every five minutes. It was not controlled with severe treatment at Vijaya hospital(one of the best hospitals in Chennai). The next

day Padma came and applied Swamy's vibuthi and prayed. After her visit the child became normal. My mother said "Padma's prayer to Baba has cured the baby". I said "it is rubbish. It is just a coincidence. We have changed the medicine that is why the baby has become alright". And was scolding my mother for her ignorance. How can something on the forehead can stop the dysentery. Then there is no need for any doctor or medicine. The boy got discharged. We took the child to Padma's house. My son who was one and half years old has just started talking. He saw all the photos of Baba on the wall. He had come to this house several times before but now he behaved strangely. He wanted one of the photos of Swamy. Padma gave from the wall. He kissed the photo. Padma asked "why do you do so". He said he is "accha maama" means good uncle. She asked "where did you see him". He replied in his own childish language that It was hospital where he had injection for his hurt tummy. Then only I realized Swamy has given him dharshan in the hospital and cured him of his stomach pain when vibuthi was applied to Him. It was not coincidence but SAI-incidence. Padma told me "my prayers had been answered". She told me "normally you are not supposed to give any test to swamy but now you can because swamy has decided to pull you. So you ask anything keeping his photo in your house and he will do it now". So I took the photo kept it in my alter and said if you are really a super man help my husband to get his

promotion which is one and half years late now. I prayed at 6PM on Sunday and I got an Army Letter from my husband Mr. N Chandrasekaran M.E.S on Friday from Arunachal Pradesh border that at 6:30 PM on Sunday he got the telegram from Delhi informing about his promotion which was due more than one and half years. He never knew about my prayers. So that was enough for me. No more proof I needed. I had come to Swamy's fold safely in 1978.

HOW I BECAME YOGA THERAPIST

I was a busy gynecologist in Chennai. I also had to play the role of a wife and mother, looking after my old aged parents, also very much involved in Saikrupa Medical services in Chennai, convenor of a bajana mandali in my house, President of a social organisation called Exnora trust of a temple built by my grandfather and President of ladies organisation called Aruna magalir mandram committed to social services and Visalakshi mandram with spiritual activities and so on. I earned name and fame, money in my private practice, all at the cost of my health which I neglected to the core. Before I realised my mistake of giving my health the last priority long years of uncontrolled diabetes, high BP, high cholesterol, obesity and arthritis all weakened

me too much and had a serious problem which could not be treated medically or surgically. At this point I turned to Swamy. In Kulwanth hall I cried to Swamy to help me to get over my medical crisis. Our merciful Lord answered my prayers. A doctor from USA approached me in the birthday medical camp and told me that Swamy came in her dream and directed her to come and advise me to do yoga for my problem. She also told me that she is also an Allopathy doctor like me but practising yoga therapy in USA. Swamy wanted me also to learn yoga well and treat my patients with yoga therapy like her. She handed over a book to me on yoga and before I realised what is happening she left me even without telling her name or any other details. I studied in Sri Ramakrishna mission Saradha Vidhyalaya School, Chennai. I had the opportunity of listening to the teachings of Trimurthy (Ramakrishna, Saradha Devi and Vivekanandha). I always had a passion for yoga from my school days. But due to lack of time I could not attend any yoga sessions. When I became sick of diabetes I approached various yoga schools in Chennai. But I was not getting proper guidance anywhere. I even got bad results after doing some yoga. So I had developed a sort of aversion to the word itself. When Swamy mentioned yoga as cure I just was wondering where I will get a guru to teach me

proper yoga. After reaching Chennai, after 1 week of my Puttaparthi visit I prayed to Swamy to show me a real guru for learning yoga during a bajan session closing my eyes. At that moment a book was kept on my lap by somebody. I opened my eyes, opened the book Exactly a page of news about yoga master Dr. A.S. Ashok kumar was there. I was thrilled by this. Usually I don't read any magazines due to lack of time. This magazine was distributed to all the samithi members as there was a picture of our samithi member Mr. Paramasivam on his 60th birthday. So I took this as Swamy's guidance and contacted him immediately. He assured me that on 5th day of yoga practice I would get relieved of the acute problem I was facing which was declared not treatable by my colleagues. I joined his class. Exactly on the 5th day the miracle happened I came out of the acute problem through wonderful yoga therapy from my wonderful yoga master shown by my wonderful God. So I learnt more from him and got diploma in yoga. I also visited many other yoga centres and many prominent people in the field and developed my skill in the field. I opened Indian Institute of yoga in my house where I gave yoga therapy to my patients. All my doctor friends were very happy to send me many cases of chronic illness. So I was able to get more experience in the field. I visited many

places across Tamilnadu, then across our country, then foreign countries like Malasia, Singapore and USA. I had started with my yoga master Dr. Ashok kumar's blessings giving diploma in yoga therapy to my students. I also authored 12 books on yoga and 5 VCD's. Everything was due to Swamy's blessings and grace.

I had been visiting Super hospital as a visiting doctor for cardiac screening department. When I showed my books to Dr. Gooie of General hospital she was very happy she blessed me with her books and helped me to conduct yoga for 50 couples of infertility in General hospital on a Sunday. That was my First step into the General hospital. Seeing the results all the other doctors were also very happy and wanted me to conduct 5 days yoga session for all doctors, nurses and para medical people of general hospital. Hearing this super hospital PRO Mr. Sastry said to me "you are our visiting doctor, you had not taken classes for us". Then he took the permission from the higher authorities and arranged 5 sessions in super hospital for the staff numbering 70. Swamy was in whitefield at that time. So my class was from 5PM to 6PM. Afterwards every year I visit super hospital and Swamy's birthday medical camps Dr. Gooie and Dr. Kamala would arrange yoga therapy sessions for the pregnant ladies and infertile couple

After Swamy left his physical body I had more chances to do service in General hospital in medical OP. Dr. Uma and Dr. Bhuvana started arranging for my yoga classes for diabetes people and also for staff members, Whenever I visited G.H. In Dec 2015 Swamy has blessed me to become a resident of Puttaparthi. I was in the general medical OP for the first year.

Then most of The doctors of General hospital especially Dr. Sunil Menon, Dr. Latha Sri, Dr. Bhuvana were keen on starting yoga therapy for chronic illness as most of the diseases are psycho somatic caused by stress of modern life style. Yoga is without side effects. It is cost-effective. Above all it is Swamy's way! It treats the root cause of the disease. Our Medical Superintendent Dr. Vinod K. Varma, Air Vice Marshal {Retd} Medical also appreciated the idea and gave us his full support and guidance in starting a separate yoga therapy unit for the patients coming to the hospital for chronic ailments like diabetes, stress, backpain, neckpain, knee pain, bronchial asthma, sinusitis, obesity and thyroid disorders. Patients get benefited and our doctors are happy and send me the cases regularly. I am very happy to do service to the People who do service to Swamy. My joy knew no bound when our medical superintendent mentioned in Kulwanth hall during our hospital

anniversary day that "yoga therapy is now started in our hospital by a medical expert and patients are getting benefited. Many diabetics were able to control their sugar level and we would do more in the next six months". I thank our Lord for all His Grace.

Jai Sai ram.



Swamy's Teachings on Ashtanga Yoga

The Practice Of Yoga For The Well Being Of The Body, Mind And Spirit

Students, the Embodiments of Divinity!

Yoga is an important constituent of Sad darsanas. (The six systems of Nyaya, Vaisesika, Sankhya, Yoga, Purva Mimamsa and Uttara Mimamsa). Ancient saints from time immemorial practiced, experienced and taught this unique science of Yoga. This comprises ashtanga Yoga (eight fold). Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi are the names by which they are referred to. Bharatiyas (Indians) could not make due efforts to understand the profound significance of this unique Yoga. Though Yoga was born in Bharat (India), it grew rapidly and gained importance in foreign lands. Either because of progressive education or because of the effects of modern Civilization, the blind faith is on the rise among Bharatiyas. If man wishes to know about anything he must investigate with all sincerity and faith. The truth latent in any sastra does not reveal itself without sincerity and due enquiry.

Yoga is Essential for Every Human Being

Bharatiyas have neglected this unique science of Yoga blindly thinking that It is meant for the ochre-clad ascetics and sages who sustained themselves by consuming fruits and roots in the forest. They had a wrong conception that the Yoga is for renunciants who lived their life in the solitude of the forest and not for the householders and common people. But this is not true. Modern research and investigations have revealed beyond doubt that Yoga is more essential for common man than to any one else. Therefore, this Yoga is not meant only for rishis, Yogis and renunciants but it is essential for every human being endowed with the body.

Yoga is the Best Remedy for Illness due to Modern Lifestyle

In this mechanical world, in order to maintain the burdensome family life and to earn more wealth, man struggles day and night and exerts himself. Because of this exertion, he becomes tired and loses sleep. And for sleep he takes sleeping pills or drugs and thereby damages his health. The diseases of the heart and blood pressure have risen high due to this. Investigators began wondering why this happens and what is the solution to this problem. They eventually concluded that Yoga is the solution to these ailments.

Modern Scientific Experiments Reveal that Yoga is the Panacea for Problems of Health

Having lost mental peace and physical health because of the exertions in the world, following all perversities, ceaseless worrying, limitless desires and meaningless anxieties. People have started investigating to find out a proper solution to this problem.

As a result of this continuous investigations they could arrive at the right solution. They realized that man's body has weakened due to excessive exertion. Due to fast inhalation and exhalation, even the lungs are damaged. As a consequence the blood circulates rapidly and causes high blood pressure. There seems to be no cure even if one takes the proper medicines for these diseases. Therefore, the investigators declared that **Yoga alone is the only solution and the last resort for those who seek health, happiness and peace.**

Carlton Cane, a professor of physiology, in an international university in America conducted different experiments with determination and found that through Patanjali Yoga anything could be achieved. Later, some other researchers conducted experiments at the university in Hawaii and recognized this truth too. Colleat, Sheaton and Johnson were the professors who conducted diverse experiments. Jonhson, who was extremely brilliant had least regard and interest in Yoga.

Finally he realized through his experiments that he was wrong in his attitude towards Yoga. It is said in Patanjali Yoga Sutra, 'Chitta Vritti nirodhah'. These three researchers came to the conclusion that when the vagaries of the mind are controlled the mental and physical abilities could be enhanced and any thing could be accomplished by the power of Yoga. They demonstrated that **Yoga is a must for maintaining sound health without going to doctors and spending any money.** They declared that one could obtain through the yogic practice of 12 minutes the joy derived from the deep sleep of 2 hours.

Man can sustain himself without food but not without sleep. People of different countries including America, Russia, Germany, France and India arrived at the conclusion that labourers and farmers in their excessive exertion suffer from loss of sleep. It is said that health is the most essential for realizing the four Purusarthas (Four end life); Dharma, Artha, Kama and Moksa. (Righteousness, Wealth, Desire and Liberation). The modern man is fast losing his health due to heart and mental diseases arising from lack of proper sleep, oxygen, environment and food. Man spends most of the money he earns for regaining his lost health. This problem has grown rampant in foreign lands.

It was found that the prisoners in old Mexico developed agitation and ill health on a large scale. Doctors wondered whether the defect of food or water or any other thing could be the cause of this. They investigated and found that **restlessness** is the root cause for these problems. After introducing Yoga in these prisons, they found that the prisoners enjoyed sound health and joy in 2 months. The desire to practice Yoga increased and the desire to take drugs and intoxicants decreased.

In some universities, the students after practicing Yoga developed strong **aversion for cigarettes**, drugs etc. Some of them who experienced the benefits of Yoga campaigned for it as a solutions for their problems. That is why about 300000 to 400000 students are regularly practicing Yoga sincerely and seriously. They developed the conviction that Yoga could solve many problems and could confer many benefits.

The essential of rewards of Patanjali Yoga are **perfect health and peace**. As we are not able to practice such Yoga these days, nerves become weak and the rate of blood circulation rises, causing more agitations in us. The reason for such agitations is essentially blood pressure. And this blood pressure is due to absence of rest. And this lack of rest is due to lack of sleep. There is

confusion and chaos wherever man sets his eyes. There is no peace and security and man loses them even over small issues. III health is the main cause for all this. The practice of Yoga imparts the much needed mental rest to man.

A doctor by name Ritan in Germany experimented on monkeys and found that the monkeys who observed silence for duration of 3 4 hours a day showed surprising changes. Their enthusiasm and the power of memory increased considerably. The same experiments were conducted on human beings and found that the humans who practiced Yoga recorded remarkable progress.

A certain student in Germany who was depressed over his miserable performance in examinations was prompted by his teachers to practice Yoga even though he had no faith in the power of Yoga. He showed remarkable improvement in the performance in his examinations showing that Yoga has power to foster the **memory power** considerably.

Another student who used to quarrel over even small issues showed remarkable progress in his behaviour after practicing Yoga. The boy who used to be rude even to courteous people who approached him started showing remarkable **improvements in his behaviour**. He became very courteous and peaceful in

nature. Enthused and inspired by this, his father who started practicing Yoga at the age of 70 showed the **vitality** and exuberance of a man of 50 years.

Yoga is mistaken for physical exercises in foreign countries. Hence we should not go to all kinds of people for learning Yoga.

Patanjali Yoga sutras should be taken as the authentic basis for Yoga. As the right quantity of heat is required for boiling rice in a pot and the right measure of salt is essential for taste, we should also follow the right standards set in Patanjali Yoga Sutras for Yoga. So also inhalation, retention and exhalation should be in proper proportion.

There is a proliferation of pseudo - yogic systems all over the world. Many physical exercises are paraded as Yoga today. "The true Yoga is based on Patanjali's Yoga Sutras".

Treat the Body as the Temple of God

This body is a temple of God. 'Deho Devalaya Prokto Jivo Deva Sanatana' But you should treat this temple in a sacred manner. You call it a temple but you use it like a choultry. You construct a house and keep doors. You have the doors for going in and out of the house and also for the use of your relatives, friends etc. But just because we have doors, do we allow donkeys,

pigs and dogs which are roaming in the bazaar to enter the house? Similarly we have senses: what for do we have the senses? It is for our own self experience. Just because we have these doors called senses, we allow everything that roams in the bazaar to enter inside and thus the body becomes a choultry. We shouldn't do that. They should not enter into me: those dogs are to be driven out. Permit only what is needed. Hence whenever evil and animal thoughts like Ahankara (Ego) and Asuya (Jealousy) arise in you, you should say to yourself "I am God. I am not animal". It is said "Daivam Manusa Rupena" (God dwells in the Human beings). Yogic practices are **easy, effortless and inexpensive**. By following the easiest path of Yoga, you can acquire **immense bliss and sound health**.

(Excerpts from the Divine Discourse on 30 May 1993 during Summer Course on Indian Culture and Spirituality)

WHAT DOES SWAMI SAY ABOUT BODY ?

As long as you are alive, you should keep your body healthy and your mind and vision steady. You should enjoy the bliss of Atma by this means. You should not weaken or neglect the body, lest it should fall into the hands of others for assistance. Keep your body **healthy**, so that you can use it well.

(S.S.B. 1973 p.94)

A healthy body is the best container for a
Healthy mind. Illness makes the mind

Agitated & anxious.

(S.S.S. Vol. VI p.109)

What is body? (Deham)

I am not it. (Naaham)

Then, who am I? (Koham)

I am That. (Soham)

(S.S.S. Vol. VII p.316)

Consider the relationship between the Body and God:

The hands, the eyes, the ears, the mouth,

And the nose are organs of the body.

The body is the limb of the society.

Society is the limb of humanity.

Humanity is the limb of Prakriti (nature).

Nature is the limb of the Divine.

This is the integral relationship between

Human body and God.

(S.S.S Vol. XXVIII p.108)

What does Swamy Say About EIGHT PILLARS OF ASHTANGA YOGA

Yama

Yama comprises of Ahimsa (non-violence): Satya (truth): Astheyam (non- stealing): Brahmacharya (celibacy) and Aparigraha (not receiving anything from others).

1. Ahimsa:

Non-violence means not causing harm to any being, either through thought, words or action. But today, man, for his selfish interests, is causing pain to so many people. Man's ego is responsible for all these calamities. Human development can only take place when the ego and the sense of belongingness are cast off.

2. Satya:

Truth, which is the next value, does not mean uttering exactly that which one has seen or heard. 'Trikala Badhyam Satyam' Truth is that which is true in all the three periods of time; ' Anudvegakaram Vakyam Satyam Priya Hitam Cha Yat' Truth should be pleasant and should be for the good of others. Truth should not be exciting or the source of anxiety. Words causing pain, even though true, should not be uttered. At the same time one should not take recourse to untruth just because it is pleasant to someone. Truth has to be adhered to in thought, word and deed, with politeness and obedience. Students have to persevere on this path and adhere to

truth. Human life is true, pure, Divine, new, valuable and worth living. One should not waste this life by treading the path of untruth for selfish interests.

3. Astheyam:

Next comes non-stealing. At no point of time, under any condition, should one resort to stealing. This again has to be followed by all in thought, word and deed. Even the thought of stealing should not enter the mind. It is highly essential to develop this quality of non-stealing.

4. Brahmacharya:

It may not be possible to practice celibacy in a worldly perspective. However, evil thoughts, feelings and actions should be totally eschewed. True celibacy (Brahmacharya) means constant contemplation of Brahman. Believing that all thoughts and actions pertain to Brahman is true celibacy. Performing all the activities to please the Lord with firm faith that He is Brahman; believing that all activities are the activities of Brahman, is true celibacy. Constant recital of the works on Brahman such as the Vedas, Sastras, Puranas, Itihasas, Upanisads, Brahmasutras, etc. is celibacy. Celibacy is the foundation for the building of life. The other three stages of life which are Grihastha, Vanaprasta and Sanyasa are built on this foundation of celibacy. When

this foundation of celibacy is not firm, there is a chance that the other three stages of life may collapse. Hence celibacy is the most important principle of life. Celibacy has to be pure, unwavering, selfless and egoless.

5. Aparigraha

The last principle in the practice of Yama is non-acceptance. Upanishads expounded that accepting favours or gifts is a sin of highest order and a grave fault. You should not accept anything in return for the help you have rendered to others. One has right to take anything from mother, father, teacher and God; but not from anyone else on this earth. God is the creator, sustainer and protector. Hence we have the right to accept anything from God. You have to accept from your parents depending on their ability and your deservedness, but you should not trouble them beyond a certain point. One should not even have food at the house of others unless it is warranted. You should not stay for long even at a friend's house. Your friend himself would be dependent on his parents. He may not be independent himself. In such a situation, it is not good to stay with him for days together. What you are enjoying is not the property of your friend. It is his parents' property.

When it comes to the teacher, only education and blessings have to be taken from him. It is said, 'ko Vah

Guruh?' Who is a teacher? The reply given is, 'Yogi Hitopadesta', which means the one who imparts goodness. 'Sisyastu Ko?' Who is student?' Yo Guruvartiyva'. The true student is the one who brings joy to the Guru and nothing else. But today's students are lacking this quality. It is because of this that you are taking so many births. You are becoming indebted. It is not possible to ascertain the consequences of this debt. Hence non-acceptance is of utmost essentiality. You should not accept anything from others.

These are the human values pertaining to Yama.

Niyama

Like Yama, Niyama also has five principles. They are: Soucham (purity), Tapas (penance), Santosham (happiness), Swadhyayam (study of Divine literature), and Iswara Pranidhanam (contemplation on God).

Soucham

Purity is two fold: internal and external. External purity is attained through water and soil. All parts of the body should be clean. Daily ablutions are not only for the sake of health but also for general happiness. You should also try to keep the surroundings and the environments clean.

External purity is not limited to the body alone. It includes everything that we use in our daily lives such as clothes, mattresses, books that you study, the house that you stay in, etc. Next is internal purity. The mind becomes impure because of lack of love and increasing hatred. Evil thoughts further pollute the mind and pure thoughts can't find a place in a polluted mind. Hence, to purify the mind one should develop pure qualities such as love, compassion, pity, patience, etc.

Tapas

Penance does not mean turning the body upside down with the head below and legs towards the sky. Penance is constant contemplation, in thought word and deed, on the goal that you have set. You should always think of the goal that you wish to achieve, hence it is said, 'Satatam Yoginah'. You should crave to achieve the attributeless, formless aspect of Atma. Such craving transforms into penance. There should be unity of thought, word and deed. This is contemplation on God. The attributeless, formless Divinity can be attained through such penance. Penance does not imply leaving the society and going away to forests, living on leaves and tubers and wasting life. Penance is distancing

oneself from evil thoughts. It does not mean leaving your wife and property and going away to forests. It is renouncing bad thoughts. That is communion. That is sacrifice. Purifying the heart with such pure thoughts is called penance.

Santosham

Man feels happy when he is contented. As desires multiply, dissatisfaction increases and man's worries start mounting. Hence you should be contented with what you have. You should feel happy with what you have gained. You should not entertain excessive desires.

Swadhyaya

It is not just learning the Vedas. You should also recite the Bhagavad gita, the Upanisads and the Brahma Sutras (the three constitute the Prasthan Trayam). You should also get acquainted with religious

scriptures. You should keep studying one or other religious texts. Thus you can eliminate some of the impurities accumulated in the mind.

Iswara Pranidhanam

(Contemplation on God). All the activities one undertakes should be pleasing to God. For every activity that one does one should consider if it pleases God in your own conscience. You should not do that which is not acceptable to your conscience. Your heart punishes

you. Your mind condemns acts which are not acceptable to your conscience. Therefore, undertake acts which are in accordance with your conscience. This has been termed in Vedanta as ' Sarva Karma Bhagavat Prityartham' All activities have to be undertaken to please God. Only such acts will give good results.

Asanas:

One should have a steady posture in sitting. That is to say, one should neither shake nor sway. The best and most success posture is in which one is most unaffected by the external world. Once you have achieved this attitude of unaffectedness, you will have peace self control and purity of mind. Then you will have steadiness and stability of posture (asana)

Pranayama Pratyahara

Pranayamam Prathyaharam
Nityanitya Viveka Vicharam
Japya Sameta Samadhi Vidhanam
Kuru Avadhanam Maha Avadhanam

Regulate the Pranas (life forces), Turn senses inwards
Discriminate between the eternal and the ephemeral
Chant the holy name of God which leads to Samadhi
Perform these with care and diligence.

Students, the Embodiments of Divinity!

The path of spirituality is like playing with fire and battling with tiger. Maya (delusion) which is crouching in a bush will drag man into the mundane world and makes him forget his innate humanness. It is most essential to cognize Pranayama and Pratyahara before walking on the path of spirituality. Sadhanas are of two kinds, internal and external. Sravanam, Mananam, Nidhidhyasanam along with Nine forms of devotion (Nava Vidha Bhakti). Constitute the external sadhana. Where as Pranayama and Pratyahara constitute internal sadhana.

Pranayama

Breathing and longevity are inter connected

The physical body is subject to certain limitation. For instance, there is the continuous process of inhaling and exhaling air. It has been found that by slowing down the time taken for inhaling and exhaling, life can be prolonged. The faster the process of respiration, the shorter becomes the life span. There are examples of how this rule operates. Elephants and men inhale and exhale 12-13 times a minute. By adhering to this time-scale man can expect to live for 100 years. Snakes and tortoises breathe at the rate of 7-8 times per minute. Consequently, their average life- life-span extends to 200-300 years.

Monkeys, dogs and cats breathe at the rate of 30-40 times per minute. Hence their average life does not last beyond 12-13 years. The rabbit breathes at the rate of 40-50 times per minute. Its life-span is barely 5-6 years.

The faster the rate of respiration, the shorter is the life-span and vice versa. How is breathing to be regulated? Breathing should be so slow that if soft powder is kept near the nostrils the powder will not be disturbed.

The practice of Yoga helps to slow down the rate of breathing in this manner. Controlling and restraining Prana is the very essence of Pranayama. It is essentially the process of controlling the five different vital airs Prana, Apana, Udana, Samana and Vyana. The uniqueness of Pranayama lies in controlling these five vital airs and cultivating the Inner Vision (Antar dristi). This Pranayama is marked by Rechaka (exhalation), Puraka (inhalation) and Kumbhaka (holding the breath).

Pratyahara

Pratyahara, consists in controlling the mind through the organs. The organs and the mind always wish to look at and engage themselves with the external objects. The mind develops sensuous desires by looking at such external objects. As a result of these desires, the mind becomes impure. The uniqueness of Pratyahara lies in turning the senses from outward to inward and making them cultivate inner vision.

Today several sadhakas, not knowing what to do, are approaching ignorant gurus for guidance and they are practicing either Pranayama Pratyahara. But go together. In fact, they are like the object and its reflection of one another. You will not get the benefit if you practice only Pranayama or only Pratyahara. Both have to be done together and each one depends on the other. It is only when you control the mind that you can control the Prana or the vital airs. It is only when you control the vital airs that you can control the mind. It is not possible to do one without doing the other. By doing both these things simultaneously, you can turn the mind inwards and control your Prana. That is how you can control the body which has life in it and you can experience a state of mind called Samadhi.

Practice of Dharana, Dhyana,

How is meditation to be done? The first step is Dharana. Twelve Dharanas make one Dhyana. Twelve Dhyanas are equal to one Samadhi. Dharana is steady concentrated viewing of any object for twelve seconds. You have to look at any object, a flame, a picture or an idol for twelve seconds only with total concentration, without blinking the eyelids. This is Dharana.

Practicing Dharana is a preparation for Dhyana. The duration of Dhyana is twelve Dharanas. This means Dhyana should last $12 \times 12 = 144$ seconds, that is, two minutes and twenty-four seconds. Dhyana does not call for sitting in "meditation" for hours. Proper Dhyana need not last more than 2 minutes 24 seconds. It is only after Dharana has been practiced well that one can do Dhyana (meditation) well.

Twelve Dhyana are equal to one Samadhi. This means 144×12 seconds, that is, 28 minutes and 48 seconds very much less than an hour. If Samadhi is prolonged, it may prove fatal.

These are the disciplines the Yogis practiced. These disciplines are not explained in any of the Sastras. If you want to proceed correctly in the practice of these disciplines, you have to begin with Dharana. Start practicing Dharana for 12 seconds a day from now on. This is very important for students. In the past, Yogis practiced these disciplines. Some Yogis used to go up to the terrace and concentrate on a particular star for twelve seconds. In that state, the mind also was still and steady.

By continuing the practice of Dharana, you develop the capacity to perform Dhyana for 2 min. 24 seconds. Continuing the practice of Dhyana in this way, you develop the capacity to be in a state of Samadhi for 28 minutes and 48 seconds.

Acquire the Power of Dharana

Students must first practice Dharana. They may choose any object for the purpose of concentrating on it a picture or a physical object. There is also an internal method of practicing Dharana. When you close your eyes, a small dark spot appears before the inner eye. You may concentrate on this spot for 12 seconds without letting it move. By this practice, the power of concentration can be developed.

The time for Practice of Dharana

Time is marked by the three qualities of Satwa, Rajas and Tamas. The duration of time between 8 PM to 4 AM in the night is Tamasic. This alone is known as demonic time as devils and demons are most active in this time. It is marked by lethargy and sleep. The duration of time between 8 AM to 4 PM is the Rajasic time. This is the time of activity. The two, four hour durations of time between 4 AM to 8 AM and 4 PM to 8 PM is Satwic time of total 8 hours.

As the satwic time starts at 4 AM in the morning, we should be wide awake and spend the time in Sadhana or studies. This time is most conducive for concentration on divinity and studies.

Hence wake up at 4 AM, perform morning oblations and be fresh. This freshness is very conducive to Dhyana. In the evening also when you return from college, engage yourself in sport and games. But sit at least for few minutes after 6 o' clock in silent meditation. You need not sit for hours. You will realize yourself the sanctity and the bliss you enjoy.

(Divine Discourse to students on 29-6-1989)

Meditation

Meditation should be performed enthusiastically, with full faith and care, and strictly according to the disciplines laid down. If this is done, it will bestow not only all happiness and all victory but even the vision of the Lord.

The Method of Meditation

the place for meditation should be a little elevated an inch or two from the ground. place a mat of dharbha grass (a marty, long grass grown in India) on it, spread a deer skin on the mat, and lay a thin white cloth on the skin. Sit on it in the lotus posture (padmasana). The right foot must be above the left and the left foot above the right. The fingers of the hand must be in close touch with one another and the hands should be placed in front. The eyes must be either half open or fully closed.

Then, by means of mental massage, relax the neck, shoulders, hands, chest, teeth, stomach, fingers, back, thighs, knees, calves, and feet. After this, one has to meditate on one's own favorite name and form, with Om added. When this is being done, there should be no mental wanderings; one must be stable and quiet. No thought of past events, no trace of anger or hatred, and no memory of sorrow should be allowed to interfere. Even if they intrude, they should not be considered at all; to counteract them, entertain thoughts that will feed one's enthusiasm for meditation. Of course, this may appear difficult at first.

The best time for meditation is the quiet hours before dawn, between 3 and 5 a.m. One can awake, say, at 4 a.m. First of all, sleep has to be subdued. This is very necessary, in order to keep the hours unchanged, one may set the alarm clock for 4 a.m. and rise. Even then, if sleep continues to bother, its effect can be overcome by means of a bath in cold water. Not that it is essential to bathe; it is needed only when sleep gives much trouble.

If in this manner the path of meditation (Dhyana) is rigorously followed, it is possible for one to win the grace of the Lord very quickly.

Samadhi

Samadhi means Sama-dhhi (Equal mindedness)

When someone who is engaged in Dhyana on the

Divine forgets both themselves and the fact that one is engaged in Dhyana, then it becomes Samadhi. That is to say, when one is merged in the thing on which one meditates, one enters into the stage called Samadhi. Meditation on the Divine fulfils itself, becomes complete, in Samadhi. Meditation strives, proceeds through effort, but Samadhi comes effortlessly. It is the culmination of the eight-fold discipline.

Samadhi is of two types, differentiated and undifferentiated. In differentiated Samadhi, the threefold nature of knower, knowing, and knowee will still persist. When it is realized that the knower is Brahman, knowing is also Brahman, and the thing to be known is also Brahman, then there is no more agitation or activity: that is undifferentiated Samadhi.

Samadhi is the ocean to which all spiritual discipline flow. The seven streams of yama, Niyama, asana, Pranayama, Pratyahara, Dharana and Dhyana all find their consummation in Samadhi. Every trace of name and form disappear in that Ocean.

Signs of Achievement of Samadhi

The server and the one who is served, the mediator and the one who is meditated upon all such duality is dispelled and destroyed. One won't even experience the experience, that is to say, one won't be

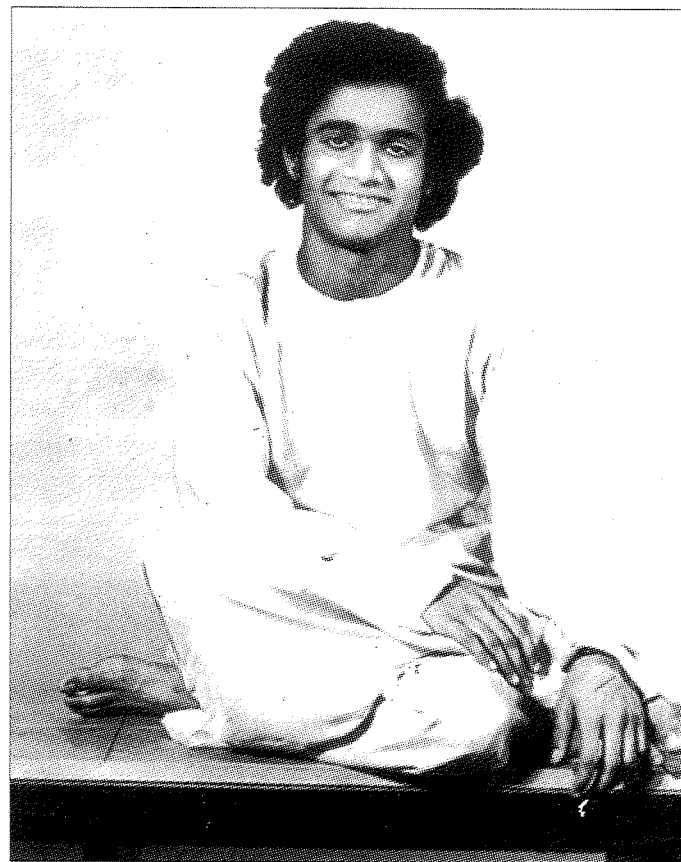
aware that one is experiencing! Oneself alone, nothing else that is Samadhi. If there is anything else, it cannot be Samadhi. It is something like a dream, a fantasy, a passing vision at best. Samadhi can admit of nothing other than Brahman.

Significance of Krishna being born as eighth child

Sri Krishna was born as the eighth child of Devaki. This is significant, for Samadhi is the eighth stage of spiritual effort, coming after yama, niyama, asana, pranayama, pratyahara, dharana and dhyana. These are known as astanga yoga, the eight fold discipline. The Lord can be visualized only after the seven steps are successfully negotiated and the mind purified in the process.

(Excerpts from Prasanti Vahini)

Bhagawan - The Supreme Master of Yoga



Practicing Yoga in the Divine Presence (Experiences of Smt. Vijayamma)

This is a sweet experience, an episode never to be forgotten in my life, a marvelous episode, never seen, heard or known, ever before. We thought that a foreign lady named Srimati Indra Devi would come from Mexico to conduct the classes. She was famous in the practice of Yoga. When classes were expected to start, the men enrolled themselves. That day, when all of us sat down in rows, Swami selected some. Looking at me, He said "Join the class".

Yoga Classes Bhagawan's Instructions

Instructions began on December 8th, 1968. Addressing us, Swami said, Yoga is 'Chitta vritti nirodhah', controlling one's senses. First, discipline is very necessary. To arrest the mind, meditation is very necessary.

When you sit down for meditation, assume the posture of padmasana, and see that the head and the back are erect, in a straight line. The thumb is Brahma, and the index finger is Jiva. When the tips of these two fingers are joined, the remaining three get separated. This is what is called as 'Chinmudra'. Meditation requires a form to meditate upon. Jyoti (light) is very good. Placing this light in the lotus of the heart, thinking that it has bloomed fully, you should move that Jyoti into each of the limbs. Then all the limbs will be rid of impurities and become sanctified. Because the Jyoti within you is also present

inside the person in front of you, both should become one. Then everything becomes illumined. The day on which you meditate is verily the day of renunciation. The day of renunciation is also the day of peace. That the day of peace is the day of joy.

As it is proper to get up early in the morning before sunrise which is the Brahma muhurtam time, you should start meditation, suppressing all the mental activities. At that time, not only is the mind clear, the environment is also peaceful. Without a hard and fast rule that one should bathe, and not attaching importance to externals, turn your focus inwards and recall the name of the Lord.

Demonstration of Yoga Practices by Bhagawan

Lord Sai lit a Jyoti and the programme began with Omkaram, chanting the sacred syllable Om. Omkara Priya Sai stood up and looking at us, asked us to spread that Jyoti slowly throughout the body. Swami wanted us to follow this not physically but spiritually. He added that those participating in this should gather there the next day at six in the morning.

On the next day when I, along with my husband and others, went there at six, Lord Sai was already there, right before the doorstep. We all gathered in the room downstairs. I was the only woman there. Smt Indra Devi was not to be seen. When we began to wonder who

would conduct the class, Lord Sai sat down and we assembled around Him. He said, **“Through the practice of Yoga, the strength of the soul can be achieved in addition to physical strength. The nearness of the Paramatma can also be achieved.”** He demonstrated personally how to breathe in and out correctly. Only then did we come to know that Lord Sai Himself is our teacher, our Yoga instructor. Having **Sai Eswara, the Lord of Yoga**, as our teacher was the fruit of our good deeds performed in many past lives.

Oh God! How easy was **Padmasana** for Him! We were about thirty devotees there. When we tried Padmasana, our limbs refused to move and our knees refused to bend. While we were wrestling with our bodies, Swami would burst out laughing, sitting happily in padmasana. In spite of trying hard, one leg would reach the desired position, but the other would refuse to budge. **Sai Yogeshwara**, seated erect, was a pleasure to watch. **Folding his arms behind the back, He would bend down to the floor.** He appeared to have no bones at all in his body. Our hands wouldn't touch each other, nor would the waist bend. We remained a span away from the floor. Later, while **Swami stood erect like the areca tree, placing the right knee on the left one**, we were dancing like mechanical toy horses. We could certainly not succeed. If only our joints would bend! While we swayed, unable to stand up, Swami kept on laughing sweetly like an infant and a bewitching smile danced on

His lips a sight that defies description. When he came near each one of us and helped us stand, it appeared magical. We doubted whether it was our Lord, our Sai Deva Himself. When he demonstrated, we thought, 'Is that all! quite easy!' but when we actually tried it, it was very difficult, very, very difficult. Swami comforted and urged us to go on trying one more time, and saying 'you will succeed.' Along with Yoga practice from seven to eight in the morning and six to seven in the evening, we also received spiritual discourses from Swami.

Surya namaskarams

“Surya namaskarams,” salutation to the Sun God began today. **Sai Sudhakara**, like the Sun God, stood in front of us repeating each mantra in a gentle, melodious tone extremely pleasing to the ear. He Himself demonstrated the various **postures of Surya namaskarams**. At the end, all of us lay down in a row before Him, prostrating with our hands out stretched. While the thousand rayed Sun God stood in front of us. Sai Bhaskara went on reciting.

Om Suryanarayanaya Namah
Om adityaya Namah
Om Raviye namah
Om Akasaya Namah

Om Hridaya Prakasaya Namah
Om Bhaskaraya Namah
Om Suryaya Namah
Om Kanthaya Namah
Om Netra Prakasaya Namah

Every day, the number of students started steadily increasing. We were being made to learn more new asanas. Swami demonstrated **Mayurasana**, (peacock posture) extremely well and balanced so nicely. The men were made to perform **Sirsasana** and **Dhanurasana**. Swami used to stand by the side of each of us and supervise. All of us used to practice daily the asanas taught to us. The duration of the classes increased with the number of asanas gradually. After the class, Madhuradhipati Himself gave us the sweet 'bobbatlu' a special sweet made in Karnataka and said "Really, what is called luck is yours only. Over there so many devotees are waiting for a glimpse of me but you all have 'Darsan, 'Sparsa' and 'Sambasan'. On top of all eat this sweet 'Prasadam' given by me and happily spend the time in My presence." Our joy flew sky high due to His shower of love. By now we were about sixty students. Along with me, two other ladies joined the class. we returned after offering countless salutations to sai Jagadamba.

Yoga Classes -Bhagawan's Concluding Remarks

While we were waiting on the evening of the 4th January for our Lord Sai, Partimahesha entered with a radiant Lotus face. He showered flowers of laughter on us, and stole our hearts. He became a true Chittachora, the thief of hearts. "Today no Yoga exercises. What you have learnt, practice without break. It grants you physical and mental peace. This fortune will not repeat again. Without wasting what you have gained here, exercise daily and derive pleasure. After a week, Swami affectionately enquired, "Are you all practicing yogasanas?" and we said "Yes, Swami" Looking at me, He asked. "How is your backache?". There was no ache at all. Laughing Swami said, "That is why I asked you to join the class".

*(Excerpts from the book 'Anyatha Saranam Nasti-
Written by Smt. Vijayamma)*

EASY YOGA FOR HEALTH

From Dr. S. Hema's book Yoga for Health
published in 2003 by Tara Yoga Publication.

Safety Note

It is advisable to check with your doctor before embarking on any exercise programme. Yoga should not be considered a replacement for professional medical treatment, a physician should be consulted in all matters relating to health.

WHAT IS YOGA

A recent definition of Health by W.H.O. is “a state of complete physical, mental, social and spiritual well being and not merely absence of diseases or infirmity”. It is only yoga, the most ancient sacred tradition known to humanity which can show the way to perfect health, perfect mind control and perfect peace with one's self, the world and nature. Its roots go back at least 5000 years, far longer than any other religion or spiritual path. It is India's greatest gift to mankind.

The great sage Patanjali who was born in 200 BC systematized the science of yoga which till then was being handed down by word of mouth from one generation to another. The word yoga is derived from the Sanskrit root “yuj” which means to “join”, or “merge”. The practice of Yoga integrates the body with the mind and the mind with the soul.

“Yoga is integration and harmony between head, heart and hands”. Yoga is a science and an art. It can be practiced by all irrespective of race, colour, caste, creed, sex and age.

“Yoga is Bending the body through Asanas,
Mending the Mind through Pranayama and Ending the
thoughts through Meditation”.

Bhagawan Sri Sathya Sai Baba

ASHTANGAYOGA

Out of various types of yoga Hatha Yoga is the best known and most widely practiced yoga in the world. It was systematized by the great sage Patanjali.

The eight limbs of Hatha Yoga are :

- Yama** : 1. Non - violence. 2. Truth. 3. Non - stealing.
4. Self control. 5. Non - accumulation of needless wealth.
Niyama : 1. Cleanliness and purity. 2. Satisfaction and contentment. 3. Austerity, (ability to bear hardship)
4. Self - study 5. Faith in God.

- Asana** - postures
Pranayama - Control of breath and bio - energy.
Pratyahara - Withdrawl of the sense organs from the objects of sense.
Dharana - Intense concentration for developing inner vision
Dhyana - Meditation, uninterrupted and deep concentration for prolonged period
Samadhi - The goal of Yoga, a true sense of communion and peace.

Introduction To Asanas

The word "asana" means posture. It is derived from the Sanskrit root 'as' which means 'to sit'.

According to Patanjali's Yoga sutra "Sthiram, Sukham, Asanam". Sthira is steadiness and alertness. Sukha refers to ability to remain comfortable in a posture.

So if the asana is performed correctly there should be no tremor and no pain. If you experience pain or tremor you have to get the advice of the teacher. Asanas relax the body and mind.

8,400,000 Asanas

In the Gheranda Samhita, a key Sanskrit text on Hatha Yoga, we read that there are eighty four lakhs of asanas decribed by Siva. The postures are as many in number as there are living creatures in this universe. The Gheranda Samhita goes on to say that eighty four are the best. Out of these, we have given very important 20 asanas.

Classification of asanas:-

1. **Asana for the beginners** This can be done even by people without any prior exposure to yoga.
2. **Intermediate asanas** These asanas are more difficult to perform. This can be learnt only after a certain amount of flexibility is attained through the practice of previous asanas over a period of time.
3. **Advanced asanas** These are most difficult asana. If the yoga practice is started in the young age these can be learnt easily.

Important Note:-

It is not necessary to learn all the asanas. If one can perform around ten asanas it is enough to maintain physical and mental health perfectly. But regularity is more important. Be sure that asanas are a means to yoga and concentration and not the end of yoga. A practice of ten minutes of asana, five minutes of pranayama and five minutes of meditation is enough for the busy person in the hectic modern world, to remain healthy physically and mentally.

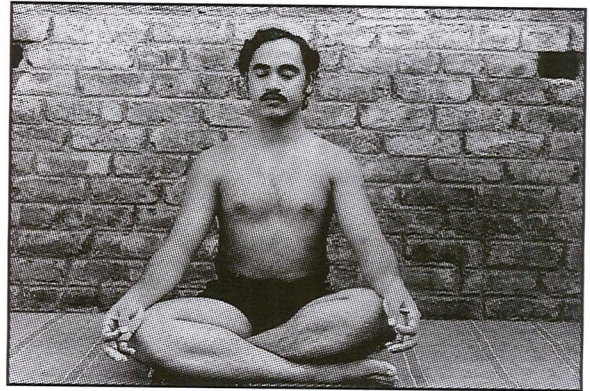
IMPORTANT INSTRUCTIONS FOR YOGA PRACTICE

1. This should be done in a well ventilated place.
2. Practise on a rug, mat or blanket.
3. Bladder should be emptied and bowels should be evacuated.
4. Asanas should be done on an empty stomach.
5. It can be done four hours after a heavy meal.
6. Wear loose, minimum clothes.
7. Keep mouth closed. Breathe through the nose.
8. The mind must be calm and undisturbed.
9. If you are tired, practise the relaxation first.
10. Ladies should not do Asanas during periods.
11. Close your eyes while doing Asana.
12. Do not wear spectacles or loose ornaments.
13. Avoid strain. Start by practicing lightly.
14. Patients who have undergone any type of surgery must avoid asanas for six months.
15. Learn yoga only from a qualified Guru.

Asanas

Technique & Benefits

SUKHASANA (Easy Pose)

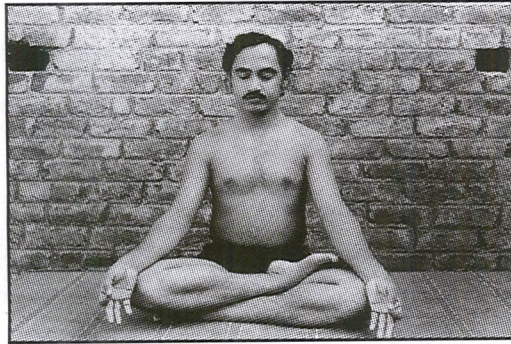


Technique: Sit cross - legged on the mat with heels under opposite thighs and ankles crossed. Keep the body straight, spine erect, abdomen drawn in, and head poised. Place hands on knees, palms downwards, relax the body of all tension and close the eyes. Watch the normal inhalation and exhalation.

Benefits:

1. It is easiest and most comfortable of the meditation postures.
2. Corrects posture. Increases flexibility of knees and ankles.
3. Establishes inner harmony.

ARDHA PADMASANA (Half Lotus Pose)

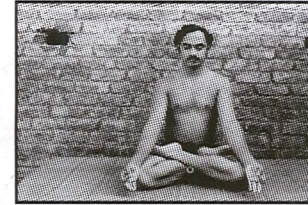


Sit with the legs straight in front of the body. Bend one leg and place the sole of the foot under opposite thigh. Bend the other leg and place the foot on top of the opposite thigh. Without straining, try to place the upper heel as near as possible to the abdomen. The head neck and spine should be kept straight.

- 1.This is a good posture for pranayama and meditation.
- 2.Cures Leg Pain & Back Pain.
- 3.Increases flexibility of the spine and the legs.

Hints: By alternatively placing each foot in the elevated position, the practioner will slowly prepare his legs for the practice of padmasana.

PADMASANA (Lotus Pose)

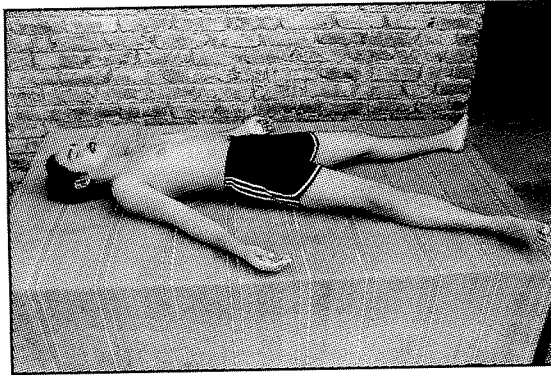


This is a meditative pose. Padma in Sanskrit means lotus. During floods lotus can lengthen its stalk and come out of the surface of water and withstand the floods while other water plants get immersed and get perished. Like wise a man who practises Padmasana can withstand any amount of tension or pressure arising out of the physical or mental ailments and live gracefully.

Technique: Sit, keeping both the legs stretched in the front. Bend any one of the legs and place the foot on the opposite thigh, so that the sole faces upward. In the same manner fold the other leg so that both the heels are placed opposite to each other and are arranged in such a manner that they press the groin, on the corresponding sides. The head, neck and spine should be kept straight and hands should be placed on the knees by forming dhyanamudra.

This is the best pose for pranayama and meditation.

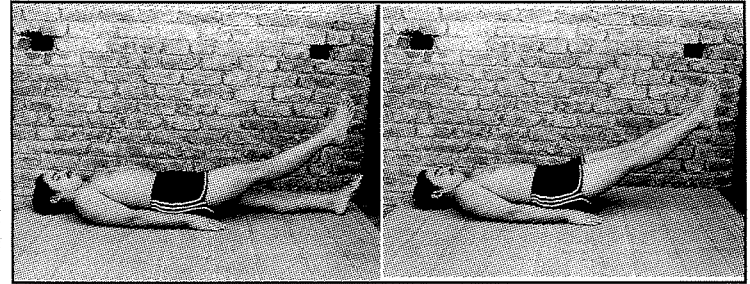
SHAVASANA (Shanthy Asana, Peaceful Pose)



Lie on the back face upwards. Keep the legs stretched out and two feet apart. Arms should be kept by the sides a little away from the chest, palms facing upwards. Close the eyes. Keep the body motionless. Keep the mind fixed on the abdominal breathing. Breathe deeply. The abdomen should balloon out while you inhale and should get flattened while you exhale. There is no time limit for this asana. This can be performed according to time available.

1. This gives total relaxation to the body.
 2. It reduces BP and pulse rate.
- This can be performed after taking food also.

ARDHA HALASANA (Half Plough Pose)

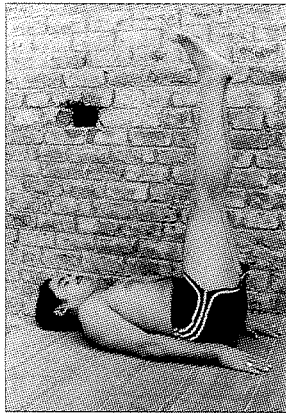


Technique: Stage 1: Lie on the back with feet together. Keep the arms close to the body, palms facing downward. Now Raise the right leg one foot above the ground without bending at the knees remain in this position for 15 seconds and then bring it down slowly. Repeat the same left leg. Do it twice.

Stage 2: Raise both the legs together one foot above the ground without bending the knees. Remain in this position for 15 seconds and bring the legs back to the ground. Do it twice.

Stage 3: Raise both legs together to 90 degrees. Remain in this position for 15 seconds and bring the legs back to the ground. Do it twice.

ARDHA HALASANA (3rd Stage)

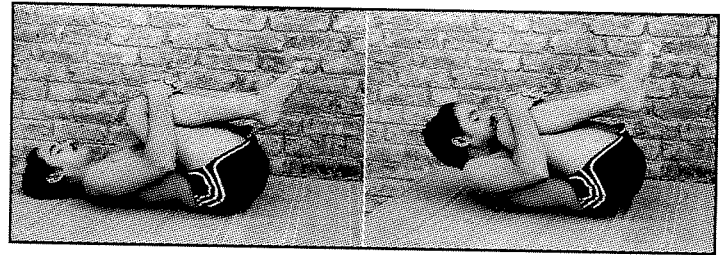


Benefits:

1. Relieves ankle, knee and thigh pain.
2. Reduces excess fat in the abdomen.
3. Controls blood sugar.
4. Digestion is improved.
5. Abdominal organs are activated.

Hints: Those who cannot raise the legs together can practice it placing a stool under the limbs to balance the legs properly. For the first three days pain may develop in the lower abdomen but gradually it goes off. Drinking a glass of hot water will relieve the pain.

PAVANAMUKTHASANA (Gas releasing Pose)



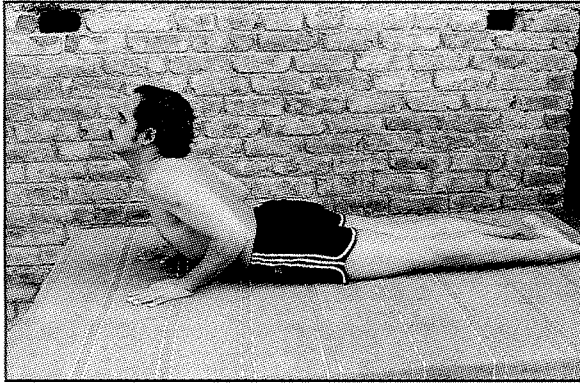
Technique: Keep the hands by the sides of the body in the supine position. Bend both the legs at the knees. Make a fingerlock with the hands and place it a little below the knees. Bring the thighs close to the chest. Raise the head and shoulders and bring the nose in between the knees. Remain in this posture for 15 seconds. Then bring the legs and head down to the normal position. Repeat it two times.

Benefits:

1. Strengthens the abdominal muscles and organs
2. This asana regulates the movement of air in the body.
3. Constipation is relieved.
4. Excess fat of the abdomen is reduced.

Hints: Patients with neck pain and heart disease should not raise the head.

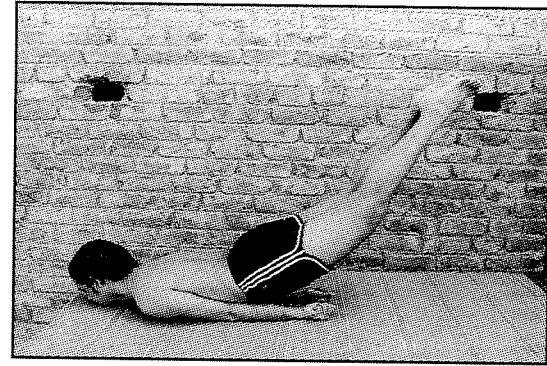
BHUJANGASANA (Cobra pose)



Lie on the abdomen, keeping the legs together, chin touching the floor and the soles facing up. Keep the hands near shoulder bent at elbows close to the body. Now raise the head first and then the upper portion of the trunk slowly, just as the cobra raises its hood, till the navel portion is about to leave the ground. Keep the body below navel straight in touch with the ground. Remain in this position for 15 seconds.

1. It makes lungs and heart strong.
2. Reduces abdominal fat.
3. Back ache is relieved.

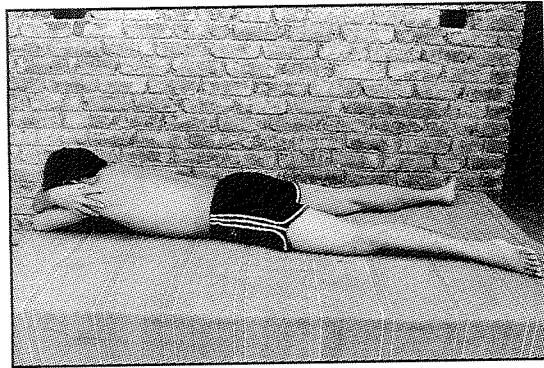
SALABHASANA (Locust Pose)



Lie down on the abdomen. Keep your fists under the waist. Let the chin rest on the floor. Then raise both the legs tightly stretched as high as possible without bending the knees. Remain in this position for 15 seconds. Bring the legs down slowly.

1. It controls blood sugar.
2. This prevents and cures kidney problems.
3. It cures diseases of uterus and ovary and Ear Problems.

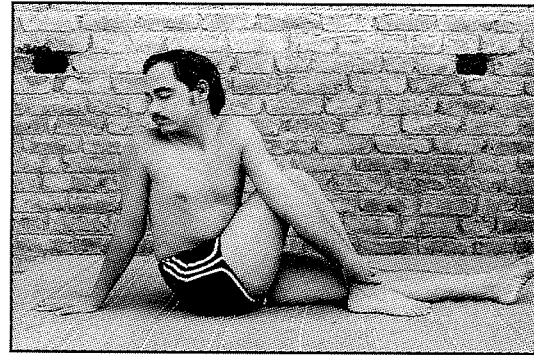
MAKARASANA (Crocodile Pose)



Lie on the abdomen. Keep the legs wide apart. Bring the arms forward and keep the left palm on right shoulder and right palm below the left armpit. Rest the head in between the hands and close the eyes. Concentrate on abdominal breathing.

1. It gives relaxation to all parts of the body.
2. It increases the lungs capacity and oxygen intake.
3. It gives relief for Asthma, bronchitis and other lung disorders.
4. It improves concentration.
5. Useful to those whose spine is injured.

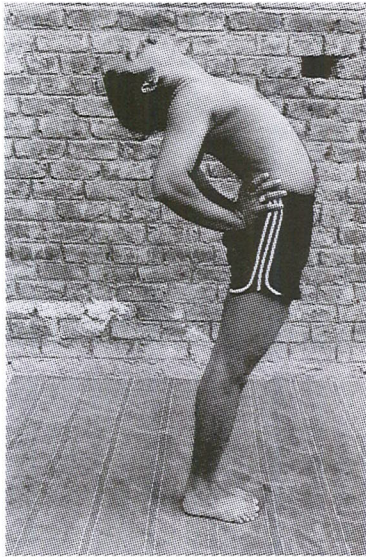
VAKRASANA (Spinal Twist)



Sit erect and stretch both the legs forward. Bend the right leg and keep it close to the left knee. Bring the right hand backwards and rest it on the floor in a straight line. Bring the left hand from outwards and hold the right ankle. Twist the body right side and lift the head slightly upwards. Remain in this position for 30 seconds. Repeat the same on the left side.

1. It controls blood sugar.
2. Strengthens vertebral column and nervous system.
3. It reduces excess fat in the abdomen and hip.

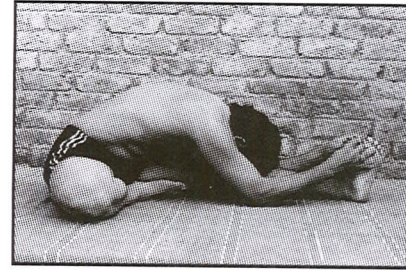
ARDHA CHAKRASANA (Half wheel pose)



Stand erect with legs together. Support the back at the waist by the palms. Bend backwards from the lumbar region. Bend the head backwards, stretching the muscles of the neck. Knees should not bend. Remain in this position for 20 seconds. Slowly come back to normal position. Do it twice.

1. This removes excessive fat.
2. Relieves hip pain and Back pain.
3. Makes the spine flexible.

JANUSIRASANA (Head Knee Pose)

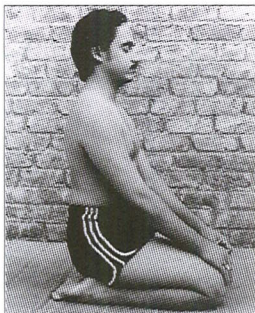


Technique : Sit erect and stretch the left leg forward. Fold the right leg at the knees and fix the foot close to the left thigh in such a way that the heel touches the perenium. Bend forward catching the toe of the extended leg and try to bring the forehead close to left knee joint. Remain in this position for 20 seconds. Then come back to the normal position and repeat this asana on right side.

Benefits:

1. Tones abdominal organs.
2. Narrows the waist.
3. In increases will power and helps to overcome bad habits like smoking and drinking alcohol.
4. Soothes nerves and mind.
5. Relieves congestion in pelvic organs.

VAJRASANA (Thunderbolt Pose or Kneeling Pose)



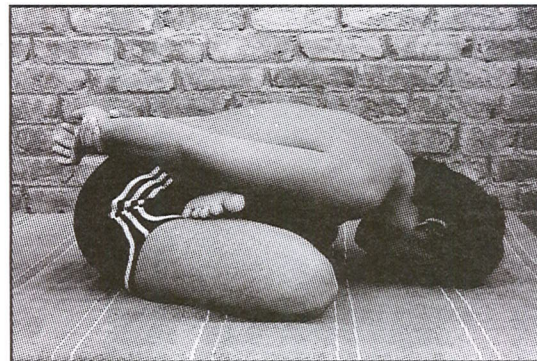
Vajra means Thunderbolt. This asana makes body hard and strong. Hence it is called so.

Technique: Kneel down with the knees and big toes touching the ground. Then sit on the knees. The whole body weight is supported by ankles and knees. In the beginning, slight pain may be felt in the knee and ankle joints but passes off very quickly. Keep the knees quite close. The trunk, neck and head should be kept in straight line. Place the hands straight on the knees, palms down.

Benefits:

1. In one sits in this asana after a heavy meal food will be digested quickly.
2. Cures hyperacidity.
3. Strengthens pelvic muscles and helps in normal delivery.
4. Good pose for meditation and pranayama.

YOGAMUDRASANA (Psychic Union Pose)

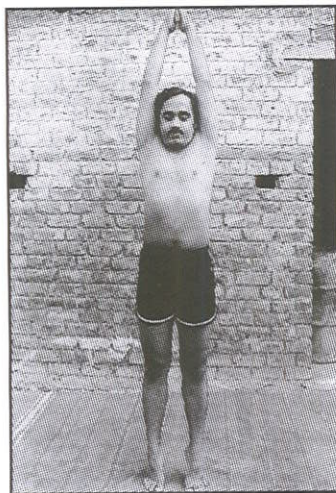


Technique: Sit in Padmasana. Hold the right wrist with the left hand behind the body. Sit erect. Bend gently down towards the right knee and see that the tip of the nose touches the knees. Return to upright seated position. Repeat in the same manner on the left side. Perform the practice three times, on the fourth round, bend down forward to touch the floor with the forehead.

Benefits:

1. Provides better circulation of blood in the vertebral column.
2. Reduces excess fat in abdomen.
3. The intra abdominal compression gives a gentle massage to the internal organs.
4. The improves

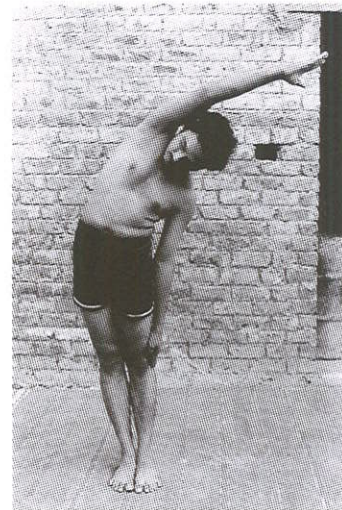
TOLASANA



Technique: Stand absolutely straight. Lift the hands slowly upwards keeping it together above the head. Stand on toes and stretch the body. In the beginning, you can take the support of the wall. Remain in this position for 10 seconds.

1. Lungs get expanded and more oxygen is taken in.
2. Pain in the legs and heels get cured.
3. Vertebral column is strengthened.

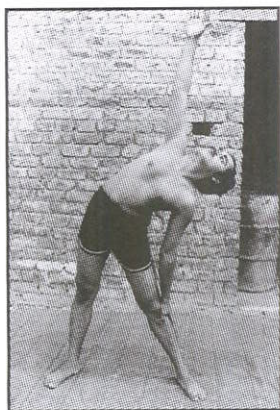
ARDHAKATTI CHAKRASANA



Stand erect with feet close together, Raise the right arm sideways up above the head until the arm touches the ear, palm facing left. Bend slowly on to the left side, keep the left palm down as far as possible along the left leg. Raised hand should not bend at the elbow. Remain in this position for 20 seconds and come back to normal position. Repeat the same on the left side, by bending towards the right.

1. This improves liver function.
2. It keeps spine healthy.
3. Fat in the hip region is removed.

TRIKONASANA (Triangle Posture)

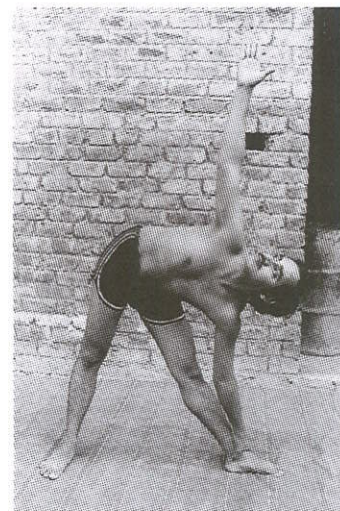


Technique: Stand erect. Raise both the hand slowly by the sides till they reach the horizontal position as the right foot is moved to about a metre away from the left foot. Slowly bend to the right side in the same plane. The right hand should touch the right leg. The left arm is straight up, in line with the right hand. Left palm face forward. Stretch up the left arm and gaze along the fingers. Slowly come back to horizontal position without disturbing the legs. Bring both the hands slowly down. Repeat on the other side.

Benefits:

1. Fat around the hip gets reduced.
2. Stiffness of neck gets relieved.
3. Eye sight is improved.

UTTHITA TRIKONASANA (Extended Triangle Pose)

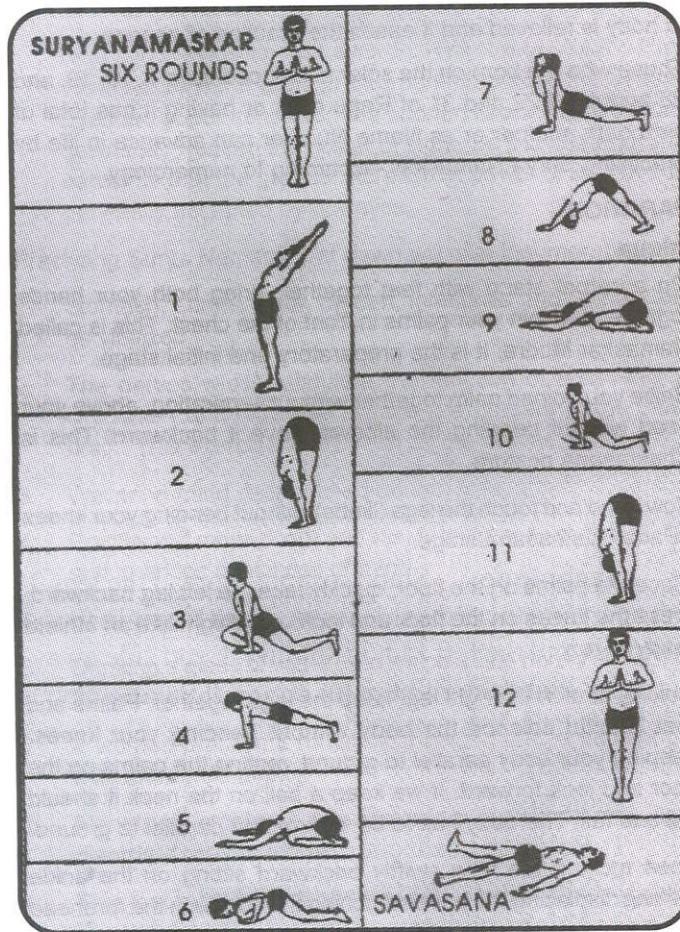


Technique: Stand straight. Spread the legs 2 to 3 feet apart and the arms side ways. Turn the right foot out 90 degrees and the left foot in slightly. Bend side away to your right. Place the right palm on the right ankle on the floor. Stretch the left arm up at the fingertips. Do the pose on the left side.

Benefits:

1. Relieves headache and chronic sinusitis
2. Strengthens the nervous system.
3. This provides good shape to the body.

SURYA NAMASKAR



SURYA NAMASKAR

Twelve steps of Surya Namaskar are as follows:

Starting position: stand erect with feet together and hands folded.

1. Raise the arms sideways and upward above the head, join them together, bend the trunk backward.
2. Bend the body forward and downward, forehead touching the knees, palms touching the ground on either side of the feet, knees straight.
3. Move the right leg backward, make it as straight as possible with the left knee between the arms, back arched, chest held high and head up.
4. Take the left leg backward, in line with the right leg and rest only on palms and toes, keep the body straight from head to toes.
5. Bend the knees. Rest them on the floor without changing the position of the palms and toes, touch the forehead on the ground. While taking the position.
6. Without moving the palms and toes, come forward, perform a dip by bending the arms, body weight on palms and toes. While taking the position.
7. Straighten the arms. Back well arched, head up, without changing the position of the palms and toes. Keep the knees off the ground.
8. Raise the hips, keep the arms and legs straight, heels

touching the ground, bring the head between the arms.

9. Same as 5th position.

10. Take 3rd position with right leg between the arms.

11. Return to 2nd position.

12. Inhale and return to starting position.

Benefits :

1. Reduces abdominal fat.
2. Brings flexibility to spine and limbs.
3. Increases the breathing capacity.
4. Increases blood circulation and oxygenation.
5. Helps in spiritual awakening.
6. Strengthens liver and eyes

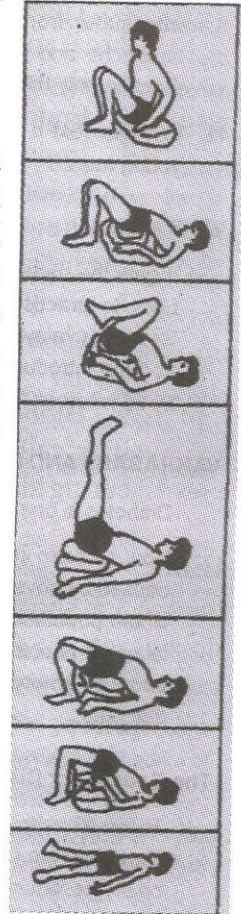
VIPAREETHA KARANI
(Inverted Pose) With Pillows

Diagram

Technique: Place 3 cotton pillows one above the other. Sit on the front edge of the pillows and slowly bend backwards and place the head shoulders on the floor. Join the legs together and raise the legs. Keep the legs at 90 degrees to the floor. The weight of the body is now on the shoulder and neck. Place the arms relaxed on the floor. Remain in this posture for 5 to 15 minutes in normal breath. Then slowly lower down the legs on the floor, raise the hip, remove the pillows one by one and take rest in Shavasana.

Benefits:

1. It has all the benefits of Shirshasana and Sarvangasana.



2. The blood circulation is increased in neck, throat and head region.
 3. Brain cells receives more supply of oxygen.
 4. Endocrine glands are stimulated.
 5. Improves eye sight and memory power and digestion.
 6. Prevents formation of wrinkles in the face and increase vitality of the body.
 7. Swelling in the legs diminish.
 8. Cures Insomnia, Back pain, Prolapse of uterus
 9. Blood sugar is controlled in diabetes
- It is called as "Sakala Roga Nivarini" as it is curing all diseases.

Hints:

1. It should not be practised during day time as it induces sleep.
2. If it is done just prior to dinner, one gets sound sleep.
3. Do not practice on mosaic floor.
4. It should be properly learnt with help of yoga therapist before practicing at home

PRANAYAMA

The word Pranayama consists of two parts prana and ayama. Prana means breath, life, vitality, or cosmic energy. Ayama means control. Thus pranayama means control of the vital force by regulated breathing. It is a deliberate technique of inhalation, retention, exhalation and suspension of breath in exhalation. Great sage Patanjali says "Tesmin sati svasa prasvasayoh gativichedan pranayamah". It means pranayama is the regulation of the incoming and outgoing flow of breath with retention. Just as bathing is necessary for purification of body, Pranayama is essential for purification of mind.

The pranic body

According to yogic physiology, the human framework is comprised of five bodies or sheaths, which account for the different aspects to dimensions of human existence. These five sheaths are known as:

- a) Annamaya kosha, the food or material body
- b) Manomaya kosha, the mental body
- c) Pranamaya kosha, the bioplasmic or vital energy body
- d) Vijnanamaya kosha, the psychic or higher mental body
- e) Anandamaya kosha, the transcendental or bliss body.

Although these five sheaths function together to form an integral whole, the practices of pranayama work mainly with pranamaya kosha. The pranamaya kosha is made up of five major pranas which are collectively known as the pancha or five pranas: prana, apana, samana, udana and vyana.

Yoga Sastra tells us that prana the air we breathe, fulfils several functions in the human body. Each of these has a special name:

Prana-Prana (here the general term takes on a specific meaning) that circulates in the area around the heart and controls breathing.

Apana- Prana that circulates in the lower regions of the abdomen and controls excretory function (urine and faeces).

Samana- Prana that stimulates the gastric juices, thus facilitating digestion.

Udana- Prana that remains in the thoracic cage, controls the absorption of air and food.

Vyana- Prana that spreads throughout the body and distributes the energy from food and breath.

The objectives of Pranayama are:

1. Removes the imbalances of Prana which are the causes for most of the ailments and diseases.
2. Initiate the process of positive health development.
3. Gain control over inner energies and thus on mind.

The principles used in Pranayama are:

1. Slowing down of breath.
2. Conscious feeling of breath and other internal changes (developing an inner awareness)

3. Physiology of Pranayama:

1. It reduces the respiratory and heart rate.
2. It increases the oxygen uptake.
3. Metabolic rate of body is reduced.
4. Complete neuro-physiological relaxation occurs.

This rest is far superior to sleep.

Benefits of Pranayama:

1. It gives a feeling of freshness, energy and lightness of body and mind.
2. Prevents and cures hypertension.
3. Strengthens the lungs. Increases its capacity and cures the disorders.

4. Digestion is improved.
5. Excretory system is stimulated. Toxins are removed from the body.
6. Skin tone is well maintained. Acne is prevented.
7. All the endocrine glands are stimulated.
8. It makes the nervous system more energetic.
9. Pranayama can be used for therapy. Problems of high blood pressure, allergic rhinitis, vasomotor rhinitis, sinusitis, recurrent infections of the upper respiratory tract, chronic headaches, migraine, peptic ulcers, anxiety states can be treated by many kinds of pranayama, without the need for asanas.
10. It increases concentration and helps in meditation.

Guidelines:

1. Guidance of an experienced guru and mastery of asanas are essential for pranayama training.
2. It should be done preferably after a bath.
3. The bowels and bladder should be evacuated.
4. It should be done in empty stomach or six hours after a meal, or half an hour after a drink.

5. Early morning and just after sunset in the evening are the best time to practice.
6. It should be done in a clean, airy, quite place free of insects.
7. It should be practiced at the same time and place and same posture regularly.
8. It is best done sitting on the floor on a folded blanket in padmasana, siddhasana or vajrasana.
9. Eyes should be closed throughout.
10. Each should realize his own capacity while doing pranayama and not exceed it.
11. Shavasana after pranayama refreshes both body and mind.
12. Practitioners of pranayama should stop smoking.

Precautions:

1. Pranayama should be practised only with the proper guidance of competent Guru.
2. Those suffering from heart complaints, high blood pressure and with very weak lungs should never practise kumbhaka (holding the breath).
3. Pranayama should be practiced only after mastery over asanas achieved. Stop the practice if you feel giddy.

SECTIONAL BREATHING

It corrects the breathing pattern and increases the vital capacity of the lungs. It has 3 sections:

Abdominal Breathing or Diaphragmatic Breathing:

Sit erect in Vajrasana. Keep the fingers of both the hands at the level of umbilicus with a grasp of two finger breaths. Inhale for 3 counts. Now hold the breath for 3 counts and exhale for 6 counts. The abdomen is made to bulge continuously with the air entering especially into the lower sections of the lungs. While exhaling the abdomen is drawn inwards continuously and slowly. Repeat the breathing cycle. There should be no jerks in the whole process. It should be smooth, continuous and relaxing.

The diaphragm separating the thorax from the abdomen descends during inhalation with the bulging of the abdomen. This increases the airflow into the lower sections of the lungs. The rhythmic movement of the diaphragm massages the contents of the abdomen gently, and helps the organs to function normally. It promotes the general circulation also.

Thoracic (Chest) Breathing or Intercostal Breathing:

Sit erect in Vajrasana. Inhalation and exhalation are performed by expanding and contracting the chest sideward's which can be observed by keeping the hands on the chest at the nipple level. The middle lobes are opened up fully by this type of breathing.

Upper Lobar Breathing or Shoulder Breathing:

Sit erect in Vajrasana. Keep the hands on the shoulders. Shoulders raise during inhalation and comes down during exhalation. The air is forced into the uppermost regions of the lungs thus ventilating the upper lobes. The sparingly used upper lobes of the lungs will be properly aerated by this breathing.

NADI SUDDHI PRANAYAMA

(Purification of Subtle Perception Paths)

This Pranayama purifies 72 lakhs of Nadis in our body. Sit erect in Padmasana (or any other meditative posture). Exhale completely. Close the right nostril with the thumb of the right hand. Inhale slowly, steadily and deeply as long as possible. Release the right nostril and close the left nostril with the little and ring fingers of the right hand, and breathe out through the right nostril. Again breathe in through the right nostril and then breathe out through the left nostril. This forms one round of Nadi Sudhi. Inhalation and exhalation from each side should be of the same duration. Purification of Nadis is marked by

distinct signs - lightness of body, brightness of eyes and increase in appetite.

Note: Body gets heated up after Nadi Suddhi Pranayama. So cooling pranayama should be practised immediately after this.

COOLING PRANAYAMA

1. Sitkari (Folded up Tongue Pranayama)

Sit in a comfortable posture, with an erect spine. Exhale from both nostrils. Fold the tongue backwards and press the tip of the tongue by the hard palate, leaving narrow openings on either side of the tongue. Inhale through these side openings making a hissing sound. Exhale slowly and continuously through both the nostrils. Repeat the cycle five times.

2. Sadanta (Suck through Teeth Pranayama)

Press the upper teeth on the lower ones. Suck in air through the crevices of the teeth slowly and continuously. Exhale through both nostrils. Repeat the cycle 5 times.

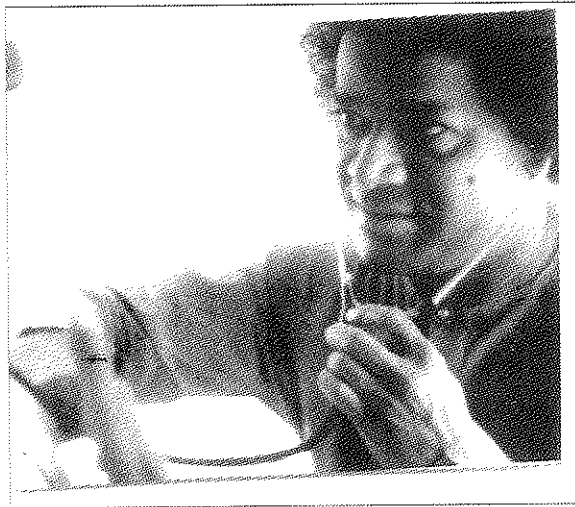
3. Sitali (Beak Tongue Pranayama)

Fold up the sides of the partially protruded tongue so as to form a long narrow tube resembling the

beak of a bird. The passage is further narrowed by pressing the lips around the tongue. Inhale, making a hissing noise and perceive the cooling effect of the air as it passes through both the nostrils. Repeat the cycle 5 time.

Benefits: All the above three Sitkari, Sitali and Sadanta have the same benefits. They are Cooling Pranayamas. Because of their cooling effect, they help in calming down the mind by removing the mental anxiety and tension. They increase the resistance to diseases of respiratory system. Sadanta is particularly useful for persons suffering from Pyorrhoea and hypersensitivity of gums.

Doctor of Doctors



Medical Advice by Swami

Conversation recorded by Dr. Venkata Kanubaddi
on February, 1999

(Chief of Anesthesiology at VA Medical Center, Fort
wayne, Indiana, United States)

Swami: "what is the treatment for diabetes?"

Doctor: First diet, then exercise, next pills, and insulin
last, Swami.

Swami: Insulin can lower blood sugar very quickly.
Then the patient can get sweating and decreased blood
pressure and can go even into coma. It is best to avoid
insulin, if at all possible. Tablet's are okay. What is the
cause of diabetes?

Doctor: Pancreas is the problem, Swami.

Swami: Pancreas is not the real problem. It is mainly
wrong diet and lack of exercise. People in South India eat
excess rice. People in North India eat excess wheat. Both
can increase blood sugar very quickly within half an hour
after eating. Because people in the South do not like
wheat much, they should eat chapatti's (a wheat flat
bread). That way they don't overeat rice. Similarly,
people in North should eat rice. That way they do not

overeate wheat. On the other hand, if you eat corn or ragi (a relative of millet), blood sugar will rise slowly over two to three hours. The body can manage such a slow increase very well, and then diabetes will not be a problem. People should not eat as their tongue dictates. The tongue has 48,000 taste buds. Improperly used, they can cause sugar craving and lead to diabetes. The sense have to be regulated for good health. There is some genetic cause also for diabetes.

Doctor: Yes, Swami. Latest research also is confirming this. Is there anything that Swami doesn't know!

Swami: How is your mother?

Doctor: Her diabetes is better, but she has arthritis.

Swami: What is her blood sugar?

Doctor: She checks it herself, Swami

Swami: You are the doctor and you don't even check your own mother! These doctors nowadays don't treat diabetes properly. Best thing is diet control and exercise. For diabetes, green leafy vegetables are good, except cauliflower. Cabbage is good. All fruits with black seeds like apples, pears, grapes, watermelon, etc., are good,

except custard apple (as it has too much sugar). Papaya is good. Avoid all roots, especially potatoes. What else are you doing?

Doctor: Research for new medicines for treatment of diabetes, Swami.

Swami: **The best thing is diet and exercise.** What is the cause of heart disease?

Doctor: Increased cholesterol, increased blood pressure....

Swami: No, it is **“hurry, worry, curry.”** Too much hurry causes worry and stress not good for heart! See Swami (Baba refers to himself), no health problem! Avoid too much oil. Eating **garlic** daily can reduce cholesterol. **Almonds** without peel can also reduce cholesterol. Soak them in water overnight, remove the peel, and eat in early morning.

Doctor: Isn't garlic rajasic food, Swami? Is it not bad for spirituality?

Swami: **Body health first;** these gunas (inherent qualities) and spiritual health come next. **Without a healthy body, you cannot proceed on the spiritual path.**

Doctor: How does one control blood pressure, Swami?

Swami: Reduce salt. Less salt, less blood pressure, more salt, more blood pressure.

Doctor: Nowadays, there is a new disease called Chronic Fatigue Syndrome. Patients complain that they don't have any energy to do anything. What is the cause, Swami?

Swami: No cause like that. It is low energy because these people waste a lot of energy through bad and polluted thoughts, improper and indiscriminate use of senses. Thus, their energy is drained out and they feel chronic fatigue. If they can replace their polluted thoughts with good thoughts and divert their senses towards the Divine, thus, thinking good, seeing good, hearing good, and doing good, they can recover the lost energy and can get well.

Diabetes and Yoga

From Dr. S. Hema's book

"Yoga for Prevention and Control
of Diabetes" published in 2004.

AN INSIGHT INTO DIABETES

It is the most common metabolic disorder worldwide. Normal level of blood sugar is 80 to 120mg%. In diabetes it is more than 180mg % 2 hours after food.

Types 1 (IDDM) : This type of Diabetes is insulin dependent and develops before 40 years of age.

Types 2 (NIDDM) : This type of diabetes is non-insulin dependent and develops after 40 years and this is more common.

Symptoms are excessive thirst, hunger, sweating and urination.

Causes for the diabetes : Either insulin is not at all secreted by the Pancreas or insulin is not sufficient to cater to the body needs.

Complications are 1. Heart attack, 2. Retinopathy, 3. Neuropathy, 4. Skin Infection, 5. Kidney failure, 6. Arthritis, etc, If the blood sugar is controlled all these can be avoided.

YOGA AND DIABETES

Reasons for increase in number of diabetic patients in the recent past :-

1. Incorrect food habits (soft drinks, junk food etc.)
2. Lack of exercise.
3. Mental stress and strain caused by the mechanized modern world.

How to prevent diabetes ?

1. Maintenance of body weight.
2. Regular exercises.
3. Avoiding high calorie food.

Yoga takes care of all the above three factors.

Ancient Indian medicinal system, Ayurveda, the philosophy of which also encompasses yoga, considers diabetes as a psychosomatic disorder with causative factors being sedentary habits, physical, emotional and mental stress.

Yoga postures were developed thousands of years ago in India and were designed to assist man to counteract the effects of living a life far different from the one we were designed to live by nature.

All the asanas and breathing techniques meant to treat diabetes, are known to influence in the following ways:-

1. Direct influence on pancreatic secretion by rejuvenation of the pancreatic cells, through alternate abdominal contraction and relaxation.
2. Reduction in blood sugar due to muscular exercise involved in the asanas.
3. Yoga changes one's attitude towards life by developing mental relaxation and balance.
4. Reducing the activity of autonomic nervous system.
5. Reducing the weight of the individual.
6. Providing will power to follow the strict diet regimen required.
7. Yoga gets the blood going to all the extremities right to the last cell of the little toe flushing with good, fresh, healthy blood, which has been well oxygenated with the deep yoga breathing. In addition, the nerves in our extremities are supplied with fresh blood and are thoroughly stretched in doing the postures.

Although yoga may not have the potential to "cure" diabetes, it can complement the lifestyle changes necessary to keep diabetic symptoms in check, and it can help a diabetic feel more in control of their health and well-being.

ADVANTAGES OF YOGA OVER OTHER FORMS OF EXERCISE FOR DIABETICS

1. Age is no bar to practise yoga.
2. Yoga can be practised despite of illness (including heart ailments).
3. Yoga is never dangerous to life.
4. There is no need for assistance.
5. It can be practised indoors.
6. Yoga is restful and controls the nervous system unlike other forms of exercise, which may cause its agitation.
7. It reduces hunger, unlike other systems of exercise, which induce hunger.
8. It is inexpensive.
9. It can be practised anywhere, anytime.
10. Blood pressure is reduced.
11. There is less expenditure of energy.
12. Yoga provides relaxation to the heart muscles by releasing its stiffness, while other forms of exercise increase the strain on an already strained heart of a diabetic patient.

13. Peace of mind is achieved only through the practice of yoga, which is not provided in the other systems of exercise.
14. The body relaxes and gets refreshed. Other systems of exercise cause tiredness of the body.
15. Yoga strengthens the inner organs.
16. Muscles relax and cause increased blood flow. In other systems of exercise, muscles become stiff.
17. Yoga cause weight loss, while other systems of exercise cause increase in weight due to strengthening of muscles.
18. The body does not hurt which is imperative for those affected by diabetes.
19. Yoga also results in strengthening of the bones.
20. As there is not much sweating, there is no electrolyte imbalance, or strain on the kidneys.
21. Yoga can even be practised by those who have undergone by pass surgery or kidney transplants.

BENEFITS OF YOGA IN DIABETES

1. Those practising yoga from their childhood have lesser possibility of acquiring diabetes.
2. In type I, the amount of insulin required gradually starts decreasing.
3. In type 2, level of sugar in the blood is reduced.
4. The dosage of medicines can be reduced.
5. Obesity can be prevented.
6. Yoga helps to change the fast pacing lifestyle.
7. There is inner peace. Rest, relaxation and a sound sleep become possible.
8. Yoga provides the will power to resist the food which are harmful.
9. Resistance of the body is increased which prevents other diseases.
10. As **BP** is reduced, paralysis is avoided.
11. It strengthens kidneys, nervous system, lungs, heart and digestive organs so that the complications involving these organs can be avoided.

PRECAUTIONS TO BE UNDERTAKEN BY DIABETIC PATIENTS BEFORE STARTING YOGA

1. If the blood sugar level is high (more than 200mg %) it should be brought down according to the doctor's advice and then only yoga is to be practiced.
2. The asanas should be learnt only in the presence of a trained yoga therapist.
3. Do not practise yoga on empty stomach. If done so, the blood sugar level may drastically decrease. The patients must consume coffee, tea of milk and then practise yoga giving a break of half an hour.
4. Always keep in store some sweet or sugar or glucose to be consumed in case of emergencies.
5. If there is increased palpitation, sweating or giddiness, take a spoon of sugar and take rest in the savasana position. This implies that there has been a drastic decrease in blood sugar level. Consult the doctor.

DAILY YOGA ROUTINE & RECOMMENDATIONS

Yogatherapist decides the regimen according to the health condition of the individual. Young people can do more difficult Asana. For old and fat people simple yogic exercise is enough.

It is enough if a diabetic performs Asanas for 10 minutes, Pranayama for 5 minutes and Dhyana (can also be done after Dinner) for 10 minutes.

Taking the medicines and monitoring glucose levels are very important. However after several weeks one may be able to reduce such dosages with the help of doctor.

LOW SUGAR SYMPTOMS

Sometimes blood sugar may fall very low due to poor intake of food, illness or excessive work. This is called low sugar (hypoglycemia). The symptoms are palpitation, hunger, sweating, giddiness, dim vision etc. sugar or glucose or chocolate or sweets to be given immediately

Excerpts of few instructions on Diet, Nutrition by Swami

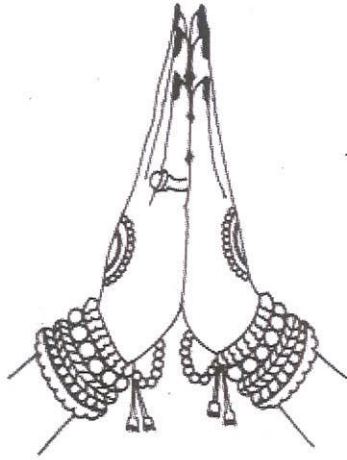
- Man is the only living being who dislikes raw food found in the natural state. All other animals eat things as they are grain, grass leaves, shoots, fruits.
- Man boils, fries, melts, mixes and adopts various methods of cooking in order to satisfy the cravings of the tongue, the eye and the nose. As a consequence, the food value of these articles is either reduced or destroyed.
- When the seeds are fried, they do not sprout; that is clear proof that the 'life force' is eliminated. Therefore, uncooked raw pulse just sprouting, is to be preferred. Also nuts and fruits. Food having too much salt or pepper is 'Rajasic' and should be avoided; so also too much fat and starch, which are 'Thamasic' in their effects on the body.
- An intake of too much food is also harmful. Simply because tasty food is available and is being offered, one is tempted to over-eat. We have air all around us but we do not breathe in more than we need. The lake is full but we drink only as much as the thirst craves for.

- But overeating has become a social evil, a fashionable habit. The stomach cries out, 'Enough', but the tongue insists on more, and man becomes the helpless target to disease. He suffers from corpulence, high blood pressure and diabetes. Moderate food is the best medicine to avoid bodily ills.
- We must also ensure that eating must always be in a limited quantity. You must be able to get up from your plate with the same ease and lightness with which you sat down to eat. This is the correct limit. You come quite easily to eat. But when you get up you need a support! Many people develop a paunch like that.
- Green leafy vegetables and drumsticks are very healthy for the body. Drumsticks are good for the brain. It is very good for heart patients too because green vegetables are totally free of oils.
- Garlic can also be taken daily, a daily intake after lunch will get rid of the cholesterol problem.
- There is a popular saying in Telugu, "the good done by the onion (ulli) is not done by your own mother (thalli)!"

- You must avoid taking curds. It is better to take the two cups of buttermilk. Curds have too much of protein.”
- Do not take too much of potatoes. Potatoes contain 80% starch that will only make you slightly fat, but also give you very little in terms of health.
- You must also take care to avoid excess of spice, chilli and salt.
- It is significant that those who live on vegetarian food are less prone to diseases. Doctors speak about proteins. Are there not proteins in vegetables, milk and pulses? Non vegetarian food not only affects the body but also the mind.

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**Thank you Swami
Om Sri Sai Ram**



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