

## International Yoga day 2019 Event Report

Venue : The Shandilya Personality Development centre,  
Thoppaganahalli, Kanakapura Taluk

Date : 21 June 2019

Conducted By : Sri G.N. Seshadri

Participants:

Sadhaks of various Chinmaya study groups

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# 1. Introduction:

About 2200 years ago, in a tranquil hermitage at the banks of a pristine lake near the ancient city of Ayodhya, a group of sincere brahmacharis were studying the Yogashastra from their Guru Patanjali . The Guru intones:

तदा दृष्टुः स्वरूपेऽवस्थानम् - As a witness Be Established in your own Self

For these brahmacharis, Yoga is a means to attain the Supreme Brahman.

Cut to the present day. Notion of Yoga has been completely distorted. There are Yoga studios all over the world teaching esoteric versions of Yoga, power Yoga, tantric Yoga and even hot Yoga! The focus of Yoga today seems to be a healthy and supple body.

In 2015, our honourable Prime Minister worked towards declaring June 21st of every year as International day for Yoga and resurrecting the glorious tradition of finding oneness in body, mind and spirit through yogic practice.

We Chinmaya study group members studied Bhagawan Raman Maharshi's famous work 'Upadeśa sāra' for the Sadhana day held in February 2019. This work is a guide towards liberation by following the path of Ashtanga Yoga. Having studied it in some depth, all of us needed a practical guide to the path of sadhana.

Shri GN Seshadri recognised the thirst in study group members to learn and practice. Thus the Sankalpa for celebrating International Yoga day 2019 as a Yoga retreat for the students of Vedanta, was born.

## 2. Prelude

Rome was not built in a day. If the retreat had to be effective, Shri Seshadri believed that students have to practice certain austerities prior to the event and prepare their minds.

Yama and Niyama are the first two steps of Ashtanga Yoga. While the principles of Yama point to an attitude towards the outside world, those of Niyama point to discipline of the inner self. They serve as a prescription for moral and ethical self discipline meant to acknowledge the spiritual aspects of our nature.

The first step of Ashtanga Yoga - Yama, is a guide to a disciplined living and how to interact with the outer world. It is a program of ethical restraints and guideline to a dharmik way of life. There are five Yamas that are prescribed:

- 1. Ahimsa :** Knowingly not harming any living being physically or mentally. It means that one should not have a feeling of hatred, anger or jealousy against anyone or anything. Ahimsa also means not having negative feelings against oneself.
- 2. Satya :** This entails being truthful in all circumstances by speech, thought and action. It involves living a life of conviction.
- 3. Āsteya:** The literal meaning is not stealing. In practice, it implies not coveting anything that belongs to others.
- 4. Brahmacharya:** This entails living a life of self restraint and moderation. It also means having a control over *Indriyas* (sense organs)
- 5. Aparigraha:** Not accumulating material possessions beyond what is needed. This points at not having greed to own anything.

The second step of Ashtanga Yoga - Niyama is the discipline to guide our inner world and purify the mind. These are observances that are essential for a sadhak on the spiritual path.

- 1. Śaucha :** Keeping our body clean and healthy and keeping our mind free from negative thoughts.
- 2. Santosha:** Being content with whatever circumstances life presents us with. This requires constant practice of being satisfied and accept all diversity cheerfully.
- 3. Tapas:** This refers to the effort put to reach our spiritual goal. This can be in the form of *Pooja, Upavasa, Vratas* and other religious and spiritual practices.

4. **Svādhyāya** : Study of scriptures, understanding their essence and absorbing them in the way of life.

5. **Ishwara Prānidhana** : Surrender to the Lord, Gratitude to Him for all that He has given and sense of humility in all action and thought.

PREPARATION FOR YOGA DAY

A worksheet was prepared with the five aspects of Yama and five aspects of Niyama practices to be filled in the columns. Several weeks leading to the International Yoga Day we were guided by our Guru Sri Seshadriji to practice these disciplines and do a conscientious Introspection on a daily basis.

Done											YOGA DAY	
PRELUDE TO THE INTERNATIONAL YOGA DAY- 21ST JUNE 2019												
YAMA AND NIYAMA --- A DAILY SELF ASSESSMENT EXERCISE												
Options : Yes/No/Maybe												
AHIMSA	SATYA	ASTEYA	BRAHMACHARYA	APARIGRAHA	SAUCHA	SANTOSHA	TAPAH	SVADHYAYA	ISHWARA PRANIDHANA	INTROSPECTION	AHIMSA: Have I knowingly hurt anyone physically or mentally? SATYA: Did I live a life of conviction? ASTEYA: Have I taken anything, which does not belong to me? BRAHMACHARYA: Am I living a life of self restraints? APARIGRAHA: Have I purchased or collected anything more than needed? SAUCHA: Have I kept my body and mind clean? SANTOSHA: Have I meditated on being content? TAPAH: Did I practice certain austerities? (upavasa,silence,pilgrimage etc) SVADHYAYA: Did I study something from the scriptures? ISHWARA PRANIDHANA: Have I offered all I did today to the lord & surrendered to him? I WILL DAILY PRACTICE INTROSPECTION  REMARKS	
22/4												
23/4												
24/4												
25/4												
26/4												
27/4												

In addition, Shri Seshadri had a session each on, Pranayama, Japa and Dhyana during the weekly study class and sadhaks were asked to sincerely practice them. These practices prepared the sadhaks for the event, so that they could derive maximum benefit.

The entire group of about 70 sadhaks was excited about the event and was eagerly looking forward to it. Finally, the D day, which is also the summer solstice when Surya Bhagavan is most resplendent, arrived...

### 3. Event summary

At the dawn of June 21st 2019, about seventy odd *sadhaks* learning under *guru* Shri Seshadri, study group *sevak*, Chinmaya Mission reached Shandilya personality development centre, Thoppaganahalli. With the spirit of 'giving more than what you take', a day long journey of Yoga in the true sense began. It is to be noted that this centre was inaugurated on 21st June 2015, the first international Yoga day by puja Swami Brahmanandaji, Head of Chinmaya mission, Karnataka.



*Guru* shri Seshadri held hands of *sadhaks* for performing *shodashopachara pooja* ( the sixteen steps of worship) of *Kalinga nartana Sri Krishna* (lord Krishna dancing on the serpent named kalinga), guiding them in every step and explaining the significance of each action performed. The *Saguna upasana* (meditation of the lord with form and attributes) filled each one with *bhakti rasa*.

The food offered with love to *Sri Krishna* was distributed to all as *prasāda* ,in the serene natural settings.

*Īśāvāsya idam sarvam*(everything in the universe is part of one complete whole that is inseparable from God) : *Guru* shri Seshadri systematically took us through the *upāsānā* (meditation) of the five elements from subtle to gross, from macro to micro. We realised the gratitude we owe to the *pancha mahābhutās* ( the five great elements)- space, air, fire, water and earth .

To pay respect to the lord's presence in trees and animals, a few significant trees and a cow with its calf were chosen.

It was time to practice a few *asanas* under the guidance of 3 trained instructors. A guided session of *Surya namaskāra* ( Sun salutation) and *Asanas* were practised. This was followed by a guided session of *Pranayama*( technique of regulating breath). A break for drinks of butter milk and farm grown cherry juice was refreshing.

The body and mind were energised by *asanas* and *Pranayama*. A centred and calmer mind was ready for the next session of *Japa Yoga* (meditative repetition of a mantra or a divine name.)

A guided session of *pouranika Japa* ( meditative repetition of a divine name) and then *vedic Japa* of *Gayatri mantra* prepared the *sadhaks* for meditation.

After observation of the gross and subtle body, observation of the macrocosm, and the mind under control, now *sadhaks* were guided for *Dhyana* - meditation. The day began with the *saguna upasana*, and *Dhyana* was the climax of the day. An awesome concept, executed so wonderfully deserves all respect and gratitude.

*Guruvandana* (reverence and salutations to the teacher) session was joyfully planned to express how grateful each *sadhak* was to *guru* Shri Seshadri,

- for guiding one through scriptures week after week without taking a break,
- for patiently clarifying all doubts however elementary they may be,
- for being instrumental in improving one's life,
- for being the anchor for one's spiritual journey, for instilling a sense of dedication and discipline, by leading by example,
- for being the kind *guru* nudging all to tread the sacred path.

If a young *sadhak* Ms. Shobha expressed what was in every *sadhak*'s heart, a senior *sadhak* Mr.Krishnan Kutti enlightened all with his experienced talk.

A representative from each group joined hands to offer gratitude in the traditional way.



It was time now for a sumptuous lunch. The fruits from the farm were generously shared. To treasure the memories, group photographs were taken. With the loaded body, mind and bags, it was time for many *sadhaks* to leave. A session of study group class was held for the RBI study group, highlighting the fact that, come what may, don't miss the class.

In the subsequent sections, an elaboration of each of the activities noted above will follow.

All *sadhaks* were grateful to Smt. Sandhya of Shandilya for being the backbone of all the activities planned, the farm help Mr.Nagaraj and his family for all the help. Meticulous planning and great execution, made the international Yoga day a meaningful success!





The entire group...

## 4. Shodashopachara Pooja

The day began with a Shodashopachara Pooja of Lord Krishna. The beautiful idol of Kalinga Narthan Krishna was decorated with flowers and garlands.

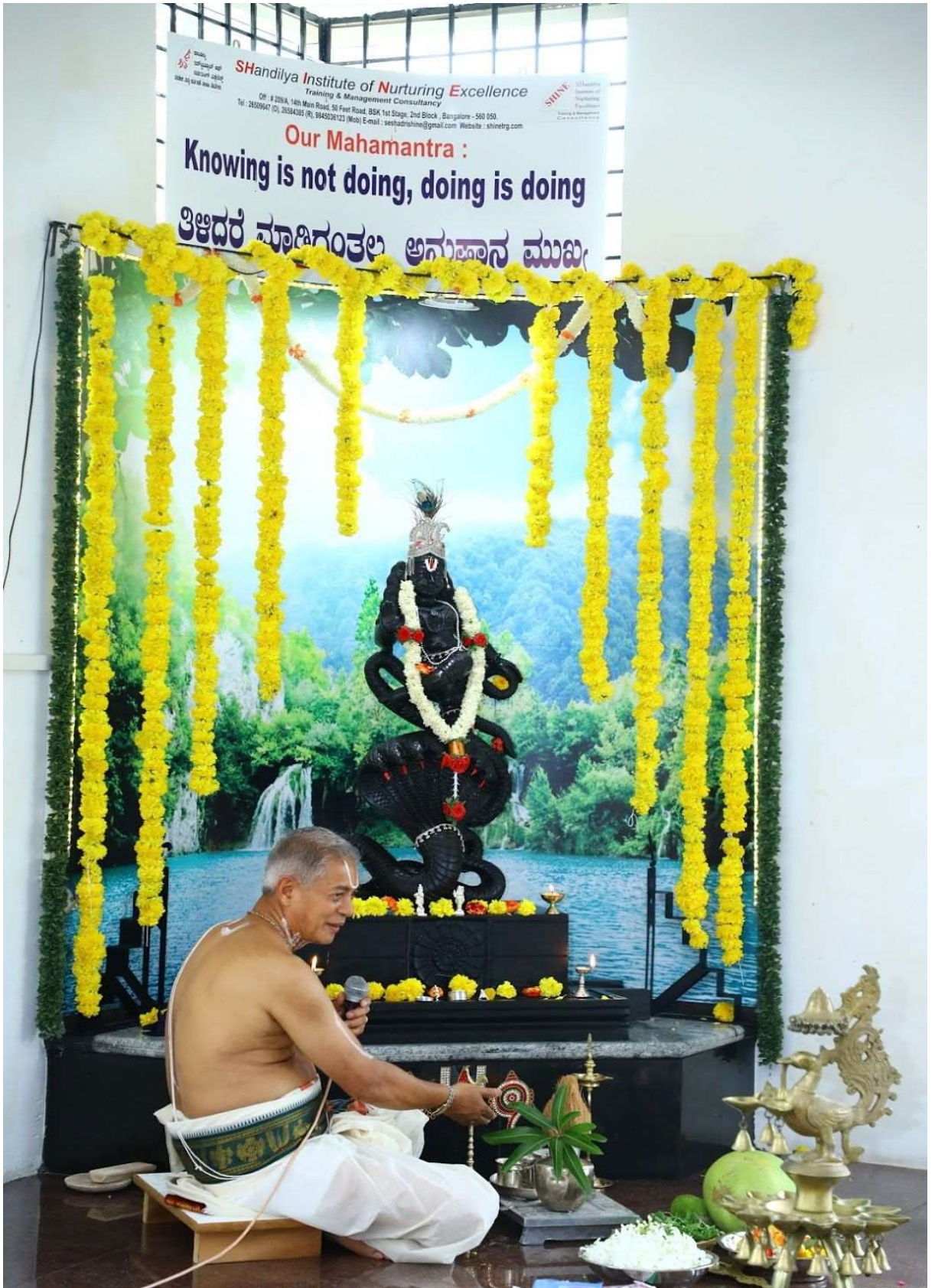
Each of the sadhaks was given a whole betel nut representing the deity placed on a *Vatapatra* (Banyan leaf) and fresh flowers, just then plucked from the garden, kept on *Palāsha /Muttuga* (Butea monosperma leaf) , were provided for pooja.

Shri Seshadri chanted the *mantras*( a prayer that is chanted) in his sonorous voice. He explained the significance of each step in the *Shodashopachara Pooja* and sometimes elaborated on the mantra being chanted.



He explained that the sixteen steps of the pooja are akin to the acts of hospitality when a guest comes home. He also stressed that pooja has to be performed with '*Bhāva*' (emotion) of utmost devotion.





Shri Seshadri, our Guruji, performing *Shodashopachara Pooja* to Sri Krishna

Before starting the pooja, all the sadhaks prepared their mind with Achamana and Pranayama.

\***Achamanam** is the sipping of water chanting Mantras (one sip for each mantra), believed to remove all the ills of the body and mind. Sipping Water reduces one's anxiety, soothes the mind and reduces turbulence of the mind. Chanting lord's names "Achyuta", "Ananta" and "Govinda", the effect is fortified.

\***Pranayama**- To calm the mind and bring it to focus pranayama chanting Gayatri mantra

*Om Bhur Bhuvaḥ Swaḥ*

*Tat-savitur Vareṇyam*

*Bhargo Devasya Dhīmahī*

*Dhiyo Yonaḥ Prachodayāt* is done. (which is described in detail later)

Significance of each '**Upachara**' (service/treatment) is briefly described below.

\***Sankalpa**:

ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् इष्टदेवतां उद्दिश्य यावच्छक्ति ध्यानावाहनादि षोडशोपचार पूजां करिष्ये।

Through my decreasing karmas and with my capacity I offer this 16 step Pooja to please the Almighty.

Sankalpa in a nutshell is:

"Determination of a plan and action as per plan"

Sankalpa is the step of making a decision to perform the pooja for the welfare of all concerned.

The purpose is to invoke the *parabrahma* within and not with the desire for personal gains.

\***Kalasha sthāpana** was performed invoking various rivers, devataas into the kalasha. The entire area, the materials used in the pooja and the altar were purified by chanting mantras. This mantra should be mediated upon to purify one internally and externally

ॐ अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।

यः स्मरेत्पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः ॥

Meaning:

Om, if one is Apavitra (Impure) or Pavitra (Pure), or even in all other conditions, ...

... He who remembers Pundarikaksha (Another name of Sri Vishnu, literally meaning with Lotus-like Eyes), he becomes Pure outwardly as well as inwardly.

1. **Dhyaana** – Meditating on the infinite form of the Lord by chanting mantras to glorify His form. Each sadhak invoked the Lord in the betel nut. When one starts Pooja, generally, mind is the main obstacle. By meditating on the lord we overcome the disturbance of the mind.

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

\*शुक्लाम्बरधरं=Who is Wearing White Clothes, ( let me have a pure mind devoid of negativity)

\*विष्णुं=Who is All-Pervading, (let me be completely filled with his presence)

\*शशिवर्णं=Who is Bright in Appearance like the Moon (let me be cool and peaceful)

\*चतुर्भुजम्=Who is Having Four Hands,(let me feel the power within)

\*प्रसन्नवदनं=Who is Having a Compassionate and Gracious Face,( let me feel his kindness and feel protected)

2. **Āvaahana** – Inviting the Lord into the altar.

3. **Āsana** – Offering the Lord a seat.

4. **Pādya** – Washing the Lord's lotus feet with water.

5. **Arghya** – Offering the Lord water to rinse hands and mouth.

6. **Āchamana** – Offering the Lord water to drink.

7. **Snāna** – Ablutions are offered to the Lord in this *Upachara*

*Danta Kaashtam* (Brushing the teeth)

*Jihva nirlehanam* (Cleaning of tongue)

*Hasta Prakshalanam* (washing of hands)

*Mukha Prakshalanam* (washing of face).

Bathing the Lord with various auspicious items. After initially sprinkling water, abhisheka with Milk, Curds, Ghee, Honey, Sugar, Fruits. This was followed by abhisheka with fresh water with chants of vedic mantras and *Purusha Sukta*

मधु वाता ऋतायते मधुक्षरन्ति सिन्धवः। (May the winds blow sweetly, May the rivers flow sweetly)

माध्वीर्नः सन्त्वौषधीः॥ (May the herbs be to us sweet and beneficial)

मधु नक्तमुतोषसि (May there be sweetness during the day and during the night)

मधुमत्पार्थिवं रजः। (May the particles of the earth be carrying sweetness for ever)

मधुद्यौरस्तु न पिता॥ (May the heaven, our father, be benevolent to us) .

मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः।(May the fruit-bearing trees be sweet to us,May the sun be sweet and benevolent to us.)

माध्वीर्गावो भवन्तु नः॥ (May the cows give us the sweetest milk)

Here , it's a selfless prayer, where we wish the best of things to happen to the entire universe.

**शुद्धोदक अभिषेकं** ( Bathing with water)

ॐ आपो हिष्ठा मंयोभुवः । ता न ऊर्जे दधातन । महेरणांय चक्षसे । यो वः शिवतंमो रसः । तस्य भाजयते ह नः । उषतीरिव मातरः । तस्मा अरङ्ग माम वः । यस्य क्षयांय जिन्वथ । आपो ज्ञानयंथा च नः ॥ इति पञ्चामृतेन स्नापयित्वा ॥

O water, the atmosphere is refreshing due to your presence and imparts strength to us. We revere you, who gladdens us by your pure essence. Just as a caring mother shares her possessions with her children, please share the divine vigour of yours with us. Your essence invigorates the weak mind and body. You are the source of our lives.

8. **Alankara Asana**– Offering the Lord, Vastra and decorating with Pushpam and Abharana

9. **Yagnopaveetha Dharana** – Offering the Lord, a clean sacred thread.
10. **Gandha Samarpanam** – Applying fresh sandalwood paste on the forehead of the Lord
11. **Pushpa Archana**– Offering fresh flowers while chanting the Lord's 108 names. The entire gathering chanted Krishnāshtaka in unison.
12. **Dhoopam** – Lighting incense stick so that the aroma spreads throughout the altar.
13. **Deepam** – Lighting a lamp and showing it to the Lord to illuminate the beautifully decorated deity.
14. **Naivedyam** – Offering of fruits, coconut and special feast to the Lord
15. **Tambulam** – Offering the Lord a refreshing mix of betel nut and leaves.
16. **Nirājana and Pradakshina** – Camphor is lighted and aarati is offered to the Lord followed by Circumambulating the altar and offering Namaskara.

*Mantra pushpa-*

तच्छं योरावृणीमहे। गातुं यज्ञाय गातुं यज्ञपतये।  
 दैवी स्वस्तिरस्तुनह्। स्वस्तिर्मानुषेभ्यह्।  
 ऊर्ध्वं जिगातु भेषजं। शनो अस्तु द्विपदे शं चतुष्पदे।।

The yagna performer(यजमान) can expect to enjoy the fruits of his yagna or any other noble deed only by praying to the Lord, who is the remover of sorrow and bestower of happiness. This shloka is a prayer offered to Him for the welfare of not only the devotee but that of his kin and all the creatures in the universe.

After the *Shodashopachara Pooja*, *Punah pooja* was performed. In this, the Lord was offered *chatram* (umbrella) , *chamaram* (fly whisk), *gitam* (song) and *nrityam*(dance) etc. Seshadri couple recited the penultimate verse from Tiruppavai written by Goda devi, an ardent devotee of Sri Krishna. In this verse Goda devi prays that she should always serve the Lord and Lord should guard her from having any other desire but Him. She tells the Lord that she is serving solely for His pleasure. She prays to Lord Krishna that she only wants self realization and all other desires should be removed. Her attitude of surrender is absolutely untainted by egoism.



This is the attitude of selfless devotion that we sadhaks have to cultivate.

After the pooja, each sadhak offered akshata and flowers to the Krishna idol and received the tirtha.

## 5. Upasana

Upasana refers to worship or meditation of the divine forces with the intention of connecting with them. Upasana is performed with mental and emotional engrossment of Upasak(performer of upasana) with Upasya (object of worship). The devotional sentiments attached with Upasya help Upasak to think, contemplate & adapt the virtuous qualities of the relevant Upasya. Upasana is Upasak's endeavour to commune with the divine forces by way of adoration and worship from the heart.

Upasana though means 'sitting nearby', does not mean a mere physical proximity but symbolises mental merging with the quality or consciousness of the divine force.

The Upasyas Shri Seshadri selected for sadhaks to worship on the Yoga day are 'Vana Raasi' (represented by trees/plants), 'Jiva Raasi'(represented by holy cow) and the 'Pancha Mahabhutas' of Prithvi, Aapaha, Agni, Vayu & Akasha.

Upasana involves *Pavitrikarana* (purification) , Pranayama & Dhyana. Upasana begins with a ritual. This ritual involves washing of hands with water as part of Pavitrikarana, offer of Aapaha to the divinity with Dhyana with 'Arpana' manobhava and 'Tarpana' of the water to mother earth along with prayers symbolising oneness of all.

Shri Seshadri guided the sadhaks to go through the above process to worship each of the Pancha maha bhutas one by one by guiding the sadhaks with relevant 'Dhyana Sloka' and explanation wherever required and urging the sadhaks to focus on the respective object of worship internally.



**Ākasha (Space)**, the most subtle of the five elements is all pervading. Meditating on the space within and without, on its qualities of not getting affected by any presence and action, we offered our gratitude.

Next, **Vāyu(Air)** , the dynamic connecting principle that links everything together in the universe. Indeed all the channels within us, the nervous, respiratory and circulatory systems, including the Sushumna nadi are aspects of Vayu. Meditating on its qualities, we offered our gratitude.

By now, the Sun which was up in the sky made it easy for us to meditate on **Agni (Fire)**. In the body, fire is represented by the eyes and by the digestive fire. Symbolically it represents insatiable desire and hunger for food. Visualising the same, we offered our gratitude.

**Āpah(water)**, water vital for our survival, the cleanser, the energy giver and the healer was meditated upon.

**Pruthvi**, mother Earth as we lovingly call, the grossest of all the five elements, which makes life possible and sustains it, received our humble gratitude.

Pruthivya ośadhayah ,Ośadhibhyo annam, Annat purushah: All vegetation started from the earth. The diet that we consume is nothing but the vegetation growing on earth.

Our personality is a modification of the food that we eat.



We offered our gratitude to the vegetation, symbolically, by choosing some of the trees.



The volunteers had prepared posters highlighting the significance of each tree in the Navagraha vatika.

# Arka Plant

Botanical name *Calotropis gigantea*

## ಎಕ್ಕದ ಗಿಡ

ಅರ್ಕದ್ವಯಂ ಸರಂ ವಾತಕುಷ್ಠಕಂಡೂ ವಿಷ ವ್ರಣಾನ್/  
ನಿಹಂತಿ ಫ್ಲೀಹ ಗುಲ್ಮಾರ್ಶ್ ಶ್ಲೇಷ್ಮೋದರ ಶಕೃತ್ಪ್ರಿಮೀನ್.



- ◆ Adi parva of Mahabharata mentions Arka plant in the story of Upamanya
- ◆ Matsya Purana gives a graded list of plant stem to be used as Samidha: arka is the most preferred
- ◆ Arka leaves are used in bath on Rathasapthami, to transfer Sun's energy
- ◆ Two varieties of Arka exist: Swetha Arka is used for worship, Rakta Arka for medicinal use
- ◆ Arka plant is planted at the centre of Navagraha vatika. It represents 'Surya'
- ◆ Arka is a name for Surya and means "ray of light" in Sanskrit



ಕ್ಷೀರಮರ್ಕಸ್ಯ ವಿಷೇಶಂ ವಮನೇ ಸ ವಿರೇಚನೇ.

- ◆ A garland of Arka flowers, known as Mandara pushpa, is dear to Shiva. Also auspicious for worship of Ganesha, Hanuman
- ◆ Arka plant is worshipped for warding off bad omen and in tantrik rituals

# Shami Tree

Botanical name *Prosopis cineraria*

ಬನ್ನಿ ಮರ

अमंगलानाम् शमनीम् शमनीम् दुष्कृतानाम्  
दुःस्वप्न-नाशिनीं धन्यां प्रपद्येऽहं शमीं शुभाम्।



- ♦ Worship of Shami removes sins, brings victory
- ♦ Shami twigs are used as samidha in yagnas
- ♦ In Shaiva Siddhanta, Shami represents the heat principle of the universe
- ♦ Sage Dhanvantari mentions Shami as one of 'panchabhringa' trees: has widespread medicinal use
- ♦ Shami flowers are sacred for Ganesha pooja
- ♦ Associated with Shani graha



शमी शमयते पापं शमी शत्रु विनाशनं  
अर्जुनस्य धनुर्धारी रामस्य प्रियदर्शिनी

- ♦ Sri Rama worshipped the Shami tree before the battle with Ravana
- ♦ Shami was part of Panchavati grove where Sri Rama spent his exile
- ♦ Pandavas hid their weapons in Shami tree for before their agnatavasa
- ♦ On Vijayadashami, Shami leaves are exchanged for good fortune
- ♦ Has special significance in Mysore Dussera

# Ashwatha Tree

# ಅರಳಿ ಮರ

Botanical name *Ficus religiosa*

यं दृष्ट्वा मुच्यते रोगैः स्पृष्ट्वा पापापैः मुच्यते ।  
यद् आश्रयात् चिरंजीवी तं अश्वत्थं नमाम्यहं ॥

- ◆ During the Vedic period, the wood obtained by cutting Peepal tree was used to produce sacred fire.
- ◆ Home to the Trinity: root is Brahma, trunk is Vishnu, leaves represent Shiva
- ◆ In Navagraha vana, Ashwattha is planted in the North and represents Jupiter
- ◆ Gautam Buddha meditated and gained enlightenment under Ashwatha tree.
- ◆ Yama instructs Nachiketa and describes the inverted Asvattha tree as the pure eternal Brahman
- ◆ Our nation's highest civilian award, Bharat Ratna is on this leaf motif



- ◆ Krishna teaches that the infinite Asvattha tree has branches nourished by the Gunas, infinite roots spread in the form of action which can be cut only by the weapon of detachment to attain Moksha
- ◆ Tree produces oxygen in abundant quantity day and night
- ◆ It is used in traditional medicine for about 50 varied types of disorders

# Audambar Tree

Botanical name *Ficus racemosa*

ಅತ್ತಿ ಮರ

नमो औदुंबरवृक्षाय श्री दत्त स्वरूपिणे  
महापापनाशकाय कल्पवृक्षाय ते नमः ॥  
सेवा श्री कल्पवृक्षस्य सर्व सांख्य प्रदायकः  
श्री लक्ष्मीनृसिंहप्रियाय औदुम्बराय ते नमः ॥



- ◆ In Navagraha vana, audumbara is placed in the East and represents Venus
- ◆ It is considered to carry the energy of Jupiter, the guru vibration.
- ◆ Sri Guru Dattatreya promised that he would reside at the base of each Audumbara tree in a subtle form. At Ganagapur , Swami's Paduka were established under Audumbara tree which devotees worship.
- ◆ Audumbara has special significance in Guru pooja



- ◆ Narasimha, after killing Hiranya kashipu, stuck his nails into Audumbara fruit ,deep into it's pulp. His pain vanished instantly and He blessed saying it would be the KalpaVriksha on earth
- ◆ Audumbara tree worship bestows peace, health and prosperity.
- ◆ The roots, bark-skin, fruits, latex, leaves of audumbara have medicinal value
- ◆ Audumbar tree is a 24-hour oxygen generator

# Palasha Tree

Botanical name *Butea monosperma*

## ಮುತ್ತೂಗದ ಮರ

ब्रह्मवृक्ष पलाशस्त्वम श्रद्धां मेधां च देहि मे ।  
वृक्षाधिपो नमस्तेस्तु त्वं चात्र सन्निधो भव ॥



- ◆ Among the Navagraha vatika trees, associated with chandra graha
- ◆ Represents the God of fire 'Agni'
- ◆ Trifoliolate formation of its leaf represents Brahma, Vishnu, Maheshwara
- ◆ Padma Purana describes Palasha tree as पलाशो ब्रह्मरूप धृक
- ◆ Upanishads call it *Brahmavruksha*: enhances ability for spiritual knowledge
- ◆ Brahmacharis would hold palasha danda during entire student life



- ◆ All parts of the tree are used in Yagnas
  - ◆ wood for making pooja utensils
  - ◆ twigs as samidha
  - ◆ leaves used to pour ghee
  - ◆ Flowers used for worship
- ◆ Palasha is used for Vastu shanti
- ◆ The second Buddha Padmasambhava attained enlightenment under this tree
- ◆ Various parts used extensively in Ayurvedic medicines

# Tulasi Plant

## ತುಳಸಿ ಗಿಡ

Botanical name *Ocimum sanctum*

नमस्तुलसी कल्याणी नमो विष्णुप्रिये शुभे  
नमो मोक्षप्रदे देवी नमः सम्पत्प्रदायिनी ।।

- ◆ Tulasi is the holiest plant for Hindus, particularly in the worship of Vishnu
- ◆ The holy nature of Tulasi is detailed in Srimad Bhagvata, Skanda Purana, Devi Bhagvata Purana, Brahma Vaivarta and Padma Purana
- ◆ It is an earthy manifestation of Goddess Vrinda
- ◆ Two variants exist: "krishna tulasi" in dark purple colour is used in worship, and "rama tulasi" light green colour
- ◆ In ritualistic worship Brahma, Vishnu and Shiva exist within Tulasi



- ◆ Vibrations in Japa Mala made of Tulasi wood help make the mind tranquil and single-pointed
- ◆ Uttana Dwadasi observed in Karthika month marks Tulasi as ardent devotee of Vishnu merging with her Ista Devata. This is celebrated as Tulasi Vivaha
- ◆ Tulasi has multiple medicinal benefits and no ill effects. Its preventive use for longevity is also recorded



Cow – The Universal symbol of Motherhood, is an adobe of 33 crore Hindu Deities. A symbolic gesture to thank all our fellow animals.

The whole process of Upasana was so soothing that all sadhaks came out fully energised and raring to go for further activities scheduled for the Yoga day.



देवाश्च देव्य इति यन्निवसन्ति धेनौ  
 गोपूजनेन निखिलाश्च भवन्ति तृप्ताः ।  
 आयुर्घृतं पय इदं भवतीह वीर्यं  
 मातःस्तुतासि बहुधा श्रुतिभिस्वमित्थम् ॥



- ◆ All the gods reside in the body of Kamadhenu — the generic cow.
  - ◆ Her four legs are the scriptural Vedas
  - ◆ Her horns are Brahma (tip), Vishnu (middle) and Shiva (base)
  - ◆ Her eyes are Surya and Chandra
  - ◆ Her shoulders the fire-god Agni and the wind-god Vayu

## 6. Practice of Asanas



Our body is the 'counter' through which the Jiva transacts with the outer world. It is the instrument essential for sadhana. Practice of Asanas is prescribed for this.

In this segment, Asana and Surya Namaskara practice was done by the group.

Smt Asha, Smt Saraswathi and Smt Shobha very ably guided the group.

The session started with a prayer to the sage Patanjali.

योगेन चित्तस्य पदेन वाचां ।  
मलं शरीरस्य च वैद्यकेन ॥  
योऽपाकरोत्तमं प्रवरं मुनीनां ।  
पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

**Let us bow before the noblest of sages Patanjali, who gave Yoga for serenity and sanctity of mind, Grammar for clarity and purity of speech and Medicine for perfection of health.**

The session started with warm up exercises for loosening the joints, relaxing the muscles and warming up the body to improve power and stamina. This was followed by Surya Namaskara.

### Surya Namaskara

Surya Namaskara is salutation to Lord sun, the source of creation, symbolising spiritual consciousness. It is a series of ten or twelve asanas along with breath control. It is a very effective Yoga practice for both physical health and mental energies.

The hymn from Isavasyopanishad is traditionally chanted before performing Surya Namaskara

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।  
तत् त्वं पूषन्नपावृणु सत्य धर्माय दृष्टये ॥

O Sun, the sustainer of all that lives, You look like a dazzling gold disc, but You have the fire within You. Please uncover the golden lid ( material pleasures) and show us the Truth and Righteousness.



Each round of surya namaskara was preceded by chanting of one name of the Sun God.

This practice energised the entire gathering and everyone was eager to master the Asanas.

A bouquet of asanas appropriate for the occasion and age group of the participants was thoughtfully selected by the instructors. Below are the Asanas that were performed along with their benefits.

### Asanas in sitting posture:

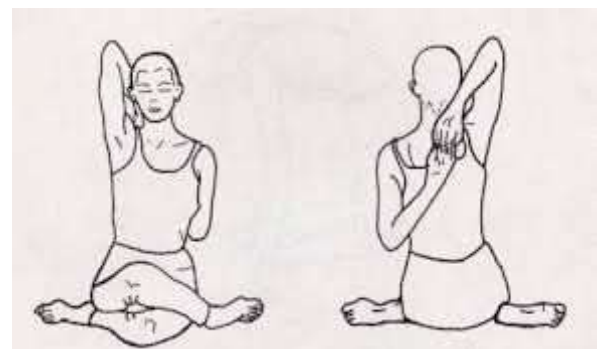
#### A. Baddhakonasana / butterfly / cobbler's pose

- Stimulates function of reproductive organs
- Improves blood circulation
- Stimulates the prostate gland, kidney and abdominal organs
- Relieves stress and reduces fatigue
- Improves flexibility in pelvic region
- Relieves sciatica pain



#### B. Gomukhasana (Cowface pose)

- Managing diabetes
- Flexibility in back, neck and shoulders
- Stimulates renal activity



- C. Bhardwajasana (Simple I version)  
Stretches and strengthens spine  
Improves functioning of internal organs  
Aids in digestion



- D. Vakrasana ( Half spinal twist)
- Tones nerves around spinal cord  
Strengthens Abdomen Reduces belly fat.



- E. Paschimottanasana (Forward bending)
- Stretches spine, hamstring and shoulders  
Stimulates liver, kidney, ovaries, uterus  
Aids in digestion  
Reduction in belly fat



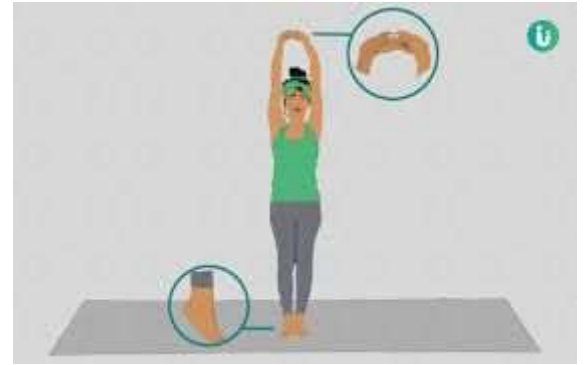
- F. Purvottasana
- Stretches and strengthens arm,  
wrist, toes  
Tones Back muscles and spine



## Standing Posture

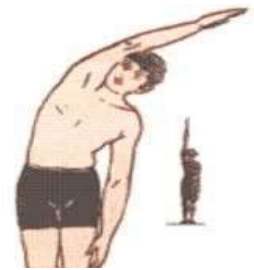
### F. Tadasana

Improves body posture  
Improves balance  
Strengthens ankles, knees, thighs and arms



### G. Ardhakati cakrasana

Reduction of fat on sides of body  
Stimulates and aids in digestion  
Improves function of liver



### H. Uttanasaasana

Flexibility in spine  
Stengtens thigh and calf muscles  
Enhances blood flow to hea



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### I Ardha Chakrasana

Stengtens neck, shoulder and spine  
Expands chest and shoulder  
Improves breathing



## Relaxing Posture

### J Makarasana

Makarasana is done at the end of Yoga session to relax to relax and rejuvenate; helps to relax back shoulders.



## 7. Pranayama

**Prana** is the life force or energy that sustains the entire creation. The word '**Ayama**' means control. Therefore Pranayama literally means control of life forces.

In the Yoga system, control of life-forces is done through control of breath.

Also, Bhagawan Ramana Maharshi says in his Upadeśa sāra

*Vaāyurodhanat leeyate manah  
Jālapakshivat rodhasadhanam*

Through breath-control, the movement of the mind is contained, just as a bird is restrained when caught in a net.

Control of mind Śama is one of the essential qualifications of a Sādhak on the path of liberation. Therefore, Pranayama is one of the essential practices for a spiritual practitioner.

### Pranayama Basics:

It is necessary to get familiar with the following terms:

The term **Puraka** is used for inhalation, that is when breath is drawn in.

The term **Rechaka** is used for exhalation, that is expiration of breath.

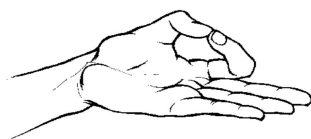
Retention of breath is called **Kumbhaka**. Kumbhaka augments the inner spiritual force.

Kumbhaka is of two types:

Antar Kumbhaka is the retention of breath after inhalation, while

Bahir ( or Bahya) Kumbhaka is the retention of breath after complete exhalation.

The sitting posture for most Pranayama practices is Vajrasana or sukhasana. It is important to keep the spine erect. If sitting on the floor is difficult, one can sit straight on a chair. But one has to keep the spine straight without leaning on the backrest of the chair.



The left hand should be in Jnana mudra and should be placed lightly on the knee.



The right hand should be in Vishnu mudra as shown.

## Pranayama Practices:



The given below Pranayama have been compiled specially as a daily practice for sadhaks

(a) Agarbha Pranayama :

Close your right nostril with the thumb of the right hand while in Vishnu mudra.

Inhale slowly to fill your lungs (Puraka)

Close both nostrils and hold the breath ( Antar Kumbhaka)

Open your left nostril and exhale slowly (Rechaka)

Close both nostrils to a count of 2.( Bahir Kumbhaka)

Repeat this with alternate nostrils.

(b) Sagarbha Pranayama with Pouranic mantra :

In this Pranayama, a mantra is repeated as many times as the breath can hold, or maximum 11 times, during Antar Kumbhaka. The sadhak should concentrate on the mantra.

The mantra can be any Ishta devatha mantra such as *Om Namo Narayanaya*, *Om Namah Shivaya*, *Om Krishnaya namah* etc.

c) Sagarbha Pranayama with Vedic mantra :

In this Pranayama, Samputa Gayatri Mantra is chanted during Antar Kumbhaka. Samputa Gayatri is the Gayatri mantra, together with the seven Vyahritis in the beginning, the Śiras at the end and the Pranava at both ends of it. Three such chants during Antar kumbhaka makes one cycle.

Two more cycles with Samputa gayatri (as shown below) chanted twice and thrice should be performed.

**Om Bhuh, Bhuvah, Swah, Mahah, Janah, Tapah, Satyam |**

**Om Tatsaviturvarenyam Bhargo Devasya Dhimahi Dhiyo Yonah Pracodayat |**

**Om Apo jyotih Rasoamratam Brahm Bhur Bhuvah Swah Om ||**

(d)Ujjayi Pranayama -

Inhalation of breath in Ujjai, holding the breath and exhalation in ujjai are practised 10 times each in stomach, chest and above neck. The effectiveness is enhanced by deep normal inhalation through the nostril and exhalation through mouth with Akara, Ukara, Makara respectively

(e)Bhastrika Pranayama -

Bhastrika is a form of deep breathing where air is inhaled and exhaled rhythmically and forcefully like the pumping of a bellows. The hands are made into fists and kept at shoulder level. While inhaling, fists are opened and hands thrown up fingers spread. While exhaling forcefully, the hands are brought down and made into fists again. This is done fifteen times continuously. Three such rounds of fifteen should be done with sufficient relaxation between two rounds.

(f)Shashankasana breathing -

While sitting in Vajrasana and left hand holding the right wrist, inhale while bending backwards. Slowly bend forward from the waist and touch the ground with forehead while exhaling slowly. Again come back to vertical position while breathing in slowly. This has to be repeated five times.

(g) Soham breathing -

This is a slow rhythmic breathing with mental chant of So-Hum. It can be done in any comfortable sitting posture. While inhaling hear the sound 'So' and while exhaling the sound of 'Hum'. Start with slow pace, then increase the pace to medium and finally to a fast pace.

The session concluded with Shavasana for deep relaxation.



## 8. Japa

If with ASANAS our bodies felt more alive and tuned to body-mind awareness, with Pranayama there was an inner sentience physically, physiologically and emotionally.

With the body all steady, it was time to reign in the mind, with the next important Yoga practice- **Japa Yoga.**

Having been seated in front of Yogeshwara Sri Krishna (who in Bhagavad Geetha says I am among the Yogas, the Japa Yoga), with our own *Japa malas* (string of prayer beads) in our hands, we started the **POURANIKA MANTRA Japa.**

First, with our eyes open, we soaked in the beauty and grace of Sri Krishna. His feet dancing on Kalinga, his flute in his hands playing the divine music, decorated with a garland around his neck, the peacock feather in his head, his charming face and his captivating smiling lips.

Closing our eyes gently and Keeping this divine vision in our spiritual heart, we started chanting "OM SRI KRISHNAYA NAMAHA".

First few chants were loud and clear, then a whisper and finally chanting mentally without any movement of the lips or tongue.



The monkey mind was surrendering at Sri Krishna's Lotus feet!

Then we ascended to chant the **VEDIC GAYATRI MANTRA Japa,**

**Om Bhur Bhuvah Swah**

**Tat-savitur Varenyam**

**Bhargo Devasya Dhimahi**

**Dhiyo Yonah Prachodayat**

invoking the supreme light (*BRAHMAN*) which lights the auspicious lord Sun, to illumine our intellect.

With the total silence inside and out, the body still, the mind quiet and the intellect cleared of demons of likes and dislikes, we were ready for the next session - MEDITATION.

The technique and details for the practice of **Japa** are detailed below:

a) Requirements:.

1. A clean, quiet, peaceful and designated place
2. A personal *asana* a mat/seat
3. A personal *Japa Mala* which commonly has 108 beads
4. A charming image/ idol/ symbol of your *ISHTADEVATHA* at such a height that his feet at your eye level when you sit down.
5. Specific time of the day (preferably the morning *sattvic* hours)

b) Steps/Technique

1. Sit in a comfortable posture
2. Gaze at the Lord's beaming face, body, legs, feet.
3. Raise the gaze from feet to the face.
4. Close the eyes
5. Feel his presence (as the same visual in front of you) within your spiritual heart which is to the right of your physical heart.
6. Repeat the *Ishta mantra* slowly and steadily with love.
7. A few loud and clear chants, then chant in a whisper and then continue chanting mentally without any physical movements.

How to use the *MALA*:



Find the *MERU* /Off-head of the mala.

Bring the tips of your ring finger and thumb together and let the mala be hung at this junction. At each Repetition of the mantra turn one bead with the middle finger, always allowing the index finger to stand apart.

By the time you repeat the mantra 108 times, you would have reached the meru. Now don't cross the meru. Turn the mala in such a way that the 109 mantra is counted on the bead with which the 107th mantra was registered.

**IMPORTANT : Consult an expert / GURU for guidance, before you take up Asana, Pranayama and JapaYoga.**

## 9. Dhyana

With Japa Yoga, having reduced mind's agitation and feeling a sense of peace, we moved on to the seventh stage of the yogic practice, namely, Dhyana.

As a preparation of Dhyana session, we were asked to sit in a comfortable position in Sukhasana. It is important that we are able to retain the posture, without feeling discomfort or trying to adjust our posture, during the practice.

After praying to the Lord and the Guru for a fruitful Dhyana session, we followed Shri Seshadri's instructions.

The next stage is *Prāna Vikshana* and *Deha Vikshana* (observing the body and life forces within us). Here we move to each part of the body, mentally relaxing and removing any tension present. We also observe the physiological activities going on in the body. This process is done from the tip of the toe to the top of the head. At the end of this stage, the body is completely relaxed and conducive to meditation. We also visualized the *Sākāra Roopa* of *Nirvikaara Brahma* in all parts of our body. This is called *Adhyatma Brahma Upāsana*.



Next we try to imagine that we are looking at the body from outside. We had out of our gross body experience by identifying with our mind and intellect.

In the next step we came out of our mind and watched the thought parade in our mind. Our disassociation with our mind and intellect was total and complete. Our disassociation with Vyashti sthula, sukshma sareera was experienced.

In the next step,we moved farther and farther into the universe and had the vision of whole universe from crores of light years away. We had the vision of Samashti universe. We imagine ourselves in the blue vastness of the sky. This expanded the mind and imparts what is called 'Chitta Vishalata'.

In the next stage, we focus on the Lord and keep narrowing down the field of focus.

Finally we just visualize Lord's beautiful smile and concentrate on it. If the mind wanders, we gently bring it back to the object of focus.

As we progress in the practice of Dhyana, our mind becomes more disciplined and it becomes easier to be in a state of a single thought.

The objective is to remove this single thought and reach a thoughtless state.

From the state of Dhyana, step by step we brought our mind back from the sublime experience. The day's program that had begun with an intellectual understanding, concluded on a note of practice and heightened spiritual experience.

## 10. Group Photographs

### Lalitha Seshadri Group



From left to right:

Top row: Dhavanam Babu, Giridhar, G N Sheshadri and Vinay

Middle row: Saraswati, Bhama and Mukta

Bottom row: Swaroopa, Bharati and Rajeshwari

## Shandilya Group, Hanumanthnagar



From left to right

Top row: Narayan, Dr. Vishnu Bapat, G N Seshadri and Krishnan Kutty

Bottom row: Sandhya Shantharam, Saraswathi K and Jayshree Deshpande

## RBI Group



From left to right:

Top row: Rashmi, Kritiga, Padmagandhini, G N Seshadri, Shridhar and Rajendra Prasad

Bottom row: Saritha, Vanitha, Shobha, Ullas and Rupa



## NR Colony Group



From left to right

Top row: Shobha B, Mokshadayini, Latha and Nagarathna.

Middle row: Valli, Usha, Shantha, Dr. Vishnu bapat, G N Seshadri, Padmavati, Shobha B.S and Shantha

Bottom row: Kasturi, Champakavalli, Sandhya, Saraswathi K, Sathyalakshmi, Harshada and Asha

## OLETY Group



From left to right

Top row: Swathi, Sanjeev Purohith, G N Seshadri, Ravi Seshadri and Asha

Bottom row: Vijay, Bharathi Bhat, Nirupama, Jyothi and Sathyanarayana.

## Ashoknagar Group



From left to right

Top row: Ramkumar, Gopal Krishna, GN Seshadri, Shobha and Shantha.

Bottom row: Venkata Krishna, Sandhya, Vijaya and Vasantha.

## Rajajinagar group



From left to right :

Top row: Dr C Shiva kumar, B Venkatesh, G N Seshadri, C V Srinivas and Dr M S Eswar Rao.

Bottom row: C Natarajan, S Anantharam, Pavana Kamat and Geetha.

## 11 PARTICIPANTS' SPEAK

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Smt.Mukta Srinivas  
Lalitha Sheshadri group

ಜೂನ್ 21, ಎಲ್ಲೆಡೆ ಯೋಗದಿನಾಚರಣೆಯನ್ನು ಯೋಗಾಸನ ದಿನಾಚರಣೆಯನ್ನಾಗಿ ಆಚರಿಸುತ್ತಿದ್ದರೆ, ನಾವೊಂದು ವಿಶೇಷ ಗುಂಪು ಅದನ್ನು ನಿಜಾರ್ಥವಾಗಿ ಆಚರಿಸಲು ಹೊರಟಿದ್ದೆವು. ಗುರು ಶೇಷಾದ್ರಿಯವರ ಮಾರ್ಗದರ್ಶನದಲ್ಲಿ ಒಂದು ಚೊಕ್ಕವಾದ ಕಾರ್ಯಕ್ರಮ.

ಅರುಣನು ರವಿಯನ್ನು ನಮ್ಮ ಬಾನಿಗೆ ತರುತ್ತಿರುವಾಗಲೇ, ಕಿರಣನು ನಾವ್ನಾಲ್ಕು ಗುರುಬಂಧುಗಳನ್ನು ತೊಪ್ಪಗನಹಳ್ಳಿಗೆ ತಲುಪಿಸಿದ್ದಾಯ್ತು. (Kiran is Ms.Rajeshwari's driver)

ಮೊದಲಿಗೆ ಕೊಠಡಿಯಿಂದ ಹೊರಬಂದು, ತನ್ನ ದೃಢ ಹಾಗೂ ನಿಶ್ಚಿತ ವಾಣಿಯಿಂದ ಎದುರುಗೊಂಡವರು ಲಲಿತಾ ಶೇಷಾದ್ರಿಯವರು. ಯಾ ದೇವಿ ಸರ್ವ ಭೀಷ್ಮ ಶಕ್ತಿ ರೂಪಣ ಸಂಸ್ಥಿತ: ....ಆಗಲೇ ಮೈಯಲ್ಲಿ ಆದ ಶಕ್ತಿ ಸಂಚಾರ ದಿನ ಪೂರ್ತಿ ನನ್ನೊಡನ್ನಿತ್ತು. ಇದರಲ್ಲಿ ಸ್ವಲ್ಪವೂ ಸಂಶಯವಿಲ್ಲ. ಕೃಷ್ಣಾರ್ಚನೆಗೆ ಕಾದಿದ್ದ ಪುಷ್ಪಗಳು ನಮ್ಮ ಬುಟ್ಟಿಗೆ ಋಷಿಯಾಗಿ ಬೀಳುತ್ತಿರುವಾಗ, ಸ್ವಚ್ಛ ಪರಿಸರದ ಉಸಿರಾಟ ಇನ್ನಷ್ಟು ಹುರುಪು ತುಂಬಿತು.

ಒಳಗೆ ಕಾಲ ಉಷಾ ಆದರೂ ಹೊಳೆಯುತ್ತಿದ್ದರು ಸಂಧ್ಯಾ ದ್ವಯರು!  
ಊರ್ಧ್ವ ಪುಂಡ್ರರಾದ ಗುರು ಶೇಷಾದ್ರಿಗಳು ಹೊರಬಂದು ಸಿದ್ಧತೆಗಳನ್ನು ನೋಡುತ್ತಾ ಮಾರ್ಗದರ್ಶನ ಮಾಡುತ್ತಿದ್ದಾಗ, ಒಂದು ಅನಿವರ್ತನೀಯವಾದ ಅಭಯ ಸಿಕ್ಕಿದ ಅನುಭವವಾಯಿತು. ಯೋಗೀಶ್ವರ ಕೃಷ್ಣನ ಆರಾಧನೆಯ ಭಾವನೆಯಲ್ಲಿ ಪುಳಕಿತರಾಗಿ ಮನತುಂಬಿಸಿಕೊಂಡ ಸಾಧಕರ ಹೊಟ್ಟೆ ತುಂಬಲು ಕಾದಿತ್ತು ಉಪ್ಪಿಟ್ಟು ಕೇಸರಿ ಬಾತ್ ಪ್ರಸಾದ.

ಈಗಾಗಲೇ ಬಾನಿಗೇರಿದ್ದ ಸೂರ್ಯನ ಹಾಗೂ ಮರೆಯಾಗಲೊಪ್ಪದ ಚಂದ್ರನ ಸಮಕ್ಷಮದಲ್ಲಿ ಪಂಚ ಭೂತಗಳ ಉಪಾಸನೆ ಅಮೋಘವಾಗಿತ್ತು.  
ಔದಂಬರದಡಿಯಲ್ಲಿ ದತ್ತನ ಭಕ್ತಿಯೇರಿದರೆ, ಅದು ಅಲಂಕೃತ ಗೋಮಾತೆಯ ಹಾಗೂ ಅವಳ ಮುದ್ದು ಕರುವಿನ ಪೂಜೆಯಲ್ಲಿ ಮಮತೆಯಾಗಿ ಹರಿಯಿತು.  
ಆಸನಮಾಡಿ ಸ್ವಲ್ಪ ದಣಿದ ದೇಹಗಳಿಗೆ ತಂಪು ಮಜ್ಜಿಗೆ, ಚೆರಿ ರಸದ ಉಪಚಾರ.  
ಪ್ರಾಣಾಯಾಮದಿಂದ ಮನ ಜಾಗೃತವಾಗಿ ಜಪ, ಧ್ಯಾನಕ್ಕೆ ಸಿದ್ಧವಾಯಿತು. ದೇಹದ ಒಳಗೆ, ಹೊರಗೆ, ಆಕಾಶದಲ್ಲೆಲ್ಲಾ ಹಾರಾಡಿ, ಸೌರಮಂಡಲಗಳ ದಾಟಿ, ಯಾವ ಸಂಗವೂ ಇಲ್ಲದ ಮುಕ್ತ ಅನುಭವ ಅಮೋಘವಾಗಿತ್ತು.

ಹಾಸ್ಯಕ್ಕೇನೂ ಕೊರತೆಯಿರಲಿಲ್ಲ!  
ಹೊರಗೆ ಉಪಾಸನೆಯ ಸಮಯದಲ್ಲಿ ಮುಳ್ಳಿಗೆ ಹೆದರಿದ ಕೆಲವರು, ದೂರದಿಂದಲೇ ವೃಕ್ಷಗಳ ಬಳಿ ಇದ್ದ ಗುಣಸೂಚಕ ಬೋರ್ಡ್ ಗಳನ್ನು ನೋಡಿ, ತಮ್ಮ ಲೋಟದಿಂದ ನೀರು ಬಿಡುತ್ತಿದ್ದರು. 'PARKING' ಅಂತ ಹಾಕಿದ್ದ ಬೋರ್ಡ್‌ಗೂ ನಿಂತಲ್ಲೇ ಪೂಜೆ ಮಾಡಿದರೋ ಏನೋ?

ಆಸನದ ಸಮಯದಲ್ಲಿ ಎಡ ಬಲದ ಗೊಂದಲ ನಗು ತರಿಸಿದರೆ, ಪ್ರಾಣಾಯಾಮದ ಸಮಯದಲ್ಲಿ ಊ..ಆ...ಅಮ್..ಕಾರಗಳ ಆದೇಶ ಕೊಡುತ್ತಿದ್ದರೂ ಒಬ್ಬರು ಎಲ್ಲಕ್ಕೂ ಆಆಆ.....ಎಂದು ರಾಗ ಎಳೆಯುತ್ತಿದ್ದರು.

ಸಂಪೂರ್ಣ ಗುಂಪಿನ ಫೋಟೋ ತೆಗೆಯಲು ಸಾಹಸ ಪಡುತ್ತಿದ್ದ ಯುವಕ , ಗುಂಡಿಗೆ(ಮೋರಿಗೆ)ಹಾರೂ ಪ್ರಯತ್ನ ಪಟ್ಟ. ಎಲ್ಲರೂ ಕಾಣಿಸಿವೇನಪ್ಪಾ, ಅಂದಾಗ,

ಬೆಳಗ್ಗೆಯಿಂದ ಕಾರ್ಯಕ್ರಮ ಅನುಸರಿಸಿದ ಅವ, I can see only Brahman ಅಂತ ಅಂದುಕೊಂಡಿರಬಹುದು.

ಶಿಸ್ತು,ಸಾಧನೆ,ಹಾಸ್ಯ,ರುಚಿಕರ ಊಟ,ಎಲ್ಲರ ಸಮ್ಮಿಶ್ರ ಪಾಲ್ಗೊಳ್ಳುವಿಕೆ ಹಾಗೂ ಭಗವಂತನ ಕೃಪೆ..ಈ ಎಲ್ಲಾ ಕೂಡಿ ಬಂದಿದ್ದೇ ಯೋಗವಲ್ಲವೇ ?

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Smt.Rajeshwari  
Lalitha Sheshadri group

I always thought that on an International Yoga Day a small number of aficionados would go to a sports field near their homes, twist, turn their limbs, demonstrate some Asanas and call it a day. Seshadriji drove home to us the real meaning of Ashtanga Yoga by educating us about all the eight aspects of it. Over the last eight weeks, we learnt more about the attitude of the jeevatma towards the Samashti prapancha and the harmony between them. Thanks to his guidance, we have learnt to watch our kayika, vachika and manasika actions while respecting Eswara's creation.

Hari Om.

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Smt.Mukta Srinivas  
Lalitha Sheshadri group

I'm happy to share some of my personal experiences.

As we started working on the yama-niyama chart, I'm more aware and conscious of my speech and actions. I'm hurting myself a lot much less now.

I realise that I'm watching my mental activity closely. As a result, demon of DWESHA gets my slap, every time it raises its head. Every time any fear or uncertainty bothers me now, a voice reminds me of ISHWARA PARIDHANA.

The practice of preparation to meditation is giving me such a good feeling that I look forward to it every morning.

Having peeked into some of the scriptures, I know for sure that all the answers to the mysteries of the world that bother me, are in them. I have realised that I need to study them regularly and sincerely.

Feel extremely blessed to get this guidance from Seshadri Sir and Lalitha ma'am.

My pranams to my Sadguru and the guru parampara Hari Om

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Smt.Bhama  
Lalitha Sheshadri group

International Yoga day 21/6/19 was a unique experience. This is the first time I participated in Pooja, Upasana, Asana, Pranayama, Japa, and Dhyana on a single day. ಮುಕ್ತ ವಾತಾವರಣದಲ್ಲಿ, ಸ್ನೇಹಿತರ (ಸಾಧಕರ) ಜೊತೆಗೂಡಿ, ಪರಮಾತ್ಮ ತತ್ವವನ್ನು ಎಲ್ಲೆಡೆ ಕಾಣುವಂತೆ ಮಾರ್ಗದರ್ಶನ ಮಾಡಿದ್ದು ಶ್ರೀ ಶೇಷಾದ್ರಿ Sir. ಮೊದಲ ಪೂಜೆಯಿಂದ ಹಿಡಿದು ಕಡೆಯ RBI Study group class, BMI ಗೆ ಹಿತವೂ, ಪ್ರಚೋದಕವೂ ಆಗಿತ್ತು. ಈ ದಿನದ ಸವಿನೆನಪು ಮನಸ್ಸಿನಲ್ಲಿ ಅಚ್ಚಳಿಯದೆ ಉಳಿಯುತ್ತದೆ ಮತ್ತು ನನ್ನ ಸಾಧನೆಯ ಮಾರ್ಗದಲ್ಲಿ ಒಂದು ದಾರಿದೀಪದಂತೆ ಮುನ್ನಡೆಸುತ್ತದೆ.

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Smt. Sandhya Shantharam  
Ashoknagar study Group

ॐ गुरुभ्यो नमः

It is said that the path to the Highest is a ladder - Sādhanā sopāna. During our study of various scriptures, we have come across many injunctions about how to lead a dharmik life, how to purify the mind, how to achieve single-pointedness etc. I have always been unsure of how to incorporate these injunctions in my daily life.

The practices that we have learnt as part of the Yoga day event at SHINE, conceptualised by Seshadri sir has given a structure to all these aspects of sadhana. Now I feel that I have an integrated plan of action which I can follow without confusion. The steps to the ladder are clearly visible and practical. Spirit of fellow sadhaks in motivating each other is sure to keep us on the right path .

Hari Om

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Sri Ananthram  
Rajajinagar study group

ಶ್ರೀ ಕೃಷ್ಣನ ಪೂಜೆಯು ಮಂತ್ರ, ಅರ್ಥ, ವಿವರಣೆಗಳೊಂದಿಗೆ ಕೂಡಿ ಎಲ್ಲರ ಮನದಲ್ಲಿಯೂ ಭಕ್ತಿ ಭಾವವನ್ನು ಮೂಡಿಸಿತು. ಪ್ರಕೃತಿಯ ಮಡಿಲಲ್ಲಿ ಪಂಚಭೂತಗಳ ಪ್ರಾರ್ಥನೆ, ಪೂಜೆಯೇ ನಿಜವಾದ ಅರ್ಥದಲ್ಲಿ ಪೂಜೆಯೆನ್ನಿಸಿತು. ಅಷ್ಟಾಂಗ ಯೋಗದಲ್ಲಿ ಆಯ್ದ ಉಪಯುಕ್ತ ಅಸನಗಳನ್ನು ವಿವರಣೆ ಮತ್ತು ಪ್ರಾತ್ಯಕ್ಷಿಕೆ ಯೊಂದಿಗೆ ಅಭ್ಯಾಸ ಮಾಡಿದ್ದು ಬಹಳ ಉಪಯುಕ್ತ ವಾಯಿತು ಮತ್ತು ಈ ಅಸನಗಳನ್ನು ಮುಂದುವರಿಸಲು ದಾರಿ ದೀಪವಾಯಿತು. ಈ ಅಲ್ಪಾವಧಿಯಲ್ಲಿ (ಯೋಗ ದಿನದ ನಂತರ 3 ವಾರದಲ್ಲಿ) ನನ್ನ ಹೊಟ್ಟೆ ಕರಗುವ ಬಗ್ಗೆ ಮತ್ತು ನನ್ನ ಹೆಪ್ಪುಗಟ್ಟಿದ ಭುಜ (frozen shoulder) ಗುಣವಾಗುವ ಬಗ್ಗೆ ಆಶಾ ಭಾವನೆ ಮೂಡಿತು. ಅಂತರ್ ಕುಂಭಕ ಶಕ್ತಿ (ಅವಧಿ) ವೃದ್ಧಿಯಾಗುತ್ತಿದೆ.

ರುಚಿಕಟ್ಟಾದ ಆಹಾರವನ್ನು ಪ್ರಕೃತಿಯ ಮಡಿಲಲ್ಲಿ ಸಾವಕಾಶವಾಗಿ ಸವಿದದ್ದೇ ಒಂದು ಪ್ರವಾಸದ ತುಣುಕಿನ ಅನುಭವ. ಗುರು ದಂಪತಿಗಳೂ ಮತ್ತು ಏರ್ಪಾಡುಗಳನ್ನು ಮಾಡಿದ ಎಲ್ಲಾ ಸ್ವಯಂಸೇವಕ ಸಾಧಕರೂ ಅಭಿನಂದನೀಯರು. ಹರಿ ಓಂ.

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Dr. Vishnu Bapat  
Shandilya study group

Selfless Seshadri

Benjamin Franklin says, "Write something worth reading, or do something worth writing". The second line applies to Seshadri. He has done profound service to the world at large and Chinmaya mission in particular. He has taken forward Guru Deo's vision of study circle. He is responsible for the conduct of more than 35 study circles in Bangalore. He conducts on line study classes for his students in US. If you search for G. N. Seshadri in You tube you will get more that 11,000 results.

He shoulders responsibility of Chinmaya Mission as its trustee. He is an active member of the mission. If in any of the functions of the mission, if you do not see Seshadri ji, you can surely assume that he is out of station. It is a delight to hear his speech. His speeches are motivating and inspiring.

I am associated with Seshadri for 18 years. I am motivated to join the study circle by him. I have never seen him getting agitated even in crucial circumstances. He practices what he preaches. In the study circles the sadhaks look upon him as a Guru. He is a role model for all sadhaks. I cherish my association with him. May his tribe multiply.

Hari Om.

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Smt.Saraswati  
Lalitha Sheshadri group

ಅಷ್ಟಾಂಗ ಯೋಗದಿಂದ ನನ್ನ ಮನಸ್ಸಿನ ಚಂಚಲತೆ ಕಡಿಮೆ ಆಗಿ ಏಕಾಗ್ರತೆ ಬಂದಿದೆ. ದಿನ ನಿತ್ಯವೂ ಆಸನ,ಜಪ,ಧ್ಯಾನಗಳನ್ನು ಅಭ್ಯಾಸ ಮಾಡುತ್ತಿದ್ದೇನೆ.ಅದರ ಪರಿಣಾಮವಾಗಿ ಕೋಪ,ಭಯ ಕಡಿಮೆ ಆಗಿದೆ.ಚಿಂತನಾ ಶಕ್ತಿ ಹೆಚ್ಚಿದೆ.ನನ್ನ ಪ್ರತಿಯೊಂದು ಕೆಲಸವನ್ನೂ ಈಶ್ವರನಿಗೆ ಅರ್ಪಿಸುತ್ತಿದ್ದೇನೆ. ಫಲಾಪೇಕ್ಷೆ ಇಲ್ಲದೇ ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದೇನೆ.ಪ್ರಕೃತಿ ಮತ್ತು ಗೋ ಪೂಜೆಯಿಂದ ಮನಸ್ಸು ಶಾಂತ ಮತ್ತು ಶುದ್ಧಗೊಂಡಿದೆ.

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Sri Dhavanam Babu  
Lalitha Sheshadri group

On the 21st of June, as we were all celebrating the Yoga day, it happened to be our Guru Sri Sheshadri Sir and Madam Lalitha Sheshadri's wedding anniversary. on that day we had an experience like we are in heaven and our guru couple appeared like Lakshmi Narayana. we enjoyed all the program, even Yoga and also we have to remember volunteer's heartfelt service on that day. Also Shobha madam speech. It was a great joy to be with all the Study group members.

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Smt.Bharati  
Lalitha Sheshadri group

ಯೋಗೇ ಡೇ ದಿನ ನಡೆದ ಆಚರಣೆ ಗಳು ಬಹಳ ಕುತೂಹಲ ಕಾರಿಯಾಗಿತ್ತು. ಅಕ್ಕಾದ ಕರವಾಗಿತ್ತು. ಕಣ್ಮುಷಿ ಆಶ್ರಮ (film) ಜ್ಞಾಪಕ ಬರ್ತಿತ್ತು .ಪ್ರತಿಗಿಡವೂ ಹೂ ಹಾಗೂ ಹಣ್ಣು ಗಳಿಂದ ಕಂಗೊಳಿಸುತ್ತಿತ್ತು.. ಅದೊಂದು ಮಿನಿ ಬಟಾನಿ ಕಲ್



ಗಾರ್ಡನ್ ಎನ್ನಬಹುದು.ಒಟ್ಟಿನಲ್ಲಿ ಆಶ್ರಮವನ್ನು ಅತೀ ಶ್ರದ್ಧೆ ಇಂದ ಕಾಪಾಡುತ್ತಿದ್ದಾರೆ ಎಂದು ತಿಳಿದು ಬರುತ್ತಿತ್ತು ಅದರ ಒಡೆಯ ಅತೀ ಶಿಸ್ತಿನ ಸಿಪಾಇ ಶ್ರೀ ಶೇಷಾದ್ರಿ ಗುರುಗಳ ಆಶ್ರಯ ದಲ್ಲಿ ಬೇರೆಯವರ ಮನಸ್ಸು ಕೂಡಸೆಳೆಯುತ್ತಿದೆ. ಅಲ್ಲಿ ಆದಿನ ಪೂಜೆ ವೇಳೆ ದೇವರಿಗಾಗಿ ನೈವೇದ್ಯ ಕೈ ಇಟ್ಟು ಹಣ್ಣು ಹಂಪಲು ಹೂ ಎಲೆಗಳೂ ಕೂಡ ಅದೇ ತೋಟದ್ದು.

ಪೂಜಾ ವೇಳೆಯಲ್ಲಿ ಶ್ರೀ ಶೇಷಾದ್ರಿ ಗುರು ಹಾಗೂ ಅವರ ಪತ್ನಿ ಶ್ರೀಮತಿ ಲಲಿತ ರವರು ಸಾಕ್ಷತ್ ಋಷಿ ಮುನಿ ಯವರಂತೆ ಕಂಡರು.

ನಮಗೆಲ್ಲ ಪ್ರಕೃತಿ ವಾತಾವರಣದಲ್ಲಿ ರುಚಿ ಶುಚಿಯಾದ ಹೊಟ್ಟೆ ಪೂಜೆ ಆನಂದಮಯ ವಾಗಿತ್ತು.

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V. Padmavathy  
NR Colony study group

ಅಲ್ಲಿನ ವಾತಾವರಣ ಸ್ವಚ್ಛ, ನಿರ್ಮಲವಾದ ಗಾಳಿ, ಗಿಡ, ಮರ, ಬಳ್ಳಿ, ಪಶು, ಪಕ್ಷಿಗಳು ನಮ್ಮೆಲರಿಗೂ ತುಂಬಾ ಇಷ್ಟವಾಯಿತು. ಜಪ, ತಪ, ಧ್ಯಾನ, ಪ್ರಾಣಾಯಾಮ ನಂತರ ಯೋಗ ಇವುಗಳನ್ನೆಲ್ಲ ಶ್ರದ್ಧೆಯಿಂದ ಮಾಡಿದೆವು. ಇದರಿಂದ ನನ್ನ ದೇಹ ಮತ್ತು ಮನಸ್ಸು ತುಂಬಾ ಆನಂದದಿಂದ ತುಂಬಿತ್ತು.

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Harshada Chandrasekhar,  
NR Colony study group

Study class ವಿದ್ಯಾರ್ಥಿಗಳಾದ ನಮಗೆ ಆಧ್ಯಾತ್ಮಿಕ ಗುರಿಯಿದೆ. ಆ ಗುರಿಯನ್ನು ತಲಪಲು ಸಾಧನ ಮಾರ್ಗವೂ ಅಷ್ಟೇ ಮುಖ್ಯ. ಅದಕ್ಕಾಗಿ ಶರೀರ, ಮನಸ್ಸು ಆರೋಗ್ಯಕರವಾಗಿಯೂ, ಸದೃಢವಾಗಿರಲು ಯೋಗದಿನದಂದು (೨೧ ಜೂನ್) ಅಷ್ಟಾಂಗ ಯೋಗದ ಸಮಗ್ರ ಪರಿಚಯ ಗುರುಗಳು ಮಾಡಿಕೊಟ್ಟರು. ಹಲವು ತಿಂಗಳಗಳಿಂದ ಪೂರ್ವ ತಯಾರಿನಡೆಸಿದ್ದರು. ಪ್ರಾಣಾಯಾಮ, ಜಪ, ಧ್ಯಾನ ಇತ್ಯಾದಿ, ಯಮ-ನಿಯಮದ chart ಅನುಸರಿಸಿದ್ದರಿಂದ ನಮ್ಮ ಆತ್ಮಾವಲೋಕನೆಗೆ, ಜೀವನ ಶೈಲಿಯ ಪರಿವರ್ತನೆಗೆ ಸಹಕಾರಿಯಾಯಿತು.

ಕಾರ್ಯಕ್ರಮವು ಶಿಸ್ತುಬದ್ಧವಾಗಿ, ಸಮಯಾನುಸಾರವಾಗಿ, ಅಚ್ಚುಕಟ್ಟಾಗಿ ನೆರೆವೇರಿತು. ಇದೊಂದು ನನ್ನ ಜೀವನದ ಅಮೂಲ್ಯ ಕ್ಷಣಗಳಲ್ಲಿ ಒಂದಾಗಿದೆ ಮತ್ತು ಅವಿಸ್ಮರಣೀಯವಾಗಿದೆ.

ಈ ಸಾಧನಮಾರ್ಗದಲ್ಲಿ ಮುನ್ನಡೆಯಲು ಗುರುಗಳ ಆಶೀರ್ವಾದ ಬೇಡುತ್ತ ಪ್ರಣಾಮಗಳು. ಹರಿ ಓಂ.

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Kasturi K.S.  
NR Colony study group

It was a wonderful experience. I loved the atmosphere, calmness of that place. I admired the beautiful lord Krishna.

I was involved in the event so much that I did not get thoughts of the outside world. I enjoyed all the events in delight and fulfilled all its messages and realised that it was very effective in my life.

I would like to thank Sir who gave me this wonderful opportunity to participate in this programme and the people who guided me throughout the session.

\*\*\*\*\*

Saraswathi R.  
N.R. Colony Group

International Yoga day was a great experience. We had a good opportunity to know about Ashtanga Yoga which we have been practicing since last three months in our daily life. This has made a great change in our life style.

After every event we learn something very important from our Seshadri Sir, eg, punctuality. This time it is planning:“ plan the work and work out the plan” . Since last three months the follow up of the program by Sir made everyone work properly and sincerely.

This made the program a great success.

\*\*\*\*\*

Giridhar  
Lalitha Sheshadri group

Physical and mental Yoga was body and mind refreshing. It was really good.

\*\*\*\*\*

Pushpa  
RBI GROUP

Shri Gurubhyo Namaha

International Yoga day - Though the name seems to be very interesting, generally, this day is being celebrated as “Asana day”.

We (Chinmaya Mission study group members of RBI Layout, J P Nagar, Bangalore) under the guidance of our guru, Shri Seshadriji, successfully practiced Yoga day as typically a Yoga day

According to Patanjali Yoga Sutras, Yoga means “Ashtanga Yoga”, i.e. Yama, Niyama, Aasana, Pranayama, Prathyahara, Dharana, Dhyana and Samadhi.

We sincerely practiced Yama, Niyama, Aasana, Pranayama for couple of months, which helped us successfully do all Yoga's, on Yoga day.

Coming to Yoga day session, the entry to the venue (a Farmhouse on the outskirts of Bangalore) itself gave a great feeling.

And it's not farm alone, its Krishna's farm – Krishna Vanam with full bliss of Krishna.

We started with Krishna pooja with detailed explanation of Veda Mantras that is chanted during Pooja and Kainkaryas by Shri Seshadriji.

We performed our Pooja with an understanding of the deep meaning of the mantras.

Sir's explanation of each and every Mantra transported us to the Divine Presence of Lord Krishna, and thus we offered Him everything with Love and Devotion.

After Pooja we were given a great prasadam as breakfast.

This was followed by panchabhootha's upasana (worship of the Five Elements)

We offered our salutation to the Vrikshas (Trees and Plants) and we worshiped Mother Cow (Gomata Pooja).

After that we all did Yoga Asanas, with beautiful Kannada Commentary on the significance of each Asana.

Sir then guided us for Pranayama, with few breathing techniques with sound resonance also, that is "a", "u" and "ma" sounds which was really very vibrant.

Pranayama helped us to get attuned to a divine environment and which helped us a lot for Dhyana.

Dhyana with Sir's guidance is very effective.

The Yoga Day concluded with photo sessions and we attended our weekly study class as it was Friday and our Guru did not want us to miss our regular class.

We are very much blessed to have a dedicated Guru Seshadriji and bloom spiritually under his guidance.

Our Sincere Pranams to Lord Krishna and Guru.

Hari Om

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Vanitha  
RBI GROUP

Hari Om

Firstly, pranaams and a big thanks to Seshadri sir and Lalitha amma for organising such a divine Yoga day for us. The day started with special pooja of Nartana Krishna at SHINE where we did shodasopada pooja which prepared us for the day. The day long activities were very well planned to cover all the aspects of astanga Yoga from nature upasana to pranayaama to Dhyana and Japa.

The transcendental experience we got is inexplicable. All the activities were very much in line with what we studied in our study class. It was like a practical experience to know that it is possible to have that experience of self as explained in our scriptures.

The unconditional love and care showered on us will be in our memories

I am very happy to be a part of such celebration and feel blessed to have Seshadri sir as guru guiding us through out.

Thanks for everything

\*\*\*\*\*

Shobha

NR Colony group

ನಡೆಯೋಣ ನಾವು ಗುರಿತಲುಪೋಣ ನಾವು  
ಕತ್ತಲನಿಂದ ಬೆಳಕಿನೆಡೆಗೆ  
ಅಶಾಶ್ವತೆಯಿಂದ ಶಾಶ್ವತತೆಯೆಡೆಗೆ  
ನಡೆಯೋಣ ನಾವು ಗುರಿ ತಲುಪೋಣ ನಾವು ಗುರುಗಳು ಮಾರ್ಗ ದರ್ಶನ ವಿರಲು  
ಅಷ್ಟಾಂಗ ಯೋಗದ ಹಾದಿ ಯಿರಲು  
ನಡೆಯೋಣ ನಾವು ಗುರಿ ತಲುಪೋಣ ನಾವು  
ಇದೇ ಅನಾತ್ಮವನು ಕಳಚುವ ಬಗೆ  
ಇದೇ ಪರಿಪೂರ್ಣತೆ ಹೊಂದುವ ಬಗೆ  
ನಡೆಯೋಣ ನಾವು ಗುರಿ ತಲುಪೋಣ ನಾವು

ಹರಿ ಓಂ

ಮುಂಜಾನೆ ನಮ್ಮ ಪ್ರಯಾಣ ಬೆಂಗಳೂರಿಂಬ ಕಾಂಕ್ರೀಟ್ ಕಾಡಿನಿಂದ ಕನಕಪುರ ರಸ್ತೆಯ 'ತೊಪ್ಪಗಾನಹಳ್ಳಿ' ಯಲ್ಲಿನ 'ಶಾಂಡಿಲ್ಯಾಫಾರ್ಮ್ ಹೌಸ್' . ಪ್ರಕೃತಿಯ ಮಡಿಲಿನಲ್ಲಿ ಎಲ್ಲೆಲ್ಲೂ ಹಸಿರಿನಿಂದ ಕಂಗೊಳಿಸುತ್ತಿರುವ 'ಶಾಂಡಿಲ್ಯಾ' .

ನಾವೆಲ್ಲ ತಲುಪುವರಷ್ಟರಲ್ಲಿಯೇ ಪೂಜೆಗೆ ಎಲ್ಲ ಸಿದ್ಧತೆಗಳು ಸಿದ್ಧವಾಗಿದ್ದವು. ಎಲ್ಲ ಸದಸ್ಯರು ಸಮಯಕ್ಕೆ ಸರಿಯಾಗಿ ಶಿಸ್ತಿನಿಂದ ತಲುಪಿ ಆಗಿತ್ತು. ಮೊದಲಿಗೆ 'ಕಾಳಿಂಗ ನರ್ತನ ಶ್ರೀ ಕೃಷ್ಣ' ನಿಗೆ ಷೋಡಶೋಪಚಾರ . ನಮ್ಮ ಗುರುಗಳಾದ ಶ್ರೀ G N ಶೇಷಾದ್ರಿಗಳ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಪೂಜೆಯ ಸಂಪೂರ್ಣ ವಿವರಣೆಯೊಂದಿಗೆ ತಲ್ಲೀನರಾಗಿ ಪೂಜೆಯಲ್ಲಿ ಭಾಗವಹಿಸಿದೆವು.

ಪೂಜೆಯು ಯಾವುದೇ ಆಡಂಬರವಿಲ್ಲದೆ ಸರಳವಾಗಿ ಹಾಗೂ ಶುದ್ಧಭಾವನೆಯಿಂದ ಪಾಲ್ಗೊಂಡೆವು. ನಮ್ಮ ಗುರುಗಳಿಂದ ಷೋಡಶೋಪಚಾರ ಸಂಪೂರ್ಣ ವಿವರಣೆ ಕೇಳುತ್ತ ನಾವುಗಳು ಪೂಜೆಯಲ್ಲಿ ತಲ್ಲೀನರಾದೆವು. ನಮ್ಮ ಕೈಯಲ್ಲಿ ಕೆಲವೇ ಪೂಜಾ ಪದಾರ್ಥ (ಅಡಿಕೆ, ಮುತ್ತುಗದ ಎಲೆ, ಹೂವು, ತುಳಸೀದಳ, ನೀರು ) ಗಳು ಆದರೂ ಆ ಜಗದೋದ್ಧಾರ ಕಾಳಿಂಗ ನರ್ತನ ಶ್ರೀ ಕೃಷ್ಣನನ್ನು ಸಂಪೂರ್ಣ ಭಕ್ತಿ ಭಾವದಿಂದ ಪೂಜಿಸಿದೆವು. ಷೋಡಶೋಪಚಾರ, ನಾಮಾವಳಿಗಳು, ಪುರುಷಸೂಕ್ತಗಳಿಂದ ನಮ್ಮ ಭಕ್ತಿಪೂರ್ವಕ ಪೂಜೆ, ಪ್ರಾಸದಬುದ್ಧಿಯನ್ನು ಹೊಂದುವಂತಹ ಸದವಕಾಶ.

ಪೂಜೆಯ ನಂತರ ಉಪಹಾರ. ಇದು ವೈಶ್ವಾನರ ಪೂಜೆ. ಪ್ರಕೃತಿಯ ಮಡಿಲಿನಲ್ಲಿ ಸುತ್ತಲೂ ಹಸಿರನ್ನು ನೋಡುತ್ತಾ ಗೆಳೆಯರೊಂದಿಗೆ ಹರಟುತ್ತ ಬಿಸಿ ಬಿಸಿ ಕೇಸರಿಬಾತ್, ಉಪ್ಪಿಟ್ಟು ಸವಿದೆವು. ನಂತರ ಸ್ವಲ್ಪ ಕಾಫಿ.

ನಂತರದ ಕಾರ್ಯಕ್ರಮವೇ 'ಉಪಾಸನಾ'. ಶ್ರೀಮತಿ ಸಂಧ್ಯಾರವರ ನಿರೂಪಣೆಯಿಂದ ಶುರುವಾದ ಕಾರ್ಯಕ್ರಮ. ಗುರುಗಳಾದ ಶೇಷಾದ್ರಿಯವರು ಉಪಾಸನಾ ಬಗ್ಗೆ ವಿವರಣೆ ತಿಳಿಸಿದರು. ಪಂಚ ಮಹಾಭೂತಗಳ ಮಹತ್ವ, ಸೃಷ್ಟಿ, ಪ್ರಳಯಕ್ರಿಯೆಗಳು, ಎಲ್ಲ ಜೀವರಾಶಿಗಳೂ ಪಂಚಮಹಾಭೂತಗಳಿಂದಲೇ ಆಗಿದೆ. ಹಾಗೂ ಒಂದೊಂದು ಮಹಾಭೂತವನ್ನು ಮನಸ್ಸಿನಲ್ಲಿ ಭಾವಿಸಿ 'ಅರ್ಘ್ಯ' ಕೊಡುವುದರ ಮೂಲಕ ನಮ್ಮ ಕೃತಜ್ಞತೆಗಳನ್ನೂ ಅರ್ಪಿಸಿದೆವು.

'ಉಪಾಸನಾ' ಕಾರ್ಯಕ್ರಮದ ನಂತರ ಮರ, ಗಿಡಗಳ ಪರಿಚಯ. ಔದುಂಬರ (ಅತ್ತಿ), ಗರಿಕೆ (ದೂರ್ವಾ), ಉತ್ತರಣಿ, ಶಮಿ (ಬನ್ನಿ), ಅಶ್ವಥ (ಅರಳಿ), ತುಳಸಿ ಇನ್ನೂ ಹಲವು ಗಿಡ ಮರಗಳನ್ನು ತಿಳಿಯುತ್ತ ಅವಗಳ ಮಹತ್ವ ತಿಳಿದುಕೊಂಡೆವು. ಒಂದೊಂದು ಮರದ ಮುಂದೆಯೂ ಆ ಮರದ ಹೆಸರು, ಅದರ ಮಹತ್ವ ಹಾಗೂ ವಿವರಣೆಯ ಫಲಕ ಖಂಡಿತ ಪ್ರಶಂಸಾರ್ಹ.

ಗಂಗೆ, ಸಿಂಧು, ಪುಟಾಣಿ ಮೂರು ತಿಂಗಳ ಕಾವೇರಿ ಗೋಮಾತೆಯರು. ಗೋಮಾತೆಯರ ಪೂಜೆ. ಅವರೊಂದಿಗೆ ಸ್ವಲ್ಪ ಕಾಲ ಕಳೆದವು. ಗೋವುಗಳಿಗೆ ಮೇವು, ಅಕ್ಕಿ, ಬೆಲ್ಲ ತಿನ್ನಿಸಿ ಗೋಪೂಜೆಯ ಮಹತ್ವ ತಿಳಿದೆವು.

ಗೋಪೂಜೆಯ ನಂತರ ಎಲ್ಲರೂ ಸಭಾಂಗಣ ತಲುಪಿ 'ಶ್ರೀಮತಿ ಆಶಾ' ರವರ ಮಾರ್ಗದರ್ಶನ ದೊಂದಿಗೆ 'ಸೂರ್ಯ ನಮಸ್ಕಾರ' ಹಾಗೂ ಆಸನಗಳನ್ನು ಮಾಡಿದೆವು. ಅಷ್ಟಾಂಗಯೋಗದಲ್ಲಿ ಆಸನವು ಮೂರನೇ ಅಂಗ. ಇದು ದೇಹದಂಡನೆಗೆ ಪ್ರಧಾನವಾದರೂ ಪ್ರಮುಖವಾಗಿದೆ.

ನಂತರದ ಕರಾಕ್ರಮ 'ಪ್ರಾಣಾಯಾಮ'. ಶೇಷಾದ್ರಿಯವರು ಪ್ರಾಣಾಯಾಮದ ಬಗ್ಗೆ ತಿಳಿಸಿಕೊಟ್ಟರು. ಪೂರಕ, ಕುಂಭಕ, ರೇಚಕಗಳು. ಕುಂಭಕದಲ್ಲಿ ಎರಡು ವಿಧ ೧. ಅಂತರ್ ಕುಂಭಕ ೨. ಬಾಹ್ಯ ಕುಂಭಕ. ಹಾಗೂ ಆಗರ್ಭ ಅಂತರ್ ಕುಂಭಕ, ಸಗರ್ಭ ಅಂತರ್ ಕುಂಭಕಗಳನ್ನೂ ತಿಳಿದುಕೊಂಡೆವು. ಸಗರ್ಭ ಅಂತರ್ ಕುಂಭಕದಲ್ಲಿ ೧. ಪೌರಾಣಿಕ, ೨. ವೈದಿಕ, ಎರಡು ವಿಧ. ಹಾಗೂ ಉಜ್ಜಯಿ ಪ್ರಾಣಾಯಾಮ, ಭಸ್ತಿಕ, ಸುದರ್ಶನ ಕ್ರಿಯೆಗಳ ಅಭ್ಯಾಸ ಮಾಡಿದೆವು.

ಪ್ರಾಣಾಯಾಮ ಕಾರ್ಯಕ್ರಮದ ನಂತರ ಅಲ್ಪವಿರಾಮ. ಈ ವಿರಾಮ ಸಮಯದಲ್ಲಿ ಮಜ್ಜಿಗೆ ಹಾಗೂ ಚೆರಿ ಜೋಯಿಸ್ ಸೇವಿಸಿದೆವು.

ಅಷ್ಟಾಂಗ ಯೋಗದಲ್ಲಿ ಜಪ ಮತ್ತು ಧ್ಯಾನ ಪ್ರಮುಖವಾದ ಅಂಗಗಳು. ಜಪ, ಧ್ಯಾನಗಳು ಮಾನಸಿಕ್ ಸ್ಥಿರತೆ ಹಾಗೂ ಅಧ್ಯಾತ್ಮ ಉನ್ನತಿಗೆ ಮುಖ್ಯವಾದ ಸಾಧನೆಗಳು. ಜಪ ಹಾಗೂ ಧ್ಯಾನಕ್ಕಾಗಿ ಆಸೀನರಾದ ನಾವೆಲ್ಲರೂ ಏಕಾಗ್ರರಾಗಿ ಅಭ್ಯಾಸ ನಡೆಸಿದೆವು. ಗುರುಗಳಾದ ಶೇಷಾದ್ರಿಗಳ ಮಾರ್ಗದರ್ಶನದಲ್ಲಿ ಪೌರಾಣಿಕ ಮಂತ್ರ, ವೈದಿಕ ಮಂತ್ರವಾದ ಗಾಯತ್ರಿ ಜಪವನ್ನು ಜಪಮಾಲೆಯೊಂದಿಗೆ ಅಭ್ಯಾಸ ಮಾಡಿದೆವು. ಜಪದ ನಂತರ 'ಧ್ಯಾನ'. ಕಾಳಿಂಗ ನರ್ತನ ಶ್ರೀ ಕೃಷ್ಣನ ರೂಪವನ್ನೇ ಮನಸ್ಸಿನಲ್ಲಿ ಭಾವಿಸುತ್ತ ಶ್ರ ಕೃಷ್ಣನ ನಗುಮೊಗವನ್ನು ವೀಕ್ಷಿಸುತ್ತ ಹಾಗೆಯೇ ಧ್ಯಾನಮರಗುವ ವಿಧಾನ ನಿಜಕ್ಕೂ ಅದ್ಭುತ ಅನುಭವ.

ಅಷ್ಟಾಂಗ ಯೋಗದ ಅಭ್ಯಾಸವನ್ನು ನಾವುಗಳು ಏಪ್ರಿಲ್ ತಿಂಗಳಿಂದಲೇ ಆರಂಭ ಮಾಡಿದೆವು. ಯಮ, ನಿಯಮ ಚಾರ್ತನನ್ನು ನಿತ್ಯ ಅಭ್ಯಾಸ, ಅನುಷ್ಠಾನಗಳಾದವು. ಪ್ರತಿದಿನ 'ಆತ್ಮಾವಲೋಕನ' ದ ಅನುಷ್ಠಾನದೊಂದಿಗೆ ಅಹಿಂಸ, ಸತ್ಯ, ಆಸ್ತೇಯ, ಬ್ರಹ್ಮಚರ್ಯ, ಅಪರಿಗ್ರಹ, ಶೌಚ, ಸಂತೋಷ, ತಪಃ, ಸ್ವಾಧ್ಯಾಯ, ಈಶ್ವರ-ಪ್ರಾಣಿಧಾನಗಳು ನಿತ್ಯಜೀವನದ ಅಂಗಗಳೇ ಆದವು. ಈ ಅಭ್ಯಾಸಗಳು ತಾತ್ಕಾಲಿಕವಾಗದೆ ಶಾಶ್ವತವಾಗಿ ನಿತ್ಯಜೀವನದಲ್ಲಿ ಅಳವಡಿಸಿಕೊಳ್ಳುವಂತೆ ಆಗಿದೆ.

ಅಷ್ಟಾಂಗ ಯೋಗದಲ್ಲಿ ಪ್ರತಿಯೊಂದು ಅಂಗವೂ ಮುಖ್ಯವಾದುವುಗಳೇ. ಪರಿಪೂರ್ಣತೆಯನ್ನು ಹೊಂದಲೊ ಅಷ್ಟಾಂಗ ಯೋಗದ ಪ್ರತಿಯೊಂದು ಅಂಗವೂ ಸಹಕಾರಿ.

ಪತಂಜಲಿ ಮಹರ್ಷಿಗಳ ಅಷ್ಟಾಂಗ ಯೋಗವನ್ನು ನಮ್ಮೆಲ್ಲರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ನಿತ್ಯವೂ ಅಭ್ಯಾಸ ಹಾಗೂ ಅನುಷ್ಠಾನ ಮಾಡುವಂತೆ ಪ್ರೋತ್ಸಾಹಿಸಿದ ನಮ್ಮ ಗುರುಗಳಾದ G.N. ಶೇಷಾದ್ರಿಯವರಿಗೆ ನಮ್ಮ ಅನಂತಾನಂತ ಧನ್ಯವಾದಗಳು ಹಾಗೂ ಕೃತಜ್ಞತೆಗಳು.

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Shanthamma  
Ashoknagar study group

ಹರಿಃ ಓಂ

ಜೂನ್ ೨೧ ಅಂತರರಾಷ್ಟ್ರೀಯ ಯೋಗದಿನಾಚರಣೆ ತಪೋವನಹಳ್ಳಿಯ ಶೇಷಾದ್ರಿ ಸರ್ ಫಾರ್ಮ್‌ನಲ್ಲಿ ತುಂಬಾ ಚೆನ್ನಾಗಿ ನಡೆಯಿತು. ಬೆಳಿಗ್ಗೆ ೮-೮:೩೦ ಗೆ ಪೂಜೆ, ತಿಂಡಿ, ಉಪಾಸನೆ(ಆಕಾಶ, ಭೂಮಿ, ವೃಕ್ಷ, ಗೋಪೂಜೆ). ಅದಾದ ಮೇಲೆ ಆಸನ, ಪ್ರಾಣಾಯಾಮ, ಜಪ, ಧ್ಯಾನ. ಗುರು ವಂದನೆ ಕಾರ್ಯಕ್ರಮ ತುಂಬಾ ಸೊಗಸಾಗಿ ಮೂಡಿ ಬಂತು. ನಾನು ಇದೆ ಮೊದಲು ಸಲ ಇಂತಹ ಕಾರ್ಯಕ್ರಮಕ್ಕೆ ಹೋಗಿದ್ದು ತುಂಬಾ ಇಷ್ಟವಾಯಿತು. . ಸರ್ ಅವರು ಸ್ವಾಧ್ಯಾಯ

ತರಗತಿಗಳಿಗೆ ಹೋಗಿ ಆಧ್ಯಾತ್ಮ ಜ್ಞಾನದ ಸಾಧನೆ ಕುರಿತಾಗಿ ಅರಿವು, ಅಭಿಮಾನಗಳನ್ನು ನಮಗೆಲ್ಲರಿಗೂ ತುಂಬಿದವರು. ಶೇಷಾದ್ರಿ ಸರ್ ಗೆ ನಾನು ಸದಾ ಕೃತಜ್ಞಳಾಗಿರುವೆ. ಇವರ ಕುಟುಂಬವನ್ನು ಸದಾ ಅನುಗ್ರಹಿಸಲಿ ಎಂದು ಪೂಜ್ಯ ಗುರುದೇವರನ್ನು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

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B. Venkatesh  
Rajajinagar study group

I heartily congratulate Smt and Sri Seshadri for offering their VANA as the venue and offering necessary support , guidance ,inspiration and becoming instrumental in making the International Yoga Day 2019 celebration, meaningful and memorable one for all of us.  
I sincerely thank all those Karyakarthis for their tireless and dedicated efforts in transforming the ideas into reality.

Lastly the tagline of SHINE " KNOWING IS NOT DOING, DOING IS DOING " was convincingly demonstrated through all activities during the day.

Hari Om.

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R.A. Nagarathna  
(N.R.Colony Group)

This is my first experience, I have learnt how to manage the time so i will be adopting this in my life and i will follow time management, and I was finding someone who can teach me like Shankaracharya etc I was very happy that I got someone who can take me for right path in my life and I don't have much knowledge about Sanskrit I was struggling to understand Sanskrit but after joining this class now I can easily understand the meaning and depth of Sanskrit and I was very much impressed about the PANCHA BOOTHA poojas conducted and I liked the silence maintained in premises and no one was bored in the activities conducted, everyone was happily enjoying the activities conducted.

And I'm sorry for not involving few activities because all the activities were little new to me. And the food taste was too good and I liked very much and by seeing the yoga activities I have decided to learn and practice Yoga.

Last but not least I would like to thank everyone in this group for giving opportunity to participate. And It was a very good experience.

Hari Om.

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Shobha K.S.  
RBI study group

ಓಂ ಶ್ರೀ ಗುರುಭ್ಯೋ ನಮಃ ....ಜೂನ್ 21 ಅಂತಾರಾಷ್ಟ್ರೀಯ ಯೋಗ ದಿನವನ್ನು ಆಚರಿಸಲಾಯಿತು .....ನಾವು ಒಂದು ಗುಂಪು ಚಿನ್ನಯ ಮಿಷನ್ ನಲ್ಲಿ ವಿಶೇಷವಾಗಿ ಮತ್ತು ವಿಭಿನ್ನವಾಗಿ ಆಚರಿಸಿದೆವು . ನಮ್ಮ ಗುರುಗಳಾದ ಶ್ರೀ ಶೇಷಾದ್ರಿ ಸರ್ ಅವರ ಮಾರ್ಗದರ್ಶನದಲ್ಲಿ ನಾವು ಕನಕಪುರದ ಹತ್ತಿರ ಇರುವ ತೊಪ್ಪಗಾನಹಳ್ಳಿ ಯಲ್ಲಿ ಯೋಗ ದಿನವನ್ನು ಅರ್ಥಪೂರ್ಣವಾಗಿ ಆಚರಿಸಿದೆವು . ಬೆಳಿಗ್ಗೆ ೭.೩೦ಕ್ಕೆ ನಾವು ಅಲ್ಲಿ ಸೇರಿದ್ದೆವು . ಪ್ರಕೃತಿ ಮಡಿಲಲ್ಲಿ ಇರುವ ಆಶ್ರಮಕ್ಕೆ ಹೋಗುವುದೇ ಒಂದು ರೀತಿಯ ಸಂತೋಷವನ್ನುಂಟುಮಾಡುತ್ತೆ . .....ಮೊದಲು ನಾವು 'ಷೋಡಶೋಪಚಾರ' ದ ಮೂಲಕ ಪೂಜೆಯನ್ನು ಪ್ರಾರಂಭಿಸಿದೆವು . ಅಲದ ಎಲೆಯ ಮೇಲೆ ಒಂದು ಅಡಿಕೆ ಯನ್ನು ಇಟ್ಟು ಅದರಲ್ಲಿ ಪರಬ್ರಹ್ಮ ನನ್ನು ಅವಾಹನೆಯನ್ನು ಮಾಡಿ ಪುಷ್ಪಗಳಿಂದ ಪೂಜೆಯನ್ನು ಮಾಡಿದೆವು . ನಮ್ಮ ಮನೆಗೆ ಬಂದ ಅತಿಥಿ ಯನ್ನು ನಾವು ಹೇಗೆ ಸತಕರಮಾಡುತ್ತೇವೋ ಹಾಗೆ ಪರಬ್ರಹ್ಮ ನನ್ನು ಅವಾಹನೆ ಮಾಡಿ ನೀರು ಹೂವು ವಸ್ತ್ರ ನೈವೇದ್ಯ ಗಳಿಂದ ಪೂಜೆಮಾಡಿ ಕೊನೆಗೆ ಪ್ರಸಾದವನ್ನು ಸ್ವೀಕರಿಸಿದೆವು . ಈ ಅನುಭವ ನಿಜವಾಗಿಯೂ ಅನನ್ಯವಾಗಿತ್ತು . ಪೂಜೆಯ ಮೂಲಕ ;ಚಿತ್ತ ಶುದ್ಧೀ ' ಯನ್ನು ಮಾಡಿಕೊಳ್ಳುವ ಪ್ರಯತ್ನ ಮಾಡಿದೆವು. ....ನಂತರ ಬೆಳಗಿನ ಉಪಹಾರ ಬಹಳ ರುಚಿಕರವಾದ ಉಪ್ಪಿಟ್ಟು ಕೇಸರಿಬಾತ್ ಸವಿದೆವು.....ನಂತರ ಮುಂದಿನ ನಂತರವ್ಯಕ್ತಗಳ 'ಪಂಚಭೂತಗಳ ಆರಾಧನೆ' ಗೆ ಅಣಿಯಾದೆವು. ಎಲ್ಲರಿ ಪ್ರಕೃತಿಯ ಮಡಿಲಲ್ಲಿ ನಿಂತು ಆರಾಧಿಸಿದೆವು. ಪಂಚಭೂತಗಳಲ್ಲಿ ಮೊದಲನೆಯದಾದ 'ಆಕಾಶ ಅತಿ ಸೂಕ್ಷ್ಮವಾದ ಸರ್ವವ್ಯಾಪಕವಾದ ಆಕಾಶ , ಆಕಾಶದಲ್ಲಿ ಎಲ್ಲವು ಇದೆ. ಎಲ್ಲದರಲ್ಲಿ ಆಕಾಶ ಇದೆ ' ಎನ್ನುವ ತತ್ವ , ತೈತ್ತರೀಯ ಉಪನಿಷದ್ ನಲ್ಲಿ ಓದಿದ ಹಾಗೆ ಅದನ್ನು ಮನಸಿನಲ್ಲಿ ಆರಾಧಿಸುತ್ತ ಅರ್ಘ್ಯ ವನ್ನು ನೀಡಿದೆವು . ನಂತರ , ವಾಯು , ಅಗ್ನಿ ಆಪಹ (ನೀರು) , ಪೃಥ್ವಿ , ಎಲ್ಲವನ್ನು ಆರಾಧಿಸುತ್ತ ಅರ್ಘ್ಯವನ್ನು ನೀಡಿದೆವು . ಇದರಿಂದ ' ಚಿತ್ತ ವೈಶಾಲ್ಯತೆ ' ಯ ಪ್ರಯತ್ನ ಮಾಡಿದೆವು . ಈ ರೀತಿಯ ಪ್ರಕೃತಿ ನಂತರವ್ಯಕ್ತಗಳ ನಮಗೆ ಹೊಸ ಅನುಭವ ವನ್ನು ನೀಡಿತು . ಹಿಂದೆ ನಮ್ಮ ಋಷಿಮುನಿಗಳು ಪ್ರಕೃತಿ ಆರಾಧಕರಾಗಿದ್ದರು . ಆದರೆ ನಾವು ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ವಿಗ್ರಹರಾಧಾನೆ ಯಲ್ಲಿ ತೊಡಗಿದ್ದೇವೆ . ಈ ಪಂಚಭೂತಗಳ ಆರಾಧನೆಯಿಂದ ನಾವು ಪ್ರಕೃತಿಗೆ ಎಷ್ಟು ಕೃತಜ್ಞ ರಾಗಿರಬೇಕು ಮತ್ತು ಅದನ್ನು ನಾವು ಹೇಗೆ ಕಾಪಾಡಿಕೊಳ್ಳಬೇಕು ಎನ್ನುವ ನಮ್ಮ ಕರ್ತವ್ಯ ದ ಬಗ್ಗೆ ನಮಗೆ ಅರಿವುಂಟಾಯಿತು ..... ವ್ಯಕ್ತಗಳ ಪೂಜೆ , ಆಶ್ರಮದಲ್ಲಿ ಇರುವ ತುಳಸಿ ಗಿಡ ಎಕ್ಕದ ಗಿಡ ಅರಳಿ ಮರ ದತ್ತಾತ್ರೆಯರ ವಾಸಸ್ಥಾನವಾದ ಔದುಂಬರ ಮರಕ್ಕೆ ಪೂಜೆಯನ್ನು ಕೃತಜ್ಞತೆಯಿಂದ ಸಲ್ಲಿಸಿದೆವು ..... ನಂತರ 33 ಕೊಟಿ ದೇವರುಗಳ ವಾಸಸ್ಥಾನವಾದ ಗೋವುಗಳ ಪೂಜೆ , ಅವುಗಳಿಗೆ ಅರಿಶಿನ ಕುಂಕುಮ ಹಚ್ಚುವುದರ ಮೂಲಕ ಪೂಜೆಯನ್ನು ಸಲ್ಲಿಸಿ , ಆಹಾರವನ್ನು ನೀಡುವುದರ ಮೂಲಕ ಕೃತಜ್ಞತೆ ಯನ್ನು ಸಲ್ಲಿಸಿಬಿದೆವು . ಇದು ಒಂದು ರೀತಿಯ ಅಧ್ಯಾತ್ಮಿಕ ಅನುಭವ ವನ್ನು ನೀಡಿತು.

ಈ ಪೂಜೆಗೆಲೆಲ್ಲಾ ನಮ್ಮ ಮನಸ್ಸು , ಬುದ್ಧಿ ಗೆ ಆದರೆ , ದೇಹಕ್ಕೆ ಬೇಕಾಗಿರುವ ಆಸನಗಳನ್ನು ಮಾಡಿದೆವು .....ಕೆಲವು ವ್ಯಾಯಾಮಗಳು ನಂತರ ಸೂರ್ಯ ನಮಸ್ಕಾರ , ಮಾಡಿದೆವು ...ದೇಹ ಹುರುಪುಗೊಂಡ ನಂತರ ಪ್ರಾಣಾಯಾಮ ವನ್ನು ಮಾಡಿದೆವು . 'ಪೂರಕ , ಕುಂಭಕ , ರೇಚಕ , ಸಗರ್ಭ ಕುಂಭಕ ಪ್ರಾಣಾಯಾಮ , ಸೋಹಂ ಜಪ' ಮಾಡಿದೆವು . ಇದರಿಂದ ಉಸಿರಾಟದ ಮೇಲೆ ಹತೋಟಿಯನ್ನು ಸಾಧಿಸುವ ಪ್ರಯತ್ನ ಮಾಡಿದೆವು .....ನಂತರ ' ಜಪ ಮತ್ತು ಧ್ಯಾನ' ಜಪದ ಮಾಲೆಯ ಸಹಾಯದಿಂದ ಗಾಯತ್ರಿ ಜಪ ಮತ್ತು ಪೌರಾಣಿಕ ಮಂತ್ರ ಜಪ (ಓಂ ಕೃಷ್ಣಾಯ ನಮಃ ) ಮಾಡಿದೆವು ...ಜಪದ ಸಹಾಯದಿಂದ ಮನಸ್ಸನ್ನು ಏಕಾಗ್ರಗೊಳಿಸಿ ಧ್ಯಾನಕ್ಕೆ ಕುಳಿತೆವು . ಸಗುಣರೂಪದಿಂದ ನಿರ್ಗುಣರೂಪದ ಪರಬ್ರಹ್ಮನನ್ನು ಅನುಭವಿಸುವ ಪ್ರಯತ್ನ ಮಾಡಿದೆವು . ಇದರ ಮೂಲಕ ' ಚಿತ್ತ ಏಕಾಗ್ರತೆ ' ಯ ಪ್ರಯತ್ನ ಮಾಡಿದೆವು . ಒಂದು ರೀತಿಯ ಅಧ್ಯಾತ್ಮ ಅನುಭವ ನಮಗೆ ರೋಮಾಂಚನವನ್ನು ಉಂಟುಮಾಡಿತು . ಎಲ್ಲಿ ನೋಡಿದರು ಅಧ್ಯಾತ್ಮ ವಾತಾವರಣ , ' ಸರ್ವಂ ಬ್ರಹ್ಮ ಮಯಂ ' ಎನ್ನುವ ತತ್ವ ನಮ್ಮನ್ನು ಬೇರೆ ಲೋಕಕ್ಕೆ ಕರೆದುಕೊಂಡುಹೋಯಿತು . ಈ ರೀತಿಯ ಸಂತೋಷ , ಮನಸ್ಸಿನ ಪ್ರಶಾಂತತೆ , ನೆಮ್ಮದಿ , ಯಾವುದೇ ವಸ್ತು , ವ್ಯಕ್ತಿ , ಹಣದಿಂದ ಸಿಗುವಂತಹುದ್ದಲ್ಲ . ಆ ಅನುಭವ ಮಾತಿನಲ್ಲಿ ಹೇಳುವುದಕ್ಕೆ ಸಾಧ್ಯವಿಲ್ಲ .....ಇಷ್ಟೆಲ್ಲಾ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಆಯೋಜಿಸಿ ನಮಗೆ ಅಧ್ಯಾತ್ಮಿಕ ಹಾದಿಯಲ್ಲಿ ನಡೆಯುವಂತೆ ಪ್ರೇರೇಪಿಸುತ್ತಿರುವ ಹಾಗೂ ಮಾರ್ಗದರ್ಶನವನ್ನು ನೀಡುತ್ತಿರುವ , ನಮ್ಮೆಲ್ಲರಿಗೂ ಆದರ್ಶ ರಾಗಿರುವ ನಮ್ಮ ಗುರುಗಳಾದ ಶ್ರೀ ಶೇಷಾದ್ರಿ ಸರ್ ಮತ್ತು ಮೇಡಂ ಗೆ ನಮ್ಮ ಕೃತಜ್ಞತೆ ಯನ್ನು ಸಲ್ಲಿಸಿದೆವು ಮತ್ತು ಧನ್ಯರಾದೆವು .....ಯೋಗ ಎಂದರೆ ' ಸಾಧನೆ ' , ನಮ್ಮ ಮನಸ್ಸು ಬುದ್ಧಿಯನ್ನು ಪರಬ್ರಹ್ಮನಲ್ಲಿ ವೀಲಿನಗೊಳಿಸುವುದು . ಈ ದಿನದ ಅನುಭವ ನಮಗೆ ಯಾವುದೂ ಒಂದು ರೀತಿಯ ಹೊಸದನ್ನು ಸಾಧಿಸಿರುವ , ಹೊಸ ಅನುಭವ ವನ್ನು ಪಡೆದಿರುವ , ಹೊಸನ್ನ ಹಾದಿಯ ಕಡೆ ನಡೆಯಬೇಕೆನ್ನುವ ಅನುಭವವಾಯಿತು . ಈ ಯೋಗ ದಿನವನ್ನು ನಿಜವಾದ ಅರ್ಥದಲ್ಲಿ ಆಚರಿಸಿದೆವು . ಈದೇ ಮಾರ್ಗದಲ್ಲಿ ನಡೆದು ಹೆಚ್ಚು ಸಾಧನೆಯನ್ನು ಮಾಡುವ ಸಂಕಲ್ಪವನ್ನು ಮಾಡಿದೆವು

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Saritha B.R.  
RBI study group

ಶ್ರೀ ಗುರುಭ್ಯೋ ನಮಃ:  
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ಅಂತರಾಷ್ಟ್ರೀಯ ಯೋಗದ ಆಚರಣೆಯ ಭಾಗವಾಗಿ ನಮಗೆ ಗುರುಗಳಾದ ಶೇಷಾದ್ರಿಯವರು ಎರಡು ತಿಂಗಳ ಮೊದಲೇ ಯೋಗ ಅನುವುದನ್ನು ಯಾವ ರೀತಿ ಮಾಡಬೇಕು ಎಂದು ಅರ್ಥಪೂರ್ಣವಾಗಿ ಹೇಳಿ ಕೊಟ್ಟಿದ್ದರು ಹಿಂದೆ ನಮ್ಮ ಆಚಾರ್ಯರು ಮತ್ತು ಋಷಿ ಮುನಿಗಳು ಯೋಗವನ್ನು ನಿತ್ಯ ಜೀವನದಲ್ಲಿ ನಮ್ಮ ದೈಹಿಕ ಮತ್ತು ಮಾನಸಿಕ ಸ್ಥಿರತೆಗಾಗಿ ಶಿಸ್ತುಬದ್ಧವಾಗಿ ಹೇಗೆ ಮಾಡಬೇಕು ಮತ್ತು ನಮ್ಮ ಅಧ್ಯಾತ್ಮದ ಉನ್ನತಿಕರಣಕ್ಕಾಗಿ ಪೌರಣಿಕ್ ಯೋಗವನ್ನು ಯಾವ ರೀತಿ ಮಾಡಬೇಕು ಮತ್ತು ಅದರ ವಿವರಣೆ ಹೇಳಿ ಕೊಟ್ಟಿದ್ದರು. ಎರಡು ತಿಂಗಳ ಹಿಂದೆ ನಮಗೆ ಒಂದು ಚಾರ್ಟ್ ಕೊಟ್ಟಿದ್ದರು ಅದರಲ್ಲಿ ದಿನ ಯಮ/ನಿಯಮದ ಪ್ರಕಾರ ಆತ್ಮಾವಲೋಕನ ಅಲ್ಲದೆ ನಾವು ಸ್ವಯಂ ಮೌಲ್ಯಮಾಪನ ಮಾಡಿಕೊಳ್ಳಬೇಕು. ತನ್ನದೇ ಮೌಲ್ಯಮಾಪನ ಮಾಡಿಕೊಳ್ಳಬೇಕಾದರೆ ನಮ್ಮಲ್ಲಿ ಪ್ರಾಮಾಣಿಕತೆಯ ಅಂಶ ಎಷ್ಟು ಇರುತ್ತದೆ? ಇದೆಲ್ಲಾ ಒಂದು ರೀತಿ ನಮ್ಮನ್ನ ನಾವೂ ಪ್ರಾಮಾಣಿಕವಾಗಿ ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಸಹಾಯವಾಯಿತು. ಆ ಚಾರ್ಟ್ ನಲ್ಲಿ ಅಹಿಂಸೆ ಅನ್ನುವುದು ಇತ್ತು. ಅಹಿಂಸಾ ಅಂದರೆ ನಾನು ಇದೂವರೆವಿಗೂ ಬೇರೆ ಪ್ರಾಣಿ /ಪಕ್ಷಿ /ಜೀವಜಂತು/ಮನುಷ್ಯರಿಗೆ ಶಾರೀರಿಕವಾಗಲಿ /ಮಾನಾಸಿಕವಾಗಲಿ ಹಿಂಸೆ ಕೊಡಬಾರದು ಅನ್ನುವುದು ಮಾತ್ರ ಗೊತ್ತಿತ್ತು ಆದರೆ ಸರ್ ಹೇಳಿದರು ನಾವು ಸಹಿತ ಮಾನಸಿಕವಾಗಲಿ /ಭಾವನಾತ್ಮಕವಾಗಲಿ ಹಿಂಸೆ ಪಡಬಾರದು. ಆ ರೀತಿ ಆದರೆ ಅದು ಸಹಿತ ಉಲ್ಲಂಘನೆ ಆಗುತ್ತೆ ಅಂತ ಹೇಳಿದ್ದರು ಇದನ್ನ ನಾನು ಮೊದಲ ಸಲ ನಾವು ಸಹಿತ ಹಿಂಸೆ ಪಡಬಾರದು ಅಂತ ಕೇಳಿದೆ. ನಿಜವಾಗಲೂ ಎಲ್ಲೊ ಒಂದುಕಡೆ ಯಾರೋ ಬೈದರೆ ಅಥವಾ ಅವಮಾನ ಮಾಡಿದರೆ ನೋವನ್ನು ಅನುಭವಿಸುತ್ತಿದ್ದೆನು ಇದನ್ನ ದಿನನಿತ್ಯ ಅಳವಡಿಸಿಕೊಂಡಾಗ ಮನಸ್ಸಿನಲ್ಲಿ ತುಂಬಿರುವ ದುಃಖ ಸಹಿತ ಖಾಲಿಮಾಡುವ ಪ್ರಯತ್ನ ಮಾಡಿದೆ. ಆಸ್ಥೆಯಾದಲ್ಲಿ ಯಾವುದೇ ಕೆಲಸ ಮಾಡದೆ ಅದರ ಲಾಭ ತೆಗೆದುಕೊಳ್ಳಬಾರದು ಅದು ತುಂಬ ಸರಿ ಅನಿಸಿತು ಏಕೆಂದರೆ ಉದಾಹರಣೆಗೆ: ಯಾರೋ ಅಡಿಗೆಮಾಡಿ ಬಡಿಸಿದವರಿಗೆ ಅಡಿಗೆ ಚೆನ್ನಾಗಿದೆ ಅಂದಾಗ ಅದರ ಕ್ರೆಡಿಟ್ ತೆಗೆದುಕೊಳ್ಳಬಾರದು. ಬ್ರಹ್ಮಚರ್ಯೆ: ಯಾವುದು ಅತಿಯಾಗಿ ಮಾಡಬಾರದು: ಜಾಸ್ತಿ ನಿರ್ದೆ ಅತಿಯಾಗಿ ಮೊಬೈಲ್ ಬಳಸುವುದು ಕೆಲಸಕ್ಕೆ ಬಾರದ ವಿಷಯಗಳಲ್ಲಿ ಹೆಚ್ಚು ಸಮಯ ವ್ಯಯಿಸುವುದು... ಇದೆಲ್ಲ ಯೋಗ ದಿನದ ಆಚರಣೆಗೆ ಸಹಾಯವಾಯಿತು. ಅಂತರಾಷ್ಟ್ರೀಯ ಯೋಗದಿನವಾದ ೨೧ನೇ ಜೂನ್ ದಿನದಂದು ಬೆಳಿಗ್ಗೆ ಬೇಗ ಎದ್ದು ಸರಿಯಾದ ಸಮಯಕ್ಕೆ ನಾವು ತೋಪಾಗನಹಳ್ಳಿಗೆ ತಲುಪಿದೆವು. ಅಲ್ಲಿ ಕಾಲಿಡುತ್ತಿದ್ದ ಆಗೇ ಆ ಪರಿಸರ ನಮ್ಮನ್ನು ಕೈ ಬೀಸಿ ಕರೆಯಿತು ಮತ್ತು ಅಲ್ಲಿನ ಶುದ್ಧ ವಾತವರಣ ಮತ್ತು ಅಲ್ಲಿನ ವ್ಯವಸ್ಥೆ ಅಚ್ಚುಕಟ್ಟಾಗಿತ್ತು ಆ ರೀತಿಯ ವ್ಯವಸ್ಥೆಗೆ ಎಷ್ಟೋ ಜನರ ಪರಿಶ್ರಮವಿತ್ತು. ಸರಿಯಾದ ಸಮಯಕ್ಕೆ ಎಲ್ಲಾ ಕಾರ್ಯಕ್ರಮಗಳು ಪ್ರಾರಂಭವಾಯಿತು. ಪರಬ್ರಹ್ಮಕೃಷ್ಣನಿಗೆ ಪೂಜೆ ಶುರುವಾಗುವ ಮೊದಲೇ ನಮಗೆಲ್ಲಾ ಪೂಜೆಯಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳಲು ಆಸನದ ವ್ಯವಸ್ಥೆ ಮತ್ತು ಪೂಜಾ ಸಾಮಗ್ರಿ ಒದಗಿಸಿದ್ದರು. ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ಮುತ್ತುಗದ ಎಲೆಯಲ್ಲಿ ಹೂವು ಮತ್ತೆ ಆಲದ ಎಲೆಯಲ್ಲಿ ಪರಬ್ರಹ್ಮನನ್ನು ಸ್ಥಾಪಿಸಲು ಪೂರ್ಣ ಅಡಿಕೆಯನ್ನು ಅದರ ಜೊತೆಗೆ ನೀರನ್ನು ಕೊಟ್ಟಿದ್ದರು. ನಾವುಗಳು ಎಲ್ಲರೂ ಪರಬ್ರಹ್ಮನನ್ನು ಆಹ್ವಾನ ಮಾಡಿ ದೇವರಿಗೆ ಶೋಡಪಚಾರ ಪೂಜೆ ಮತ್ತು ಅಶ್ವವಿದಾರ್ಚನೆ ಯನ್ನು ಜಲ ಮತ್ತು ಪುಷ್ಪದಿಂದ ಏಕಾಗ್ರತೆಯಿಂದ ಮಾಡಿದಾಗ ನನಗೆ ಬಾಹ್ಯಲೋಕದ ಪರಿವೆ ಇಲ್ಲದ ಅನುಭವವಾಯಿತು ನಂತರ ಪಂಚಭೂತಗಳ ಉಪಾಸನೆ ಮೊದಲು ಪಂಚಭೂತಗಳಿಗೆ ನಮಸ್ಕರಿಸುತ್ತ ಗರಿಕೆ/ಮುತ್ತುಗ/ಏಕದ ಗಿಡ/ಅರಳಿ ಮರ/ಬನ್ನಿ/ಉತ್ತರಾಣಿ/ತುಳಸಿ ಮುಂತಾದ ಗಿಡ/ಮರಗಳಿಗೆ ನೀರಿನಿಂದ ಅದರ ಉಪಾಸನೆ ಮಾಡಿದೆವು. ಸರ್ ಪ್ರತಿಯೊಂದು ಗಿಡಗಳ ವಿವರಣೆ ಕೊಟ್ಟರು. ನಂತರ ಗೋವಿನ ಪೂಜೆ ಗೋವಿಗೆ ನೈವೇದ್ಯವಾಗಿ ಅಕ್ಕಿ ಮತ್ತು ಬೆಲ್ಲವನ್ನು ಗೋವಿಗೆ ತಿನಿಸಿದೆವು. ಇದೆಲ್ಲಾ ಮರೆಯಲಾರದ ದಿನ ಅಂತಾನೆ ಹೇಳಬಹುದು. ಶಾರೀರಿಕ ಬಲವರ್ಧನೆಗೆ ಆಸನಗಳನ್ನು ಮಾಡಿಸಿದರು. ಆಸನಗಳನ್ನು ಮಾಡಲು ನಮಗೆ ಶಕ್ತಿ ಬರಲು ನಮಗೆ ತಿಂಡಿ ಮಜ್ಜಿಗೆ ಕೊಟ್ಟರು. ಪ್ರಾಣಾಯಾಮದಲ್ಲಿ 'ಅ'ಕಾರ 'ಮ'ಕಾರ 'ಉ'ಕಾರಗಳ ಬಗ್ಗೆ ಸರ್ ಮೊದಲೇ ಹೇಳಿಕೊಟ್ಟಿದ್ದರು ಮತ್ತೆ ಗಾಯತ್ರಿ ಮಂತ್ರ ಮನಸಿನಲೇ ಜಪಿಸುತ್ತ ಉಸಿರನ್ನು ಪೂರಕ ರೇಚಕ ಮತ್ತು ಕುಂಭಕದಲ್ಲಿ ಹಿಡಿದಿಡುವುದನ ಮಾಡಿಸಿದರು. ಆದರೆ ಅಷ್ಟು ಸಮಯ ನನಗೆ ಆಗಲಿಲ್ಲ. ಮತ್ತೆ ಜಪದಲ್ಲಿ ಸಾಕಾರ ದಿಂದ ನಿರಾಕಾರ ಪರಮಾತ್ಮನೆಡೆಗೆ ಜಪ ಮಾಡಿದಾಗ ಒಂದು ರೀತಿ ಶೂನ್ಯ ಆವರಿಸಿತು ಸುತ್ತಮುತ್ತ ಯಾರು ಇಲ್ಲವೇನೋ ಅಂತ ಅನಿಸಿತು. ಧ್ಯಾನದಿಂದ ನನ್ನ ಮನಸ್ಸಿಗೆ ಪ್ರಶಾಂತತೆ ಹಾಗೂ ನೆಮ್ಮದಿ ಅಲ್ಲದೆ ನನ್ನನು ಅಧ್ಯಾತ್ಮಿಕ ಪಯಣಕ್ಕೆ ಇನ್ನು ಹೆಚ್ಚಿನ ಪ್ರಚೋದನೆ ಸಿಕ್ಕಿದೆ ಆಗೇ ಆಯಿತು. ನನ್ನ ಜೀವನದಲ್ಲಿ ಮೊದಲಬಾರಿಗೆ ಈ ರೀತಿ ಅರ್ಥಪೂರ್ಣವಾಗಿ ಆ ದಿನವನ್ನು ಸದ್ವಿನಿಯೋಗವಾದ ತೃಪ್ತಿ ಇತ್ತು. ಈ ರೀತಿಯ ಅನುಭವಕ್ಕೆ ಕಾರಣಕರ್ತರಾದ ಗುರುಗಳಾದ ಶೇಷಾದ್ರಿಯವರು ಮತ್ತು ಶ್ರೀಮತಿ ಲಲಿತ ಮ್ಯಾಡಮ್ ಅವರಿಗೆ ನನ್ನ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳನ್ನು ಸಲ್ಲಿಸುತ್ತಿದ್ದೇನೆ.

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Rupa Rao  
RBI Layout group



# Background

Ever since the inception of International Yoga Day on June 21st 2015, GNSji has expressed strong discontent with associating only Asanas with Yoga. Four years later, he guided his study group sadhakas to observe Yoga day as Ashtanga Yoga Yagna.

The International yoga day June 21, 2019 was celebrated as a **yagna** where each of us made a sincere attempt to imbibe and abide by the eight limbs of Ashtanga Yoga.

## Yoga Day Preparation

For a yagna to be truly effective, vrata (vows) has to be observed or practised by the participants to qualify themselves to participate in the yagna. In addition, the venue of the yagna has to be prepared. Preparation for yoga yagna 2019 began with a coordination committee formation. The coordination committee comprised of two members from each study class group.

Yama-Niyama Vrata was mooted, and under the guidance of GNSji the details were made available to each sadhaka in every study group. Yogasana, pranayama, japa and upasana, were added to the vrata subsequently, after adequate guidance from GNSji.

## Yama-Niyama Vrata

Yoga day preparations started with two months of Yama-Niyama vrata. Yama and Niyama are 'nitya' measures to ensure we are on the path of sadhana, while operating in the World of Objects. Tenets of Yama and Niyama were not unfamiliar to us but, during this vrata the objective and impact of its practise was experienced.

### Tenets of Yama

1. Ahimsa: ensure that we do not inflict on others or get inflicted with pain/disturbance in body and mind. This enabled us to evaluate what Ahimsa actually translates to - it means that we should not be a hindrance to another sadhaka in their spiritual journey nor should we allow ourselves to be hampered in our spiritual journey. This helped immensely in day-to-day decision making.
2. Satya - abiding in our values for each transaction with the World of Objects, Emotions & Thoughts. Our decisions should be focused on Shreyas and not Preyas - right decisions leading to right actions always.
3. Asteya - do not take what does not belong to you - credit or discredit. Practise at home and work place - be yourself - honest.
4. Brahmacharya - The progress of sadhana is possible when our gross and subtle instruments (BMI) are operated under optimal conditions. Similar to a car requiring optimal maintenance i.e. it should not be over or under used. So denying food, sleep, shelter, recreation, social contact or over indulgence of the same will make the BMI roadblocks in spiritual journey. This is such a scientific practise!

5. Aparigraha - do not be a hoarder! The cycle of creation is not sustainable by hoarding. Our spiritual journey requires a sustainable ecosystem - so much to practise. Be minimalistic, give where there is a need - important only to the needy not the greedy! Yama measures our sadhana chatustaya as applied to Karma Yoga.

## Tenets of Niyama

6. Shoucha - cleanliness of "our" surrounding including BMI. The dependency between cleanliness of our surroundings and our BMI is self evident.  
Keeping our body clean is mandatory as it is 'the vehicle' required for sadhana. Like a vehicle it requires 'satatam maintenance', however unlike a vehicle we cannot acquire another vehicle in our current lifetime!  
Keeping our mind clean is critical as a pure mind is a prerequisite for sadhana. Pure mind, will remain so as long as it is free from ego-centric desires. Desire(kama) is the entry point leading to anger(kroda), greed(lobha), delusion(moha), pride(madha) and matsarya (envy) . A desire is ego-centric when it 'appears' to enhance the stature of our BMI leading to stronger association of self with them.
7. Santosha - subtle in nature. Counting our blessings, acceptance of our circumstances enables us to take everyday with a smile. No blame game for ups and downs. A big energy dissipator disappears when Santosha is imbibed.
8. Tapah - This is the first step to begin training to focus our mind. Nitya bhajan, puja and japa will bring single pointed focus to our thoughts.
9. Svadhyaya - The mind being purified needs to focus on subtle thoughts to enhance the subtle intellect - this is done by Nitya Svadhyaya - one granth at a time, study and contemplate - best to revisit granthas which have been studied earlier under the guidance of a guru.
10. Eshwara Pranidhana - Offering all actions by our BMI to the supreme being - surrender - not the doer - this takes away worries. Accept all results as prasada.

Niyama tracking enables us to determine our mental purity and focus to walk on the path of sadhana.

Yama and Niyama helps us measure and enhance our sadhana chatustaya and determines if we have acquired sadhana shatsampati.

## Introspection

As a mumukshu, how to practically track our preparedness (yama, niyama, sadhana chatustaya, sadhana shatsampati)? The technique is introspection. Everyday (nitya) before retiring for the day, with dispassion we recollected our transactions through the day. Introspection culminated with us marking on a sheet our abidance of Yama and Niyama.

Introspection brought out clarity in understanding the meaning of Yama and Niyama. Once there was clarity, it helped make decisions in our transactions. During the 2 months of Yama-Niyama vrata, the Yama-Niyama Sheet was updated, the scores on the sheet motivated us to better ourselves. Introspection becomes a continuous background check through the day and many a day a non-compliance was immediately evident.

Introspection requires that we plan our day to ensure that we have energy left for introspection at the end of the day. Watching television at the end of the day is not conducive to introspection.

Guidelines provided to fill the self-tracking sheet

**AHIMSA** : Have I knowingly hurt anyone physically or mentally?

**SATYA**: Did I live a life of conviction?

**ASTEYA**: Have I taken anything, which does not belong to me?

**BRAHMACHARYA**: Am I living a life of self restraints?

**APARIGRAHA**: Have I purchased or collected anything more than needed?

**SAUCHA**: Have I kept my body and mind clean?

**SANTOSHA**: Have I meditated on being content?

**TAPAH**: Did I practice certain austerities? (upavasa,silence,pilgrimage etc)

**SVADHYAYA**: Did I study something from the scriptures?

**ISHWARA PRANIDHANA**: Have I offered all I did today to the lord & surrendered to him?

**I WILL DAILY PRACTICE INTROSPECTION**

## Asana and Pranayama

### Asana

The importance of Asana as a body maintenance technique is well understood. Many in the group attend yogasana classes or perform yogasana regularly, hence a check box for daily practise of yoga asanas was included.

Asana to be done either early in the morning or at a time in the day when food has been consumed 2-3 hours a priori.

### Pranayama

Pranayama helps in two broad ways - as prana controls the body, pranayama helps in enhancing body functions. The second advantage is, it brings rhythm to the mind i.e. it streamlines thoughts as long as we are doing pranayama. Sthira and sukha asana/posture is a prerequisite for pranayama.

Pauranic and Vaidik Pranayama was taught and this was added to the daily vrata checklist. Pranayama should be done either after yogasana session or before puja/japa.

### Pauranic Pranayama

For Pauranic Pranayama, the cycles are as follows:

5 rounds of -

Puraka - >Antara Kumbaka - 11 times mental chanting of your ishta devata's name -> Rechaka

- Bahya Kumbaka - 2 counts

E.g. of Ishta Devata names: Om Namo Narayanaya, Om Namah Shivaya, Om Ganeshaya namah, Om Ajaneyaya namah

The Pranayama becomes effective only if we chant the ishta devata's name with complete devotion. Ishta devata is our chosen Personal God with whom we identify a personal relationship for e.g. as a father, mother, elder brother and so on..

### Vaidika Pranayama

For some of us, Vaidika Pranayama may appeal more than Pauranic Pranayama. The cycles for Gayatri Pranayama are as follows:

5 rounds of -

Puraka - >Antara Kumbaka - 3 times mental chanting of samputa gayatri mantra -> Rechaka - Bahya Kumbaka - 2 counts

The Pranayama becomes effective only if we chant the samputa gayatri with complete understanding, conviction and belief in the supreme Brahman

## Pratyahara and Dharana

Pratyahara is withdrawal of our senses. Our sense organs operating in the world of objects, trigger thoughts, if we withdraw our sense organs, we can control inputs to the mind. Easily said!

Dharana is the ability to concentrate for extended periods of time.

Pratyahara and Dharana state we experience when we get immersed in a book, music and so on.

What are the techniques to operate in Pratyahara and Dharana. Japa and Upasana are two techniques.

### Japa

Japa trains the mind to become single pointed. From many disjoint, disturbing thoughts to single thought. This single thought is either of a Pauranic ideal or Vaidika concept.

Japa using japamala was taught and practised. The mala is held in the hook created by right thumb, little finger and ring finger, with the meru away from the body, seated in a sthira and sukha asana one is ready to start japa. Japa to be practised after puja.

Puranic and Vaidik Japa was taught and this was added to the daily vrata checklist.

### Pauranic Japa

Once seated in a sthira and sukha asana with the japa mala held in the right hand, in front of the sadhakh's ishta devata's idol or photo, with total devotion to the ishta devata, the sadhaka has to view and appreciate the form of the devata from top to bottom. A sincere attempt to imprint the image of the devata in the mind has to be made. Then the focus to shift to one aspect of the

devata for e.g. the pada, eyes, hasta and so on... A detailed appreciation of the pada (an e.g.) has to be done with enhanced devotion.

With eyes closed, a mental vision of the pada has to be retained, and japa should be commenced with chant of the pauranic mantra associated with the ishta devata, e.g. Om namo narayana. For every chant one bead must be moved away from the body using the middle finger.

The initial few chants may be made aloud, the volume must be reduced consecutively followed by mental chant. The glory of the mental image must be emphasized by the mental chant, one japa bead at a time.

The mind will wander, it has to be brought back with kindness and compassion.

### Vedantic Japa

Vedantic Japa requires sthira, sukha asana with japa mala held in the right hand. Here there is no mental image to be held, the vaidika mantra e.g. gayatri mantra has to be chanted with full understanding and the mind has to revel in the understanding.

Japa is truly possible only through Pratyahara (withdrawal of senses) and Dharana (concentration).

### Upasana

Dharana requires topics that induce concentration. Upanishads introduce Pancha Bhoota contemplation that enable man to understand the roles and interdependencies between aspects of creation. Contemplation that takes us on a path of enquiry will develop concentration (dharana).

Upanishads emphasise on the need for contemplation on the pindanda (micro), and brahmanda (macro) universe. This broadens our thought horizon, and leads to chita vishala. Remember only a mind, trained in the tenets of yama, niyama, strengthened by pranayama and made single focused by japa practise will be able to contemplate and rejoice in the glory of creation.

Upasana has been explained in Taittiriya upanishad, anuvakas 7, 8 and 9 of Brughuvalli. It details upasana on relationships between two aspects of creation. Relationships are 'being a consumer of each other' and the second 'being a supporter of each other'.

To understand upasana, GNSji guided us through contemplation on the interdependence between two sets of creation deha (gross body) and prana (the five pranas) and second, water and fire.

Upasana enables us to notice, appreciate and be grateful for the creation around us that we take for granted all the time.

These upasana session prepared us for a bouquet of upasanas that were to take place on Yoga day.

Six divine creations from the plant kingdom were identified for Yoga day upasana - Yekka, Ashwatha, Tulasi, Palasha, Banni, Audumbara and the Holy Cow from the animal kingdom. Pancha maha boothas and Surya were taken from the cosmic world.

On Yoga day Pancha Bhoota Upasana was led by Sri GNSji. Prior to the event, information on the selected plants and holy cow was gathered by volunteers, posters created to aid in Upasana.

The topics of Upasana often entice our mind with the divinity of creation and enable extended periods of concentration - Dharana.

## Dhyana and Samadhi

The difference between Dharana and Dhyana is best understood by raindrop and stream analogy. Raindrop represents concentration of (on) water (Dharana state) for a limited period of time - time for drop to be created, grow and fall to earth. Once it reaches the earth it joins other similar raindrops and becomes a continuous stream.

In the context of our mind, both happen on their own, we cannot force our mind, we can only guide it.

A mind trained in Dharana on Vedantic concepts - Brahman indicators Sat Chit Ananda, Tat Tvam Asi, Aham Brahmasmi will be ready to move to the next step of Dhyana - continuous concentration. Revel in the continuous thought.

Samadhi happens when an awareness/consciousness of the revellery is experienced.

GNSji has guided us on Dhyana sessions that include Upasana, japa, dhyana and samadhi. As sadhakas the guru is showing the way, we have to walk the path.

## Yoga Day- June 21st 2019

### Sequence of Events

8-8:30 am Pooja

8:30-8:50 am	Breakfast
9-9:30am	Upasana
9:40-10:10am	Asanas
10 minute	break
10:20-11 am	Pranayama
11-11:30am	Japa
11:45-1pm	Dhyana
1-1:30pm	Lunch
1:30-2pm	Guru Vandana
2-2:30pm	RBI Layout weekly study class

## Overview

Under the guidance of GNSji, each study group and hence its sadhakas had ample opportunity to understand the techniques to traverse the angas of ashtanga yoga. Two months of vratam created an atmosphere conducive for its practise. We were all looking forward to celebrating our progress collectively.

## Shodashopachara pooja

The bright clear day started with most sadhakas reaching the venue well before 8am. Members of the coordination committee has set the stage for participatory shodashopachara pooja by all. GNSji led us through the 16 steps of pooja.

As humans our Lord is also endowed with faculties similar to us. Shodashopachara pooja entails offering our undivided attention, filled with devotion to each and every need of the Lord. It includes addressing hygiene needs, clothing needs, hunger and thirst needs in a structured manner. We offer our services to the Lord to ensure that all basic needs are met. It expresses our gratitude.

To begin with the Lord is invoked in an idol - saguna roopa - easy to relate. GNSji performed pooja on a majestic Kalinga Nartana Krishna idol.

As we progress on a path of sadhana, we accept the existence of the Lord in all forms of living and nonliving. To bring this aspect to our attention and practice, each Sadhaka invoked the Lord in a betel nut and offered shodashopachara pooja to Lord invoked.

Involved in Shodashopachara pooja, the 30 minutes allocated to the pooja extended to an hour. The naivedya offered was prasada - our breakfast.

## Pancha Bhoota Upasana

Our preparation on Upasana, enabled us to participate wholeheartedly in the Surya and Panchmaha bhoota upasanas. This was followed by upasana of select plants and trees and gomata from the animal kingdom. GNSji led the Upasana session

## Yogasana

The walking around for Pancha Bhoota Upasana made us ready for Asana abhyasa, it was fun-filled 30 minutes of brisk asana abhayasa. Suitable for most age groups, it was refreshing. This session was conducted by sadhaks well versed in yogasana abhyasa. GNSji participated wholeheartedly in the session.

## Pranayama

GNSji was back to conduct the session with Pauranic and Vaidic Pranayama. The mind was quietening.

Pranayama session ended with each more in control of their thoughts.

A short break where we partook butter milk and or fresh juice rejuvenated us. The sadhaks across groups were seen talking to each other, exchanging ideas but most often it was about the amazing experience of a satsang on practise of ashtanga yoga.

## Japa

All sadhaks seated in an orderly manner facing the majestic Kalinga Nartana Krishna created an ambience of divinity. Krishna was chosen for pauranic japa!! This was followed by gayatri japa.

## Dhyana

GNSji with his dynamism had driven us through six limbs of Ashtanga Yoga. Prior guidance and practise had aided one and all. We were now ready to attempt the final plunge or a pole vault under the guidance of GNSji.

During regular study class, GNSji makes it a point to conduct guided Dhyana sessions. The steps are:

1. Suka and Sthira asana
2. Pranams to our Gurudev and Ishta devata
3. Thought massaging to each part and function of our body to relax, and give positive auto suggestions that will help overcome or recover from health issues



4. Out of body experience - get out of the relaxed body and observe it - you are not the body
5. Associated with subtle body, travel beyond current location, out of earth, solar system, Milky Way, beyond the Milky Way - your association is now at the macro subtle body - Hiranyagarba and you are aware of the macro gross body - Virat
6. Come back to each, mentally choose a quiet location and settle down
7. Focus your thoughts on your Ista devata and then a specific aspect of your devata - eyes, lips etc., concentrate...
8. Stop the thought and become thoughtless - remain as guided in this state
9. Come back from thoughtless state and establish association with your mind and body
10. Establish control over your body through controlled small movements of legs, head and hands
11. Rub your hands and apply warmth to your body
12. Rub your hands and apply warmth to your eyes
13. Namakara position and chant Shanthi mantra together - Hari Om!

## Guru Vandana

The mood after Dhyana was to perform Guru Vandana prior to lunch. A heartfelt speech on the inspiration showered by Sri G N Seshadriji and Smt. Lalithaji by their dedication and commitments made many eyes moist.

Ever encouraging, Lalithaji said that they were inspired by the zeal of the sadhaks. No words to express.

## Mangalam

Groups photos, study group photos and more were clicked. Lunch was partaken in an atmosphere of affection. Many sadhaks had travelled long distances to get to the venue, pranams till we meet again.

To ensure that there was no interruption to our svadhyaya, Atmabodha text versus 50 and 51 was discussed by the RBI Layout group.

Hari Om!!