

# Kdham **WORLD**



**Summer 2011**

**Three Conferences  
TATA Yoga  
Javed Akhtar**

**KAIVALYADHAMA**  
**YOGA FOR THE WORLD**

---

## Editorial



The district wellness scheme developed by the Department of AYUSH has finally taken off. This scheme aims at creating a Wellness Centre in each district and will include a NGO working in the field of Yoga, having been identified through due process. Nodal Agencies, essentially national level Yoga institutes, have been identified to help the NGO to implement this scheme and also to monitor its progress. Two Yoga teachers will be appointed on a contract basis to these NGOs who will carry on Yoga training for the general public. This is a welcome step in the direction of systematically promoting Yoga therapy and Yoga practice under the supervision of qualified teachers, and we look forward to a positive outcome.

At Kaivalyadhama there are continued efforts to make the institute more eco-friendly and to increase bio-diversity on the campus. We have taken a step in this direction in association with Dr Nilima Geete, an Ayurvedic Doctor by qualification and also an environmentalist at heart. She is going to help with a project of developing a nutrition garden, which will grow vegetables and herbal plants. A second project will be to develop a nursery for plants which grow in the Western Ghats in order to plant in the forest and areas of the Institute. We are sure that this project will start soon and it will enable us to have greater bio-diversity on the campus.

Kaivalya Vidy Niketan, our new school which will impart Global Education with Indian Values, will start its first session on 4 April 2011. We eagerly await this beginning of a new venture on the campus. Young children with high energy levels are a sight to see and experience – if we could in any way contribute to the development of their foundation with human values, a sense of self-confidence and clarity of thinking, it will be a job well done. The school combines the best of human resources with technology to transact knowledge. Vast playgrounds are available for the children, which will help to bring out their best sports talent. We aim to not only to educate the child but to ensure his or her holistic development.

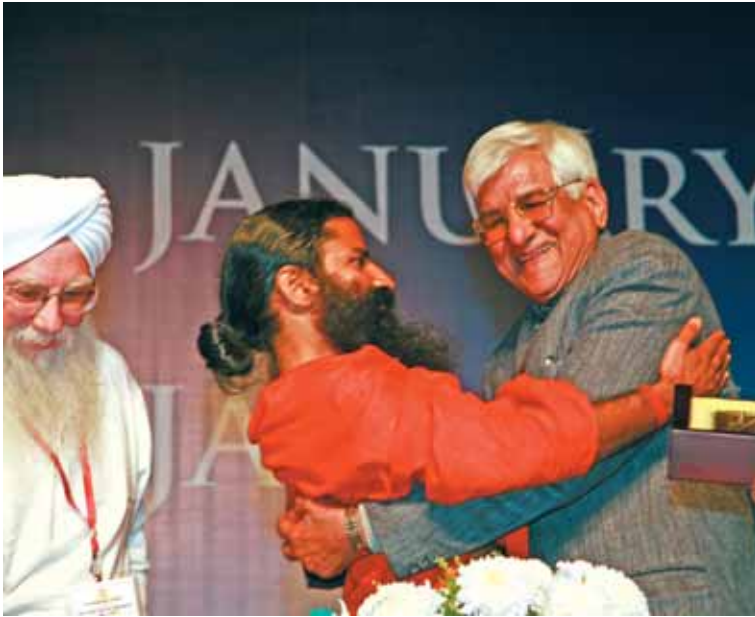
The recent tsunami and earthquake has left parts of Japan devastated. It has claimed a large number of lives and left many towns completely destroyed. Our prayers are with all those who have been affected by the natural calamity.

Om Shanti Shanti Shanti !

A handwritten signature in blue ink that reads "Subodh Tiwari".

**Subodh Tiwari**  
Administrator

## Haridwar Conference Report



The International Conference on 'Yoga and Social Transformation' was held from the 2-5 January 2011 at Patajali Yoga Peeth, Haridwar. The Conference was inaugurated amidst the presence of great masters and representatives of various Yoga institutes. Among those present were Yogacharya Padmabhushan B K S Iyengar,

Mahamandleshwar Swami Veda Bharti, Sri O P Tiwari, Dr H R Nagendra, and the very warm hosts Acharya Balkrishna and Swami Ramdev. Around 2000 people attended the Conference.

Many researchers presented their interesting work: Dr Shirley Telles, the Convener, spoke on Yoga Research carried

out at Yoga Vidyapeeth, Dr Sat Bir Khalsa spoke on the effect of Yoga among schoolchildren, Dr Robin Monro on the scope of Yoga practice for treating backache in general and a herniated disc in particular, and Dr Robert Saper also on Yoga and backache.

On the second evening the participants witnessed a beautiful cultural programme, which highlighted the tradition and the culture of the Haridwar hills. Among those who performed were students from the Sanskrit School, which is being promoted under the aegis of the host institute.

There was also a poster presentation of selected research work and eight scientific papers were short listed for competition.

Kaivalyadhama's Publication Department held a stall to sell its Yoga books. Mr Sanjay Tiwari and Mr Ram Mene were deputed to be in attendance.



## AROGYA Fair



Staged at Amritsar, AROGYA is a fair promoted by the Department of AYUSH and FICCI with the view of enhancing the reach of agencies involved in the Indian system of medicine. The Institute participates in most of these fairs so that people from various part of the Country can benefit from the knowledge through the means of books and audio video. This year, too, the Institute participated in AROGYA Amritsar reconnected with some of the Institute's past students. Mr Bandu Kute and Mr Dharmendra Kute represented the Institute.

## Latest Course

33 students enrolled in the latest Certificate Course in Yoga which started on 15 January 2011 with an inaugural function attended by the teaching faculty and by the Chairman and Secretary of the Institute.



While speaking to the Institute, the Secretary, Sri O P Tiwari, reminisced about his early days at the Institute wherein the basic course used to be for a period of two years and was called the Introductory Course in Yoga. He also laid out the give qualities which the students needed to possess, such as inquisitiveness, alertness, and a strong will. Swami Maheshananda declared the course open with his blessings.

## Detox Workshop

A new detoxification workshop was planned after discussion and deliberation and the 55 places were over-subscribed. All participants went through medical consultation by our doctors who concluded that ten were hypertensive, seven were diabetic and five had heart problems, plus there was obesity and other minor ailments.

All the doctors decided to avoid shankh-prakhchalan (cleansing) for ten participants due to their health and some were given hot water with only lemon with or without salt. A total 40 people were given shankhprakhchalan and almost all had positive results. On other days of the workshop, kriyas, asanas and pranayama were practised.



Special sattvik and fibrous food was served on the first evening so that over the next days proper detoxification and cleansing could be achieved. Meals over the following days were planned and prepared by experts with, on one morning, a special khichadi was prepared and served after kriyas.

Lectures were given by Sri R S Bhogal, Ms Naini Setalvad, Ms Havovi Sukhadwala, while Yoga classes were taken by Ms Shilpa Ghone and kriyas were taught by Sri R. Joshi. All doctors helped in making the workshop safe, systematic and scientific. To assist with kriyas and Yoga, Dr G P Shukla, Dr N. Patel, Dr Sangeeta Patil, Sri Rajendra Joshi, Sri Sanjay Ghate, Sri Bharat Chawada and all class four employees were present.



## Southern Conference

An International Conference on Yoga, Physiotherapy, Sports and Nutrition for longer and healthy life has been held at Alagappa University, Karaikudi, situated around 70 kilometres from Madurai. It has been declared as a heritage town and is also an educational hub.

Sri Subodh Tiwari was invited as a guest of honour in the inaugural function of the Conference,

which was held 27 January 2011. Mr K. K. Verma gave the keynote address, while Professor S. Sudalaimuthu, the Vice Chancellor of the University, spoke on the occasion. Dr A. Shenbagavalli, Dean, Faculty of Education, was the Convener of the Conference. Some very interesting papers related to Yoga, Physical Education and Sports were presented during the conference.

## Workshop on Meditation Techniques



A Mumbai workshop on Meditation and its Techniques was conducted from 21 February to 4 March 2011 by Ravi M. Dixit. Mr Minoo Jokhi was a special invitee for live demonstration of his skills of concentration, memory and calculations. Mr R. S. Bhogal gave a lecture and practical methods on meditation. The inaugural lecture cum demonstration was given by Ms Kruti Parekh on Mind Power, Miracles and Meditation. The program consisted of various meditation techniques, relaxation, asanas and pranayama.

## Bonding with Yoga

A two-day workshop on Yoga and Health was conducted for staff of Higher and Technical Education, Government of Maharashtra, 12–13 February 2011.

The delegates started on the first morning with a Yoga class. They were then shown practices which would specifically help with back posture, which is affected due to sitting for long periods, and some pranayamic practices for relaxation. Three such sessions were held during their visit. Two lectures and discussion sessions, one on Yoga Therapy by Dr Sharad Bhalekar and the

other on Yoga and Stress Management by Sri R. S. Bhogal, were also held to give the attendees some theoretical ideas.

In the limited time of the workshop, participants were also given the experience of a Naturopathy treatment. In the concluding function, the staff expressed their joy at being able to visit the Institute, experience Yoga and rejuvenate themselves. It also gave them an opportunity to bond together since they work in the same department.



## Teaching Improved

The National Council for Education, Research and Training has redrafted the In-Service Schoolteacher's Training Programme under the scheme of Promoting Yoga in Schools. The main aim of the scheme remains the same: to train teachers in Yoga so that they can impart the training to students.

However, the scope of the scheme has been widened after considering recommendations by the focus group of 'health and physical education' to make it broader. In all, 32 teachers attended the 21-day training programme from 31 January 2011.

Present at the Inaugural Programme were Swami Maheshananda, Chairman of the Samiti, Sri Yogesh Godse, Chief Officer, Lonavla Municipal Council, Sri Anil Trivedi, Sri Subodh



Tiwari and all other staff who were to be involved in the teaching. The training programme successfully concluded on 20 February 2011, with a small function wherein certificates were distributed at the hands of Swami Maheshananda.

## Workers Quizzed

A quiz competition was organized for the workers of the Institute on 3 March 2011 at the campus. The quiz revolved around the history and the present set up of the Institute. The workers were divided into 11 teams and best five went into the finals. The winners were given a cash award of Rs 2000 and runners up Rs 1000.

The quiz was devised as a means to educate the younger generation on the history and facts of the Institute, whereas the older generation came to know the present developments in the Institute and newer concepts.

## Healthy Fun

Around 25 staff members of the Department of Higher and Technical Education, Government of Maharashtra, came to Kaivalyadhama for a relaxing weekend. They utilized their weekend by going through the experiential aspect of Yoga and Naturopathy. Apart from practices of Asana and Pranayama, they also had discussions on important aspects of health and healing.

At a small informal closing ceremony, all staff members expressed their happiness to have spent time at the Institute learning some aspects to improve their health. Some of them promised to come back for a week's programme.

## Seminal



Sri O. P. Tiwari felicitating Dr Rajan Welukar at the concluding function



Lighting of the lamp at the inaugural function



Felicitation of the first day's Chief Guest

Yoga Update 2011 – a two-day seminar - conducted by and at the I. C. Yogic Health Centre, Kaivalyadham, Mumbai, concluded with a note of success on 30 January 2011. This was the sixth seminar of its kind and the theme this time was 'Advances in Yogic Therapy'. The objective of the seminar was to highlight the current status of Yoga research being carried out in India, especially in the field of therapy. In addition to deliberations on therapeutic aspects of Yoga, diet and nutrition, there were practical sessions with regard to various disorders, meditation and Pranayama.



Demonstration of Asanas by I

# Seminar

The seminar was inaugurated by the day's Chief Guest, the Honourable Justice Dr Dhananjaya Y. Chandrachud of the Bombay High Court, and Dr Ramesh Bijlani provided the keynote address. This was followed by practical sessions in four halls covering back-care, stress management, occupation-related problems, obesity, psychosomatic disorders, heart-hypertension-diabetes, Pranayama and meditation. Finally, at the valedictory function, participants were addressed by Dr Rajan Welukar, Vice-Chancellor of Mumbai University, the final day's Chief Guest.



Workshop during the update



Participants during a discussion session



by Lonavla diploma students



An evening of devotional music by Sri Ashok Khosla

## Yoga goes to TATA



The international women's day was celebrated at Kaivalyadhama, 8 March 2011, by a small get-together with games and snacks and guiding words by Dr Sunita Vaidya, MD Ayurveda, who was the chief guest for the function.

The TATA Hydro Company had arranged for its employees to have a workshop on Yoga at the Institute to motivate them towards gaining better health. More than 60 women participated in the workshop with a practical session on Yoga engaged by Miss Sunita Singh, Yoga Teacher, and a discussion session, 'Yoga for women's health' conducted by Dr Sharad Bhalekar, Resident Medical Officer at the Institute. Sri G. N. Murthy from Kaivalyadhama and Sri Vishwas Rao from the Tata Hydro Company coordinated the programme.



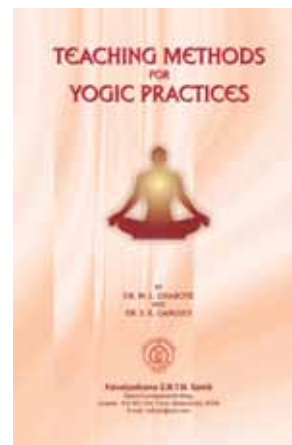
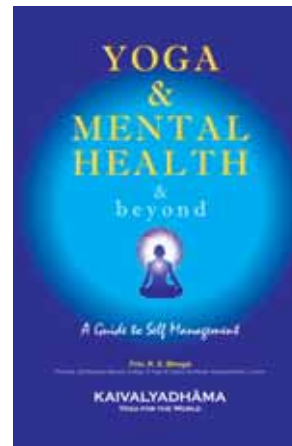
## Mumbai Backs Up

A back-care workshop was conducted in Mumbai by Sri Parmanand Aggarwal, 7–9 February 2011, with a total of 62 participants. The approach was to generate awareness about back-related problems, the basic anatomical structure and how certain practices of Asanas and Pranayama help to manage them.

## Staff Laurels

Dr Ghanshyam Thakur, Research Officer in the Scientific Research Department, has completed his PHD on a key aspect of Yoga.

## New Books



# Collaborative Research on the Effect of Yoga in Type II Diabetes starts

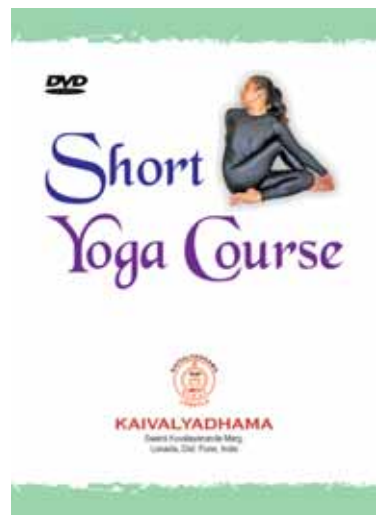
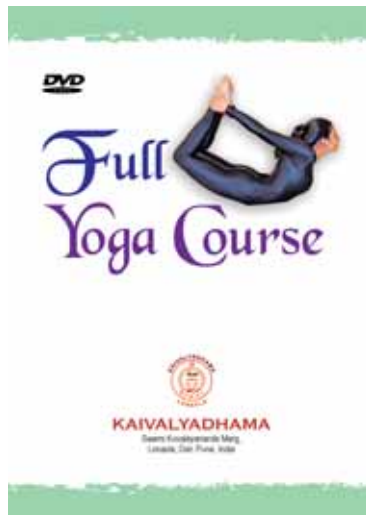
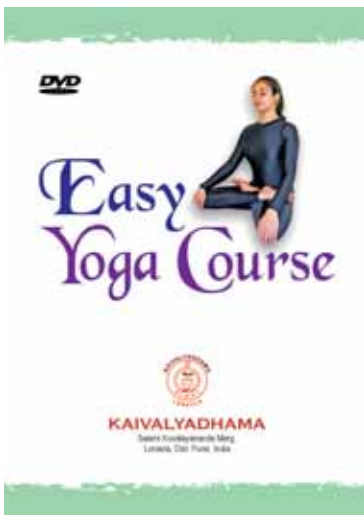
A research project on Type 2 diabetes and the effect of Yoga on patients suffering from it has been launched at the Indian Naval Station, Shivaji at Lonavla. There are 100 individuals who have been tested through various biochemical parameters, out of these 50 will undergo Yoga

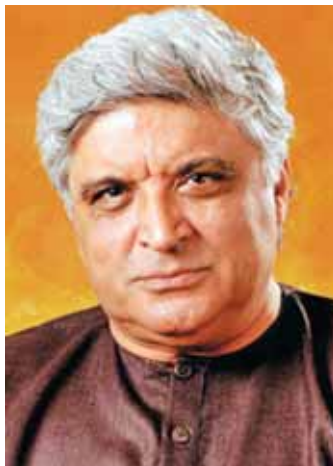


intervention for a period of three months and the other 50 would serve as the control group. Kaivalyadhama has deputed its Yoga teachers to engage the regular classes and the Biochemistry section of the Scientific Research Department is conducting the pathological tests of the participants in the research programme.

The Commodore, Mr Shrinivas, at INS Shivaji, Lonavla, visits Swami Maheshananda at Kaivalyadhama's Ashram Kuti with Subodh Tiwari

## Three New DVDs





## Spirituality, Halo or Hoax

### A speech by Javed Akhtar

*This is an edited speech by Javed Akhtar, the renowned lyricist who was awarded the Padma Sri by the Government of India in 1999 and received the Padma Bhushan in 2007. It gives a great point of view of the present scenario of spirituality. The speech has been reproduced with permission and does not indicate the views of the Institute.*

There are certain things that I would like to make very clear at the very outset. Don't get carried away by my name - Javed Akhtar. I am not revealing a secret, I am saying something that I have said many times, in writing or on TV, in public. I am an atheist, I have no religious beliefs. And obviously I don't believe in spirituality of some kind. If we are discussing the philosophy of Krishna, Gautama, Kabir, or Vivekananda, then I have nothing to say. I can sit down right now. I am not here to discuss a glorious past of which I suppose every Indian is proud, and rightly so. I am here to discuss a dubious present.

India Today has invited me and I have come here to talk of spirituality today. Let's not be confused by this word spirituality, you can find two people with the same name and they can be totally different people. Ram Charit Manas was written by Tulsidas. And the television film has been made by Ramanand Sagar. Ramayan is common but I don't think it would be very wise to club Tulsidas with Ramanand Sagar. I remember, when he had written Ramcharit

Manas, he had faced a kind of a social boycott. How could he write a holy book in such a language like Avadhi? Sometimes I wonder fundamentalists of all hues and all colors, religions and communities, how similar they are. In 1798, a gentleman called Shah Abdul Qadir, in this very city, for the first time translated Quran in Urdu, and all the ulemas of that time gave fatwa against him that how could he translate this holy book in such a heathen language. When Tulsid wrote Ramcharit Manas and he was boycotted, I remember a chowpai that he had written.

“Dhuth kaho abdhut kaho  
rajput kaho ki julawa kohu  
Kohu ki beti se beta na biahab,  
kohu ki jaat bigaar na chahu  
Mang ke khaibo, mehjid ma raihbo,  
lebe ka ek na debe ka dohu”

Ramanand Sagar, when he made his television serial, he made millions. I am not undermining him, but obviously he is much lower on the rung. I will give you another example. Perhaps it would be more direct and more appropriate. Gautama came out of a palace and went into wilderness to find the truth. But nowadays we see, the modern age gurus, come out of the wilderness and wind up in the palaces. They are moving in the opposite direction. We can't talk of them in the same breath. So let us not hide

behind names which are dear and respectable for every Indian.

When I was invited to give this talk, I felt that yes, I am an atheist, try to be a rationalist in any given situation. Maybe that's why I have been called. But suddenly I have realized that there is another quality that I share with Modern Age gurus. I work in films. We have lot in common. Both of us sell dreams, both of us create illusions, both of us create icons, but with a difference. After three hours we put a placard - the end. Go back to reality. They don't.

So ladies and gentlemen, let me make it very clear that I have come to talk of this spirituality that has a supermarket in the world. Arms, drugs and spirituality - these are the three big businesses in the world. But in arms and drugs you really have to do something, give something. That's the difference. Here you don't have to give anything.

In this supermarket you get instant Nirvana, Moksha by mail, a crash course in self realization, cosmic consciousness in four easy lessons. This supermarket has its chain all over the world, where the restless elite buy spiritual fast food. I am talking about this spirituality.

Plato in his dialogues has said many a wise thing, and one of them is - before starting any discussion, decide on the meanings of words. Let us try to decide on the meaning of this word spirituality. Does it mean love for mankind that transcends all religion, caste, creed, race? Is that so? Then I have no problem. Except that I call it humanity. Does it mean love of plants, trees, mountains, oceans, rivers, animals? The non-human world? If that is so, again I have no problem at all. Except that I call it environmental consciousness. Does spirituality mean heartfelt regard for social institutions like marriage, parenthood, fine arts, judiciary, freedom of expression. I have no problem again sir, how can I disagree here? I call it civil responsibility. Does spirituality mean going into your own world trying to understand the meaning of your own life? Who can object on that? I call it self-introspection, self assessment. Does spirituality mean Yoga? Thanks to Patanjali, who has given us the details of Yoga, Yam, Yata, Asana, Pranayama. We may do it under any name, but if we are doing Pranayama,

wonderful. I call it health-care. Physical fitness.

Now, is it a matter of only semantics? If all this is spirituality, then what is the discussion? All these words that I have used are extremely respectable and totally acceptable words. There is nothing abstract or intangible about them. So why stick to this word spirituality? What is there in spirituality that has not been covered by all these words? Is there something? If that is so then what is that?

Somebody in return can ask me what is my problem with this word. I am asking to change it, leave it, drop it, make it obsolete but why so? I will tell you what is my reservation. If spirituality means all this then there is no discussion. But there is something else which makes me uneasy. In a dictionary, the meaning of spirituality is rooted in a word 'spirit'. When mankind didn't know whether this earth is round or flat, he had decided that human beings are actually the combination of two things. body and spirit. Body is temporary, it dies. But the spirit is, shall I say, non-biodegradable. In your body you have a liver and heart and intestines and the brain, but since the brain is a part of the body, and mind lies within the brain, it is inferior because ultimately the brain too shall die with the body, but don't worry, you are not going to die, because you are your spirit, and the spirit has the supreme consciousness that will remain, and whatever problem you have is because you listen to your mind.

Stop listening to your mind. Listen to your spirit - the supreme consciousness that knows the cosmic truth. All right. It's not surprising that in Pune there is an ashram and I used to go there. I loved the oratory. On the gate of the lecture hall there was a placard. Leave your shoes and minds here. There are other gurus who don't mind if you carry your shoes - but minds?

Now, if you leave your mind what do you do? You need the guru to find the next station of consciousness. That hides somewhere in the spirit. He has reached the supreme consciousness; he knows the supreme truth. But can he tell you. No sir, he cannot tell you. So can you find out on your own? No sir, you need the guru for that. You need him but he cannot guarantee that you will know the ultimate truth. And what is that ultimate truth? What is the cosmic truth? Relating to cosmos? I have really

not been able to understand that. The moment we step out of the solar system the first star is Alpha Centauri. It is just four light years away. How do I relate to that!! What do I do!! So the emperor is wearing robes that only the wise can see. And the emperor is becoming bigger and bigger. And there are more and more wise people who are appreciating the robe.

I used to think that actually spirituality is the second line of defence for the religious people. When they get embarrassed about traditional religion, when it starts looking too down-market, they hide behind this smokescreen of cosmos and super consciousness. But that is not the complete truth. Because the clientele of traditional religion and spirituality is different. You take the map of the world; you start marking places which are extremely religious, within India or outside India, Asia, Latin America, Europe. Wherever. You will find that wherever there is lot of religion there is lack of human rights. There is repression. Anywhere. Our Marxist friends used to say that religion is the opium of poor masses, the sigh of the oppressed. I don't want to get into that discussion. But spirituality nowadays is definitely the tranquillizer of the rich.

You see that the clientele is well heeled; it is the affluent class. Alright, so the guru gets power, high self-esteem, status, wealth (which is not that important), power. And a lot of wealth, too. What does the disciple get? When I looked at them carefully I realized that there are categories and categories of these disciples. It's not a monolith. There are different kinds of followers. Different kinds of disciples. One, who is rich, successful, doing extremely well in his life, making money, gaining property. Now, since he has everything he wants absolute too. So guru tells him - whatever you are doing, is 'nisaam karma' - you are playing a role, this is all 'Maya', the money that you are making everyday and the property that you are acquiring, you are not emotionally involved with it. You are just playing a role. You come to me because you are in search of eternal truth. Maybe your hands are dirty, but your spirit and soul are pure. And this man, he starts feeling wonderful about himself. For seven days he is exploiting the world, and at the end of the seven days when he goes and sits at the

feet of the guru, he feels - I am a sensitive person.

There is another category. That too comes from the affluent class. But he is not the winner like the first one. You know winning or losing that is also relative. A rickshaw-wallah if he is gambling on the pavement and wins hundred rupees will feel victorious, and if a corporate man makes only 300 million dollars, while his brother is a billionaire, he will feel like a failure. Now, what does this rich failure do? He needs a guru to tell him - who says that you have failed? You have other worlds, you have another vision, you have other sensibility that your brother doesn't have. He thinks that he is successful. Wrong. The world is very cruel, you know. The world tells you honestly: no sir, you have got three out of ten. The other person has seven out of ten. Fair. They will treat you that way and they will meet you that way. There he gets compassion. There he plays another game.

Another category. And I will talk about this category not with contempt or with any sense of superiority, not any bitterness, but all the compassion available one that is a very big client of this modern day guru and today's spirituality, is the unhappy rich wife.

Here is a person who put all her individuality, aspirations and dreams, and her being at the altar of marriage and in return she got an indifferent husband. Who at the most gave her a couple of children. Who is rather busy with his work, or busy with other women. This woman needs a shoulder. She knows that she is an existential failure. There is nothing to look forward to. She has a vacuous, empty, comfortable yet purposeless life. It's sad, but it is true.

Then there are other people. Who are suddenly traumatized. They lose a child. The wife dies. The husband dies. Or they lose the property, they lose their business. Something happens that shocks them and they ask - why me? So, whom do they ask? They go to the Guru. And the guru tells him that this is Karma. But there is another world if you follow me. Where there is no pain. Where there is no death. Where there is immortality. Where there is only bliss. He tells all these unhappy souls - follow me and I will take you to the heaven, to the paradise, where there is no pain. I am sorry sir, it is

disappointing but true that there is no such paradise. Life will always have a certain quota of pain, of hurts, a possibility of defeats. But they do get some satisfaction.

Somebody may ask me if they are feeling better, if they are getting peace then what is your problem? It reminds me of a story that I have read. It's an old Indian story told by a sage, that a hungry dog finds a dry bone and tries to eat it and in the process bites its own tongue. And the tongue is bleeding and the dog feels that he is getting nourishment from the bone.

I feel sad. I don't want them, these adults, to behave like this because I respect them. Drugs and alcohol are also supposed to give mental peace and serenity, but is that kind of peace or serenity desirable or advisable? The answer is no. Any mental peace that is not anchored in rational thoughts is nothing but self-deception. Any serenity that takes you away from truth is just an illusion - a mirage. I know that there is a kind of a security in this, which is like the security of a tri-cycle. If you are riding a tri-cycle you can't fall. But adults do not ride tricycles. They ride bi-cycles. They can even fall. It is a part of life.

There is one more kind. Like everybody who is the member of the golf club is not fond of golf. In the same way everybody who is seen in an ashram is not a spiritual person. A film producer who is an ardent follower of a guru, whose ashram is about two hours from Delhi once told me that you must go to my guru. You will see the who's who of Delhi there. Let me tell you my Guruji is another Chandraswami in the making. Now this is a contact point for networking.

I have great respect for people who are spiritual, or religious, and in spite of this they are good people. And I have a reason. I believe that like every emotion or feeling, you have a limitation.

You can see up to a point. And you can't see further. You can hear up to a point, but beyond that you won't be able to register sounds. You can mourn up to a point and then you will get over your mourning. You will feel happy up-to a point and then you will be through with your happiness. Same way, I am sure that you have a certain capacity for nobility also. You can be as noble and no more. Now

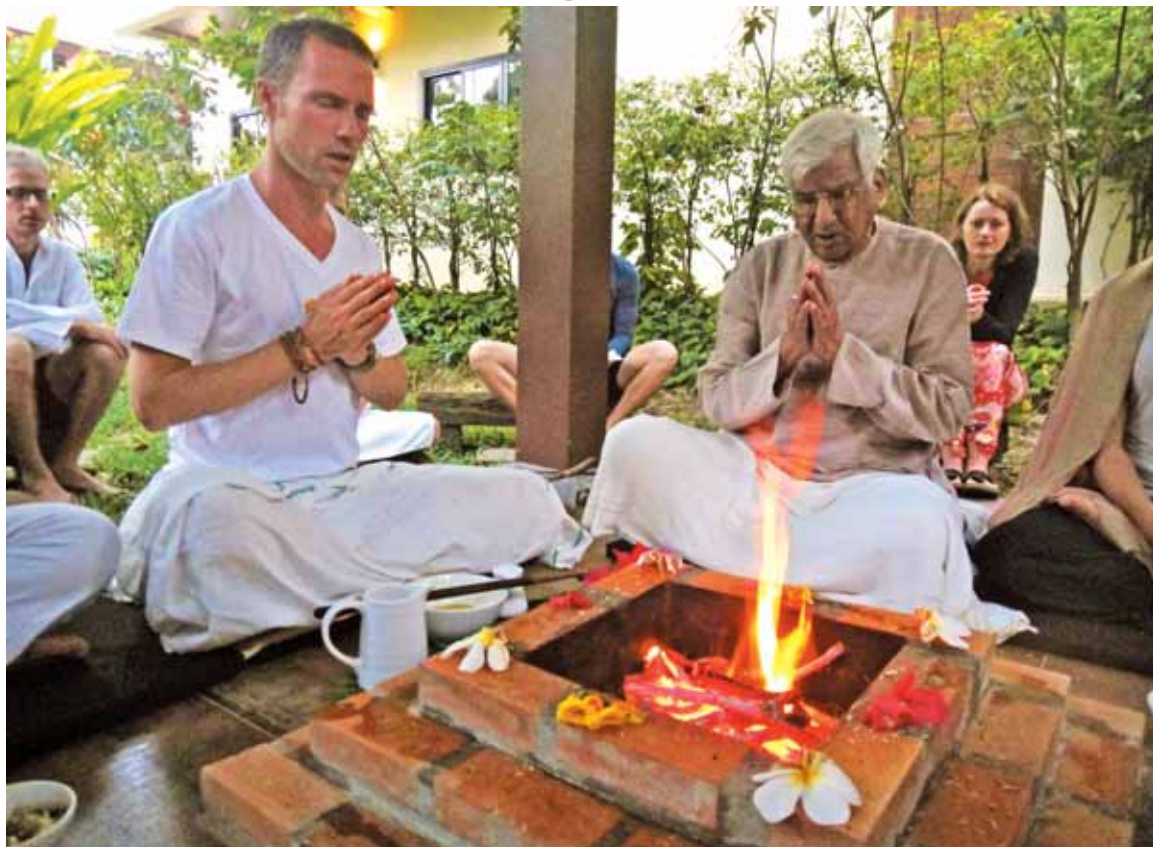
suppose if we count this capacity for nobility in the average man as ten units, now anybody who goes to pray in a mosque five times is consuming his five units. Anybody who goes to the temple or sits in the feet of the Guru, he is consuming his quota of nobility there. And in a totally non-productive manner. I don't go to pray. I don't pray. If I don't go to any guru, or mosque or temple or church, what do I do with my quota of nobility? I will have to help somebody, feed somebody, give shelter to somebody. People who use their quota in worshiping, praying, adoring religious figures and spiritual figures, in spite of that, if they are left with some nobility, hats off to them.

You may ask me, that if I have this kind of ideas about religious people, why should I show such reverence for Krishna, Kabir and Gautama? You can ask me. I'll tell you why I respect them. These were the great contributors in the human civilization. They were born in different points of time in history, in different situations. But one thing is common in them. They stood up against injustice. They fought for the downtrodden. Whether it was Ravana, or Kansa or the pharaoh or the high priests or the British Samrajya in front of Gandhi - or the communal empire of Firoze Tughlaq in the times of Kabir, they stood against that.

And what surprises me, and confirms my worst feelings, that today, the enlightened people who know the cosmic truth, none of them stand up against the powers that be. None of them raises his voice against the ruling classes and the privileged classes. Charity, yes, when it is approved and cleared by the establishment and the powers that be. But I want to know which was that guru who took the dalits to those temples which are still closed to them. I want to know which was that guru who stood for the rights of the Adivasis against the thekedaars and contractors. I want to know which was that guru who spoke about the victims of Gujarat and went to their relief camps. They are human beings.

Sir. It is not enough to teach the rich how to breathe. It is the rich man's recreation. It is the hypocrites' pretension. It is a mischievous deception. And you know that in the Oxford dictionary, mischievous deception is a term that is used for a word, and that word is. HOAX. Thank you.

## OP Fires Yoga Worldwide



In February, Sri O. P. Tiwari again visited Yoga Thailand, the centre of his student, Sri Paul, where a workshop on Pranayama and the study of the Bhartahari Shatak was held. Students from all over the world attended, all with a sincere interest in the classical practice of Yoga.

Each morning began with a traditional Deva Yajna at the specially built Yajna shala, with all

students joining for this practice of fire with mantras. This was a fine example of the proper teaching of yogic practices meeting with the sincere interest of an international student base. May such workshops fulfil Swamiji's quest for the young and able to come forth, learn and spread the good message of yoga.

Editor : **Sri Subodh Tiwari**  
 Assisted by: **Dr Stuart Rose**  
**Kaivalyadhama,**  
**S.A.D.T. Gupta Yogic Hospital & Health Care Centre,**  
 Swami Kuvalyananda Marg, Lonavla - 410403, India  
 • **PHONE** : 02114-273039 / 273001  
 • **FAX** : 02114-277402 / 271983  
 • **EMAIL** : kdham@vsnl.com  
 • **www.kdham.com**

Mailing Address: