



私たちが今の時代に何をしているかは、その時代に私たちがどのように見られているか、そして私たちがどのような存在であるかであるーインドクジャク(インド、ガンディナガール)

「彼は、宇宙が創造される前に神が何をしていたかをここで尋ねても意味がないと言いました。神は時間を含むすべてのものを創造したので、その質問は意味がありません。」(キリスト教哲学者トーマス・アクィナスはこう語る、英国オックスフォード大学の量子物理学者ヴラトコ・ヴェドラル)

(ランディーブ・ラクワル)

આશ્રમ - એક વિચાર

アーシュラム — あるアイデア

The Idea of the Ashram

આશ્રમ - એક વિચાર

આશ્રમ કા અર્થ યહૌ સામુદાયિક ધાર્મિક જીવન હૈ... કિન્તુ આપ તત્કાલ પુછેંગે, ધર્મ ક્યા હૈ? મેરા ઉત્તર હોગા, વહ ધર્મ નહીં જો સંસારકે ધર્મ-ગ્રંથોંકો પઢનેકે પરચાત પ્રાપ્ત હોતા હૈ। વાસ્તવમેં વહ ધર્મ બુદ્ધી-ગ્રાહ્ય નહીં હૈ, હૃદય-ગ્રાહ્ય હૈ। યહ હમારે બહારકો કોઈં ઓજ નહીં હૈ ઇસ તત્ત્વ કો તો હમેં અપને અંતરસે ઉદ્ભૂત ઓર વિકસિત કરના પડેગા।... યદિ હમ કોઈં કામ સહી ઢંગસે કરના યાહતે હૈં ઓર યદિ ડસે સ્થાયી બનાના યાહતે હૈં... હમેં ધર્મકી ઇસ મૂલ પ્રવૃત્તિકો યાગ્રત કરના હી હોગા।

Ashram here means a community of men of religion...But what is religion? I, for one, would answer, not the religion which you will get after reading all the scriptures of the world; it is not really a grasp by the brain, but it is a heart-grasp...and whether we wake up this religious instinct in us through outside assistance or by inward growth...it has got to be done if we want to do anything in the right manner and anything that is going to persist.

આશ્રમ એટલે અહીં સામુદાયિક ધાર્મિક જીવન એવો અર્થ છે... પણ ધર્મ એટલે શું? આ પ્રશ્ન તરત જ પૂછવામાં આવશે. હું તો આ જવાબ આપીશ કે દુનિયાના બધા ધર્મગ્રંથો વાંચવા છતાં ખરો ધર્મ મળી શકતો નથી. ધર્મ વસ્તુતઃ બુદ્ધીગ્રાહ્ય નથી હૃદયગ્રાહ્ય છે... આપણામાં રહેલી આ ધાર્મિક વૃત્તિ બાહ્ય સાધનથી વા આંતરિક સાધનથી આપણે જગાડીએ પછી રીત ગમે તે હોય; અને જો આપણે કંઈ પણ રીતસર કરવા અને ચિરકાળ ટકે તેવું કરવા માંગતા હશું તો તે વૃત્તિ ને જગાડવી જ પડશે.



કર્ડેવિલ્સ વસતી 1904: ગાંધીજીનાં આશ્રમનું પ્રથમ પ્રયોગ
At the Phoenix Settlement 1904: Gandhi's first Ashram experiment
શિવિકલ આશ્રમની વસતી 1904: ગાંધીજીનો સૌ પ્રથમ આશ્રમનો પ્રયોગ



ટોલસ્ટોય વાસ ૧૧ પ્રથમ નિવાસો
The pioneer settlers of Tolstoy Farm
ટોલસ્ટોય વાસના પ્રથમ નિવાસીઓ

ટોલસ્ટોય વાસ 1910

સાબરમાટી-આર્શુલામ(ગાંધી-આર્શુલામતરીકે જાણીતું) હ, ગુજરાત રાજ્યના આમરોલી જિલ્લાના સાબરમાટીના આશ્રમમાં, સાબરમાટીના નદીના કાંઠા પર આર્શુલામ રોડના કાંઠે શહેરના પાસે, 4 માઈલના અંતરે આવેલું છે.

કેલે, મહાત્મા ગાંધીનાં ભારતીય યાત્રામાં અંગ્રેજીમાં રાખવામાં આવેલું કે, સાબરમાટી (ગુજરાત રાજ્ય) અને સેવગ્રામ (માહારાષ્ટ્ર રાજ્યના વલ્હા) નાં વચ્ચેનાં અંતરે રહેવાનાં સ્થાનનાં એક છે.

તેણે પત્નીના કાસ્ટોરિયા અને તેના અનુયાયી વિનોબા બાવડે અને સાબરમાટીના વલ્હામાં આવેલું કે 12 વર્ષ રહેવામાં આવેલું. આર્શુલામનાં દૈનિકનાં એક તરીકે બાગવાડ ગીતાનાં અંતરે રહેવામાં આવેલું.

ગાંધીનાં 1930 વર્ષનાં 3 માર્ચનાં 12 તારીખનાં સાયનગ્રામ તરીકે જાણીતું ગાંધીયાત્રાનાં નેતાનાં હતાં. ભારતીય સરકાર, આ યાત્રાનાં ભારતીય સ્વતંત્રતા ચળવળમાં અગત્યનાં ભૂમિકાનાં સ્વીકારે, આ આર્શુલામનાં રાજ્યનાં સ્મારક તરીકે સ્વીકારેલું.

"Ashram introduction". www.gandhiashramsevagram.org. Sevagram Gandhi Ashram. Retrieved 29 October 2018.

写真- Prof. Randeep Rakwal, India

ダルマとチーム: 何のことでしょう? チームって誰たちのこと
とでどのようにまとまるのでしょうか?? チーム ダルマとは??
= ダルマという言葉は、持つ、支えるという意味のサンスク
リット語の *dhr*-に由来し、ラテン語の *firmus* (しっかりした、安
定した)に関連しています。: チェンバーズ語源辞典編集者,
バーンハート, R. K., (1998).

Team Work

INDIA - 2

Anasuyaben Sarabhai, Shankarlal Banker,
Narharibhai Parikh, Maniben, ashram inmates
including women and children, and the striki
workers helped in building the ashram. Gandhiji
believed, "Every man and woman must work in
order to live. . . . Every individual must labour
enough for his food, and his intellectual faculties
must be exercised not in order to obtain a living or
amass a fortune but only in the service
of mankind."

サバルマティ アシュラム (ガンジー アシュラムとしても知られる) は、 グジャラート州アーメーダバードのサバルマティ郊外の

サバルマティ川のほとりのアーシュラムロードのわきで市庁舎から、4マイルのところにあります。

これは、マハトマガンディーがインド中の旅行に出たり刑務所に収監されていないとき
に、サバルマティ (グジャラート州) とセヴァグラム (マハーラーシュトラ州ワレダ) に転々と居
を移転していたころの住家の一つです。彼は妻のカストゥルバや彼の信奉者ヴィノババーベ達
とサバルマティカワレダに合わせて12年間住んでいました。

アーシュラムの日課の一つとしてバガヴァッドギータがここで朗読されていました。ガンディー
が1930年3月12日に塩のサティヤグラハとして知られるダンディ行進を率いたのはここからでし
た。インド政府は、この行進がインド独立運動に与えた重大な影響を認めて、このアーシュラ
ムを国定記念物としました。

"Ashram introduction". www.gandhiashramsevagram.org. Sevagram Gandhi Ashram. Retrieved 29 October 2018.

写真- Prof. Randeep Rakwal, India

栄養・運動・休養・代替医療 ～農業・食品・農家・コミュニティ～



菊芋トウルシーオ[©]

長峰美加子

太香ごま油で菊芋を炒め、トウルシーオ(乾燥した粉末トウルシー葉とお塩をあわせたもの)をふりかけて出来上がり。

アーユルヴェーダ的には、乾燥する冬にごま油を摂ることで、vata鎮静にもよいこと、体をあたためること、そしてごま油の香りとトウルシーの香りで、食欲もそそること、塩もvata鎮静を期待できます。



長峰美加子さんが、アーユルヴェーダの考えで「菊芋トウルシーオ」を考案されたので、「是非に」とお願いして、掲載させていただきました。

「トウルシーオ」という言葉に聞き覚えがないので、ググってみました。一致する言葉はありませんでした。菊芋トウルシーオなら、なおないでしょう。

長峰さんにお聞きすると、自分が思っていた名前だとのこと。いい名前なので、「トウルシーオ」を商品化すると、売れると思いました。そこで、著作権マーク[©]を付けました。著作権者は、長峰さんだという意味です。

さて、2月はまだ生菊芋が手に入る時期です。地方によっては、雪に埋もれていたり、土が凍っていて掘れないところは、2月末から3月上旬まで待つ必要があるかもしれません。

冬～春の菊芋は、10月ごろの菊芋と比べると格段に甘みがあっておいしいので、手に入るようなら、ぜひ食べていただきたいと思います。

菊芋を栽培してみようと思われる方は、購入した生芋を土に埋めて、3月から4月ごろに、畑に植えるといいでしょう。

水はけがよく、日当たりのいいところなら、肥料もやらずに大きく育つはずです。

庭に1本植えただけでも、日当たりさえよければ、秋には1キロぐらい取れることもあります。

9月末から、10月末ぐらいの間に、きれいな花が次々咲いて、芋を取らなくても楽しめます。(玄朴)





AyurYoga 対談 Vol.1 ～お白湯の効能～

玄朴（ヨーガ）× 賢司（アーユルヴェーダ）



玄朴：本日はよろしくお願いします。最近アーユルヴェーダについて興味がありまして！

賢司：よろしくお願いします。アーユルヴェーダに興味を持っていただいて嬉しいです。

玄朴：インドの大学に留学されていたそうですね。どの位の期間行かれていたのですか？

賢司：約7年間です。

玄朴：7年ですか！ずいぶん長く居られたのですね。お一人ですか？

賢司：いえ 妻と息子とともに留学していました。その時息子はまだ1歳でした。

玄朴：そうでしたか！色々ご苦労もあったと思いますが、そこまでしてアーユルヴェーダを学びたいと思ったきっかけは何ですか？

賢司：お白湯です（笑）

玄朴：お白湯というと、あのお水を沸騰させた？

賢司：はい！あのお水を沸騰させたものです（笑）たまたま家の近くの図書館でアーユルヴェーダの本を見つけて、その中ですごく「お白湯」を勧めていました。それで試しに飲んでみたら、すこぶる調子が悪くなったので、お水を温めた「お白湯」が何故こんなに効いたのか？とずっと学びたくなりました。

玄朴：そうだったのですね。実際お白湯にはどのような効能があるのですか？

賢司：お白湯には、胃腸を温め、消化力を上げる効果があるとされています。それに加え最近では、代謝が上がり、ダイエット効果や便秘をよくする等の効能があるそうです。

玄朴：作り方などはあるのですか？例えば鉄瓶を使うとか？

賢司：特にありません。温かければ大丈夫です。もちろん鉄瓶を使ってもいいですし、電気ポットを使っても構いません。

玄朴：それは簡単でいいですね！

賢司：はい！はじめはあまりこだわらない方がいいと思います。最近コンビニにもお白湯が売っていますので重宝しています。

玄朴：飲み方等がありますか？

賢司：一気にたくさん飲むと胃液を薄めてしまいますので、少量をちょこちょこ水分補給のつもりで、こまめに取られるといいです。

玄朴：なるほど、私もお白湯生活に興味が湧きました！

賢司：是非是非、特に寒い冬はおすすめです！！



浅貝賢司（プロフィール）

インド政府認定アーユルヴェーダ医師、一般社団法人日本アーユルヴェーダ学会副理事長
KOBAYAMA Ayurveda College代表 日常で活かせるアーユルヴェーダをモットーにアーユルヴェーダのセミナーやコースをオンラインで開催中 URL: <https://kobe-ayurveda.com/>

ヨーガ教師としての「アミ」

的場悠人

年末年始に、『アミ 小さな宇宙人』という本を読みました。体裁としては子供向けの寓話なのですが、とても示唆に富む本だと感じました。ヨーガ・スートラやバガヴァッドギーターとも通じる、「ヨーガの教えの書」としても読める部分があると思います。今回は、本書からいくつかの文を引用し、ヨーガとつなげて考えてみたいと思います。

“もっと別の現実ってものがあるんだよ。きみの知らないもっとずっとデリケートな世界がね。せんさいな知性に近づくための、せんさいな入口が…”

ヨーガの実践は、粗大なものから微細なものへ、心のフォーカスを切り替えていく、研ぎ澄ませていくものと言ってもいいでしょう。実際、ヨーガスートラの第2章は、繊細な対象に集中できるように、心の状態を準備する過程であり、第3章では、繊細な注意力を存分に発揮したとき、私たちに何ができるかの可能性を示しています。

“偶然？それどういう意味？われわれの文明にはそれに相当する言葉がない。”

“もしだれかが過失を犯したばあい、そのひと自身が苦しむことになるんだよ。つまり、自分を自分で罰するんだ。”

これは、いわゆる「カルマの法則」を示しているのだと思います。宇宙で起こるすべてのことには因果関係があり、「偶然」起こることなど存在しない。自分の行った行為はすべて、遅かれ早かれ、自分でその結果を味わうことになる。もし嘘をつけば、「嘘をついた」という感覚で苦しむことになる（つまり自分で自分を罰することになる）。

“愛がないんだね。代償がなにかもらえないなら、何も与えないなんて…”

バガヴァッドギーターのテーマのひとつは、「行為の結果に執着しないこと」だと思います。行為の結果の期待に基づいた行為は、報酬がもらえたら執着を生み出すし、もらえなかったら不満をつくりだす。つまり、

「結果を期待する」という心の状態で何かを行った時点で、結果がどうであれ、苦しみを生み出すことが確定してしまうのです。

だからこそ、「まず愛から動く」。愛が発動するためにはどうしたらよいか、その実践的なヒントも、『アミ』のなかに示されています。

“どうしたら愛がくるようにできるのか？

まずさいしょに存在していることを信じること（愛は見ることはできない。ただ感じるだけだから）。

それができたら心の奥底にある住まい、つまりハートに探すことだ。

それはすでにわれわれのなかにいる。呼ぶ必要はない。

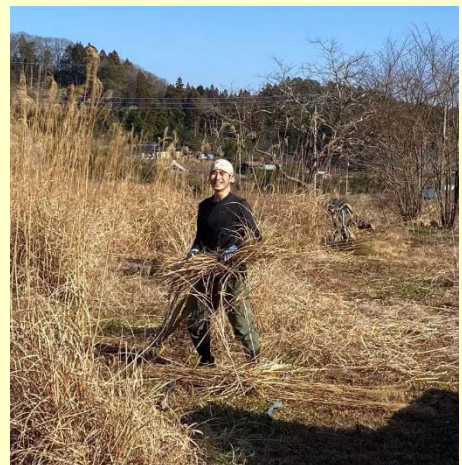
きてもらうように願うのではなく、ただ自由に出るようにさせてやること、ひとにそれを与えてやるようにすることだ。”

ただ存在していることを感じる。それが難しい現代人（地球人）に対して向けた次の言葉は、ほとんどヨーガのインストラクションのようです。

“頭だけで知覚するのはむずかしいね。いっしょに心もともなわないと。

頭でなにか考えるのをやめて、胸に注意をするようにしてごらん。

もっと身体をずっとリラックスさせて、目を閉じて、注意深くしてごらん。”



障害の重い子と過ごす

赤上 智子

褒めない理由② ～「ほめたいな」と思うとき～

前回「褒めない理由」というタイトルで、「出来ても、出来なくても同じように接する」だから「出来たこと」を褒めないように努めていることについて、書きました。

では、何を褒めたいと思うかについてお伝えしたいと思います。

本人が何気なくやっていること、
なにより、本人が無意識にやってきたこと
本人がその良さに気づいていないことを、褒めるようにしています。

ゆったり呼吸しているとき、なんだか伸び伸びしているとき。

あるいは、何も起こっていないけれど、もしかして、「やろうとしていたのかな」と感じた時です。

「いいねー」とサラリと声をかけます。
本人は褒められたことに気づかないかもしれません。

「障害」とは「多くの人にとって、普通のこと」が叶わない、あるいはなかなか叶わないこと」だと思います。

障害の重い子たちは、
寝返りすること、手を伸ばすこと、つかむこと、離すこと、
言葉を話すこと、声を出すこと、呼吸をすること、飲み込むことも難しい人達です。

だから、頑張ってきたことでなく「何気なくできたこと」を褒めるようにしています。食後にげっぷが出たとき。カんでうんちが出たとき、大きな声が出せたとき、リラックスしてふと力が抜けたとき。口を閉じて「ごっくん」できたとき。

できたら普通、だからだれも気に留めない。
それが、どれほど有難いことか。

そういう、ささやかな瞬間を感じたときに、「いいねー」とさらりと褒めるようにしています。

ふと力が抜けてリラックスしているときに、頑張らなくても、そういうことが「起こる」状態にあるような気がします。

障害の重い子は、一人ひとりの身体の状態は多様です。座ることができず、横になったままの子もいます。それぞれの「よい姿勢」があるのではないかと思います。

呼吸したり、飲み込んだり、声のでたり、笑顔になったり・・・

ささやかで美しいことが自然と「起こる」状態が「よい姿勢」だと思います。

「出来ても、出来なくてもやろうとすること」
そのような「淡々と取り組む姿勢」が美しいと思います。

アーサナとは、「生きるための姿勢」という意味です。

何ができても、何ができなくても、彼らの姿、表情、動き、彼らの“生きる姿勢”は、心が震えるほど美しい宝です。



豊かな心を育てる

折居由加

脳性麻痺をもつ息子は1月の誕生日を迎え、10歳となりました！

年越しに帰省をした際、家族みんなにお祝いをしてもらい、母子ともに幸せなひと時でした。

息子は早産だったため、生まれた時は2000gほどの小さな子でしたが、今や立つと私の顎下まで身長が伸び、太ももの筋肉もしっかりついてたくましい体に育っています。

それ以上に、最近は心の成長を感じる事が多くあります。

例えば、学園祭で行われたバザーの時、生徒は300円をお財布に入れて自分で選んで買っているということでした。2日間のバザー、1日目はお弁当用のスプーン・フォーク・箸と一緒に買った食具セットを選んできました。まだ残りのお金があり2日目もバザーに行くということだったので、『今日はパパとママにも何か買ってきて。』と冗談で言いながら朝スクールバスに送りました。そして、その日に買ってきたのは、瓶に入った透明なボタンでした。

最初、そのボタンは何かわからず、振るとカシャカシャと音が鳴るので、息子が気に入ったのだろうと思っていました。ところが私が瓶の蓋を開けると、息子がボタンを取り出し、私の手の平に乗せてくれたのです。そしてパパにも！私はハッと朝のことを思い出し、『これはパパとママに買ってきてくれたの？』と聞くと『あい』と答えました。きっと息子もそれがボタンだとはわからなかったと思います。でも何かきれいでこれをパパママにあげたら喜びそうだと感じたのでしょう。

もう一つ、夕食がもう終わりという時、息子が振り回した手が私の眼鏡に当たり、鼻あてのところに傷ができました。実はこの日私は仕事のことで落ち込んでいて、いつもなら気にしないような出来事でしたが、痛みと感情が相まって思わず涙が出てきました。

席を離れ涙が収まるまで別部屋で気持ちを落ち着かせていると、キャッキヤとパパとふざけている楽しそうな声が聞こえていました。そして、私がリビングに戻り、横になりTVを観ていた息子の隣に添い寝をすると、すぐに振り返りギュッと抱きしめてくれたのです。『ごめんねっていう意味？』と聞くと『あい』と答えました。でもそれとともに、息子は私がいつもと違う様子だと感じていたのだろうと思います。

息子は知的にも身体的も発達が遅れている障がい児ではありますが、確実に“心”が育っています。その純粋で豊かな心に私はどれだけ救われているかわかりません。

大人の社会のなかでは、表面上は大人の言葉で話していても、その奥はごまかしだったり自分本位だったりという、ある種の『幼児性』が強く残っている人もいるように思います。そういった方とのコミュニケーションは時にとても悩ましいものです。

取り繕った言葉以上に伝わるものがあるということ、周りの人たちとの関りの中で『豊かな心を育てる』ことが自分にも周りにとっても大切だということを、ほとんど言葉が話せない息子から教えてもらい、私自身もそうでありたいと感じる日々です。



私たちは日常の経験にどっぷり浸かっている。私たちが苦しむのは外的なもののせいだ。あるいは、自分自身が嫌になったり、価値がないと感じたり.....ただ落ち込んだりして苦しむ！

でも、自分にスペースを与えていますか。実際の空間という意味ではなく、時間だ。他の人、テレビ、ラジオ、電話から離れ、自分の仲間と過ごす時間だ。ただ黙って座って何もしない。瞑想や呼吸法もしない。また、思索にふけることもない。

空間の中で自分の体を感じ、部屋を見渡してみ、何が見えるか。そして、もし考えが浮かんできたら、服が肌に触れている感触を感じることに集中する。とてもシンプルなことだ。それをしばらく続ける。それをしばらく続ける。

1時間も座っている必要はない。1分でも2分でも、あるいは数秒でもいいから、それまで考えていたことを忘れて、その瞬間に集中するんだ。最初は、たとえ一瞬であっても、思考を忘れたり止めたりするのは難しいと感じるかもしれない。ちょっと怖くなるかもしれない。自分のことも、自分の体がする音も、自分がいる部屋にある音もわからない。

鏡に映った自分を、自分について何も考えずに見つめてみてください。ただ自分を見てみてください。まったく違った角度から自分を見ることができるかもしれない。

このように、自分自身と過ごす時間は、自分の内なる声に耳を傾ける機会を与えてくれる。自分の心の奥深くにいて、自分に語りかけ、ささやき続けている本当の声を。

ある食べ物体が合わないことに気づき始め、食べるのをやめようと思うかもしれない。体を動かしたくなかったことに気づき、毎日ジョギングを始めるかもしれない。

「そうしなきゃ」からではなく、医者や社会がそう言っているからでもなく、文字通り「体がそう言っているのを聞いて」、そうしたくなったのだ。そうすることで、徐々に自分自身のこと気づき始めるだろう。自分が何を食べた

り、何をしたりするのが好きなのか。

誰も教えてくれる必要はない。なぜなら、すべてはすでに自分の中にあるからだ。もっと具体的なことが必要なとき、どうすればいいかわからないときは、ググって調べればいい。

でも、私たちが哀しみや悲しみを感じたり、悪いと思っていることで苦しんでいることがいかに多いかに気づくはずだ。私たちが悪いと感じるのは、ほとんどの場合、それをある特定の方法で解釈しているからなのだ。私の例を挙げよう。

昨日は気分が悪かった。まだ風邪が完治したわけではないが、風邪ではない。頭痛と筋力低下、そして体の他の部分の痛みを感じた。

最初はその痛みにイライラした。そんな思いはしたくない！気持ちよくて幸せな気分になりたい。

でも、痛みは消えなかった。そして、痛みと付き合い、そのままにしておく以外に選択肢はなかった。

何が起ころうと、私はそれを心から受け入れることにした。そして、自分の状態が変わり始めたことに気づき始めた。そして、痛みを身を任せて自分のことをやり続けた。そしてしばらくして、痛みがそこにあってもいいんだと思い、ある部分では痛みが消え始めた。でも、痛みを取り除きたいということではなく、結果は重要ではない。

私は肉体的な痛み集中していた。それから、自分の気分を目を向けるようになった。なんとなく気分が落ち込んでいることに気づいた。

そのような気分はあまりいい気分ではなかった。そしてそれを観察し、“なぜ気分が落ち込むのだろう？”といった疑問を持った。

そして、今の自分の状況が、自分が望んでいるようなものではないことを考え始めた。実家には戻りたくないし、仕事もないし、経済状態はあまりよくない。

でも一方で、頭上に屋根があり、眠れるベッドがあり、私をお腹を支えてくれる食べ物がある。だから、今の状況を悲しんだり嫌な気分になったりする場合じゃなく、実際に何ができるかを考えてみようと思った。

私には人生でやりたいことがある。でも、そんなふうに感じていても、全然解決にならない。だからまず、いい気分になろうと決めた。悲しくなったり、「どうしてこんな目に遭うんだろう」と自分を憐れんだりしたくない。

私に何が起きているのか？私は熊に襲われることを恐れる必要がなく、まだ生きていて、食べたり眠ったりできることはとても恵まれている。だから、悪いとか悲しいとか感じる理由は何もない。だから私は、自分の経験をひとつも変えることなく、自分の状況をまったく別の視点から、別の目で見始めた。

するとどうなったか？リラックスしていたので、アイデアが自然に出てきた。どこの仕事に応募したらいいのかアイデアが浮かび始め、とてもワクワクした。

私は自分の経験や人生でやりたいことの閃きを共有し始めた。それを他の人たちと分かち合うことで、他の人たちも活性化され、視

点を変えたり、自分の人生を深く見つめたりするようになったからだ。

だから私は今、何も持っていないけれど、すべてを持っていると感じているし、私が感じていることを皆さんと分かち合うことに喜びと興奮を感じている。

何もしなくてもいい時がある。自分の人生に対する見方を変えるだけで、大きな変化が生まれ、それが自分の経験に反映されることもある。どのような経験をしているかではなく、あなた自身がどのように世界を経験しているかです。



ヨーガとは自分に嘘をつかなくなること

高橋玄朴

本当に心が休まる時、というのはあるのだろうか？

気を許していると、次から次と何かが起きて、対応しなければならない。だからと言って、緊張の連続では疲労がたまり、体調を崩す。

冥想/呼吸法/ヨーガを毎日実践することで、どれほど助けられているか、そんな風に思うことがしばしばです。

そういう毎日の中で、クラウドियाさんと話をしました。

彼女の玄朴プロトコル+無心数秒の体験を聞いていただけますか。

体験によるヨーガの実践と効果
(https://youtu.be/V1waBoRDn_w)

ヨーガ、例えば玄朴プロトコルを日々実施しつつ、生活の中で、数秒から数分間、「何

もしない(無心)」ことを行っている(カルマ)と自然に自分で自分に対して嘘をつかなくなる。

クラウドियाの『何もしなくていい』の文章と、上記 Youtube 動画をまとめると、「ヨーガの目的は、自分に嘘をつかない自分になること」となることに思い至りました。

ここで重大問題が生じます。

この「自分」とは、何だろうか？

「嘘をつかない」とは、どういうことだろうか？

「そんなことできるのか？」

よくよく時間をかけて、自分自身を探求し、人生を探求しなければならないでしょう。

子供のころは自分に嘘をつかなかった。でも、大人になったら自分に嘘をつき続けている..... 「なぜ？」

子供の合掌には、嘘がない。

大人になって、それが出来るだろうか？

長い、長い道をたどって嘘のない世界に近づこうと、努力する。でも、目的地は限りなく遠い。

どうしてだろう？

答えは知っている。

エゴがあるから。「私」という存在を意識しているから。

「無」になればいい。

「無」は、限りなく遠いし、限りなく近い。天国や極楽と同じかもしれない。

しかし、「無」であれば、天国も極楽も消滅してしまう。

その昔、京都大学教授の佐藤幸治先生は、坐禅の功德は10あるといった。

一番から順番に書くと、「1. 病気が治る」「2. ノイローゼが治る」「3. 短気が治る」「4. 意志が強くなる」「5. 能率が上がる」「6. 頭がよくなる」「7. 人格が整ってくる」「8. 悟りの目が開けてくる」「9. 大安心が得られる」

では、10番目の功德は何でしょうか？
「10. 理想の世界が開ける」

しかし、佐藤先生は話をこれで終わりにしませんでした。
これで終わったら、禅ではなくなります。

究極の答えは、「無功德、無所得」でした。達磨さんが、中国についてから言った言葉ですね。

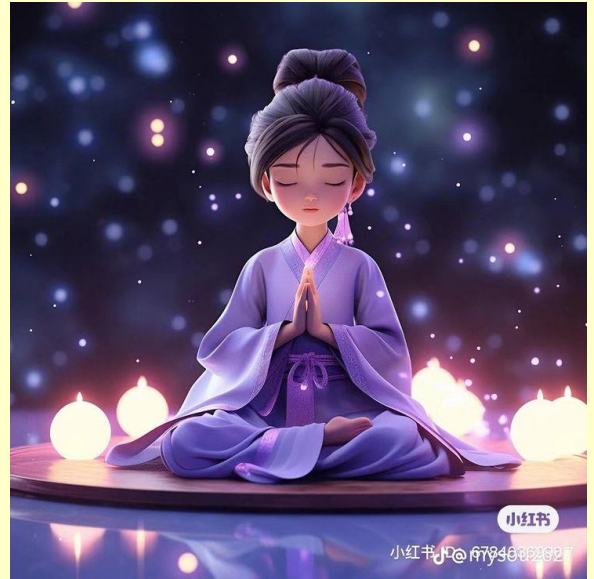
無功德 無所得。

だから「廓然無聖(しがみつかないから、心が青空のようにスカッとして、晴れやかだ)」

子供は、お母さんに「一緒に合掌しましょう」と、言われました。お母さんは、その時何も説明しませんでした。ただ、合掌しただけです。

子どもは、ただ、まねをします。これでご褒美をもらえるなどとは思っていません。しかし、不思議ですね。

子供は、おなかがすいたらご飯を食べられることを知っています。寒くなったら暖かくしてくれることを知っています。危険なことから守ってくれることを知っています。



(<https://www.pinterest.jp/pin/917186280347529544/>)

1番から10番までの功德は、もう与えられているのです。こどもは、お母さんが観世音菩薩だと知っているのです。

子供は、絶対的な信愛を内に抱いているのですね。信愛つまり、バクティですね。

お母さんもお母さんです。「あなた。その動きかたはおかしい。直しなさい」「硬いわね。そんなことでどうするの？」などとは決して言いません。

お母さんは、自分のこと(アーサナ)を夢中でしています。それだけです。なぜなら、お母さんは、観世音菩薩だからです。

「観」は観察。「世」は世界。「音」は音。つまり、世界の音を観察しているだけなのですね。



観世音菩薩は、あらゆる災害から身を守ってくださるのです。なのに大人は、自分に対して嘘の合掌をします。だから、ときに「無」が訪れても、すぐに迷いの道に踏み出すのです。かくして私たちは、時空という山のあなたを超え幸い求めて果てしない迷いの旅を続けるのかも…………。

不思議な風が1日(がたん)早朝の旅で 教えてくれた存在

小倉俊行

心の整理も部屋の掃除できないまま師走の一ヶ月間が過ぎた。真夜中の強風で家屋が揺れる気配がした。

翌朝(元旦)に目覚めると、眠たく体が重かったが、頑張って寝床から起き上がり、床に散らかった物の合間にマットを敷き、久しぶりに10分間の呼吸・体操・瞑想で一日を始動した。



再び寝床に戻るリスクを回避するために元旦の新聞購入を口実にコンビニに向けて外出すると、近所のアパート前、風のいたずらでゴミが散らかっていた。急ぐ予定もなく、元旦の朝にできることを見過ごす罪悪感があり、Seva(奉仕)の気持ちを自分に言い聞かせて、すぐに自宅へ戻りゴミ袋を持参してお掃除したら、気持ちが楽になった。

コンビニで新聞購入後に通り向かいの木の茂みに隠れた公園の入り口が見えて、そのまま静かな森の散歩をしたくなった。急勾配階段のある丘を登りきり、雨の天気予報に反して朝の太陽の光が差し込んできて、気持ちが前向きになった。

散歩の旅を続けると、だんだん木々の茂みで住宅街が見えなくなり、森のトレイルをハイキングしている錯覚をした。強い風が断続的に吹いて、木の枝が揺れる中を歩き続けると大きな銀杏の樹がある気持ちが開放される大きな空間にたどり着いた。

秋の風物の鮮やかな黄色の銀杏の葉っぱは冬の枝に残っていないが、地面いっぱいの銀杏の枯れ葉が敷き詰められていた。

竹の長椅子にしばらく座って、銀杏の木と周りの景色を見て、呼吸をして目を瞑ったら

心が落ち着いた。再び登り降りのあるトレイルを進行すると、ループの道になっていて再び同じ大きな銀杏の木に出会って、先程の竹の椅子と反対側からの景色を眺めながら通過した。

人生の旅の未来にあるまだ見えていない景色と経験、過去の人生の振り返りの経験をしているように思った。

この朝は森のトレイルや近所の道路を歩いても強い風が断続的に吹いて、森の幹と枝を揺らして、木々の葉が地面を這うように走りすぎる場面に、何回も出会い、さらに赤い椿の花に何回も出会って道標のようにガイドしてくれるようだった。



生きている森がスピリチュアルなメッセージを伝えてくれているのだろうか。ヨガと仏教の教えでは、人間の体と心が亡くなった後も、魂が身近に残って存在することを思い出した、師走に亡くなった親しかったある人の魂が私の周りにまだ存在して話かけているような不思議な体験をした一日になった。

この数時間後に能登半島の地震が起きたことも、この不思議な風と自然の変化に何か関係がある気がした。

翌日以降も入り口の階段を登り、公園の森の銀杏の木を目指して毎日のようにハイキングしている。再び強風が吹く日はまだないが、森の景色、太陽の光と影、空の景色の変化から生きた森でスピリチュアルな気配を感じながらヨガの道が続ける貴重な時間を過ごして感謝しています。。

今を精一杯生きよう

荒木加奈

元旦の朝に、「明けましておめでとう」とLINEを送って、夕方また「大丈夫？」と安否確認のLINEを送ることになるとは思いませんでした。能登半島地震が発生しました。

石川県の実家は大丈夫か、親戚や友達は大丈夫かとお正月気分が吹っ飛びました。おかげさまで、家が傾いた従姉はいましたが、みんな無事でした。知り合いと連絡がつくまで不安でたまりませんでした。呼吸法が助けてくれました。

阪神・淡路大震災、東日本大震災、熊本地震、今回の能登半島地震と日本全国で大きな地震が起きていて、小さいものはもっと起きています。日本のどこにいても安全というわけではなく、どこにいても被災する可能性があるということを認識しました。「明日何があるかわからない」と皆さん口にしているのを聞いて、明日どころか今次の瞬間どうなるかわからないなと思いました。

だからこそ、今を精一杯生きよう、後悔のないように生きようと思います。後悔のないようにと言え、自分のやりたい事をやるというのもひとつですが、それよりも今回私の頭に浮かんだのは、相手に「ありがとう」という感謝の気持ちをちゃんと伝えようという事でした。もし今回の地震で知り合いの誰かを失っていたら、もしくは自分が命を落としていたら、感謝の気持ちを伝える機会は二度とないんだなと思いました。普段自分のためにみんなが色々して下さることも、どうしてもあたりまえになってしまうのですが、あたりまえの大切さを認識して、しっかりお礼を言うようにしようと思います。

最後に、被災された方が心身ともにはやく元の生活に戻れるように、能登の復興をお祈りしています。



時間を旅するわたしたち⑪

勝又允莉

お正月に念願叶い、旭川を訪問してきました。旭川そして塩狩は、三浦綾子ファンとしては一度は訪れたいと思っていた場所です。

ローカル電車に乗り塩狩駅で下車したのですが、降りるのも憚られるほど雪深いところでした。夕刻に到着したこともあり、深い静寂と白い夜が私たちを包み込みます。大袈裟ではありますが、生きて帰れるのか！恐怖を感じるほどでした。

三浦綾子記念文学館は冬季休業中、小説のモデルとなった長野政雄さんの顕彰碑も雪に埋もれてどこにあるのか分かりませんでした。

粉雪が降りしきる中、私は周辺を歩きました。一步一步承認を得るように… 雪に慣れおらず、ほんの100m進むだけでも大変でした。



雪はすべての音を吸い込むかのようなだったし、わたしの五感を停止させるものであったように感じます。例えるならその空間はDhyana。私はただ、その空間に集約されている… 積極的な努力はなく、雪や風、雪を踏みしめる足音、遠くに見える列車の気配なんかはただ通り過ぎていくだけ、まるで走馬灯のように。寒さも感じない… 恐ろしいほどの巨大なそれは、黒でも白でもない…

夏に訪れたら全く違う装いで私たちを迎えてくれるんだろうな。その時々で見る光景はほんの一部でしかない。本質は大きくも小さくもなく、複雑でもなく、何も主張しない。在るけど無いのだ。

やっぱり旅はいい。人生の旅は続く……

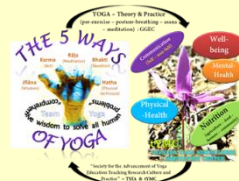


ヨーガ教育・研究・実技・文化振興協会

－ 健康、伝統医学、そして幸福 －

- ✓ 今日、明日のヨーガのための教育を開発する
- ✓ 研究とコラボレーションの拡大
- ✓ 講義 - 研究論文 - 意見書 - 教科書、ニュースレターの出版
- ✓ オンラインリソースの作成 - 教育ビデオ
- ✓ アウトリーチプログラム：
セミナー - ワークショップ - カンファレンス

2023 - Tsukuba, Japan
Genboku Takahashi, Prof. Randeep Rakwal (TIAS2.0, TAIKU-UT)



| 日 | 曜日 | 時間 | タイトル | |
|-----------|----|------------|---|-------------|
| 2024/2/24 | 土 | 9:00-13:00 | YfD 35 質問2: ヨーガに先生は必要か? YfD 36 ナレンドラ・モディ首相が国際ヨガの日に寄せたメッセージ | アーサナ、呼吸法、坐禅 |
| 2024/2/25 | 日 | 9:00-13:00 | YfD 37 新型コロナ感染症流行から学ぶ 健康管理とライフスタイル YfD 38 日本人とヨーガ/アーユルヴェーダへの 洞察:薬としてのキクイモの場合 | アーサナ、呼吸法、坐禅 |
| 2024/3/31 | 日 | 9:00-13:00 | YfD 39 アーユルヴェーダとヨーガの本質 健康とストレス YfD 40 アーユルヴェーダとヨーガの本質 身体と心のメンテナンス | アーサナ、呼吸法、坐禅 |

- ✓ TYfA/tYMC ヨーガ講座は オンラインで行います。
申込など詳しくはpeatixにあります。(https://tyfa-tymc20240224.peatix.com)
- ✓ ただし、3名限定で会場参加可能です。
会場参加については、高橋玄朴へ連絡ください。(tgenboku@gmail.com, ※を@に)
ティータイム: オンサイトでは、チャイなどをいただきながら、講座中の質疑応答などフランクな歓談タイムがあります。参考資料配布: うつを克服する呼吸法(地湧社 高橋玄朴 著)・ デジタルリソースなど必要に応じて。
- ◆ TYfA/tYMC ヨーガ講座は、2024年度講座を4月に第1回からスタートする予定です。
今まで通り、1回ごとに、2講義(2スライド)と、実技(アーサナ、呼吸法、坐禅)行います。
詳しい計画が決まりましたら、お知らせいたします。
- ◆ 私たちの、ソーシャルイノベーションプロジェクトは、筑波大学大学院共通科目(GGEC)の講義をもとに、新たに内容の充実と拡張をおこない、独立した組織として、「ヨーガ教育・研究・実技・文化振興協会(TYfA)を設立しました。
- ◆ 活動内容は、本ページトップに掲げた、5項目です。

■ 授業時間 : 3時間
講義+ディスカッション+Q&A(60分間)+実技(120分間)

■ 対象

1. 数多くの国にヨーガコースに参入する中、
2. アジアのヨーガ・人達でヨーガの文化に参入する中、ヨーガの文化の理解と、それを実践出来るためのスキルと身心の健康に貢献できるヨーガを学ぶ。
3. アジアのヨーガ・人達でヨーガの文化に参入する中、ヨーガの文化の理解と、それを実践出来るためのスキルと身心の健康に貢献できるヨーガを学ぶ。
4. アジアのヨーガ・人達でヨーガの文化に参入する中、ヨーガの文化の理解と、それを実践出来るためのスキルと身心の健康に貢献できるヨーガを学ぶ。
5. アジアのヨーガ・人達でヨーガの文化に参入する中、ヨーガの文化の理解と、それを実践出来るためのスキルと身心の健康に貢献できるヨーガを学ぶ。

■ 授業内容

1. ヨーガの歴史、文化、実践

2. ヨーガの歴史、文化、実践

3. ヨーガの歴史、文化、実践

4. ヨーガの歴史、文化、実践

5. ヨーガの歴史、文化、実践

■ Class Hours : 3 hours

Lecture Discussion and Q&A (60 min.) + Practical (120 min.)

■ Lecture

1. Contents similar to the Basic Yoga Course.
2. Application & all practical skills and techniques of Yoga to make the self-connection.
3. Application & all practical skills and techniques of Yoga to make the self-connection.
4. Sufficient time will be spent on discussion and Q&A, and participants will deepen their understanding and build intimate relationships while
5. Sufficient time will be spent on discussion and Q&A, and participants will deepen their understanding and build intimate relationships while

■ Practical skills (Asana, Pranayama, Meditation)

It is done to deepen one's inner self by a unique protocol.

WORKSHOPS – EXTENSION PROGRAMS/CAMPS – BOOKS - VIDEOS = OPEN DISCUSSIONS

- 日本では、ヨーガは狭い理解で受け入れられている。
- ヨーガの真価が認められているとは言えない。
- チームの構築・ランディープ・ラクワル教授が玄朴先生と話し合い調整したチームヨーガークは、社会貢献のために、GGECの教育と研究に基づきヨーガコースを元にして作成された。

Class hours : 2 hours

Lecture (about 30 min.) + Asana (about 90 min.)

7-YEARS: around
400 STUDENTS
(1 Credit)

- 高レベルの研究、実験室での対人関係、および情報負荷により「日々」「受ける」ストレスから、学生を解放します。
- バランスの取れた心と体による研究で「高い」パフォーマンスを達成します。
- 「自己」とのコミュニケーションに向けて。
- 講義と身体活動と一緒にすることで、学際的な教育と異文化理解につながります。

1: スタート : 体育での先生と出会う : 玄朴ヨーガマスター

The START : Meeting the TEACHER at TAIKU : Genboku-Yoga Master

Genboku TAKAHASHI*, and Randeep RAKWAL**

*Society for the Advancement of Yoga Education Teaching Research Culture and Practice – TSUKUBA TEAM YOGA – YOGA FOR ALL” (TYfA) / **TAIKU-University of Tsukuba

背景-3: ソーシャルイノベーションとTYfA=ヨーガ BACKGROUND – 3: Social Innovation & TYfA-YOGA

2: 2021年 : GGECプログラム7年目-筑波大学 GGEC 2021_ [0A00605] ヨーガコース / 2021: 7th year at the GGEC program- University of Tsukuba GGEC 2021_ [0A00605] YOGA COURSE

大学院生のための
BODY&
MINDのYOGA
GGECコース
(2015年設立)。



- Relieve the students of 'daily' / 'accepted' stress of doing high-level research, and interpersonal relationships at laboratory, and information load.
- Achieve 'high' performance in research by balanced body & mind.
- Towards communication with 'self'.
- Leading to multi-disciplinary education and cross-cultural understanding through lectures and physical activity together.

Yoga is accepted in Japan with a narrow understanding. It is hard to say that the true value of Yoga is recognized. Developing a TEAM, coordinated by Prof. Randeep Rakwal in discussion with Genboku sensei, the TEAM YOGA-Tsukuba Yoga for All (TYfA) was created for social contribution based on GGEC education and research based Yoga course.

Dr. Randeep RAKWAL, Ph.D plantproteomics@gmail.com

Faculty of Health and Sport Sciences & TIAS2.0, UNIVERSITY OF TSUKUBA

高橋玄朴 genboku@gmail.com,

☎ 0265-88-3893 ☎ 090-5554-1525

ヨーガ教育・研究・実技・文化振興協会 (TYfA)

筑波ヨーガ・マインドフルネス冥想センター (tYMC)





What we do in our TIME is what we are seen as and what we are in that TIME – Indian Peacock (Gandhinagar, India)

“He said that here's no point in asking what God was doing before the Universe was created, because God created everything including time, so the question doesn't make sense.” (Christian philosopher Thomas Aquinas, says quantum physicist Vlatko Vedral at the University of Oxford in the UK)

(Randeep Rakwal)

આશ્રમ - એક વિચાર

The Idea of the Ashram

આશ્રમ - એક વિચાર

આશ્રમ કા અર્થ યહૌ સામુદાયિક ધાર્મિક જીવન હૈ... કિન્તુ આપ તત્કાલ પુછેંગે, ધર્મ ક્યા હૈ? મેરા ઉત્તર હોગા, વહ ધર્મ નહીં જો સંસારકે ધર્મ-ગ્રંથોંકો પઢનેકે પરિચાત પ્રાપ્ત હોતા હૈ. વાસ્તવમેં વહ ધર્મ બુદ્ધી-ગ્રાહ્ય નહીં હૈ, હૃદય-ગ્રાહ્ય હૈ. યહ હમારે બહારકો કોઈ ચીજ નહીં હૈ ઇસ તત્ત્વ કો તો હમેં અપને અંતરસે ઉદ્ભૂત ઔર વિકસિત કરના પડેગા।... યદિ હમ કોઈ કામ સહી ઢંગસે કરના ચાહતે હૈં ઔર યદિ ઉસે સ્થાયી બનાના ચાહતે હૈં... હમેં ધર્મકો ઇસ મૂલ પ્રવૃત્તિકો યાગ્રત કરના હી હોગા।

Ashram here means a community of men of religion... But what is religion? I, for one, would answer, not the religion which you will get after reading all the scriptures of the world; it is not really a grasp by the brain, but it is a heart-grasp... and whether we wake up this religious instinct in us through outside assistance or by inward growth... it has got to be done if we want to do anything in the right manner and anything that is going to persist.

આશ્રમ એટલે અહીં સામુદાયિક ધાર્મિક જીવન એવો અર્થ છે... પણ ધર્મ એટલે શું? આ પ્રશ્ન તરત જ પૂછવામાં આવશે. હું તો આ જવાબ આપીશ કે દુનિયાના બધા ધર્મગ્રંથો વાંચવા છતાં ખરો ધર્મ મળી શકતો નથી. ધર્મ વસ્તુતઃ બુદ્ધીગ્રાહ્ય નથી હૃદયગ્રાહ્ય છે... આપણામાં રહેલી આ ધાર્મિક વૃત્તિ બાહ્ય સાધનથી વા આંતરિક સાધનથી આપણે જગાડીએ પછી રીત ગમે તે હોય; અને જો આપણે કંઈ પણ રીતસર કરવા અને ચિરકાળ ટકે તેવું કરવા માંગતા હશું તો તે વૃત્તિ ને જગાડવી જ પડશે.



ફોનિક્સ વસતી 1904: ગાંધીજીનો આશ્રમનો પ્રથમ પ્રયોગ
At the Phoenix Settlement 1904: Gandhi's first Ashram experiment
મિનિકલ આશ્રમની વસતી 1904: ગાંધીજીનો સૌ પ્રથમ આશ્રમનો પ્રયોગ



ટોલસ્ટોય ફાર્મમાં પ્રથમ નિવાસી
The pioneer settlers of Tolstoy Farm
ટોલસ્ટોય ફાર્મમાં પ્રથમ નિવાસી

ટોલસ્ટોય ફાર્મ 1910

Sabarmati Ashram (also known as **Gandhi Ashram**) is located in the **Sabarmati** suburb of **Ahmedabad**, **Gujarat**, adjoining the **Ashram Road**, on the banks of the River Sabarmati, 4 miles (6.4 km) from the town hall. This was one of the many residences of **Mahatma Gandhi** who lived at Sabarmati (Gujarat) and **Sevagram** (**Wardha**, **Maharashtra**) when he was not travelling across India or in prison. He lived in Sabarmati or Wardha for a total of twelve years with his wife **Kasturba Gandhi** and followers, including **Vinoba Bhave**. The **Bhagavad Gita** was recited here daily as part of the Ashram schedule. It was from here that Gandhi led the **Dandi March**, also known as the Salt **Satyagraha** on 12 March 1930. In recognition of the significant influence that this march had on the **Indian independence movement**, the Indian government has established the ashram as a national monument.

"Ashram introduction". www.gandhiashramsevagram.org. Sevagram Gandhi Ashram. Retrieved 29 October 2018.

PHOTO- Prof. Randeep Rakwal, India

DHARMA & TEAM: What is it? Who are a TEAM & how does it hold together?? What is the TEAM Dharma???

= The word *dharma* has roots in the Sanskrit *dhr-*, which means *to hold* or *to support*, and is related to Latin *firmus* (firm, stable) : Chambers Dictionary of Etymology, Barnhart, R. K., editor (1998).

Team Work

INDIA - 2

Anasuyaben Sarabhai, Shankarlal Banker, Narharibhai Parikh, Maniben, ashram inmates including women and children, and the strikers helped in building the ashram. Gandhi believed, "Every man and woman must work in order to live. . . . Every individual must labour enough for his food, and his intellectual faculties must be exercised not in order to obtain a living or amass a fortune but only in the service of mankind."

Sabarmati Ashram (also known as Gandhi Ashram) is located in the Sabarmati suburb of Ahmedabad, Gujarat, adjoining the Ashram Road, on the banks of the River Sabarmati, 4 miles (6.4 km) from the town hall. This was one of the many residences of Mahatma Gandhi who lived at Sabarmati (Gujarat) and Sevagram (Wardha, Maharashtra) when he was not travelling across India or in prison. He lived in Sabarmati or Wardha for a total of twelve years with his wife Kasturba Gandhi and followers, including Vinoba Bhave. The Bhagavad Gita was recited here daily as part of the Ashram schedule. It was from here that Gandhi led the Dandi March, also known as the Salt Satyagraha on 12 March 1930. In recognition of the significant influence that this march had on the Indian independence movement, the Indian government has established the ashram as a national monument.

"Ashram introduction". www.gandhiashramsevagram.org. Sevagram Gandhi Ashram. Retrieved 29 October 2018.

PHOTO- Prof. Randeep Rakwal, India

Nutrition/Exercise/Rest/Alternative Medicine ～Agriculture/Food/Farmers/Community～

KIKUIMO TULSIO®
MIKAKO NAGAMINE

Stir-fry the Kikuimo in high quality sesame oil, sprinkle with Tulsio (a mixture of dried powdered tulsi leaves and salt), and serve.

From an Ayurvedic standpoint, taking sesame oil in the dry winter months is good for vata soothing, warms the body, and with the aroma of sesame oil and tulsi, it also stimulates the appetite, and salt is also expected to soothe the vata.



Mikako Nagamine devised “Kikuimo Tulsio” based on Ayurvedic ideas, so we have published it here.

I had never heard of the word “tulsio”, so I googled it. There were no matching words. If there is a word like “Kikuimo Tulsio”, there is no such word.

When I asked Nagamine-san, she said that she came up with the name herself. This is a good name, so I thought that if she commercialized “Tulsio” it would sell well. Therefore, I added the copyright mark ©. This means that the copyright holder is Nagamine san.

Well, February is still the time when we can get fresh Kikuimo. Depending on the region, it may be necessary to wait until the end of February or early March in areas that are buried in snow or the ground is frozen and cannot be dug.

Kikuimo from winter to spring is much

sweeter and more delicious than Kikuimo from around October.

If you can get your hands on it, I highly recommend you try it.

If you are thinking of growing Kikuimo, it is a good idea to raw Kikuimo and bury them in the soil and plant them in a field around March or April.

If the site is well-drained and receives plenty of sunlight, it should grow without fertilizing.

Even if you plant just one in your garden, you can get up to 1 kg in autumn if it gets enough sunlight.

Beautiful flowers bloom one after another from the end of September to the end of October, and you can enjoy them even without picking Kikuimo. (Genboku)





AyurYoga Conversation Vol. 1

- Benefits of Hot Water -

Genboku (Yoga) × Kenji (Ayurveda)



Genboku: Hello, it's nice to meet you today. I have recently been interested in Ayurveda!

Kenji: Nice to meet you. I am glad you are interested in Ayurveda.

Genboku: I heard that you studied at a Ayurveda University in India. How long did you go there?

Kenji: About seven years.

Genboku: Seven years? You stayed there for quite a long time. Were you alone?

Kenji: No, I was there with my wife and son. My son was only one year old at the time.

Genboku: I see! You must have gone through a lot of hardships, but what made you want to study Ayurveda to that extent?

Kenji: It was the hot water (laughs).

Genboku: When you say "hot water" do you mean boiled water?

Kenji: Yes! (laughs) I happened to find a book on Ayurveda at a library near my house, and this book recommended "hot water" very highly. I tried it and felt so much better. Then I wanted to learn more about it.

Genboku: So that's the reason! I understood. What are the actual benefits of hot water?

Kenji: It is said that hot water warms the stomach and intestines and improves digestion. In addition to that, recently, it is said to increase metabolism, help people lose weight, and improve bowel movements, among other benefits.

Genboku: Is there a way to make it? For example, do you use an iron kettle?

Kenji: Not particularly. As long as it is warm, it is fine. Of course, you can use an iron kettle, or you can use an electric pot.

Genboku: That's easy and nice!

Kenji: Yes! you should not be too stoic at first. These days, you can find hot water at convenience stores, so it is very useful.

Genboku: Is there any particular way to drink it?

Kenji: If you drink a lot all at once, it will dilute the gastric juice, so it is best to take small amounts frequently, a little at a time, with the intention of rehydrating yourself.

Genboku: I see, I am also interested in the hot water lifestyle!

Kenji: That's good to know, I highly recommend it, especially in cold winters!



Dr. Kenji Asakai (Ayu)

Ayurveda physician certified by the Government of India. Vice President of the Japan Ayurveda Society. Representative of KOBE Ayurveda College.

Holding Ayurveda seminars and courses online with the motto "Ayurveda that can be applied in daily life" URL: <https://kobe-ayurveda.com/>

AMI, AS A YOGA TEACHING

YUTO MATOBA

During the year-end and New Year holidays, I read a book called “Ami, Child of the Stars”. Although it is a fable for children, I found it to be a very thought-provoking book. I think there are parts of it that can be read as a “yogic teachings,” similar to the Yoga Sutras and the Bhagavad Gita. This time, I would like to quote some sentences from this book and think about them in connection with yoga.

“There is another reality, a much more delicate world that you don't know about. A subtle gateway to a subtle intellect...”

The practice of yoga can be said to be a process of sharpening and switching the focus of the mind from the gross to the subtle. In fact, the second chapter of the Yoga Sutras is about preparing the state of mind to concentrate on subtle objects, and the third chapter explains what happens to us when we fully exercise our delicate attention and shows the possibility of what can be done.

“Coincidence? What does that mean? Our civilization has no equivalent word for it.”

“If someone makes a mistake, he himself suffers; he punishes himself.”

I believe this is indicative of the so-called “law of karma.” Everything that happens in the universe has a cause-and-effect relationship, and there is no such thing as something that happens by chance. Everything you do, sooner or later you will experience the consequences for yourself. If you lie, you will suffer from the feeling that you have lied (that is, you will be punishing yourself).

“You don't have love. If you don't get something in return, you won't give anything...”

I think one of the themes of the Bhagavad Gita is “not to be attached to the results of actions.” Acts based on expectations of the outcome of an action will create attachment if a reward is received, and dissatisfaction if

a reward is not received. In other words, as soon as you do something in a state of mind where you are expecting a result, you are certain that you will cause suffering, regardless of the result.

That's why we should “move from love first.” Ami also provides practical hints on what to do to activate love.

“How can I make love come to me?”

First of all, believe in its existence (love cannot be seen, it can only be felt).

Once you have done that, search for a home deep within your chest, that is, your heart.

It is already within us. There's no need to call.

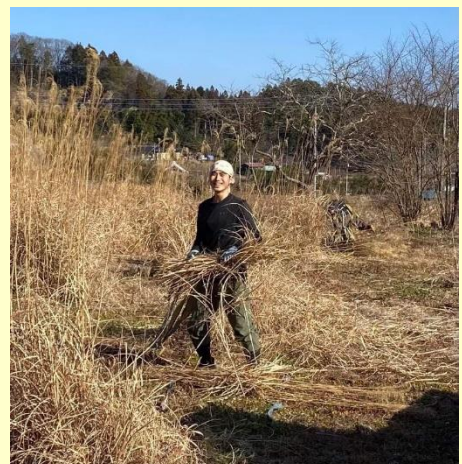
Don't ask for it to come, just allow it to come out freely, and give it to others. ”

The following words for modern people (earthlings) who find it difficult to feel that love exists are almost like yoga instructions.

“It's difficult to perceive with just your head. You have to understand it with your heart as well.

Stop thinking about things in your head and start paying attention to your chest.

Try to keep your body more relaxed, close your eyes, and be more attentive. ”



THE TIME WITH A SEVERELY DISABLED CHILD

TOMOKO AKAGAMI

Reasons not to praise, Part 2 – The time when you feel like to praise them

The previous article titled 'Reasons not to praise,' I wrote about my efforts to avoid praising 'achievements,' Which means "To treat them the same way whether they are accomplished or not."

Then "what to praise"?

I make a conscious effort to acknowledge what they have done casually above all, the things they have been doing. I praise aspects that they might not be aware of.

The time they breathe calmly or somehow they are relaxing. Or nothing is happening, though I feel like they are trying to do something.

I casually tell them "nice" they might not even realize they've been praised.

"Disability" means "the ordinary things don't come true" or "the common things are not easily achieved."

They have difficulty in fairly ordinary things such as rolling, reaching, grabbing, releasing, talking, voicing, breathing and swallowing.

Therefore I try to praise "things done casually" rather than accomplishment achieved with effort. When a burp comes out after meal, when a bowel movement happens with a bit of effort, when a loud voice can be produced, when they are relaxed and released and when they can swallow with their mouth close.

It's something ordinary so no one pays attention. But how it is appreciable. So I feel those small beautiful moments, I

casually say "Nice."

In the state of not thinking of anything or being relaxed, It feels like those beautiful things naturally 'occur' without effort.

Children with severe disabilities have diverse physical conditions. Most of them are unable to sit and are remaining lying down. I believe that each individual may have their own definition of a "good posture."

Such as "breathing, swallowing, making sounds, or smiling..." I think a state where small and beautiful things naturally 'occur' is a 'good posture.'

"Just doing it whether successful or not" I believe that such a "calm and diligent approach" is beautiful.

"Yoga asana means the 'posture for living.' Regardless of what can be done or what cannot be done, their appearance, expression and movements – in other words, their posture to live – is a beautiful treasure that makes my heart tremble."



NURTURING A RICH MIND

YUKA ORII

My son, who has cerebral palsy, celebrated his birthday in January and turned 10 years old!

When we returned home on New Year's Eve, we had the whole family congratulate us, and we had a happy time. My son was born prematurely, so he was a small child weighing about 2000g when he was born, but now when he stands, he grows taller to under my chin, and his thigh muscles are firm and he has grown into a strong body. More than that, I often feel the growth of my mind these days.

For example, at the bazaar held at the school festival, students were allowed to put 300 yen in their wallets and choose and buy for themselves. On the first day, he chose a set of eating utensils that included a spoon, fork, and chopsticks for lunch. He still had some money left and was going to the bazaar on the second day, so I jokingly said him, "I want you to buy something for mummy and daddy," and sent him to the school bus in the morning.

And what he bought that day was a transparent button in a jar.

At first, I didn't know what the button was, and when I shook it, it made a clattering sound, so I thought my son must have liked it. But when I opened the lid of the bottle, my son took out a button and put it in the palm of my hand. And to Daddy too! I remembered the morning and asked, 'Did you buy this for your mummy and daddy?' and he said, 'Ai(Yes)' I'm sure my son didn't know it was a button. But I guess he felt that something was beautiful and that if I gave it to my mommy and daddy, they would be happy.

Another thing, when dinner was almost over, my son's hand hit my glasses, causing a scratch on my nose. In fact, I was depressed about work that day, and it was an event that I would not normally care about, but the combination of pain and emotions brought tears to my eyes. As I left my seat and calmed down in another room

until the tears subsided, I heard my son's happy voice joking around with his daddy. Then, when I went back to the living room and slept next to my son, who was lying down and watching TV, he immediately turned around and hugged me tightly. I asked, 'What do you mean by sorry?' and he replied, 'Ai(Yes).' But at the same time, I think my son felt that I was acting differently.

My son is a disabled child with intellectual and physical developmental delays, but his "mind" is definitely growing. I don't know how much I have been saved by that pure and rich heart.

In adult society, I think that there are some people who speak in adult language on the surface, but deep down they are deceptive and selfish, and there is a strong "infantilism" that remains. Communicating with such people can sometimes be very difficult.

My son, who can hardly speak the language, taught me that there is more to be conveyed than words, and that it is important for me and those around me to "cultivate a rich mind" in relation to the people around him, and I feel that I want to be like that every day.



YOU DON'T NEED TO DO A THING

KRANJC KLAVDIJA

We are very immersed in our everyday experience. We suffer because of external things. Or we just suffer because we feel bad about ourselves, unworthy,...and just depressed!

But, do you give yourself space. I don't mean an actual space, but time. Time to spend by yourself, in your own company, away from other people, TV, radio, phone? Just sitting down in silence doing nothing. Not even meditation or breathing exercise. Also, not contemplating in thought.

Try to feel your body in space, look around the room, what do you see. And if the thoughts come, just decide to focus on feeling how your clothes feel touching your skin. Very simple. Keep doing that for a while.

You don't even need to sit down for an hour. You can just take a minute or two, or even like a few seconds to just forget anything you have been thinking till then, and focus on the moment. At first it might feel hard to forget or stop your thoughts even if it is just for a moment. It might even get a bit scary. I don't know myself or the sounds that my body makes, or that are in the room.

Try staring at yourself in the mirror, without having any opinions about yourself. Just look at yourself. You might start seeing yourself in a completely different light.

In this way, spending time with yourself will give an opportunity to the voice inside, for you to be able to hear you. For the true voice, for you who is somewhere deep inside yourself and keeps talking and whispering to you, though many times you decide to overhear it.

You might start noticing that certain foods don't go well with your body and will decide to stop eating them. You might notice you feel like moving your body and start jogging every day.

Not because you have to, and the doctors and society tells you so, but because you literally 'heard your body "saying" it and felt like doing it'! And in this way you will slowly start noticing things about yourself. What YOU like

eating, doing etc.

Nobody else needs to tell you, because everything is already there, inside yourself. And when you need something more specific and you don't know how to do it, then you can just google and research about it.

But you will notice how many times we feel sorrow or sadness, and we are suffering for things that we THINK are bad. It is mostly about us INTERPRETING it in certain way that makes us feel bad. I will tell you my own example.

Yesterday, I didn't feel good. It is not a cold, though I am still not completely recuperated from my cold. I felt a headache, and weakness in my muscles, and some aches and pains in other parts of my body.

At first, I was annoyed by the pain. I don't want to feel that way! I want to feel good and happy.

But it didn't go away. And I had no other option than to stay with the pain, to let it be.

Whatever would come, I decided to wholeheartedly embrace it. And then I started noticing, how my state started changing. And I continued doing my own things, by letting the pain be there. And after a while I thought to myself it's okay for the pain to be there, and so in certain areas it started to dissipate. But It is not about wanting to remove the pain, the result is not important.

I was focused on my physical pain. Then, I started to look at my mood. I noticed I feel kind of down.

And feeling like that didn't really feel good. And I started to look at it, observe it, and asked questions like "Why would I feel down?"

And I started thinking about how my current situation is not really how I wish it to be. I am back at my parent's house where I don't want to be, I don't have a job, so my financial state is not so great.

But on the other hand, I have roof above my head, a bed where I can sleep, food that keeps me going. So I started noticing, instead of me being all sad and feeling bad about my current situation, let's look at what can actually be done.

I have things I wish to do in my life. But feeling like that is not helping it at all. So firstly I decided to feel good. I don't want to feel sad and pity myself "why is this happening to me".

What is happening to me? I am very blessed that I am still alive and being able to eat and sleep without being afraid a bear will attack me. So there is NO reason whatsoever for me to feel bad or sad. So I started seeing my situation in a completely different perspective, with different eyes, without doing A SINGLE CHANGE IN MY EXPERIENCE.

And what happened then? Because I felt relaxed, ideas started coming naturally. I started getting ideas of where to apply for a job, and got very excited about it.

I started sharing my experience and my spark of what I want to do in my life. Sharing it with other people gave me so much happiness because other people felt

activated and engaged to change perspectives and look deeper into their own lives.

So I have nothing right now, BUT I feel I have everything and I am happy and excited about sharing what I feel, with you.

SOMETIMES YOU DON'T NEED TO DO A THING. JUST CHANGING YOUR PERSPECTIVES OF HOW YOU SEE YOUR LIFE CAN BE A HUGE CHANGE THAT WILL THEN BE REFLECTED IN YOUR OWN EXPERIENCE. NOT WHICH EXPERIENCE YOU ARE GOING THROUGH, BUT HOW YOU YOURSELF EXPERIENCE THE WORLD.



YOGA IS TO BECOME A PERSON WHO DOES NOT LIE

GENBOKU TAKAHASHI

"Is there really a time when my mind can rest?" Whenever I relax, something happens one after another and I have to deal with it.

That said, the constant tension makes me tired and makes me kill.

I often think about how much the daily practice of Meditation/Breathing/Asana helps me.

Could you please listen to her "Genboku Protocol" few seconds of Mushin" experience? ([Practice and Effects of Yoga Through Experience: https://youtu.be/V1waBoRDn_w](https://youtu.be/V1waBoRDn_w))

If you implement Yoga. e.g., the Genboku Protocol on a daily basis, but also do nothing and do nothing (Mushin) for a few

seconds to a few minutes in your daily life (Karma), you will gradually and naturally stop lying to yourself.

When I put together of Klavdija's "You don't have to do anything" and the YouTube video above, I came to the conclusion that "the purpose of Yoga is to become yourself without lying to yourself".

A major problem arises here.

What is "self" here?

What does it mean to "not lie"?

Can me do that?

I would have to take a lot of time and explore myself and explore life.

When I was a child, I wasn't, but as an adult, I live a lie to myself..... **Why?**

There is no lie in a child's Gassho (join hands).

Can we do that as adults?

We strive to get closer to it on a long, long journey. But the destination is infinitely far away.

Why is that?

I know the answer.

It is because of the Ego. Because I am aware of my existence.

If only "I" were in the state of "Mu (無)"

"Mu" is both infinitely far and infinitely close. It may be the same as heaven or paradise.

However, if it is "Mu", heaven and paradise will disappear.

Once upon a time, Prof. Koji Sato of Kyoto University said that there are ten virtues of Zazen.

In order from the beginning: 1. Illness is cured; 2. Neuroticism is cured; 3. Temper tantrums are cured; 4. Willpower is strengthened; 5. Efficiency is improved; 6. Intelligence is improved; 7. Character is developed; 8. The eyes of enlightenment are opened; 9. Great peace of mind is achieved.

What is the tenth virtue?
10. The ideal world opens up.

But Sato did not end his talk at this point. If it ended there, it would not be Zen.

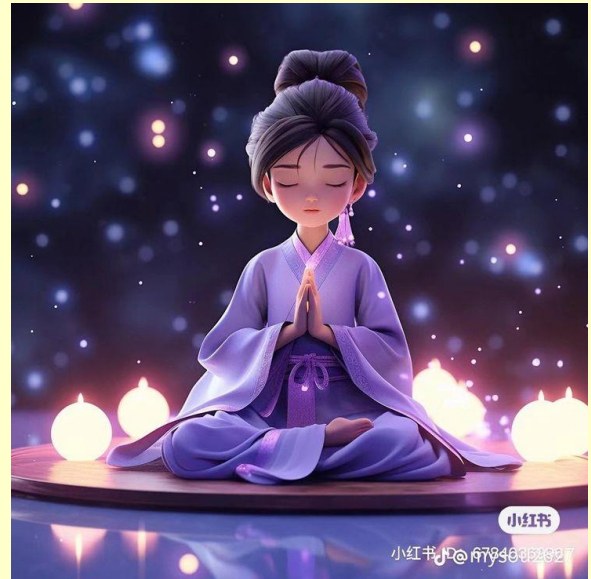
The ultimate answer was "no merit, no income". That is what Bodhi Dharma said after he arrived in China.

No Merit. No Income.
So, "廓然無聖 (Kuò rán wú sheng)". —
Because I don't cling to the object of my desire, my mind is as clear and radiant as the blue sky.

.....
The child's mother said, "Let's join our hands in prayer." Mom didn't explain anything at that time. However, she just put her hands together.

The child just imitates.
They do not expect to be rewards for this.
But it is strange.....

Children know that they can eat when they are hungry. They know they will be warm when they are cold. They know that they will be protected from danger.



(<https://www.pinterest.jp/pin/917186280347529544/>)

The child has already been given the first ten virtues. The child knows that the mother is Bodhisattva Avalokiteshvara.

So the child has absolute devotion within. In other words, Bhakti.

The child's mother is also the Mother. She will never say things like, "You. Fix it. The way you move is not right." or "You are stiff. What are you doing with that?"

The mother is absorbed in her own thing (Asana). That's all. Because she is the Kan-Ze-On-Bosatsu (Bodhisattva Avalokiteshvara).

"Kan (觀)" is observation. "Ze (世)" is the world. "On (音)" is a sound.
So, Bodhisattva Avalokiteshvara is just observing the sounds of the world.



Avalokiteshvara protects us from all kinds of disasters. Yet we Adults give a false Gassho to themselves. So, even when "Mu" sometimes comes, we immediately embark on a path of wandering. Thus, we may continue our endless wandering journey in search of fortune far beyond the mountains of time and space.....

THE EXISTENCE TAUGHT BY MYSTERIOUS WINDS ON MY JAN 1ST EARLY MORNING JOURNEY

TOSHIYUKI OGURA

I ended the month of “Shiwasu” (December) unable to organize my mind or clean my room. It felt the house shaking due to strong winds in the middle of the night.

The next morning (New Year’s Day), I managed to force myself to get up from bed, spread a mat on the messy floor, and start the day with 10-minutes of breathing, exercise, meditation.



Avoiding the risk of going back to bed immediately, I went out to the convenience store to buy the newspapers of special New Year’s Day editions. On the way I found trash scattered on the sidewalk in front of my neighbor’s apartment due to the trick of the wind. As I had enough time to spare and to respect the New Year Day, I couldn’t escape the guilt of not doing the right thing.

So, I went back to my house to bring a garbage bag and cleaned up the street so as to conduct a Seva (service to help others), which made me feel better.

When I saw the small entrance to the park hidden in the bushes of trees across the street from the convenience store, I wanted to take a quiet walk in the forest. After I climbed the small hill with the steep stairs, the morning sun was shining in, contrary to the rainy weather forecast, I felt more positive. I gradually lost sight of the residential area thanks to the green trees, giving me the illusion that I was hiking on a deep forest trail. A strong wind blew from time to time, and as I continued to walk through the swaying branches of the trees, I arrived at an open space with a large ginkgo tree where opened my mind.

There were no remaining leaves of bright yellow color known for an autumn feature, but the ground was covered with fallen ginkgo leaves.

I sat on a bamboo stool, looked at the tree and the surrounding scenery, took a deep breath, closed my eyes, and felt calm. As I continued along the trail with ups and downs again, it became a loop path and I came across the same large ginkgo tree again, and passed it while admiring the view from the opposite side of the same bamboo stool I had seen earlier.

I felt like I was experiencing the unseen scenery and experience of the future of my life journey, and the experience of looking back on my past life.



On this morning, I encountered many scenes where strong winds blew intermittently, swaying the trunks and branches of the forest, and the leaves of the trees crawling on the ground, and many times I came across red camellia flowers that seemed to lead me like a guidepost.

I wonder if the living forest is conveying a spiritual message. I recalled the teachings of yoga and Buddhism that the soul of a person stays after the death of the human body and mind. It was a day to have a mysterious experience as if the soul of a close friend who had passed away was still around me and talking to me.

The fact that an earthquake occurred on the Noto Peninsula a few hours later seemed to have something to do with this mysterious wind and the change in nature.

The next day onwards, I climbed the stairs at the entrance and hiked almost every day to the ginkgo tree in the forest. Although there is not yet a day when the strong winds blow again, I am grateful for the precious time I have to continue my yogic path while feeling the spiritual presence in the living forest with its changing scenery of forest, the light and shadow of the sun, and the sky.

LIVE THE PRESENT TO THE FULLEST

KANA ARAKI

I didn't expect that on the morning of New Year's Day, I would send a LINE message saying "Happy New Year" and then in the evening I would send another LINE message asking "Are you okay?" to check on one's safety. The Noto Peninsula earthquake occurred. I wondered if my parents' home in Ishikawa Prefecture would be okay, and if my relatives and friends would be okay, and my New Year's mood was gone. Thankfully, I had a cousin whose house tilted, but everyone was safe. I was so anxious until I was able to contact them, but breathing exercises helped me.

Large earthquakes have occurred across Japan, including the Great Hanshin-Awaji Earthquake, the Great East Japan Earthquake, the Kumamoto Earthquake, and the current Noto Peninsula Earthquake, and many smaller ones are occurring as well. I realized that no matter where we are in Japan, we are not safe, and that we can be affected by a disaster.



When I heard everyone say, "I don't know what tomorrow will bring," I realized that I don't know what will happen in the next moment, let alone tomorrow. That's why I try to live my life to the fullest and live my life without regrets. One way to avoid regrets is to do what I want to do, but what came to my mind this time was to properly convey my gratitude to the other person by saying "Thank you." I realized that if I had lost someone I knew in this earthquake, or if I had lost my life, I would never have the opportunity to express my gratitude again. I tend to take for granted the things that people do for me, but I will try to recognize the importance of taking things for granted and express my gratitude properly.

Finally, I would like to pray for the recovery of Noto so that those affected by the disaster can quickly return to their normal lives both physically and mentally.



TRAVELING TO TIME ⑪

MARI KATSUMATA

During the New Year, my wish came true and I visited Asahikawa. Asahikawa and Shiokari are places that I have always wanted to visit as a Ayako Miura fan. We took a local train and got off at Shiokari Station, but the snow was so deep that I was afraid to get off. We arrived in the evening, and the deep silence and white night enveloped us. It may be an exaggeration, but will we be able to return home alive? It was so scary. The MIURA AYAKO LITERATURE MUSEUM was closed for the winter season, and the monument commemorating Masao Nagano, who was the model for the novel, was buried in snow and I couldn't find where it was. We walked around the area while powder snow was falling. Step by step, as if gaining approval from something great... I was not used to snow and it was difficult to walk just 100 meters.



The snow seemed to suck in all the sounds, and I feel like it stopped all my senses. For example, that space is Dhyana. I'm just included in that space... There's no active effort, just the snow, the wind, the sound of footsteps on the snow and the sign of trains in the distance, just passing by, like a running lantern. I don't even feel the cold... It's terrifyingly huge and neither black nor white...

If we visit in the summer, I'm sure they will greet us with a completely different look. The sights we see at any given time are only a small part of it. Essence is neither big nor small, nor complex, and makes no claims. It's there but it's not there.

Exactly, traveling is good. The journey of life continues....



Society for the Advancement of Yoga Education Teaching Research Culture and Practice

– Health, Traditional Medicine, and Well-being –

- ✓ Developing Education for Tomorrow's Yoga, Today
- ✓ Expanding Research & Collaborations
- ✓ Publishing Lectures – Research Articles – Opinions – Text Books, News Letter
- ✓ Creating Online Resources - Educational Videos
- ✓ Outreach Program : Seminars – Workshops – Conferences



2023 - Tsukuba, Japan

Genboku Takahashi, Prof. Randeep Rakwal (TIAS2.0, TAIKU-U)

| Day | Day of week | Time | Title. | Asana, Breathing method, Zazen |
|-----------|-------------|------------|---|--------------------------------|
| 2024/2/24 | Sat | 9:00-13:00 | YfD 35 Question2 : Do You Need a Teacher for Yoga? YfD36 Message from Prime Minister Narendra Modi on International Yoga Day | Asana, Breathing method, Zazen |
| 2024/2/25 | Sun | 9:00-13:00 | YfD 37 Health Management and Lifestyle Learned from SARS-CoV-2 (Covid-19) Infection Epidemic YfD 38 Insight into the Japanese and Yoga/Ayurveda: the Case of KIKUIMO as a Medicine | Asana, Breathing method, Zazen |
| 2024/3/31 | Sun | 9:00-13:00 | YfD 39 tYMC_TYfA : The Role of Yoga and Ayurveda Health and Stress YfD 40 tYMC_TYfA : The Role of Yoga and Ayurveda Body and Mind Maintenance | Asana, Breathing method, Zazen |

✓ TYfA/tYMC Yoga Courses will be held online in Japanese. ; For more information on how to apply, please visit peatix (<https://tyfa-tymc20240224.peatix.com>)

✓ However, only 3 people can attend the venue.

Please contact Genboku Takahashi. (tgenboku@gmail.com, ※→@)

◆ The TYfA/tYMC Yoga Course is scheduled to start in April 2024 with the first session. As, before, we will have 2 lectures (2 slides) and practical skills (Asana, Breathing method, Zazen) for each session. We will let you know once detailed plans are decided.

◆ Our social innovation project is based on the lectures of the University of Tsukuba Graduate General Education Courses (GGEC), and we have newly enriched and expanded the content and established the “Society for the Advancement of Yoga Education Teaching Research Culture and Practice” as an independent organization was established.

◆ The activities consist of the five items listed at the top of this page.

■ **Class hours : 3 hours**

Lecture

- 1. Content similar to the Basic Yoga Course.
- 2. Application A – All people have an instinctive desire to “live for others.” Learn Yoga that can contribute to physical and mental health by improving the skills to achieve it.
- 3. Application B – Learn Yoga Ideas and ways of life to make the self convinced.
- 4. Sufficient time will be spent on discussions and Q&A, and participants will deepen their understanding and build intimate relationships while expressing their opinions. Individuals’ worries have something in common with others, and they seek solutions from the Yoga.
- Practical skills (Asana, Breathing, Meditation)
- *Practical skills (Asana, Breathing, Meditation)*

Yoga is accepted in Japan with a narrow understanding. It is hard to say that the true value of Yoga is recognized.

Developing a TEAM: coordinated by Prof. Randeep Rakwal in discussion with Genboku sensei, the TEAM YOGA-Tsukuba Yoga for All (TYfA) was created for social contribution based on GGEC education and research based Yoga course.

大学院生のための
のBODY&
MINDのYOGA
GGECコース
(2015年設立)。

- Relieve the students of 'daily' / 'accepted' stress of doing high-level research, and interpersonal relationships at laboratory, and information load.
- Achieve 'high' performance in research by balanced body & mind.
- Towards communication with 'self'.
- Leading to multi-disciplinary education and cross-cultural understanding through lectures and physical activity together.


Genboku TAKAHASHI*, and Randeep RAKWAL*†

²⁴“Society for the Advancement of Yoga Education Teaching Research Culture and Practice – TSUKUBA TEAM YOGA – YOGA FOR ALL” (TYfa) / TAIHOKU-University of Tsukuba

Dr. Randeep RAKWAL, Ph.D plantproteomics@gmail.com

Faculty of Health and Sport Sciences & TIAS2.0, UNIVERSITY OF TSUKUBA

高橋玄朴 tgenboku@gmail.com

 0265-88-3893  090-5554-1525

ヨ一力教育・研究・実技・文化振興協会(TYfA)

筑波ヨーガ・マインドフルネス瞑想センター (tYMC)

