



PIYM NEWS

#08

What should we eat? Stick to yoga – it guides your diet
by Guriji & Rujuta Diwekar

There's more to yoga than meets the eye by Christina

Good health through yoga by Guruji

IS THERE A YOGIC DIET



Contents

1. Committee Members.
2. Finding a teacher in your area.
3. Editor's Note
4. What should we eat? Stick to yoga – it guides your diet by Guriji & Rujuta Diwekar
5. There's more to yoga than meets the eye by Christina
6. Good health through yoga by Guruji



Finding a certified Iyengar Yoga teacher in your area



MALAYSIA

<https://myiyengaryoga.org/find-teachers>



INTERNATIONAL

<https://bksiyengar.com/modules/Teacher/teacher.asp>

Committee Members 2021



Sin Yue Tan
CHAIRPERSON

chairperson@myiyengaryoga.org



Carol Ong
TREASURER

treasurer@myiyengaryoga.org



Angel Yew
VICE CHAIRPERSON

vice.chairperson@myiyengaryoga.org



Prema Chandran
ETHICS & ASSESSMENTS

ethicassessments@myiyengaryoga.org



Veun Chin
SECRETARY

secretary@myiyengaryoga.org



Josephine Chai
MARKETING

marketing@myiyengaryoga.org

EDITOR'S NOTE

Actually, I thought writing about food and health for the final issue of PIYM Newsletter for 2021 would be interesting and fun...oh dear, far from it! I have been gently prodded that this theme is not about me, but for PIYM members.

Well, I found two articles of interest on food by Rujuta Diwekar and Guruji. Half of Rujuta's article was in deference to Guruji but I was able to glean snippets for discussion.

So, what should we eat? I can't say the jury's out as Guruji has shared with us his austere eating habits and lifestyle. To quote Rujuta: "But what may get lost in the instant glory of our Instagram world is that the man who nurtured so many beings through yoga, preferred to keep his food simple and stayed grateful for what was on his plate. May we all learn this from him."

This quote really resonates with me. In my advanced years, food consumption has become more and more simple as the days go by but being a Malaysian Chinese, I still stay true to my culture. I do enjoy a variety of food, obsess over it and gorge it every now and then. So, when Guruji says we should "follow one type of food for several



days, no varieties and yoga practitioners are not allowed to eat food for the sake of taste but for the sake of sustenance for the practice of yoga." Oh dear...all I can say is he is a SAINT!

The other article was a short discussion on what is a "yogic diet" or rather, is there one? But seriously, do we need one? A broad, general guideline would be most helpful because consumption of food is a personal choice based on many factors including health and cultural factors. Having said that, health foods, superfoods or whatever labels advertising and marketing bigwigs are going to promote, these specialty foods have a huge market and growing year on year. In the last decade, quinoa, kale, kombucha, plant-based meat, cauliflower, zoodles (thin, spiralized 'noodles' made from zucchini) and coconut water have made their debut.

According to Bloomberg, global health and wellness food market is projected to grow by USD1.38 billion during 2020-2024.

So, can we expect a "yogic diet" in the future? You bet!

WHAT SHOULD WE EAT? STICK TO YOGA – IT GUIDES YOUR DIET

by Guriji & Rujuta Diwekar

When Rujuta Diwekar was writing the article **What should we eat** for **Yoga Rahasya**, she recalled her interview with Guriji.

“What kind of food should a yoga practitioner eat Guriji?” Rujuta asked.

“I never say anything about food,” Guriji answered, “most of my practice has been without any food in my stomach and without the guarantee of getting a square meal on that day.”

Guriji doesn't talk about diet because he was undernourished throughout his childhood and youth. “I ate for survival without any idea for nourishment. The food nourishes the body on its own. It was not only at the time of my studentship but even after I began teaching.

“Stick to yoga, it guides your diet,” he advised.

The question remains...so, what should we eat? According to Rujuta, food should be chosen as per the three types of hunger or *bhookh*.

HITA BHOOKH

One that is good or leads to the wellbeing of all. In today's terms, limit the consumption of packaged and processed foods like breakfast cereals, chips, biscuits, and the like. This would ensure that the environment inside and outside the body is not polluted by these foods.

RITU BHOOKH

One that is in tune with climate and season. Our appetite typically reduces in summer and increases in winter. Respecting the rhythms of nature and eating foods which



are local and seasonal are an essential part of eating right.

MITA BHOOKH

One that is in a state of balance, not over-eating but also, not shy of eating either. Pay attention while eating, chewing slowly and self-terminating the act of eating without the help of any app or gadget.

Further, Guruji said there cannot be a single type of food suitable for yogic practice and to eat only when hungry and only when saliva oozes from the mouth when one sees food. He also cited that *Hatta Yoga*

Pradipika says to avoid too much food. According to Rujuta, yoga is not only timeless but also versatile. Applying the above *bhookh* concepts would essentially encourage a diverse diet based on the region a person lives in, age, state of mind, practice and the like. It is a set of recommendations to free yourself of the everchanging diet dogmas.

Guruji said the food we take should give the strength to develop the mind to reach towards the higher goals in life. Varying food habits brings variation in mind and thoughts. Different tastes of food not only make the tongue undisciplined but also affects the mind to indulge in various tastes.

He continued that as long as physical health is concerned, one can have varieties with limitations but the moment one goes towards the spiritual aspects then one has to check not only the stomach but also the taste. The thinking process should not get hampered. One should not keep on changing the food day in and day out. Eat not for the sake of taste, but for the sake of sustenance.

Lastly, Guruji said, "That is how I live.

"Food may depend upon economic and geographic conditions. It may depend upon one's constitution. It may depend upon one's requirement, age and power of digestion. It may depend upon one's mental caliber. As a practitioner of yoga, begin to watch the subtle changes that occur within. Then learn what to eat and what to practice in order to be energetic and not lethargic."

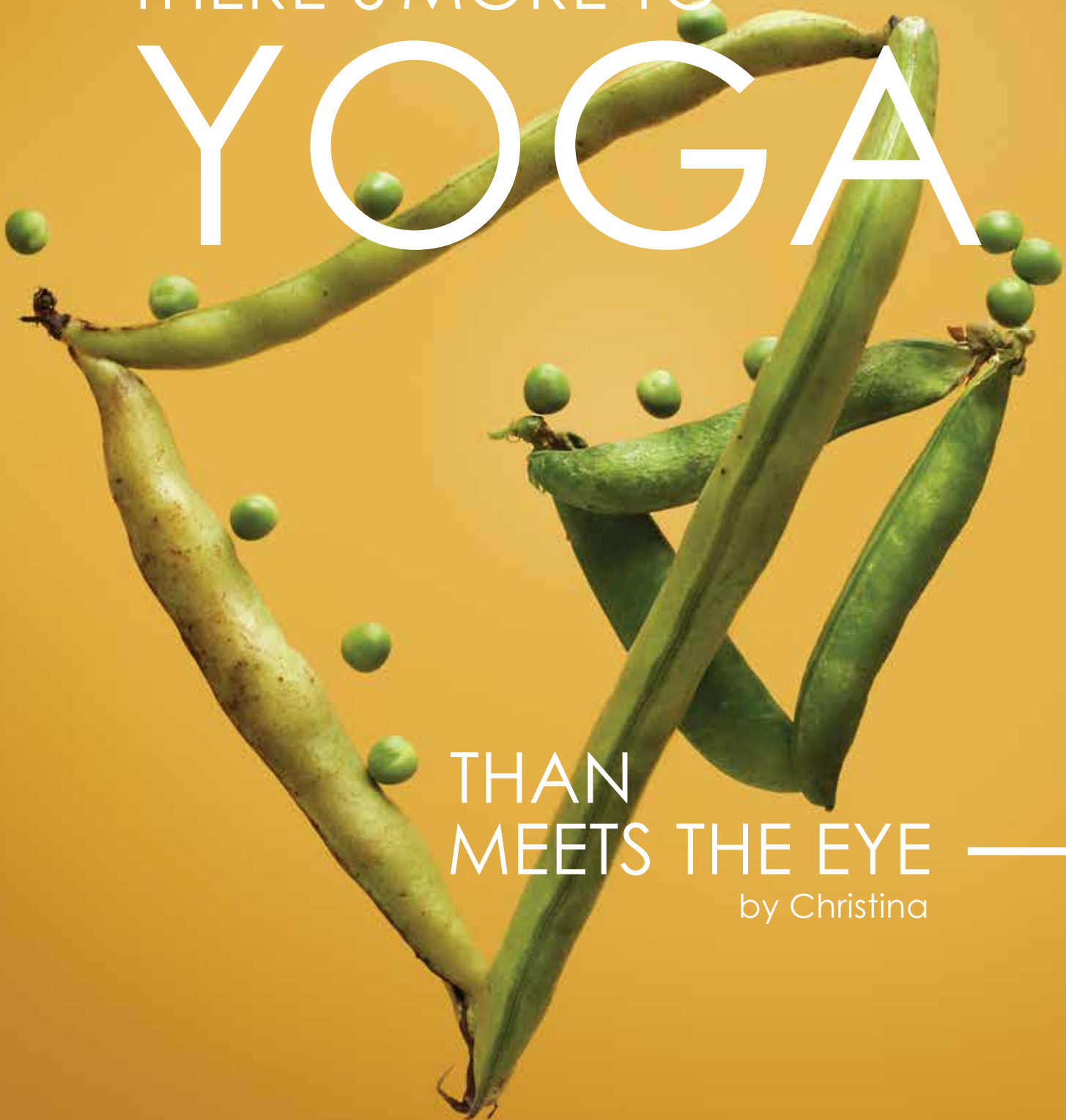


THERE'S MORE TO

YOGA

THAN
MEETS THE EYE —

by Christina



FOOD...HEALTH...these two words are enough to conjure a myriad of meanings, beliefs and myths. Now, if I add another two words – “yogic diet” - and I will get a full-blown argument! But, bear with me...is there actually a special diet, a “yogic diet”, for yoga practitioners?

While scouring the Internet to research for this article, I find many writers (and all of them are long-time yoga practitioners) use “yogic diet” and *Ayurveda*'s *sattvic* diet interchangeably and many considered that as their basis for supporting a “yogic diet”. In an article entitled ***Yoga diet: What to eat and When*** in the *Times of India*, it says that there are a lot of myths and truths about the foods that are considered good and bad for yoga practice.

In *Ayurveda*, *sattvic* food is considered the purest form of diet. According to the article, *sattvic* food is believed to be suitable for those who follow a yoga regime. It helps in nourishing the body and maintains a peaceful state. You stay calm while your body gets purified.



Because yoga practitioners have to maintain a peaceful and calm mind to continue with their yoga practice, the “yogic diet” should

be free from stimulants such as alcohol, caffeine and tobacco and chemicals like artificial and processed sweeteners.

Yoga Alliance' yoga teacher trainer, Morwenna Truscott, blogged that yoga and *Ayurveda* are sister sciences and a “yogic diet” and a *sattvic* diet are not necessarily interchangeable although both work harmoniously together to create balance and health.

She went on to discuss the various differences between the *sattvic* diet and the “yogic diet”.

“The goal of yoga is transcendence or awakening,” says Truscott. “The diet of yoga is therefore concerned with keeping the mind pure and focused and away from substances that can alter and distract the mind so that you are able to meditate and act mindfully throughout the day.”

Ayurveda is concerned with keeping the mind balanced too but it also prevents and treats imbalances within the body so that we have a strong and sound foundation to eventually find our higher purpose. So, small amounts of caffeine or even alcohol can be recommended in treatment or maintenance of the physical body.

A complete fast, of no food, is very rarely recommended in *Ayurveda* as it can weaken your digestive fire. “When undertaking an *Ayurvedic* cleanse, rather than cutting out food all together, the cleanse would consist of a mono-diet, usually *kitchari* which is a simple, easily digestible meal of rice and mung dhal,” Truscott blogs. Complete fasting is considered extreme and can make certain imbalances in your body to become more deeply rooted.

“But, fasting within yoga is a traditional practice, not just to cleanse and purify the body but also as a practice of spiritual discipline and as an offering to the divine,” writes Truscott.

However, Sadhguru has another opinion. In his article ***Tips for Eating Healthy: How, When and What to Eat***, he writes, “Whether you eat an animal, a vegetable, or whatever else – food is essentially a piece of life.

"Something that was a life by itself is becoming a part of you. Eating is not just digestion, it is one life fusing into another. Eating should not be a routine. You must observe."

Sadhguru also espouses a non-meat diet. "In the Yogic culture, we have been telling you for 10,000 years that if you eat foods with a complex genetic code, your system will break down, one way or the other. For some time now, doctors in the West have been saying that beef is a main cause for most of the cardiac ailments in America. And in the last few years, they are also saying that meat consumption can cause cancer."

Sadhguru continues, "as life evolves, the information and memory an organism carries get increasingly complex. In the Yogic tradition, we always say you must eat what is furthest away from you, genetically. In that sense, plant life is furthest away from us. If you must eat non-vegetarian food, we advised the consumption of fish, because among the animals, it is furthest away from a human being, from an evolutionary perspective."

So then, what is a "yogic diet"?

Guruji says instead of pondering over food, eat only when you are hungry. It is the mind which needs tasty food.

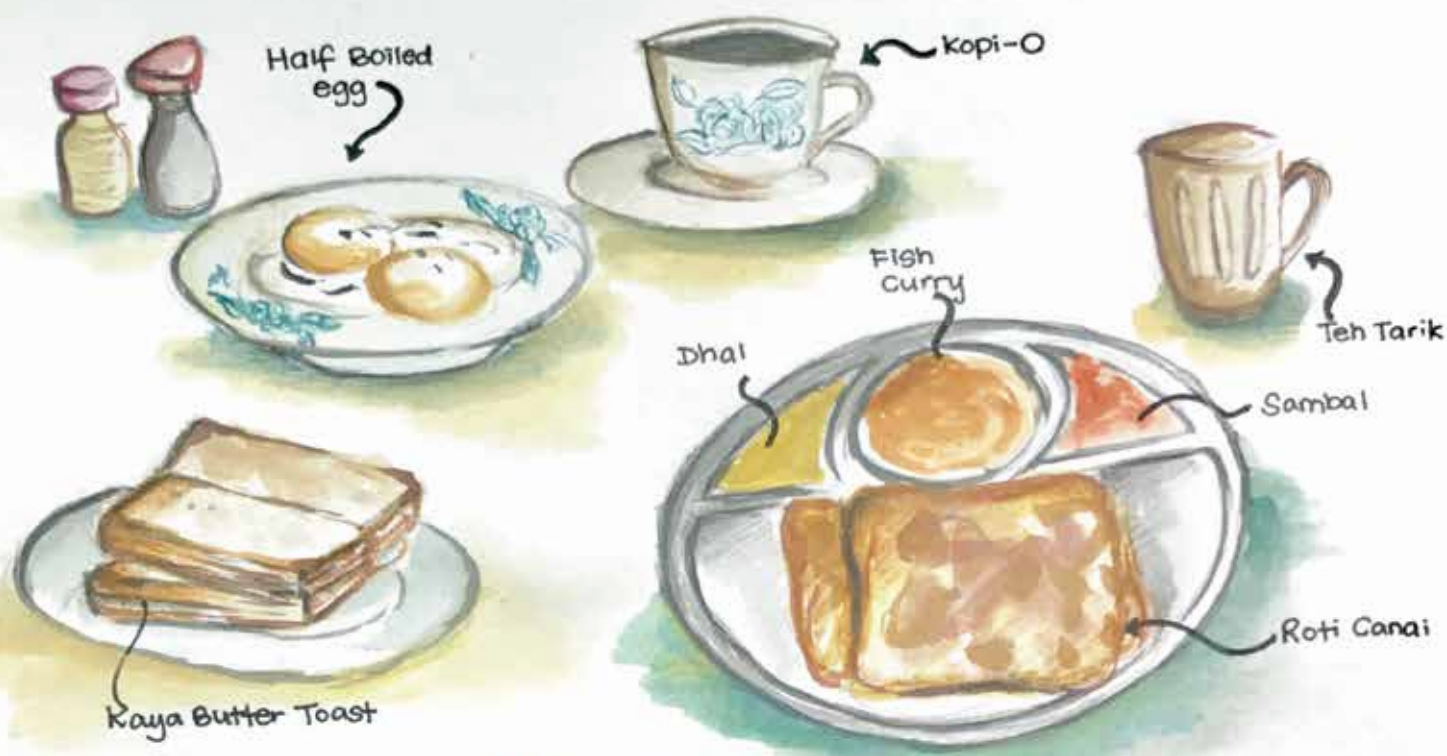
Avoid food that you know does not suit you. Do not eat food that is unwanted and unpalatable. One has to develop discipline and courage and the food which we take should strengthen our mind towards our goal. Varying the food means varying the process of the mind. Different foods create different attitudes. So, although no diet was recommended for the physical health, the yogi says that the moment you go to the spiritual level then the dietary system follows "as you eat so shall you reap".

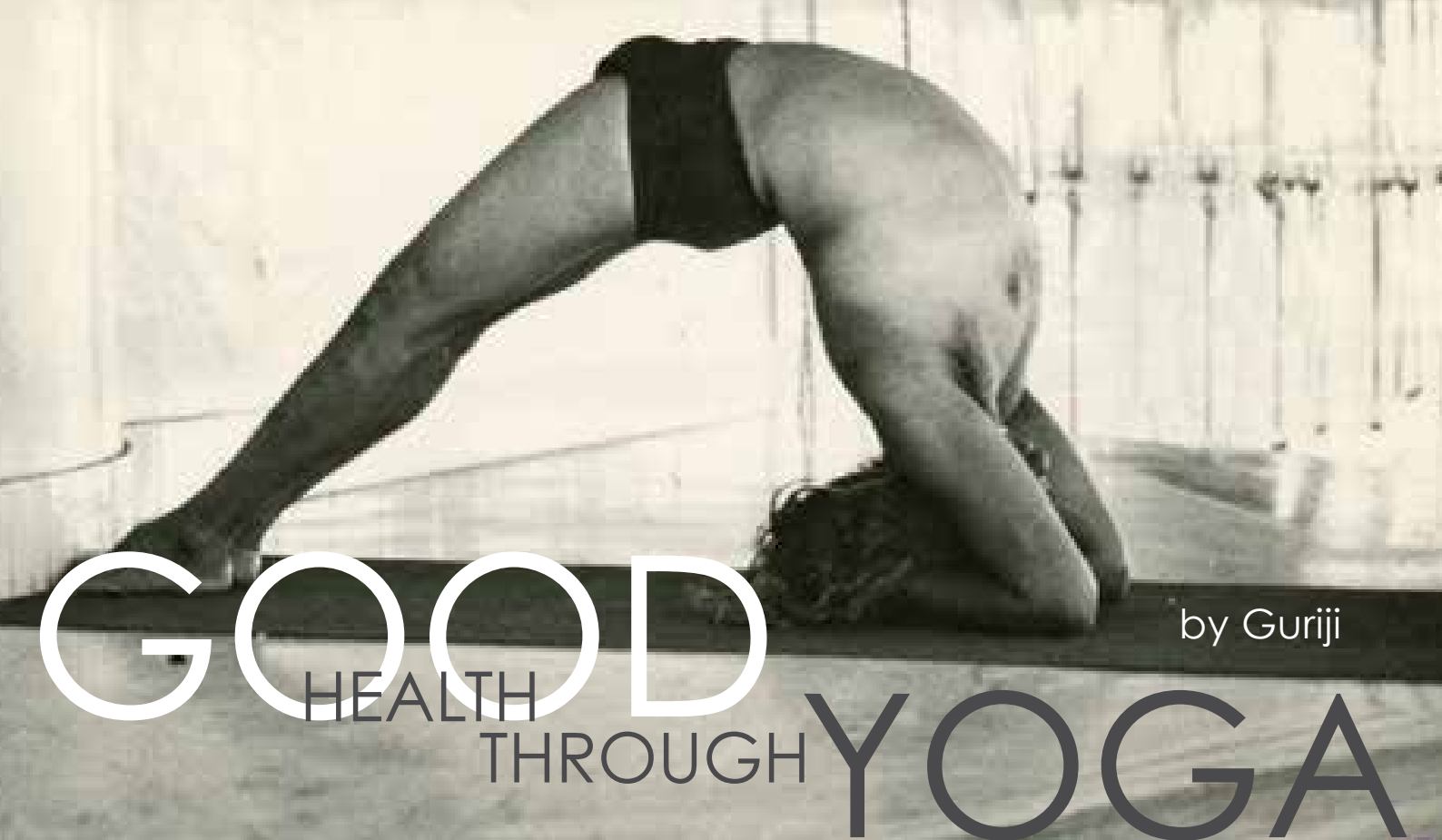
You have to be very careful that your thinking processes are not diverted due to the various qualities of food. So, the practitioners of yoga are advised that in order to avoid any deviation in one's thinking process, one must not change food from day to day. One needs tremendous discipline and strength to follow one type of food for several days, no varieties. Yoga practitioners are not allowed to eat food for the sake of taste but for the sake of sustenance for the practice of yoga.

Guruji has spoken.

That was Guruji's **Views on Food** published in 1995 in *Yoga Rahasya*. That was a long time ago. As yoga evolves so will these views on food and health.

So, is there a "yogic diet"? The jury's out!





GOOD HEALTH THROUGH YOGA

by Guriji

Health is a disease-free state of body and mind and a sign of total bliss in body, mind and soul.

Good health is inherited. It is also dependent on one's body structure and its functions; one's mental state; family relationships and the environment, and finally, one's spiritual outlook. Therefore, the choice of health is in one's own hand.

However, nature does help man to take care of his body and survive, in spite of indulgence in worldly pleasures which create imbalances in the body mechanisms. We have to refine our mind, body and intelligence through yoga to achieve health in body, mind and soul just as a goldsmith heats the gold over and over again to refine it.

The other side of health is diseases and sufferings. Sufferings may be physical, emotional, intellectual and instinctive. Yoga is psycho-physiological and psycho-spiritual science and art as yoga distinguishes

between diseases and shows remedies.

Body is the window of the mind. This body is our only possession where health and disease could reside. It is one of the finest instruments and the most complex apparatus. Even if the body breaks down, it tries to repair the damage on its own. The practice of yoga accelerates the repairing process and helps to regain good health.

The body is helped by the yogic movements and postures in generating health in the muscular-skeletal, cardio-pulmonary, respiratory, circulatory, glandular, digestive, urino-genital and excretory systems.



mind.

Asanas cover the practitioner from the physical level to the spiritual level and, therefore, is called a holistic practice.

We have to treat this body as the temple of the *atman* and bathe the body in the pool of blood by increasing or decreasing the blood supply or rinsing or drying up of the same in various *asanas*. This keeps the body clean and helps in the healthy distribution of the *prana*.

Asanas can be practiced by all, irrespective of color, creed, country, gender or age. Any person, whether young or old, diseased or weak, can practice yoga.

Pranayama is taught when perfection in *asanas* is gained. *Pranayama* helps to generate and distribute life's energy so that youthfulness in the physical body is maintained and one grows old without feeling aged.

As the physical body is the bridge to cross over from the physical body inwards, *pranayama* is the bridge to cross over towards *pratyahara* (withdrawal of senses) for the intelligence to get stability through *dharana* and *dhyana*. This is known as *buddhipadpakvata* or maturity in understanding.

There is no oscillation or vacillation in the state of *dhyana*. One is in total attention leading to the light of perfect health and harmony. Health shines without demarcation in the body, mind and soul. This is *samadhi* which is an auspicious state of brilliance and divinity in health, a perfect state of equilibrium in oneself.

Past Activity



《瑜伽经》工作坊
《YOGA SUTRA》WORKSHOP (Conducted in Mandarin)

日期(Date): 25/7/2021, 22/8/2021, 26/9/2021 & 17/10/2021
 时间(Time): 10am - 12pm
 电邮 (Email): enquiry@myiyengaryoga.org
 费用 (Fees): RM100 一次性捐款 本次费用将全数捐赠给白旗运动 (All fees will be donated to The White Flag Campaign)



Teacher Shi Hong's yoga sutra workshop in Mandarin started from 25 July 2021 and ended on 17 October 2021. The participants contributed RM12,000 for the workshop.

The full amount divided equally (RM3,000) will benefit the following charitable organizations:

1. Kebajikan Chen Ai OKU
2. Beyond Borders
3. Persatuan Kebajikan Kanak-kanak Terencat Akal Malaysia (Malaysian Association for the Welfare of Mentally Challenged Children)
4. AHYMSIN, Taiwan (Teacher Shi Hong's suggestion)

All the members at PIYM would like to take this opportunity to thank Teacher Shi Hong for his kind generosity.

Upcoming Activity



台灣喜馬拉雅瑜珈靜心協會每月線上公開講座邀請

瑜珈漫談 一起共度喜馬拉雅傳承時光

2021 **11.14** (日) 2-5pm

靈性的聚會是傳承智慧的分享，也是共同的學習淨化，從7月開始的每個月第二個禮拜天下午兩點到五點，石宏大哥固定開講，和大家一起共度喜馬拉雅傳承的時光，每個月會有不同主題，也可能會有連續主題，歡迎大家每月第一週日，一起和石宏大哥共度喜馬拉雅傳承的時光。

11月14日的主題，將和大家聊聊喜馬拉雅五千年來的傳承，在主要修習的領域瑜珈(Yoga)、吠檀多 (Vedanta) 和禪特羅 (Tantra) 中，從喜馬拉雅傳承在傳承洪流中的脈絡，同時整合不同領域的智慧及概念，深化個人學習及練習。

◆ 線上分享時間:
2021年11/14, 12/12,
2022年1/9, 2/13, 3/13, 4/10, 5/8, 6/12,
7/10, 8/14

◆ 報名表單: <https://reurl.cc/KrMQAg>

◆ Zoom線上連結: 見下方QRcode
會議ID: 813 0507 8079
密碼: 481326

◆ 費用: 隨喜(用於協會會務支出及供養印度學院和傳承的老師們)
建議金額:
單次每人每次新臺幣200, 300, 500不等，也歡迎自訂金額
十次每人新臺幣2000, 3000, 5000不等，也歡迎自訂金額。

◆ 繳款資訊:
台新國際商業銀行北師分行 (銀行代碼012)
帳號: 2026-01-0000310-9
戶名: 台灣喜馬拉雅瑜珈靜心協會

◆ 聯絡人: 協會手機: 0933-293-087 許小姐
E-mail: hymt_taiwan@seed.net.tw

講師: 石宏
國際喜馬拉雅瑜珈協會副總裁及資深老師，斯里瓦且康授權督學老師，身後的佛學及密法哲學底蘊，分享經典智慧深入淺出，如沐春風。

Continual Yoga Sutra Session with teacher Shi Hong, organised by Taiwan

Starting on 14 November 2021

Those interested, please email : hymt_taiwan@seed.net.tw or call : 0933-293-087 許小姐