

THE INNER WORLD

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Page 7 KARMA THERAPY

Ruthless India

Page 10

FROM THE EDITOR'S PEN

SHIV *tattva*

Page 14

EVENTS' DIARY

International Day of Yog



Guru Speak:

"The more you desire, the more is attachment to senses. The more you are attached to senses, the more temporary are your assets and physical attributes."

Contents

- 2 VEDIC WISDOM
Thirteen Mukhi Rudraksha
- 3 STRAIGHT FROM THE ANAHAD
Pacific's Experience of Guru
- 4 JYOTIRLINGAS
Trayambakeshwar
- 6 SADHAK'S EXPERIENCE
Speedy Recovery
- 7 KARMA THERAPY
Ruthless India
- 8 FROM THE PURANAS
Dashavatar: Parshuram
- 9 BEAUTY
Indian Aromas
- 10 FROM THE EDITOR'S PEN
Shiv Tattva
- 11 AYURVEDA
Dincharya: Jal Neti
- 12 VEDIC PAATHSHALA
Panchtantra
- 13 YOGSUTRAS OF PATANJALI
Samadhi Paad, Yogsutra 30
- 14 EVENTS DIARY
International Day of Yog
- 16 HEALTH PERSPECTIVE
Super Foods
- 17 HEALING PRANA
Food
- 18 YOGIC PERSPECTIVE
Chakra Beej Asan IV

VEDIC WISDOM



THIRTEEN MUKHI RUDRAKSHA

This *Rudraksha* is characterised by thirteen faces and thirteen lips. This bead is blessed by Lord *Kaamdev* and its *sadhna* is known to manifest physical desires.

According to *Padma Purana*, its wearer is bestowed with good luck and accomplishment in life and in heaven. It is said Lord Indra regained his kingdom on performing the *sadhna* of thirteen-mukhi *Rudraksha* under guidance of *Guru Brihaspati* and Lord *Brahma*.

Caution: These benefits can be experienced only upon attaining proper *siddhi* of this bead under the guidance of your *Guru*. It must not be treated as a replacement for medical treatment for any ailment.

Ruling Deity: Sun

Recommended for: Psychiatric and Sexual Disorders

Mantra: Om Hreem Namah Namah

ॐ ह्रीं नमः नमः



STRAIGHT FROM THE ANAHAD

By Yogi Ashwini

Pacific's experience of Guru

It was *Guru Poornama sandhya* and I was standing on the shores of the Pacific Ocean, normally a very violent ocean with huge waves and strong winds, but on that day it seemed as if the vast ocean was also trying to merge into the *Guru's* energy. It was still, as still as a lake, something unbelievable. Slowly a bright glow emerged from somewhere and spread all over the horizon. I witnessed it all, admiring the *Guru* throughout. It remained still till late evening. As I was leaving, I could begin to hear the waves...revelations began setting into me slowly. It was after *sandhya dhyana*, thinking of all those who left this journey after treading it with me for short distances, it could not be a coincidence, it seemed like a pattern in all, no exceptions...

They came to me apparently searching for divinity. I cannot call them liars, for they genuinely did walk a few steps. It would be better to call them opportunists, smart opportunists. They came in a hyper state, with nothing, and in a short while, calmed down as they approached the *Guru* genuinely, just like the ocean. The ocean absorbed *gyan*, so did they. They had their range of experiences, from being ordinary-looking people, they glowed like halogen bulbs, their features changed, in some from flat to really sharp, some started getting approached by

movie people, some soared in their professions and assets, majority could heal people by just a wave of their hands, those who were falling emotionally suddenly became pillars of strength for others, those dying or nearly dead (I can't say dead), revived overnight. Frail bodies changed to bodies which people marveled at. Just like the ocean, they were calm, happy and journeying towards the final frontier.

Slowly as each achieved, what I call the basic, what the five senses would call epitome. They left, left to enjoy the new found...physical.

Gradually the hyper activity returned, looks faded, health vanished, assets stagnated, but the enjoyment of the senses increased. Faces which glowed and attracted movie offers even without makeup now look tired and dull, ugly at times, a desperate but unsuccessful attempt to hide reality...behind makeup. Some who used to reach the right path, are found waving beer bottles in night clubs and screaming like *asurs*, some eating the flesh of the very animals they used to save...the waves became turbulent, life a chaos...trying to hold on to what they were blessed with. The thought suddenly came to me, the *Guru* has moved away from the ocean, the glow is fading; the waves are rising...it is the Pacific.

श्री Jyotirlingas Trayambakeshwar

Centuries ago Lord Shiva is said to have revealed Himself to his true devotees in the form of a gnat or a light. On their request for Him to reside by them for eternity, He installed Himself near them, as a linga which is now known as Jyotiirlingas.

In this series of articles we will take you through the 12 Jyotirlingas as described in the following Sanskrit shloka (Devanagari Jyotirlingam Stotra) -

सौरभे सोमनाथं च श्रीशैले मलिकाकुण्डम्।
उज्जयिन्यां महाकासरोडुमगमलेक्ष्मणम्।
परमार्थे वैद्यनाथं च शक्तिज्यां भीमखड्गम्।
सेतुबन्धे तु रामेशं त्रपेशं दासकावन्दे।
नारायणस्य तु विश्वेशं त्र्यम्बकं गोमतीतटे।
हिमालये तु केदारं पुरुषेशं च विद्यातटे।
एतानि ज्योतिर्लिंगानि सायं प्रातः पठेत्प्रभुः।
सत्पुत्रसम्पन्नं पापं सरसेन विनश्यति।
परिणां दर्शनदेव पावकं मेव तिष्ठति।
कर्मशेषो भविष्यत्यस्य तृती महेश्वरः॥
द्वादश ज्योतिर्लिंगं स्तोत्रम्

The extraordinary feature of the Trayambakeshwar Jyotirlinga at Maharashtra is that it has three Saks embodying Lord Brahma, Lord Vishnu, and Lord Shiva whereas all other Jyotirlingas have Lord Shiva as the main deity. It is also known as the source of the river Godavari.

The Jyotirlinga has a unique form. There is just a bottom part of the peonied stone (dhatu) like a hole. In the hole there are three jaggy spikes like the human thumb. Hence, the name Trayambakeshwar. The linga of Lord Mahesh has a constant shower of water from an orifice above. It is a natural source of water coming down as abhisheka for the Lord.

According to the legend Devi Ahilya's husband, Rishi Gautam was doing tapas or penance on the Dakshina Mountain. It did not rain there for 100 years and the land was drying up and the farms disappearing. Seeing these conditions of drought, the residents, the saints, and all the birds and animals fled from there. Rishi Gautam did great tapas for six long

months. Varun, the deity of water, was pleased and appeared before Rishi Gautam, who in turn asked for water. At the behest of Varun, Rishi Gautam dug a hole on this land. Varun said, "Due to the power of your penance, this hole would be an unending source of water. 'Abhisheka' it will become famous by your name. It will begetment all holy rituals like Yagna, Dots, Tapa, Noma Shraouda, and worship of gods."

Once when the disciples of Rishi Gautam went to fetch some water, from that waterhole, just then some of the tribal women were also there for the same purpose. They started on taking water first. The disciples of Rishi Gautam called his wife. She improved and allowed her husband to take water. The tribal women felt insulted at this and complained to the king.



rishty and while doing so they added a few lies here and there. The great rishi at once started the worship of Lord Ganesh. They asked him for the power of being able to insult and chase away Rishi Gautam from there. Lord Ganesh who knew that Rishi Gautam was very helpful by nature, tried to persuade the rishi against getting their way. He knew that, just for Rishi Gautam's efforts, the rishi would have been craving for even a drop of water. But the rishi would have none of it. Reluctantly, Lord Ganesh consented, but warned them of dire consequences.

One day when Rishi Gautam went to get some "beets", he saw a thin, starving cow there. Just when he lifted a little twig to shoo away the cow, the cow fell dead. It was Lord Ganesh in the form of a cow. The other rishi used it as an excuse to accuse him of gohatee (killing of a cow). They insulted him and said that he must leave that place immediately in order to save it from the aftermath of gohatee. Rishi Gautam became very sad and left greatly depressed.

To atone himself of the sin of gohatee, he again resorted to tapas. He began the difficult task of bringing Ganga water with the power of his tapas, bathe in it, and chant Lord Shiva's mantras a crore times. Lord Shiva was pleased and told him that he was indeed a pure soul and a great Mahatma and granted him a boon. The Rishi asked for Ganga, which would be of great help to humanity. Lord Shiva gave Ganga to him in the form of a pot (kalash). After taking the water, Rishi Gautam requested Lord Shiva to absolve him of the sin of cow slaughter too. Lord Shiva purified him. Then he requested Lord Shiva to remain on the Earth till the end of the Kaliyuga. Ganga also prayed to him and requested him to stay here along with his consort Moha Parvati. For the welfare of the world, Lord Shiva granted Ganga's wish. Ganga has also come to be known as Gautami and the linga came to be known as Trayambika.

Trayambakeshwar finds reference in the Purana Purana. Marathi Devta have also written about the Bhramargar hill in Trayambakeshwar in their literature. This shrine also had the patronage of the Peshwa rulers.

EDITOR'S NOTE

For the benefit of mankind Akshay Mohanlal Shrivastava blessed 12 Jyotirlingas with the Divine Light. The power of Lord Shiva's power is received from the fact that in case of being involved by heavy possible community and robes, or the 12 Jyotirlingas all around India, each Jyotirlinga has a unique energy. We shall make an honest attempt to delve into the aspect of Vaishnava gods.

The Jyotirlingas and any other place of pilgrim may use various of energy, power, while in and must have performed penance and concentrated the heart of their spiritual.

A word of caution, DO NOT USE THESE PLACES AS WISDOM WITHOUT, for even God cannot give you what your karma do not permit. Just visiting a Jyotirlinga is pointless, for they are not psychic tools. It may be used for social outings then you will disturb the energies there and bring misfortune to yourself.

These places must only be visited for the purpose of spiritual, as guided by one's Guru. These are places to learn in the books in one's spiritual and unite the bondages of maya. Visiting them with the desire for physical (maya) or entertainment only leads to attachment in a web of the web, and the place, and may have adverse effects. The various miracles that happen at such places are a mere proof of this. These places are to visit and meditate, not for fun and games.

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SADHAK'S EXPERIENCE

SPEEDY

recovery

By Ruma Jalali

I have been an avid runner and gym-goer for the last seven years. Then one day, while exercising I got a jerk in my back which, the MRI revealed, was an L4, L5 slip disc. I was bed ridden for two months and could barely move to even eat by myself.

I consulted few doctors who were spine specialists only to be advised heavy doses of pain killers, sedatives and complete bed rest, without any improvement in the spine. The doctors confirmed if my pain extends below the knee then I will need to go for a surgery shortly.

I was shattered. The thought of how I would take care of my three school-going children and work in this condition gave me nightmares. My condition was so bad that I would get a shooting pain even if I kept my feet down from the bed. I was in deep distress and the entire family was suffering because of my illness.

Desperate to find a solution, I started searching on the internet for alternate therapies. I took some online Yoga classes, only to find my condition worsened. In these times of desperation, I met Yogi Ashwini. Yogi instructed me to stop all medication. Slowly I began with the practice of *Somatho Ajiya* and was introduced to certain practices to strengthen my spine. In less than a month, I started feeling better. Upon Yogi's advice I took up service and charity, something I had never done or thought about ever before.

Within few months, I could perform all the routine chores and started leading a normal life again. It has been 10 months since, and I can see a positive difference in myself as an individual. Also, there is no back pain now. Not just this, the respiratory allergies which haunted me for last 10 years also disappeared in no time (I use to be on steroids and inhalers before). I have not visited a doctor again. And, I no more feel the urge to run or workout at the gym.

How does one explain this in scientific terms? A Miracle? For me it is...

Yogi Ashwini explains this as the **Science of Yog**. He says, "When you walk the path of *yog* under a *Guru*, whatever is *heavy* for you, leaves you *automatically*". I am highly thankful to Yogi for giving me this experience, it is my good fortune to have found the right path at 40. *Om Namo Mata Sadguroyo...*



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Ruthless

India

1800 years ago, at the end of *Dwaparyuga*, after the war of *Mahabharata*, *Dhritrashtra* asked Lord Krishna, the reason as to why all of his hundred sons got killed in the war. Lord Krishna told him that fifty...
...fifty years ago, he was a hunter. While hunting, he tried to shoot a main bull, but it flew away. In anger, he suddenly slaughtered the hundred baby birds that were there in the nest. The father stood just to watch in helpless agony. As a punishment, *Dhritrashtra* too had to bear the pain of his hundred sons dying.

- Cut to present times.
- 3 pups put to fire by juveniles 'just for fun' in, *Murshidabad, Andhra Pradesh*
 - 50 dogs poisoned in *Kozhampur Village, Tamil Nadu*
 - Doves tied to *Dandi rocks* and flung into air in *Kovvur, Andhra Pradesh*
 - Chillies stuffed into eyes of cattle transported for *jhatka* slaughter in *Bangalore, Karnataka*
 - A pigpe killed by a woman to teach their mother a lesson in *Bangalore, Karnataka*

Above are just some examples of the growing instances of hostility towards animals in India. Over 24000 cases of animal cruelty have been reported in India in the last three years as per records, there are at least five times more cases that go unreported. Even as you read this, monkeys are being shot down in *Himalachal Pradesh*, wild boars and nilgais killed in *Bihar*, and cattle in *Bengal and Kerala*.

The **Law of Karma** is Universal. It is applicable to one and all, across times. If the mighty ruler *Dhritrashtra* could not escape it, those responsible for the above and other crimes against animals and humans can't either, nor can those who become silent spectators to these barbaric times... *Gita* says, that those who watch a crime happening and turn their back to trace bigger criminals and help cover them.

The only escape is working with the Law of Karma, rather than working against it. That is, to constantly improve *dharma* by protecting the weak, saving animals, feeding poor, mending the sick. Even if you cannot donate money or physically help those animals, you can also help by phoning the respective departments and sending emails to enforcement agencies for urgent action. Your support and solidarity with animals will go a long way in stopping this cruelty.

Jain Dhyan Foundation Animal Brigade. For more information, www.dhyanfoundation.com, 09999567895.



By Rima Anand



FROM THE PURANAS PARSHURAM AVATAR
Parshavatar
 By Naina Pahga

Lord Vishnu took his sixth avatar in the form of Lord Parshuram, to protect the innocent and the weak, to save the cows and to bring harmony in the Creation. Ram was the son of Rensha and Rishi Jamadagni. Although he was a Brahmin by birth, he was adept in the art of warfare. Lord Shiv himself trained him in warfare thus making him the foremost of all wielders of weapons. Lord Shiv blessed him with a Furta, after which he came to be known as "Parshuram". He was the Guru to mighty warriors like Bhishm, Dronacharya and Karn.

Once when Parshuram was away, a Kshatriya named Kartavirya Arjan along with his massive entourage visited the hermitage of Jamadagni. Jamadagni served the king and his troops a grand feast which took the king by surprise. When Kartavirya asked how a hermit was able to do so, Jamadagni showed him the wish-fulfilling cow, Kamdhenu, gifted to him by Lord Indra. Kartavirya offered Jamadagni a huge sum in exchange for the cow, but Jamadagni declined the offer. Kartavirya then forcefully took the cow from the sage against his wish.

When Parshuram got to know about the incidence, he went to save the cow.

On getting the news of Parshuram coming to take back the Kamdhenu, Kartavirya summoned all the kings under his rule to battle. Parshuram alone defeated the armies of thousands of men and took back with him the Kamdhenu. The sons of Kartavirya retaliated by killing Jamadagni. On seeing his father's dead body, Parshuram vowed to kill the entire clan of Kshatriyas, who had begun to misuse their powers to exploit the weak.

Lord Parshuram is said to be among the few energies that are *chiranjivi* i.e. immortal. The *Kali Puran* prophesies him to be the *Guru* of *Kalki*, the final avatar of Lord Vishnu at the end of *Kaliyug*.

Thousands of years ago the avatar of Vishnu, waged a war on the mighty Kshatriyas for abducting a single cow. Today thousands of cows and bulls are illegally stuffed into trucks and sent to slaughterhouses to be murdered daily...all this in the land of Parshuram. One can well imagine what awaits those who perform these crimes or watch them happen silently.



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BEAUTY
Indian Aromas
 By Nikita Anand

Sense of smell is the first to develop in a human being. It is the most prominent sense in the animal world. In the etheric body, it pertains to the *Manipushar chakra*, that which governs our survival instinct. Fragrances and aromas, hence, have a deep and profound impact on our being.

Our ancestors, many thousand years ago, had mastered the science of smell. *Sigimolha* (fragrance) is counted as one of the *subhobbaga* (8 royal pleasures) in Indian tradition. *Gandhabhastara*, a Science of Cosmetology and perfumery was contemporary to ancient Ayurveda. The modern day Herbal Cosmetology has its roots in the *Gandhabhastara*. It deals with formulations meant for face care, body care, oral care, hair care and the perfumery products like fragrant water, fragrant fabric, armpit deodorants and room-fresheners. Individual fragrant substances, like flowers, aromatic leaves or roots can be used directly or can be used to produce fragrances or *Gandha Droopyas*. *Gandhavyakri*, or the art of blending various fragrant substances in right proportions to concoct a likeable fragrance was considered to be one of the 64 learning arts that a *purusa* needed to be proficient in ancient Indian society. Several literary works in Sanskrit, our aptes the *Ramayana* & *Mahabharata*, technical treatises like *Gangaadhara's Gandhasora* (the essence of scents making) & *Gandhavyakri* (Hypothesis on Odours), *Vaikhambhira's Vratikambrita*, *Someshvara's Munasolasa*, *Chandraraya's Lokoparasharam* have detailed information on perfumery and fragrance creation.

In this series of articles, we will take you through certain secrets of the ancients to perfect beauty and glow, through the art of fragrances.

I detail here an interesting excerpt from *Someshvara's Munasolasa* on the fragrances and cosmetics used by kings in their royal bath.

The body is massaged with a fragranced oil. For this, *Someshvara* prescribes taking sesame seeds, perfumed with the strong aroma of *Ketaki* flowers (*Pandanus* sp.), *hiti* (*Jasminum grandiflorum*), *Punnaga* (*Calophyllum inophyllum*) and *Champaka* (*Michelia champaka*) and crushing them to extract oil from them.

After massaging is complete, a fragranced ointment is applied. To prepare the ointment,

1. Take *Palaaka* (Spinach) roots, *Tagara* (*Catanagarum spinosa*), *Monsi* (Fleshy root of *Nardistachys jatamansi*), *Ashvagandha* (*Withania somnifera*), *Pushara* (*Inda racemosa*), *Kusha*, *Patalolika* / *Sooksoorad* (*Trichosanthes dioica*), *Musta*, *Ashwakopyam* (a

combination of *haridra*, turmeric) and *daru*, *haridra*, *herbaris aristata*, and *Grambi parana* (glandular leaves of *Artemisia vulgaris*). Dry them in shade, crush and mix thoroughly.

2. Make a paste of *Neem*, *Bajajorisa* / *Aryavadiha* (*Cassia ficulna*), *Tubi* (*Ocimum sanctum*) and *Aryaka* (*Ocimum basilicum*) and add to the above.

3. Powder the mixture of *Cardamom*, *Jeri* (*Myristica fragrans*), *Sorobaga*, *Sesame*, *Cinnamon*, *Bilacha* (*Veronica anthelmintica*) and *Gabramedu* (*Cassia tora*) and add to the above.

4. Dry the weeds of *Clow* / *Lanuragi*, *Patishola* (*Prunus piddam*) *Lodra*, *Sandal*, *Sarada* (*Devadaru*) and *Aparasorala* (*Pinus roxburghii*) in shade and crush them into fine powder and add to above.

5. Add flowers of *Nagakesara* (*Mimosa longifolia*), *Punnaga* (*Calophyllum inophyllum*), *Kanta* (*Aglaia roxburghiana*), *Kumkuma* (*Saffron*) and *Champaka* (*Michelia Champaka*) to the mixture.

6. Pound *Guggulu* (*Balsamodendron*), *Saindhava* salt (Rock salt), *Bala* (*Myran*) and *Sarpurasa* (Yellow resin) in rice water and vinegar and add to above to finish the ointment.

Turmeric (*Haridra*) pulp scented suitably is applied on the body. Ointments made out of the aromatic pulp of *Amaloka* (*Amla*) is applied to hair for growth of luxuriant black long mane. Soap (*Khuli*) for bathing is made by the mixture of wheat flour, fermented rice gruel (*anna*), *Mudana* (*Randia dumetorum*) root powder and *pisona* (Saffron powder).

So much for a royal Indian bath! For the benefit of the reader I also detail here a simpler recipe:

Mix 1 cup each of baking soda and sea salt. Add essential oils of your choice (For a relaxing bath you can add 8 drops of lavender and 8 drops of sweet orange oil. For relieving pain, you can use 4 drops of eucalyptus essential oil with 6 drops of lavender and 4 drops of rosemary). Transfer in a sealed container. For every bath use 1/2 cup in a full bath. Try it and share your experience!

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FROM THE EDITOR'S PEN

SHIV tattva

The word 'tattva' translates as element, something which is created and not the Creator. Everything that is created is composed of elements or tattvas, which are 16 in number. The first five tattvas - Pithi (earth), Jal (water), Agni (fire), Vayu (air) and Akash (ether) pertain to the *Bhuhloka* or earth as we know it. Earth element pertains to the sense of smell and the survival instincts and is controlled by the *Mooladhara chakra*, located at the base of the spine. Water pertains to sense of taste and need for procreation and is governed by *Swadhisthan chakra*. Fire pertains to the sense of sight and needs for physical power and status in society. It's the property of *Manipura chakra*, situated in the nasal region. Air element is responsible for the sense of touch and for the experience of love. It's the property of *Anahat chakra*, corresponding to the chest region. Ether element pertains to the sense of hearing and expression of higher creativity. It is governed by *Vishuddhi chakra*, situated at the throat. For a normal earthly being, engaged in the pleasures of the five senses, these five elements are enough. There is no need for him/her to access the sixth element.

The sixth element is the *Shiv tattva*, which corresponds to the *Agya chakra*, located at the centre of the forehead. Between the *Vishuddhi* and *Agya*, there are 11 more tattvas and yet the *Shiv tattva* is called the sixth tattva because *Shiv* is *Adi, Anadi, Anant, Aishwari*, that which is beyond the comprehension of *budhi*. A normal human brain functions on 74% efficiency; the rest 92-93% is dormant. This 7-26% is enough for experiences of physical world, but to experience *Shiv tattva*, activation of higher senses is required. There are three knots in the body - *Brohmi Granthi*, *Vishnu Granthi* and *Sakti Granthi*. It is easiest to open the *Brohmi Granthi*. *Vishnu Granthi* also opens up relatively easily, but to open the *Sakti Granthi* is extremely difficult. Till the *Sakti Granthi* opens, one cannot experience the remaining 11 tattvas and till one experiences these tattvas, the 6th element or *Shiv tattva* will not get activated. All the tattvas reside in the *Shiv tattva* and the purpose of *Shiv tattva* is *mukti* or salvation. All *Shiv sadhaks* lead to that. There is no other purpose to it.

Till the *Shiv tattva* is activated, one cannot get the experience of subtle dimensions. Reading about them is redundant. Reading leads to activation of lower brain - the five senses and the five elements. The more is the lower brain active, the more you get caught up in the



This publication carries images of certain divine energies. It is, therefore, recommended that it may not be disposed in the same manner but be either fixated in a flowing water body or buried near a river.

desire for physical experiences. Because, there is no limit to physical desires. The same sugar and flour, one can have in a hundred thousand ways and still want more sweets. It keeps you engaged and you get caught in a downward spiral of lower pleasures. It is in fact the lack of *Shiv tattva*, which liberating the human race to devolve.

When we say *Shiv tattva*, we refer to the combination of *Shiv* and *Shakti*, the *Arahant* form of *Shiv*. If you remove 'see' of *Shakti* from *Shiv*, it becomes *shiv* (ghost body). It is *Shakti* that fuels the vehicle that is *Shiv* and it is *Shiv* that drives the *Shakti*. One is redundant without the other. *Shiv* resides at the top (*Agya chakra*) and *Shakti* at the base (*Mool chakra*). When we start *sadhna*, *Shiv* has to come down, hold the *Shakti* and lift it up through the various chakras. Interesting thing is, when *Shiv* merges with *Shakti*, it becomes a *tattva*. When the merger happens in *Prithvi tattva*, so much force is generated at that level, that the *antoh* is unable to let go of physical pleasures. Whatever he/she desires in the physical comes walling to him/her, such is the attraction. Similarly at subsequent *chakras* and *tattvas*. These are described as pitfalls in *Jagatras* because no matter what you get in the physical, fulfillment never happens and you are left wanting more. It keeps you engaged and you lose your path. So the *Guru* has to gradually lift the *sadhak* above all these attractions.

So after experiencing 16 tattvas, the merger of *Shiv* and *Shakti* happens and you access the *Shiv tattva* and there, you get plenty of all the tattvas. Merger of *tattva* is *Shiv tattva* and *Shiv tattva* is for evolution only. It gives all that is there in physical Creation but it gives you to leave it. The *Jagatras* say, as soon as you achieve merger at a *tattva*, prepare to leave it to achieve the next *tattva*. Whether you leave or you don't, is your choice. There is a pyramidal structure in Creation, there is plenty of space at the base and very little at the top. That is why as soon as you access the *Shiv tattva*, effect of *Vishnu's* *muni* becomes manifold - money, power, position, beauty - none of which will last, but will keep you from moving up. The choice is yours.

This is *Shiv tattva*, without *Shiv tattva*, *Kundalini* cannot rise and the *darsan* of *Shiv tattva* is not possible without a *Guru*. No amount of staging and dancing, smoking up, attending discourses or rave parties can grant you that experience. It is a practical experience of merger of *Shiv* and *Shakti* and it is achieved holding the hand of *Guru*. The quest is an important factor here. Before one ventures to explore the *Shiv tattva*, one must look within and see what the quest is. Is it more of pleasure, which will result in pain later and would be definitely temporary or is it actually *Shiv*? Is it socialising and making contacts and doing networking, or is it release from the bondages, depending on the quest one finds a *Guru* or an entertainer.



AYURVEDA

DINCHARYA JAL NETI

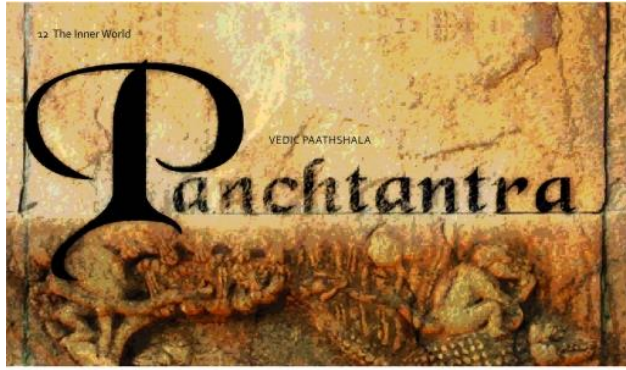
The routines and diets prescribed by ancient rishis form the basis of an ayurvedic lifestyle. Healthy habits bring the body in harmony with nature and keep imbalances at bay. As has been emphasized earlier, *Dincharya* or day-routine forms an important part of ayurvedic lifestyle and supports the body and mind through the entire day's activities.

In the last article we discussed the topic of dental hygiene. Next we perform *Jal Neti*. This is done by pouring salted warm water through one nostril with a gentle tilt of the head and then allowing the water to flow out through the other nostril for a period of fifteen to thirty seconds as a beginner. After next put a few drops of oil, as per your *dosha*, in your *navar*, that is your nostrils. Then put a few drops in your ears.

Next is *Abhyanga*, which simply is oiling the body as, suited to your *dosha*. For *Vata dosha* we use warm sesame oil. For *Pitta dosha* one uses coconut or sunflower oil. For *Kapha dosha* one uses warm and mustard or safflower oil.

In case of doubt about your constitution you may get it evaluated from a *vaid* or just visit www.dnyanifoundation.com and do a self-evaluation.

Do some simple *Yoga asana* after this and then sit still with your spine straight and observe your breath, very silently then chant the *mantra 'Ram Ram Ram'* out aloud first; and then internally. Then just let go... into nothing. You will come out of this on your own, do not sit for more than a comfortable period and also do not force yourself to get up. Let whatever happens happen naturally. A vision or a sound would gradually manifest within fifteen days of doing this first part of *Dincharya*. Do not discuss this with anyone but only your *Guru*.



A Guru's capacity is unlimited for a shishya. From exalting in life to accessing the dimensions that lie beyond, there is nothing impossible for the one who is blessed by Guru sanchitnya. At Dityan Ashram, we come across such cases routinely, with students of Jiji Ashwin reporting what a layman calls 'miracles' (and which a sadhak understands as Guru kriya), with people who would stammer, now giving discourses to a thousand-strong audience, those who were beaten up by school bullies now protecting animals from a mob of armed goons single-handedly, some who would shy away from leading at themselves in the mirror now getting offers for roles in movies, and yet others' experiencing inexplicable vertical growth in their careers. Such is the force of the Guru and has been since time immemorial. The first sign of such a Guru is, that he does not charge a fee.

Panchatantra is a blessing of one such Guru that transformed complete dullards into Masters of Politics and Administration.

Around 2500 years ago, there lived a king called Sudershan, who ruled from the capital city of Mahilaraya (India). The king had three sons - Babushakti, Ugrashakti and Anantshakti. With all his wealth, knowledge and power, the king could not train his sons into various arts and sciences. The sons were just not able to grasp. Troubled, the king sought advice of his council of ministers. Among the ministers was Sumati, who informed the king of a wise and learned sage Vishnu Sharma, and suggested he be approached to teach the three princes.

Vishnu Sharma was summoned to the court of King Sudershan. The king offered him land grants and gold on the condition he train his sons and make them able. Vishnu Sharma politely refused the gifts, saying he could not sell *gyan* for money. He however took upon the task of teaching the princes, and asked for a time-period of six months to accomplish the task. And so began the training of the princes.

A Guru assessing the capacity of the shishya pours the *gyan*, drop by drop, only as much as can be absorbed by the shishya and gradually increases the capacity of the shishya. Vishnu Sharma

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know the princes could not be taught through conventional means and so crafted the knowledge of diplomacy, relationships, politics and administration to the princes into tales of animals which the princes could easily connect with. This was the Panchatantra – the five discourses, namely, Loss of Friends (mitra bheda), Gaining

Friends (mitra Jabha), Of Crows and Owls (kaaka tiketayam), Loss of Gains (labhapraprasava) and Imprudence (aparekshitakaravum).

Six months hence, the princes were masters of administration and ruled their kingdom with due diligence. The Panchatantra today is the most frequently translated literary product of India and these stories are among the most widely known in the world. According to Edgerton (1924), there are over two hundred different versions of Panchatantra in more than fifty languages, and three-quarters of these languages are extra-Indian. As early as the eleventh century this work reached Europe, and before 1600 it existed in Greek, Latin, Spanish, Italian, German, English, Old Slavonic, Czech, and perhaps other Slavonic languages.

Panchatantra has at least 25 editions in India, including the Sanskrit Tantrakhyayika and inspired the Sanskrit Tantrakhyayika and inspired the Middle Persian in 570 CE by Borzuy, which was further translated into Syriac as *Kallilag* and *Dammag* and into Arabic in 750 CE by Persian scholar Abdullah Ibn al-Muqaffa as *Kalilah wa Dimnah*. In 12th Century, Rudaki gave a new Persian version called *Kalilah o Dimnah* which became the basis of Khabul's 15th century *Jawari Sahayfi*. The book in a different form is also known as *The Fables of Bidpai* or *The Moral Philosophie of Daul* (English, 1570).

Around 570 CE, Borzuy, the physician of Khosru I Anushiravan of Sassanid Dynasty, translated Panchatantra into Middle Persian.

According to the story told in Ferdowsi's Shah Nama, Borzuy made a trip to India in search of a mountain herb, which when mingled into a compound and sprinkled over a corpse could restore life. He did not find the herb but he found a sage who told him, herb is the scientist and science is the mountain, corpse is the man without knowledge and through knowledge he revives.

The sage pointed to the Panchatantra and Borzuy obtained the king's permission to read and translate the book, with the help of some pandits.



पुस्तकपालक
 र्ठ पत्रावली
 SAMADHI PAAD,
 YOGSUTRA 30

व्याधिसन्धानसंशयप्रमादालस्याविरतिप्रान्निदर्सनालक्ष्य
 भुमिक्रानवानवस्थितवानि चित्तविक्षापास्तेभन्तरायाः

vyadhi styan sanshay pramaad alasya avireti bhronandirshan
 alabdhi-bhumikarvanavasthitavani chitta-vikshapastentaraayaah

- Vyadhi:** Disease
- Styan:** Tendency for non-action/ non inclination towards sadhna
- Sanshay:** Doubt
- Pramaad:** Carelessness
- Alasya:** Lethargy
- Avirati:** Attachment to physical
- Bhronandirshan:** Taking yug sadhna to be a waste of time, of no use
- Alabdhi-bhumikarvan:** Not achieving the state of sadhna despite practice leading to demotivation
- Anavasthitava:** The inability of mind to stay fixed in sadhna
- Chitta-vikshepa:** Distractions of mind
- te:** all these (are)
- Ataraayaah:** Obstacles

The nine distractions of mind - namely, Vyadhi, Styan, Sanshay, Pramaad, Alasya, Avirati, Bhronandirshan, Alabdhi-bhumikarvan and Anavasthitava - are the obstructions of path of sadhna/yoga.

Vyadhi - Any kind of weakness or disease - physical, mental or emotional creates a hindrance to sadhna, hence it is said, for yug body has to be in balance first.

Styan - It is also common for one to not have a natural tendency towards sadhna and keep postponing it or even skip it, hence the importance of abhyas or the effort that goes into stilling oneself in sadhna and nirgun.

Sanshay - Doubt on sadhna or self or the guru is one of the biggest impediments on the path of yug, something to which the learned scholar Bhattacharya lost an eye. Rig calls for 100% faith and surrender, a single doubt is enough to put you off the path.

Pramaad - Sage Patanjali had earlier discussed the relevance of doing the sadhna with due respect (adhyasa), that is, as prescribed, without dilutions or modifications and with the right thought and mind. Carelessness or cutting corners in practice hinders the progress.

Alasya - Lethargy, dominance of tamoguna, creates heaviness in body hampering the sadhna.

Avirati - Yoga is the exit route from the physical, the propensity of the sadhak to the physical and unreal, not inability to detach him/herself from it acts as a roadblock.

Bhronandirshan - When we do sadhna, it disturbs certain energies - the atar, who then try to prevent us from doing the sadhna by poisoning our mind - internally and through people around us, giving us the false impression that 'all this is nonsense, why are you wasting your time, leave this and enjoy your life, etc.' It is important to keep faith and focus on Guru at the time, and atar will fade away.

Alabdhi-bhumikarva - Our bhava, capacity and connective with Guru determines the rate of progress in sadhna. At times, even after constant practice, the alabdhi or state associated with sadhna is not achieved despite constant practice, which can demotivate the sadhak. Patience and Perseverance is the key.

Anavasthitava - Even as one sits to do sadhna, the mind races in all directions and is unable to stay put in the sadhna, this volatile nature of chitta needs to be still to progress in sadhna.

EVENTS' DIARY

INTERNATIONAL DAY OF YOG



July 21, 2016: "Yog is about understanding the dynamics of Creation at the macro level and the elements which our body and the environment is made up of at the micro level. It is not about having a toned body by running around and jumping and skipping like monkeys, it is about choosing the way you want to look with an elevated state of consciousness and with mantra siddhas," explained Yogi Ashwini as the world geared up for **International Day of Yog**. In times when acrobats and gymnasts are called Yog-gurus and the market is full of bizarre courses, Yogi Ashwini and his students at *Dhyon Ashram* conducted sessions worldwide to give the masses an experience of the real science of yog. "Yog is much more subtler and powerful than the gimmicks being sold-off the shelf these days. These gimmicks work in the short run, but in the longer run, they cause more harm than good to the body and the environment, giving a false impression that it is the physical which controls the ether and not vice versa," explained Yogi Ashwini in an interview on Zee News.

► Practice in progress @ Sushil, DDA, Lodi Road followed by a display of Ancient Vedic, Martial Arts



► Kuchipudi done it right with vilakshanas



► CSO, New Delhi seen an enthusiastic response



► Children experiencing the warmth of Guru through Dhyon



► Last Cornerstone of India experiences the real power & efficacy of Yoga



► The water you drink - the better Hyderabad shows here



Dhyon Foundation at Kapila Fest



Dhyon Foundation participated in the Kapila Fest held at OMS College Kottayam between 25th to 28th May with volunteers travelling from Hyderabad and Kochi to spread awareness about the importance of indigenous cows, their economic benefits and their deplorable state in present times.

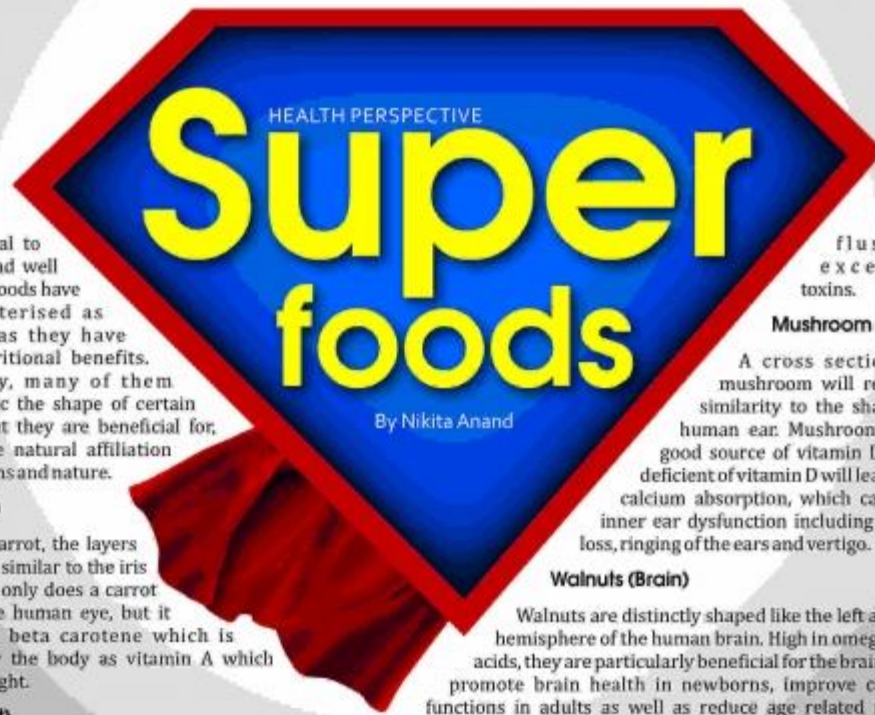


► Khob Khob Kultural



► Delhi at it again!

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From, The Inner World Team



Food is integral to one's health and well being. Certain foods have been characterised as superfoods, as they have immense nutritional benefits. Interestingly, many of them naturally mimic the shape of certain body parts that they are beneficial for, reinstating the natural affiliation between humans and nature.

Carrots (Eyes)

If you slice a carrot, the layers inside are very similar to the iris of the eye. Not only does a carrot appear like the human eye, but it also contains beta carotene which is synthesized by the body as vitamin A which promotes eyesight.

Tomato (Heart)

Red in colour, a cross section of a tomato reveals many chambers which resemble a human heart. Tomato is a rich source of lycopene and potassium. Lycopene is an antioxidant that is known to reduce heart disease, whereas potassium is effective in lowering high blood pressure. In addition, vitamin B6 found in tomatoes protects blood vessels walls from damage.

Grapes (Alveoli of the lungs)

The lungs are made of branches of airways that culminate in tiny branches of tissue known as alveoli. These alveoli are responsible for allowing passage of oxygen into the blood stream. If you look at a cluster of grapes, you will find that they resemble these tiny sacs of alveoli. A diet inclusive of fresh grapes is known to reduce the risk of lung cancer as well as reduce the severity of asthma.

Kidney Beans (Kidneys)

Red kidney beans derive their name from their shape and colour which mirrors human kidney. Kidneys are responsible for elimination of excess waste and water from the body, filtering toxins from the blood stream, regulating water content and levels of essential minerals. Kidney beans provide many nutritional benefits which improve kidney health. They are an excellent source of soluble fiber, are low in sodium, sugar and cholesterol. This maintains stable blood sugar levels, thereby enhancing cardiovascular health and low blood pressure. And in turn, does not put pressure on the kidneys to

flush out excessive toxins.

Mushroom (Ear)

A cross section of a mushroom will reveal its similarity to the shape of a human ear. Mushrooms are a good source of vitamin D. A diet deficient of vitamin D will lead to low calcium absorption, which can cause inner ear dysfunction including hearing loss, ringing of the ears and vertigo.

Walnuts (Brain)

Walnuts are distinctly shaped like the left and right hemisphere of the human brain. High in omega 3 fatty acids, they are particularly beneficial for the brain as they promote brain health in newborns, improve cognitive functions in adults as well as reduce age related memory decline.

Celery (Bones)

A stalk of celery is reminiscent of the shape of a human skeletal forearm and hand. Celery contains the essential mineral calcium that is vital for bone health and growth, as well as vitamin K which is known to reduce bone loss.

Avocado (Uterus)

Also nicknamed as the 'fertility fruit', avocado is a rich source of vitamin E that is essential in regulating hormone levels and also prevents against cervical cancer. Rich in folate, avocado also promotes a healthy pregnancy reducing the chances of miscarriage.

Ginger (Stomach)

A close look at a ginger root would remind you of the shape of the human stomach. No wonder then, that ginger finds use in soothing stomach disorders. It contains gingerols and shogaols that have been known to soothe the intestinal tract, comfort an upset stomach, provide relief from stomach pain, nausea, vomiting and stomach flu as well as ease motion sickness.

Altering one's nutritional intake can only be looked at as a supportive measure to improve one's health, whereas the regular practice of *Sanatan Kriya* being the key to achieving a state of balance, good health and longevity.



HEALING PRANA

Food

The body lives only because of its ability to hold and utilise *Prana*. *Prana* is a frequency of energy which manifests into a being as the various essentials (*dhatu*), viz. *asthi* (bones), *maas* (flesh), *meda* (fat), *rakta* (blood), *majja* (marrow), *rasa* (lymph) and *sukra* (semen) or the **seven vitals** which form the dimension of human existence. To run the complete body energy is needed which is got from the food we eat, the air we breathe, where we walk (foot contact), what we touch, the clothes we wear, what we look at, of whom we think. Even the seven kinds of excretions (*mal*) are also *prana* but of a different frequency. The soul lives in the body till the *pranic* frequency it is tuned to, is found in the body. All our moods, aspirations, likes and dislikes, abilities, tastes, energy levels, success and failures, diseases and health — are a manifestation of *prana*.

In the forthcoming series we will take food as a source of *prana* and explain the various kinds of essential *prana* found in foods and how to identify them and their properties.

Have you ever wondered why the world of colours fascinates us; why we find certain colours so interesting and certain colours depressing? The answer lies in the *pranic* frequency at which we vibrate. This vibration to a clairvoyant appears as a combination of colours and just by looking at these colours one is able to find the problem areas in the body. Each food has a unique colour and each colour a distinct property. Even shades of colours – have different properties. So for a healthy diet one needs to incorporate all the colours that are conducive to one's natural state. Ayurveda says, "*Sarvada sarvbhavanama samanyam vridhi karanama.*" (Similar colour and similar property increases similar *dhatu*)

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YOGIC PERSPECTIVE

CHAKRA BEEJ ASAN IV

By Arti Tandon

In this issue of *The Inner World*, we conclude our series on *Chakra Beej Asana*, where we discussed the *Chakra Beej Kriya*, a set of asana and *dhyanas* that taps into the phenomenal power of six major *chakras* in the body, namely, *Mooladhara*, *Swadhishthana*, *Manipura*, *Anahad*, *Vishuddhi* and *Agnya*.

Yog is not about twisting and turning yourself into knots and complicated postures, *yog* taps into the power of consciousness and it is through the power of consciousness and heightened awareness achieved through *asana* and *mantra* that the body becomes healthy. When the body is healthy, one gets experience of the outer world and is in bliss all the time.

As you perform this *kriya*, gradually the glow increases and breath stabilises. The energy that has been generated is directed towards strengthening various parts of the body through these *asana* and *beej mantras*.

To recap, in the last few issues, we went through the *beej mantra* and *asana* for *Mooladhara*, *Swadhishthana*, *Manipura*, *Anahad* and *Vishuddhi* *chakras*. In this issue we will move to the last *chakra*, *Agnya*.

CHAKRA BEEJ KRIYA

Start by paying reverence to the energy of *Guru* and Lord Ganesha. Having done the basic warm-up, spine stretch, and the *chakra beej asana* up till the *Vishuddhi* *chakra*, we move into the *kriya* for *Agnya* *chakra*.

Agnya (Crown Chakra): This master *chakra* controls the brain, eyes, and nose, and pineal and pituitary glands. It also directly controls all other *chakras*. The *beej mantra* for this *chakra* is **HAMTHAM OM**.

Take your awareness to your breath at the tip of the nostrils. Watch the rhythmic pattern of breath at this point and with every subsequent inhalation, make your breath longer and deeper. Maintaining the awareness of *Agnya* *chakra*, start with the *Mantra* of **HAMTHAM OM**.

Keep the throat deep and calm. Continue with the chant as we graduate into the *asana* for *Agnya*.

The *Yogasutras* talk about three very powerful techniques, the *Mahabandha*, the *Mahamudra* and the *Mahavedha*. According to *Harha Yoga Pradipika* 'sattatrayam mahagngnyam jarameerigyaushasam vahnivridhikaram chivie hyamimadigampradam'. These are the three secrets which destroy old age and death, increase digestive fire and bestow the *siddhis* of animals.

Mahabandha: *Mahabandha* unites the three *nadis* at the *Agnya* *chakra* and helps the mind reach the seat of Lord Shiva, *Anahad*. It helps arrest ageing and is a bestower of great *siddhis*. Sit down, bend the left knee, pressing the heel into the perineum/vagina. Place the right heel on the left thigh. Inhale from the right nostril and perform the *Shambhavi* (center yourself and fix your eyes at the center of the forehead between the two eyebrows) and *Achhari Mudra* (for this, the tongue is turned backwards into the cavity of the cranium). Holding your breath inside, perform *Mool Bandha* (keeping awareness at the perineum and contract the perineal muscle lifting it up towards the navel and holding the posture) followed by *Jalandhar Bandha* (retaining the breath, bend the head forward and press the chin tightly against the chest). Come back and release the *bandhas*, first *Jalandhar* and then *Mool Bandha*. Repeat the same on the other side.

Mahamudra: The *Mahamudra* incorporates the benefits of *Rambhak*, *Khachari Mudra*, *Mool Bandha* and other practices, and so purifies the entire network of *nadis*, restores balance in all bodily functions and aids in absorption of *rasa*. Sit down, bend the left knee, pressing the heel into the perineum/vagina. Stretch the right leg out in front. Inhale from the right nostril and perform the *Shambhavi* and *Achhari Mudra*. Holding your breath inside and perform *Mool Bandha* followed by *Jalandhar Bandha*. Bend forward, resting your forehead on the knees. Continue as long as you can retain your breath without straining. Come back and release the *bandhas*, first *Jalandhar* and then *Mool Bandha*. Repeat the same on the other side.

Mahavedha: The final practice is *Mahavedha* which keeps all signs of ageing such as fatigue, wrinkles, grey hair and joint pains at bay. It is also an essential practice to reap the benefits of *Mahabandha* and *Mahamudra*, for

these two practices generate enormous *prana* which needs to be channelized in the correct way. *Mahavedha* is hence done after performing *Mahamudra* or *Mahabandha*. Sit down, bend the left knee, pressing the heel into the perineum/vagina. Place the right heel on the left thigh. Inhale from the right nostril and perform the *Shambhavi* and *Achhari Mudra*. Holding your breath inside, perform *Mool Bandha* followed by *Jalandhar Bandha*. Lift your body, pushing your weight into the floor using your palms and descend such that the heel pierces into the floor. Repeat this up-and-down movement seven times. Come back and release the *bandhas*, first *Jalandhar* and then *Mool Bandha*. Repeat the same on the other side.

It is important to have a *Guru* to practice the above or it can damage the body.

RELAXATION

After performing the mentioned *asana* and *bandha*, it is extremely important to relax the body and various energy points to distribute the energy so generated all through.

Yog Nidra: For this, lie in *shavasana* with your body loose and palms facing upward. Close your eyes and stretch your breath at the tip of the nostrils. With one deep inhalation, take your awareness to the left big toe and from here gently move up the entire left leg, then right leg, the left arm (from fingertips to the shoulder), the right arm, the abdomen and lower back upto the top of the head, visiting each and every cell and organ and relaxing and nourishing it with the strength of your awareness. Next be aware of the weight in the body and drop this weight in the core of the earth, leaving your body light and weightless. Next be aware of a whitish blue light at the top of the head and sweep your body seven times with this light, from head to toe.

Now take your awareness to the center of the chest cavity (*Anahad* *chakra*) and from here, holding the hand of your *Guru*, drop all your awareness, let go. Let there be no thoughts or movements beyond this point. Come back when you feel like. Whenever you come back, enter the body through the *Agnya* (crown) *chakra*, pay reverence to the *Guru* and once again become aware of the entire body brimming with youthful strength and glow. Open your eyes and look at the centre of your palms first, then the whole body.

Yog Nidra has the instant effect of soothing and calming the body and also replenishing it.



Mahabandha



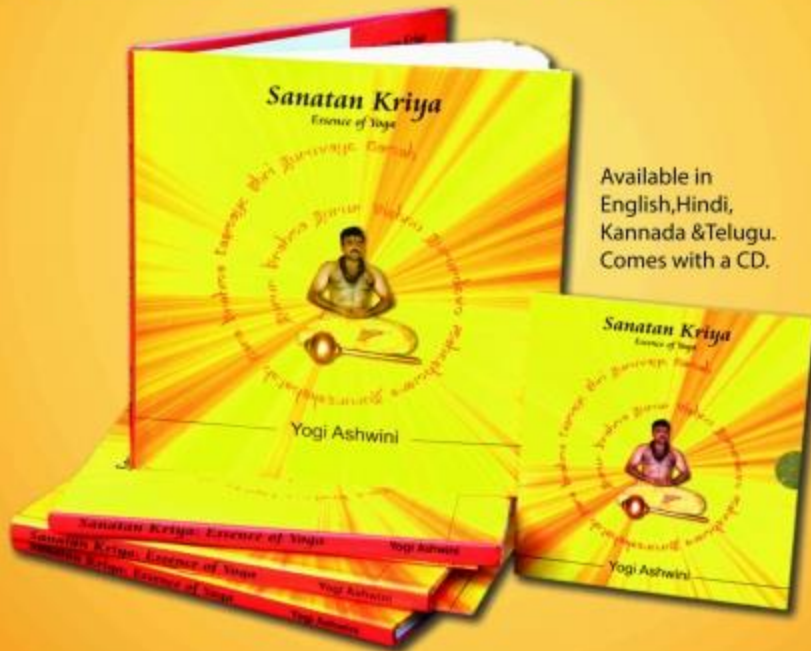
Mahavedha



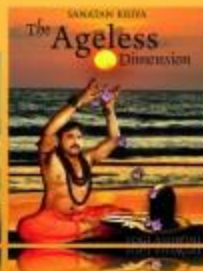
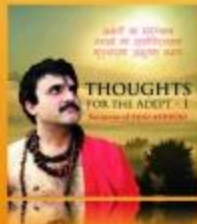
Mahamudra

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