

# Gems from the Master 2024



*A Compilation by :*  
**RAVI PARASURAM**  
**SOUMYA PAHWA**



## Pranam Prashant Sir,

As you finish another circle around the sun, it's time for us to reflect what you have imparted to us and opened the yogic doors, which had remained closed to us, due to our own ignorance. You have been the towering light and beacon, in our



journey so far. Having demystified Body, Mind, Breath and their composite dynamics, you have in the last one year brought about depth, resilience, pliability, suppleness and a certain maturity in our practice. Today when we practice it with a sense of duality devoid of the mundanes that engulfs a novice practitioner. The Body today is of lesser importance, where the Mind and Breath have gained precedence and are now mediums that address the Body.

Reflecting my journey with you over the last 4 years and especially the last twelve months, there are key areas where I have personally benefited to the extent that those experiences have been transformational in my life.

You ingrained a value system in us which has now become, the conscience keeper of the conscience itself

You advocated the following philosophies, in the last few years, which have had a great impact on personal psyche and my yogic practice.

### Right way

Life branches on a crossroad

- one road leads you to what you **Want to do**
- the other leads you to what you **Should do**

In the conflict of **What to do** and what **Should do**

Choosing the **Should do** path would always be laden with thorns, but that the right path to choose, void of all earthly gravities and would be the righteous path







## **Teacher Within**

You invoked the process of me being my own teacher . it's up to us to awaken the TEACHER within . A yoga teacher can teach you the rudiments of an asana and a good teacher can inspire and blossom and bloom the TEACHER within you . The TEACHER within you needs to be developed through self practice and lab exercises during your own isolated home practice sessions. The TEACHER within is your best yoga teacher , who is within you sans gravities and guides you to attain duality

## **Mind Breath over Body**

In the triumvirate of BODY MIND BREATH , its the Body that ages but never the MIND and BREATH and its left to the MIND to ensure that the BODY does not feel the vagaries of age and time , which can be achieved only through the practice of Yog.

Over the past 4 years , attending your classes is an elixir that keeps me going and i try to document the pearls of wisdom that your teachings impart . I have become habituated documenting the pearls of wisdom which were written to as aide memoir to myself and hoisted on my blog site , which has served as a knowledge repository to many Iyengar Yog practitioners across the world , I seek forgiveness if there are portions in these blogs which have not been comprehended by me , and hence distorted .

This book ' GEMS FROM THE MASTER 2024' is our humble contribution to you , and a way of thanking you for showing us the path that you would have wanted your practitioners to follow .

PORUNTHANAL VAITUKAL ( Happy Birthday) and may GOD give you the years to propagate the teachings of Patahnjali and Guruji , as we pray that you outlive all of us and continue to guide us on our Yogic journey.

Namaskaram Sir

space

**Ravi Parasuram**

**Soumya Pahwa**

**July 2024**





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Soumya Pahwa

The photographs in this book are courtesy Ms Saumya Pahwa who is an Iyengar Yoga practitioner over the last 11 years, and has been practicing, and been under the tutelage of the best of teachers from the Iyengar school of Yoga ( RIMYI ), which has resulted in her being an ardent follower of her teachers in Pune and a devout practitioner of what she has learnt from the Iyengar tradition of Yoga.

She is an Ayush Level 3 certified Yoga teacher and runs her yoga school called Samatra Yoga in Panchkula, Chandigarh

It's been a pleasure collaborating with her on this project as she brings in a certain poise and tranquility in her poses which compliments the blog associated with it

*Location : Samatra Studio*

*Panchkula - Haryana*









## **Giving Up :**

Yog is for all , but it could be addressed / approached in different ways , by different individuals , depending on the age , attitude , fitness of the practitioner .Different condition of body and mind and biological conditions may determine the asana that you choose . Why a particular practitioner , practices Yog , could be specific individualistic reasons, (which are predominantly physical initially ), some correct and some grossly misunderstood , but overall, Yog addresses a holistic spectrum of benefits to oneself in the realm of addressing composite dynamics of the Body , Mind & Breath ( BMB)

We have over 200 yoga asana in the Light On Yoga illustrated vide 600 monochrome photographs which are encyclopedic and unprecedented . .

To quote Prashant sir, these 200 asans when combined with its variations of each asans could total up to an astronomical figure of 8.4 million asans .

Astanga Yoga In the primary series, has around 50 asanas (excluding the sun salutation sequence performed at the beginning of the class).

The question now arises.Do we need all these ( 200) asans in our study/practice of yog ?

Critics may argue that the number of asana are not required for a normal practitioner . Many schools say that that they are just 4 or 8 or 22 asana which are good enough., rest is all Hata Yog which is not relevant 🙏

Patanjali in his Yoga sutra does not explicitly mention asana by name or nomenclature , as he defines only the effect that correct asana, pranayama, pratyahara or meditation practice has in ones Yog practice .

Yoga Sutra has to be understood as the constitution of yoga, not more and not less





As per our age and fitness , we pick asana from the bouquet of asanas which Gururji has left for us in form of Light on Yoga .

The purpose of an asana is important . It depends upon your caliber , and the stage of practice you currently are in ( beginner or veteran practitioner). What is the caliber of your capability needs to be identified and the respective asana chosen to be performed.

A young body may pick up asanas solely based on the physicality aspect that a particular asana is able to provide . The dopamine effect that an asana is able to arouse could be the main consideration in activating the Body , and it's muscles, could be the main consideration, while infusing the Breath & Mind , in the practice could be secondary . This is popular yoga as dished out by a majority of schools teaching yoga

As we age , the body slows down , ferments , mellows with the waning strength of its muscles and we find ourselves adapting to asanas which are more tuned to an aging Body as it finds itself struggling to keep up with the demands of the Body performing the demanding asanas . Its at this stage that one incorporates the Breath and the Mind in ones practice to attain Sthira Sukham Asanam

We are at a stage where the body in its recent past ( youth) had attempted the 200 asanas in its full vigour and strength , but now , fighting shy to even attempt the asanas which were earlier accomplished with grace and elan . The Mind just gives up on a majority of the asanas , which it considers as an impossible and unachievable asana , not considering the fact that it was performed with ease just a few years ago before one crossed the threshold of being considered as a senior practitioner ( age wise)

This practice of giving up on any asanas which were practiced by us during our youth , is incorrect as we need to at least attempt it and







possibly achieve 20% of what we could achieve during our halcyon days of practice . Attempting these asans is important to maintain the muscle memory of those asans as they are our carriers of Yog to our next birth. Giving up the use of a limb at any point of time would render that limb useless , and the same logic needs to be applied while giving up on an asans , giving age , bodily limitations as an excuse . The very act of attempting the asans and achieving 10% of its utility is what , good senior Iyengar Yog practitioner are made of .

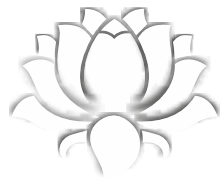
Prashant sir never tires to drill home this concept in most of his classes . Again giving up on a difficult asana again a sign of a weak practitioner. You got to keep at it , till one day Voila you would accomplish it .

In the triumvirate of BODY MIND BREATH , its the Body that ages but never the MIND and BREATH and its left to the MIND to ensure that the BODY does not feel the vagaries of age and time , which can be achieved only through the practice of Yog

Inputs from Prashant Sir's class

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## Field work on a Sunday Morning

I woke up at 4am on a Sunday Morning , the period of Brahma Muhurtam, the most effective and productive time of the day, a practice that all Tam Brams ( Tamil Brahmins ) are initiated to in childhood

Sipping my morning coffee, i confabulated , as to what sort of field work should I be conducting on my body today . . My inner voice sounded me to find out which 2 asanas which contributes to the maximum duality of BMB in my daily practice . I zoomed on to Sirsasana and Ado Mukh Swanasan which ( according to me ) are the 2 asanas which provides me the duality

The next question that I asked myself was which was the pivotal part of the body which acted as the main benefactor to the various parts of the body being the beneficiaries and was common in both the asanas. Again my yog practice told me it was the shoulders which was common to both the asanas and the centrifugal force acting as the benefactor

I curled myself upwards into sirsasan and observed myself. The body was sluggish and it was an effort to keep it straight , the mind was wandering all over thinking of the day ahead , the metro to catch and the breath was erratic , inconsistent and heavy

After a few minutes I got down and stretched myself on the sticky mat in ado mukha . I now laid emphasis on the shoulders , widening it , opening it and moving the sternum outward and stretching it sideways allowing the breath to widen the chest more and electrifying the shoulders

The shoulder was now the benefactor benefitting the chest and sternum to widen and the Prithvi tatva of the pancha tatva doing the rest ,in moving the breath across the chest and back. ( beneficiaries )





I switched back to sirsasan taking the image and muscle memory of the shoulders and deployed then the same way in sirsasan

The shoulders pressing against the sticky mat activated the chest to open out and Breath to flow seamlessly across the chest and back . Registering the sensation I got off the asanas and went back to ado mukh with the shoulder now activated and acting as the benefactor I now moved the prana to my thoracic and pelvic areas mobilising the shoulders to activate my thoracic and pelvic who were the new beneficiaries of the shoulder . Continuing the tatva kriya with udyan kriya and bandha , i savoured the feeling across the upper part of the body and the stability it brought to me

Taking the imprint of the thoracic and pelvic region which ado mukh had bestowed on me i again went back to sirsasan and let the shoulders do the magic it had done to me in ado mukh to my thoracic and pelvic regions

The next cycle of ado mukh was focus on the legs and calf , which I relocated in sirsasan

The ado mukh , sirsasan cycle continued consecutively involving various parts of the body being beneficiaries with the shoulder being the benefactor

The last cycle was the face head region which were activated to bring calmness in the head face Region

Having completed about 10 cycles of ado mukh and sirsasan , I finally got back to sirsasan to compare my first sirsasan with this final sirsasan which I was to execute now

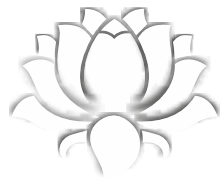
The final sirsasan was when I was able to aggregate the muscle memory or all the previous 10 rounds or sirsasan across the various parts of the body which had been activated and reached a stage of ballast and maintained a sense of equilibrium .

The breath was absolutely calm , the mind still , the body totally energised and the self In a total state of duality and stitum sukham asanam











## Today :

Today's pranayam class was an extension of the Monday regular class wherein Prashant sir spoke of evacuation of the wastes from the body vide heavy pelvic exhalation. He spoke of the body wastes in the Bowels and kidneys which need to be flushed out through the normal bodily process , but there are some impurities within the kidneys and colon which do not get excavated . If requires swasayan to expel the intrinsic impurities that do not get flushed. vide the normal process , and these impurities of not flushed out develop to become toxins and cancerous cells over a period of time ( my assumption )

These residual impurities in the body mainly the colon and the kidneys, can be removed only with Prana kriya assisted by heavy udyana kriya , and mudra.

So is the impure thoughts in the mind that engulfs the mind with negativity and toxicity , if let to remain gives arise to negative thoughts and negative attitude. Hence they too need to be flushed out with udyan kriya / mudra .

The body is churning out impurities all through the living years day in and day out . What ever goes inside the body (food water ) gets used by the body and converted into waste ( stools / urine ) hence the body being a temple where the Soul resides is also the biggest filth producer and churns out enormous quantity of wastes which need to be flushed out

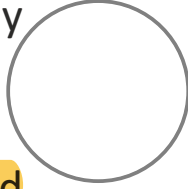
The semen is a waste and if it accumulates it's automatically flushed out as wet dreams , similarly the ovaries get flushed out every lunar month . So these 2 components which are the essentials of a fusion for a child conception are actually a waste emitted from the body . ( May sound absurd , but it's a reality )

He spoke of sweat being a waste and how the organs flush out their wastes thru the secretion of sweat. He mentioned that only





the sweat created via exercise is the real good waste excavated by the body. Other forms of sweat like sweat created by fear or post fever are not wastes created by body. Only sweat originating via cardio vascular enhancements are to be considered as body created and excavated sweat



So it's the first time that an Iyengar teacher has openly admitted that cardio is good ( walking running ) **delete**

The last part of the class was devoted to nama kriya . The way nama kriya effect different parts of the body. How even if the nama makes no sense to a non Hindu but they do effect various parts of the body very effectively

He quoted some Abhnags and a list of nama kriya which I knew by heart thanks to my mother and grandmother who had drilled it into my DNA since I was a baby. So I could totally relate to that and recalled my grandmothers words who when asked as to why I should i keep calling out the same lords name in differently Why cannot I just call Him by one name. She replied saying that since God lives visits diff houses he likes to be called by diff names with love. It's was her explanation of nama kriya when uttered differently emits diff vocal and nasal signals which are assimilated by the body differently and acted upon by the endocrine system to produce diff chemical energy for diff parts of the body ( this is my explanation ).











**This blog is dedicated to the BRAVE people of Israel and the loved ones lost in this war against terror :**

## **Shradh**

Dharma is a set of rules that you frame for yourself vis -a- vis your dealings with yourself , your family the world at large . It's a way of life where you would want to treat others ,the way you would want others to treat you . Dharma comes with a set of doctrines which are duties and responsibilities that you owe to the world and the world owes towards you. It's a set of doctrines that you lay for yourself to lead a righteous way of life . Dharma ordains a set of rules that you need to establish within your circle of influence .

They come with rites that need to be observed by you towards your parents and the generation prior to them on the family tree

One of the most important rite that needs to be followed in our dharna practice, is toward our departed parents and forefathers, in a rite called Shradam ( Shradh ) It's a rite that needs to be followed as an obeisance toward our parents and our generation ( kul - lineage )

Shradh ceremony is way of repaying ones debt towards ones parents and ancestors. We are indebted to our parents and ancestors because they were responsible for our birth on earth. Without even one of them in the ancestral line, we would never have been. We need to be greatly indebted to them for our corporeal existence. We can repay this debt only by performing annual rites for the departed ancestors. We are therefore expected to perform these ceremonies without fail and save ourselves and every one. Its our dharmic karma.

In order to be born, you needed:

2 parents      4 grandparents      **Spacing**      8 great-grandparents

16 second great-grandparents      32 third great-grandparents





64 fourth great-grandparents 128 fifth great-grandparents  
256 sixth great-grandparents 512 seventh great-grandparents  
1,024 eighth great-grandparents 2,048 ninth great-grandparents

For us to be born today from 12 previous generations. we needed a total of 4,094 ancestors over the last 400 years.

Its an inverted pyramid , with you at the bottom and your ancestors piled up on each side of the pyramid - your paternal ancestors on the right and your maternal ancestors on the left, of the inverted pyramid .

We need to honour their struggles. sacrifices , sadness ,happiness , and battles during their lifetimes which was undertaken by them for our existence today.

Each of the cell of our body, is deeply connected with our ancestors., as we are the current carriers of their DNA. So while paying homage and gratitude to them, we are giving gratitude to each cell of own body body.

Its a veneration of the dead and practiced in different forms by different cultures around the world . The goal of ancestor veneration is to ensure the ancestors' continued well-being and positive disposition towards the living.

Once in a year one must pay gratitude to our ancestors and thank them for everything.

Shradh Paksha, is a 16-day period of great religious significance in Hinduism. During this time, people worship their ancestors and perform rituals to remember and honour them . It is believed that these activities help to bring salvation to ancestors and, ia an ancestral healing and karmic clearing process .

.Shradh can also be performed every year on the date of the death anniversary of our parents . Special rituals are performed by priests who pray for the departed and our ancestors 🕯







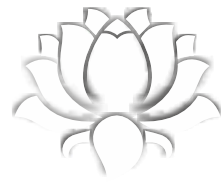
Food dishes which used to be the favorite of our parents are prepared and rice balls offered to the crows as offerings . The mystical part of this ceremony is that only one single crow, from a murder of crows hovering around , arrives and eats the offering , its faith that makes us believe that the single crow is one of our departed .

We are expected to know the names of at least 6 generations of our ancestors to whom we pay obeisance on that day . Prashant sir's ancestry dates back to 1420 ~ 1430 CE as his forefather composed Venkateshwara Suprapadam , a shloka which is till date recited at Tirupati Balaji temple every morning to wake up the Lord .

We take pride in our ancestry and the surname that is associated with our names . Its a common practice amongst Hindus ,to name their children after their ancestors . My name is Padbhanam ( maternal grandfather ) , my brother is Narasimhan ( paternal grandfather ) and we suffix our surname ( the family name ) to our name - Parasuram - Hence Padbhanaban Parasuram , is what i am called . We believe that each time some one calls our name , they are reaching out or remembering the departed , to whom we owe our very existence .

*SHRADH is our DHARMA*







### **Brahmahi pranayam affects the body in 3 major ways :**

It creates Nitric oxide in the nasal area while you practice Brahmahi pranayam

1. *Nitric oxide plays a very key role in an opening or widening of blood vessels that results from relaxation of the muscular walls of the vessels ( you experience new vitality since your blood vessels have opened out pumping more blood into the areas where blood stream was not being pumped . It opens up the heart arteries )*

2. *Nitric oxide is the chemical which fights body immunity and forms the nucleus of shield to fight build immunity ( scientifically proved by a Nobel laureate who won the noble prize for this theory )*

*Many immune system cells produce and respond to nitric oxide. It plays a key role in the immune system and helps fight off disease. Nitric Oxide (NO) is produced in the paranasal sinuses and carried into the lungs during nasal breathing*

1. *Brahmahi pranayam induces the Hypothalamus in producing oxytocin ..Oxytocin is the hormone which helps us bond better with everyone and helps in the male & female reproductive system*

*Normal pranayam as taught in yoga schools helps in distressing but does not help in production of Nitric oxide the way Brahmahi does ..Although Nitric oxide is produced during normal breathing and a little more in pranayam , its production goes up by 2.5 times while we do Brahmahi pranayam*

The regular practice of Brahmahi helps to balance the central nervous system and tone the [vagus nerve](#). The vagus nerve winds from the base of your skull throughout your body. It is like an air traffic controller as it regulates all the major bodily functions, including your breathing, heart rate, digestion and your ability to take in the process and make sense of experiences. Vagal tone or the activity level of the vagus nerve determines how well your





parasympathetic nervous system is working and how well you can handle stress. Conditions such as depression, chronic pain, and post-traumatic stress disorders are associated with low vagal tone.

As Prashant sir explains, i Bhramari can be performed by originating the sound from

- a) The chest region
- b) The throat region
- c) The Nasal region

Trying all the 3 positions of sound originating has different effects in terms of releasing chemicals that Bhramari is supposed to release .

The nose is the cockpit of our body . Like the cockpit in an aircraft which houses the controls in an aircraft , our nose is the most vital part of our body as its the first interceptor of the Breath which we inhale . Its extremely sensitive to the surroundings , the weather conditions , and our own bodily conditions , being the central organ of the olfactory system .

Hence ensuring that the nasal areas are not blocked is one of the most important aspects , prior to getting into a pranayam /Bhramari practice . With clear , unblocked nasal passage , the production of Nitric Oxide is enhanced . Hence its very important to practice inhaling and exhaling only through the nose 🧘











## **BALANCE YOUR LIFE**

Balance can be described as the ability to maintain equilibrium, where equilibrium can be defined as any condition in which all acting forces are balanced in harmony to interact with each other. Balance is not found. It's created. One creates a balance in a relationship . in work life , within oneself - in creating and maintaining a lifestyle .

Balance is all about finding the right terra firma of life in relationships and self, and being anchored . Its finding the middle path between two polarizing gravities and maintain a healthy relationship with all the gravities . A perfect example of maintaining a sense of balance could be our celestial bodies ( the sun , moon)

While maintaining our balance a certain amount of sway is essential and inevitable. The mind is the balancer as it oscillates between 2 forces in terms of decision that needs to be taken between the want and the should .

Life branches on a crossroad

One road leads you to what you Want to do in life. The other leads you to what you SHOULD do in life.

Choosing the SHOULD do path is always laden with thorns ,but that is the right path to choose void of all earthly gravities and the righteous path .

Finding the Balance is choosing the SOULD do over WANT to do .

The concept of duality pertains to entity , thought, process, situations on the opposite sides of a spectrum which could be diametrically opposites and two opposing parts in conflict with each other . They are the counterbalances on a weighing scale , with the lever indicating if the scale is in balance or not . They are 2 forces on the opposite sides, where in one cannot live without the other . It' can be termed metaphorically as two sides of a same coin.👉





Like in a rope tug of war, two teams are pitted against each other in a test of strength: teams pull on opposite ends of a rope, with the goal being to bring the rope a certain distance in one direction against the force of the opposing team's pull. It's the red piece of cloth, in the centre, which determines if the teams are in balance or if a team has more strength to displace the other. The red piece of cloth in the centre denotes the balance of the tug, and when it does remain in the centre it symbolises parity of strength of both the teams and the middle path.

Duality in life relies on the concept of dualities that exists and to know ourselves and the complexities of life. The opposite forces balance your life and counteract each other if required. The extremes and polarity of each side once known, and the way you adroitly harmonize the two sides and steer a path for yourself, after analyzing all the challenges from all perspectives, instead of taking sides of what is right or wrong. What you have done is centered yourself based on these perspectives and live in neither extremes.

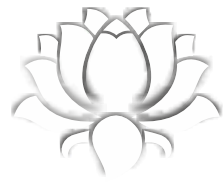
During an asana practice session, often the mind and the body remain polarized and not in collective dynamics. In this state your asana practice can never be balanced. As you start the aramba kriya (starting asana / warm up asanas), you need a balancer to balance the mind and body in a state of equilibrium. We need to take the help of the BREATH to bridge these 2 forces (Body & Mind).

Balance is doing things in moderation to maintain a sense of neutrality in whatever we do. Maintaining a Balance in relationships, indulgences, and work is the key to a successful life. Wishing you all a BALANCED 2024

Inputs from Prashant Sir's Talks [delete](#)









**The Parinamas are classified as three 3 stages of an entity or of the mind ( if you tag it to Yog)**

### **1. Dharma - Parinama**

When an entity is set to change from one aspect/form to another, it is a characteristic change that happens. Milk when it has to metamorphize to curd, you mix a tea spoon of curd into, it does not remain Milk anymore, neither is it transformed into curd immediately. It has just undergone a characteristic change in properties, from a milk to becoming curd. This is termed as Dharma Parinama. In Yog, when you start your practice session, the process of preparatory to an asana session with asana warm up can be termed as the Dharma phase of Parinama of the mind. The mind is being prepared into the Yog process, its a characteristic change from a non-yogic state to a yogic state of the mind. The mind is in a Dharma Parinama or transformation

### **2 Lakṣaṇa-Pariṇāma**

The word 'lakṣaṇa' is a technical term and means change of time. It is the time that an entity or mind takes to transform itself from one process into another, the transformation happens when the changes happen and the entity or the mind is not the same as it was in Dharma Parinama stage. Its changes from one form to another. The curd starts forming and the state of the milk starts changing into curd. This is Lakṣaṇa-Pariṇāma, a change from a standpoint of time [SEP]. In Yog you get into an asana and make adjustments in the asana to steady your body mind and breath, you then get into a stage of composure and a restful / quietness in the mind. This change happens with the passage of time which you have spent in the same asana when the collective dynamics of the triad (BMB) is in unison. The change of the state of the mind to a tranquil state is a transformation of the mind into a state of Lakshana Parinama





### **3. Avasta-Parinama**

The state of the entity or the mind starts to deteriorate / degenerate with further passage of time. The curd starts to become stale and taste sour after a day , and it's no longer relishable and with the passage of time , its utility value diminishes to non-usefulness , This is the state of Avastha parinama . In Yog when we are in an asana in the Lakshana Parinama state and after some time we experience pain or discomfort staying in the asana, furtherance of the asana would have a detrimental effect on the body and mind , in fact our mind has reached the Avastha Parrinama state .

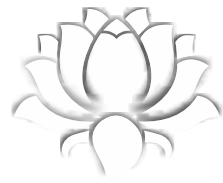
The quietness of the mind is disturbed by distractions . While in an asana , our mind wanders and gets distracted by some pain in a part of the body , or disruptive thoughts that distract our mind and takes it away from its restful tranquil state .

These distractions can be countered by restraint . Restraining the mind from concentrating on the pain in a portion of the body , restraining the mind from indulging in negative thoughts which are disturbances . Hence distraction and restraint work on the quietness of the mind in dynamically opposite ways .











## **Asanas need not have a number .**

Yog is for all , but it could be addressed / approached in different ways , by different individuals , depending on the age , attitude , fitness of the practitioner .Different condition of body and mind and biological conditions may determine the asana that you choose . Why a particular practitioner , practices Yog , could be specific individualistic reasons, (which are predominantly physical initially ), some correct and some grossly misunderstood , but overall, Yog addresses a holistic spectrum of benefits to oneself in the realm of addressing composite dynamics of the Body , Mind & Breath ( BMB)

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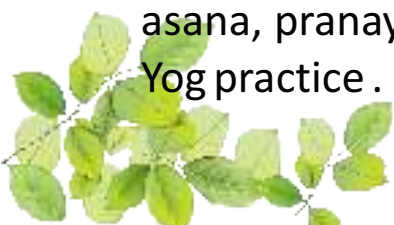
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A young body may pick up asanas solely based on the physicality aspect that a particular asana is able to provide . The dopamine effect that an asana is able to arouse could be the main consideration in activating the Body , and it's muscles, could be the main consideration, while infusing the Breath & Mind , in the practice could be secondary . This is popular yoga as dished out by a majority of schools teaching yoga

As we age , the body slows down , ferments , mellows with the waning strength of its muscles and we find ourselves adapting to asana which are more tuned to an aging Body as its finds itself struggling to keep up with the demands of the Body performing the demanding asanas . Its at this stage that one incorporates the Breath and the Mind in ones practice to attain Sthira Sukham Asanam

We are at a stage where the body in its recent past ( youth) had attempted the 200 asanas in its full vigour and strength , but now , fighting shy to even attempt the asanas which were earlier accomplished with grace and elan . The Mind just gives up on a majority of the asans , which it considers as an impossible and unachievable asana , not considering the fact that it was performed with ease just a few years ago before one crossed the





threshold of being considered as a senior practitioner ( age wise)

This practice of giving up on any asanas which were practiced by us during our youth , is incorrect as we need to at least attempt it and possibly achieve 20% of what we could achieve during our halcyon days of practice . Attempting these asans is important to maintain the muscle memory of those asans as they are our carriers of Yog to our next birth. Giving up the use of a limb at any point of time would render that limb useless , and the same logic needs to be applied while giving up on an asans , giving age , bodily limitations as an excuse . The very act of attempting the asans and achieving 10% of its utility is what , good senior Iyengar Yog practitioner are made of .

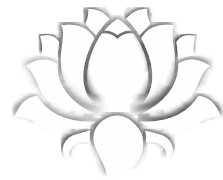
Prashant sir never tires to drill home this concept in most of his classes .

Again giving up on a difficult asana again a sign of a weak practitioner. You got to keep at it , till one day Voila you would accomplish it .

In the triumvirate of BODY MIND BREATH , its the Body that ages but never the MIND and BREATH and its left to the MIND to ensure that the BODY does not feel the vagaries of age and time , which can be achieved only through the practice of Yog

Inputs from Prashant Sir's class [delete](#)









## **Composite Dynamics**

( as explained by Prashant Sir during one of his online classes)

The anatomical body is made up of Body Breath & Mind .

Prashanth sir ,explains that each part of the body , every limb, every organ has its own anatomical body mind and breath

Every organ is a breathing organ , every organ is a thinking organ with its own mind and every organ is a breathing organ

Similarly every part of the body since its capable of reasoning , we have psychological body , psychological breath , psychological mind

The anatomical body can influence the anatomical mind , the anatomical mind works on the body and the anatomical breath works on the body , All three are capable of interacting with each other and influencing each other both in the anatomical & psychological realm . Its best that they work in unison like a triumvirate ( Brahma Vishnu Mahesh is the famous triumvirate ) . It's also referred to as a triad .

So when the anatomical BMB works in unison that the best thing that can happen in Yog

So the collective action of the anatomical BMB is COHESIVE DYNAMICS OR COLLECTIVE DYNAMICS .

The dynamics ( strengths) of each is united / combined/fused together in COMPOSITE DYNAMICS

COMPOSITE - meaning coming together of 2 or more entities to form a union ..It could be 2 metals ..like when you make a gold ornament , you use gold and some alloy ..so that's composite compound

So when sir uses terms like composite / collective/ cohesive Dynamics , its the same .





When the Body Mind and Breath are working in composite dynamics , your practice is intense and you attain a pranic mind during the practice of yog . The pranic mind being devoid of all gratifications and gravity of perversions is able to transude the mind from a chaotic vasanic state ,to a tranquil Pranic state ,keeping the gravity of the vasanic mind at bay, This is how when yog is practiced ,to address the infrastructural level of the mind , with tatva / prana kriya , the mind is altered .This altered state of mind is able to influence the mind when you are not in a yogic / pranic state , during your normative period of the day . The mind that has been altered is sharper with the brain calibre having increased , due to a more responsive and active & vibrant mind . This enriched and vibrant mind is increasing your perception , imagination, cognition, sensation , creativity, thought process and inference , resulting in a shining new personality in you . During the practice of intense yog the EDO motor function are kicked off and the electrical connections resulting in the brain getting charged leading to a better quality of life .

The mind transformation also depends on the quality time spent in the pursuit of Yog . When you are practicing Yog , you are in a Yog state , while not practicing Yog you are in the Bhog state . While in the Yog state your mind is in a transformed state and while in Bhog its in a normative state ( normal state ) . So you have the Yog time and the Bhog time of the day when the mind is acting differently in these 2 states ( in the ratio of lets' say 10:90 ) . Yog & Bhog go hand in hand .

With this high ratio your mind will not transcend to the Yog site while being in Bhog . But if you increase the Yog period to denote a 30:70 ration between they of and Bhog state , chances are that with the increased Yog period that the mind is in yog state , it could

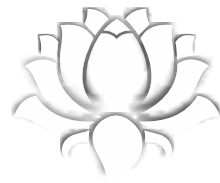




influence the mind to remain in that same state even during the Bhog period . This is the transformation that you can do to your mind and improve the quality of your life as stated above. While in the normative Bhog state your mind is not being utilised to its full capacity , hence you have distractions , energy levels dropping ( coz of a tired mind ) , concentration , inferences , analysis functions , cognitive functions , not being utilised to its full capacity . If the same mind while in the Bhog stays energised and charged like it was in the Yog state , it would improve your life with a better sharper mind

Yog & Bhog are 2 different things and exist in different dimensions in the same mind , Yog is for rising above Bhog and as you practice Yog intensely which would address the infrastructure layer , you find that the Bhog which are grosser , leaves you and you continue to remain in a Yog state even during normative periods







## **Dances of the Wind**

( Pardon me for the length of this blog , as tweaking it would not have done justice to the teachings of the great Master – Prashant sir . )

Denis Rousseau's song pays obeisance to the wind , and it's time for me to do the same .

My friend the wind will come from the hills  
When dawn will rise, he'll wake me again  
My friend the wind will tell me a secret  
He shares with me, he shares with me

And I am here to share a secret that I have been taught by Prashant sir  
After a good night's rest for 6-8 hours the back and the pelvic compartment feels taut and we stretch it by involuntary doing a Pavan Mukth asana or a variant , on the bed itself .

Pavan signification is the wind and the God of wind ( Pavan ) whose son is Hanuman .

Mukth , translated symbolises freedom .

Hence Pavan Mukth Asana (PMA)represents a process ,freeing of 'a being ' by the power of the wind . In a PMA typically the gases locked up in the large intestines are forcefully freed .

The body is knotted , tangled , matted in various compartments of the body . It could be accumulation of negativity or a genuine pain due to muscle strain or fatigue . The pain in the joints could be a case or lack of oxidation around the area.

These areas of affliction and soreness needs to be oxidised by breath and energized . A Prana Pratishta needs to be performed by the breath .

<https://iyengaryogagenin.wordpress.com/2023/03/15/prana-pratishta/>





Breath is the soother and solacer of the knotted parts of the body , which needs to be bathed by the breath . It's the power of the wind from within ,that needs to be mobilised to breathe prana to the affected parts of the body to be energized .

We move and mobilise the breath ( deep Inhale) to the affected part of the body, which needs relief , and exhale into the same part, which results in some relief to the soreness of the afflicted part . In short we have tried to free ( Mukth) the part of the body form pain , stress and soreness. This is the Pavan Mukth Kriya (PMK) where we rid of the pain, soreness in the body and energize it.

If we have soreness in our left glutes,the in breath or the inhalation needs to commence from somewhere and traverse to the left glute . In case you are inhaling form the chest region , then you need to move the breath form the chest region to the left glute for the breath to be exhaled in the left glute . The movement of the breath from the chest region to the left glutes is Pavan Chalan Kriya ( PCK) . Chalan ( process of movement) , is the movement of the breath from one part of the body to the other. It's the path taken to mobiles the breath in different parts of the body .

PCK and PMK act in unison and in conjunction in asana . In our example to educate ourselves better ,about these 2 concepts , let's take a case of a person suffering from a back ache. The affected parts are the lower back and the complete pelvic compartment .

Let's divide the pelvic area or the lower part of the torso ( including the lower back spinal column ), into 4 time zone , which would be 3 o'clock , 6 o'clock , 9 o'clock and 12 o'clock, areas mapping to the hands of a clock .

Let's deep Inhale into the 3 o'clock position , hold ,and deep exhale back in the 3o'clock position itself . Feel the effect , and the Mukthi ( freedom form the stress ) in the area . A couple of cycles







on the 3 o'clock position before you move to the 6 , 9, 12 o'clock positions ( couple of cycles in each clock position ) .

Now advancing further , inhale into the 3 o'clock position and move the breath to the 9 o'clock position, ( Pavan Chalan ) and deep exhale into the 9 o'clock position .

Inhale into the 9 o'clock position and chalan the breath to the 3 o'clock position ,and exhale into the 3 o'clock position .

Then from 6 to 12 , 12 to 6 , 12, to 3 , 3 to 6 positions . Play with the breath inhaling into one compartment and exhaling into another. If you could to do a Udyan Bandha after every exhalation, the effects could double ...but we could try at a later stage , but initially let's get the movement right .

Imagine that the 4 clock positions are - the violin at 3 o'clock , the saxophone at 6 o'clock , the flute at 9 o'clock and the cymbals at the 12 o'clock positions ,and they are a part of the New York Philharmonic and the conductor is Zubin Mehta ( your mind ) . Zubin with his baton ( your mind) now conducts the orchestra of the 4 pieces of musical equipment placed in various clock positions . He waves the baton to give a cue to ,the violin to start, and moves the baton , to give the cue , to the saxophone to take over , then to flute and from there to the cymbals , where in you inhale into one position and move the breath to the other position to exhale . The mind orchestrates these movement like a conductor and this music created by the breathe as it traverses form point to point is the DANCE OF THE WIND , achieving Pavan Mukth and Pavan Chalan kriya .

Let's now add 4 additional musical instruments in the 4, 7 10 and 1 o'clock positions and let the mind conduct the DANCES OF THE WIND with 8 positions .

The deep inhale in a position , hold , move to the second position , exhale and hold ,would complete one cycle of the dance . Multiple





cycles with originator and the receptor being different positions would provide you Mukthi ( freedom ) from stress , pain in the afflicted area and to energise and revitalise the same .

The above kriya could be done in any part of the body . The chest area could be marked into 4/8 areas ,mapping to the clock positions and Pavan Chalan and Paven Mukth be carried out .

Similarly the head compartment could be sliced into compartments (for persons suffering from headaches or migraines ) to free themselves from stress and pain .

The breath is the energizer and the animator , as it energises the areas it touches , bringing in prana , the energy force into that area .

**THE ABOVE EXERCISE ARE BEST DONE DURING THE COURSE OF A PRANAYAM SESSION IN ANY SUPINE OR SITTING POSITION .**

However having said this, Pavan Chalan and Pavan Mukth can be carried out in any asana ( forward bends , standing poses , back bends , and you would be limiting its usage only by your imagination . The energy manifesting as Shakti (power) is the Shakti Chalan Kriya , and acts like an energy force multiplexer , that's circulating and generating energy . From different compartments one generates, different type of energy, to activate different parts of the body in an unique way .

The sacrum is one of the biggest power energy generating source ,and it is this Muladhara area that is associated with 3 chakras . While you lift a heavy pale of water, you unconsciously apply a Mula bandha ( tightening your sacrum area ), generating power and energy in the sacrum area . One of the reasons why weight lifters , wear a weight lifting belt , which basically contracts the pelvic area , creating a energy source , to lift the heavy weight .

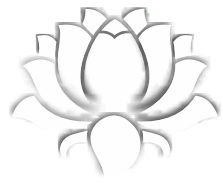




Hence during a pranayama session , it's very important to dance the breath ,in the pelvic compartment to activate the 3 chakras associated with it and to bathe the internal organs in the pelvic area with breath and energy .

Dancers don't need wings to fly , they need Pavan Chalan .







## **DRIVE – MOTIVE – EXECUTION – PURPOSE**

**Drive** is to propel and push oneself in a direction, that one wishes to align one's life. It's an aspirational energiser form within, to achieve self-charted dreams in life ,to a achieve a sense of meaning in life.

Drive necessitates tremendous amount of passion within, to achieve goals,which otherwise seem impossible It's an art of self-mobilisation from within oneself, to convert failures to success , from non being to being , to control one's life, to set it a certain direction that one had visualised for the self . This is in the mind

Having a drive to achieve is not good enough, as there are 3 associated components which need to be activated to achieve what the drive has catalysed within .

The first component is **Motive** , the reason that causes a person to crave for the change . Motive is the reason behind most of our actions . To be a better yog practitioner, than ones contemporaries , to become a yog teacher , to be the best yog practitioner , to be the best amongst the equals ..... the list is endless and it's the persons personality, and deep seated emotions that decide the motive to act and wanting to feel a sense of achievement . Many times motive could be, to prove a point to others or to prove to one self ,that one can do what others can and do better . She can do a Urdv Dhanurasan with her chest rubbing the wall ... why can't I , I am better than her. This thought once germinated in one's mind, coils itself around the mind which becomes the drive to perfect an asana which in one's, psyche has been established that she can execute it better than me ,This is in the mind

Once the motive has been fomented , the next step or to set the motive to **Motion** . It's a set of activities that one needs to perform or a process that one need to prescribe to oneself to achieve the







motive that one has set for oneself. It involves learning the skill in its right form , setting up a regimentation process, within which calls for a certain amount of discipline , and consistency in what we do to achieve our motive. Rolling the mat every day without fail and practicing the asana , monitoring daily progress and graphing one's progress to see how far or near one is to the goal that has been set. Is my chest 2 feet away from the wall , have I progressed to my chest being one feet away from the wall . It's self-assessment at every stage on a daily basis . Motion calls for consistency . The ability to perform ( practice ) day after day and the ability to judge , if today's, practice was better than the one of yesterday . This involves body mind and breath

The next step is **Execution** which is closely linked to motion . It involves self-motivation , in terms of talking to oneself, counselling oneself and encouraging oneself. It's a process of a team work between body and Mind where the mind charts out a plan to execute the goal and instructs the body, to follow the charted course . It's a process of conflict resolution between the mind and the mind behind the different parts of the human body. It's a conflict resolution between the mind and the mind behind the mind, on cheat days when the mind behind the mind or the mind behind the body components crave for a change from the regimented schedules . Here it's the body mind breath at play . One craves for a rest day when the mat need not be rolled out . The mind could tell the body to take a deep breath refocus on the goals and rescind what the body had conjured .

Having traversed the journey so far one finally does the litmus test of have i achieved what I wanted ? Have I achieved my **Purpose** of being better than her in Dhanurasan ? Am I happy at what I have done. It's a moment of self-inflection of seeing oneself in the mirror and assessing one's success or failure . Was my journey self-



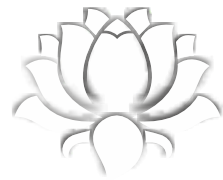




elevating or was just an exercise in an self egoistic drive. Am I better today than what I was yesterday in a true yogic sense

Being a yog practitioner one would realise it in the end, that it was never to be better than her, it was am I better than myself?. Have I found the inner peace within me ? Have I grown in stature within?. If that is not your goal then tomorrow there would be a Sandya or a Liz who would demand you to set up a new drive within and follow the process and steps enunciated above. Then it's not yog that you are practicing it's a self-defeating exercise that one is following.







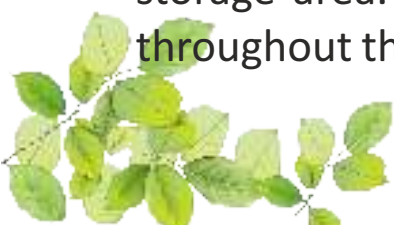
## **Udyan Bandha / Udyan Kriya – The Energizers**

Where does one's energy source lie ? To the unversed , its in our sinews , and muscles . Well to a yoga practitioner, it's in the breath , a certitude borne by the fact that Bruce Lee , as skinny as he used to be , could pack his punch with such a force , to send a hefty man flying 30 feet away . Hanuman , the embodiment of power and strength was the son of Pavan , the God of wind ( hence he was called Pavan Putra) .

Lifting a heavy pail of water , we notice that the energy to lift the pail ,stems from the abdominal area. It's the energy that's released from the abdominal area , that gives is the momentum to lift the heavy weights . One breathes into the abdominal area to initiate the thrust . A golfer while swinging the club would find a better energy thrust and in his arms and hips, more energised if he were to initiate a heavy breathing into the pelvic area , before the swing .

A martial art practitioner while taking his initial stance ( horse stance) would carry out a core abdominal breathing . Correct abdominal breathing control is the most important thing you can learn in any martial art. By breathing correctly, one not only manages to maximise one's internal energy flow but it relaxes the body so that maximum speed and power can be delivered into the strike. In case of a golfer who initiates an abdominal breathing before , the swing would achieve a maximum power to loft the golf ball to a near eagle .

One of the main energetic centres of the body is located two inches below the belly button, about three inches inward (toward the spine- the Udyan area ). This spot in the abdomen is called the centre of gravity. It is believed to be the body's main energy storage area. It is from this point that energy is also circulated throughout the body, much like the heart circulates blood. In Yog ,





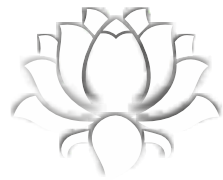
we believe that every part of the body is a breathing organ , and it's not arrested in the lungs or the chest cavity , alone. The Abdomen , which is also the Udyan area , is a breathing organ and a power house of energy .

The purpose of the Mula Bandha is to prevent energy from flowing out of the body, directing it instead through the spine and the chakras. The Mula Bandha applied along with Udyana Bandha ( Udyana Kriya), moves energy up through the centre of our pelvic floor toward our navel and keeps it from moving down. That's how we get the thrust of energy, while lifting a heavy weights . By deep , inhalation ( breathing ) into the Udyan area vide a Udyan kriya and holding the breath vide a Udyan Bandha ,we are creating and preserving an energy force in the Mula Bandha and Udyan area , thus creating a reservoir of energy source . Next by exhaling the breath form the Udyan area we are propelling the stored energy upwards vide the spine , thus energising , the upper part of the body which is required to be mobilised for any heavy duty activity. Mula Bandha , Udyan kriya and Udyan bandha need to be exercised during a pranayama session. and during whilst an asana practice . Ever wondered as to why , one feels very energetic post a Pranaym or an asana practice session ? We have exercised and activated the Mula Bahdha which responds by synergising and movement of prana ( energy) across our body , making us feel vitalised and energetic .

Next time when you take your position on the mat , inhale and exhale into and from the Udyan area , for the prana to stream through every pore of the spine , which connects 31 pairs of spinal nerves , grouped regionally by spinal region .











## **Everybody Has A Mind Of Their Own.**

The mind itself has a mind of its own, its alter ego, which is ignorantly ignored and never spoken about. The mind's mind. Our life is a conscious journey and needs a mental vehicle to traverse this journey, which is the mind. We have a mind which is the Feeling Mind, which makes us do what we want to do, probably not what we ought to, or should do. While the Feeling mind is a carefree butterfly, its own mind, the Thinking mind is supposed to be the austere guide, of the Feeling mind, guiding it to do, what the situation demands. The Feeling mind does what it wants to do, whereas the Intelligent mind would want the Feeling mind to do what it should do. The difference between want and should many a times is what differentiates, the bad from the good (actions). The Intelligent mind is the North Star, and a guiding light to the Feeling mind in our journey of life. It's constantly monitoring the Feeling mind and sending warnings, if its advice is not being adhered to. The gravities of life pull the Feeling mind away which makes the Feeling mind turn a deaf ear to the advice and caution of the Intelligent mind.

Life branches on a crossroad,  
One road leads you to what you want to do,  
The other leads you to what you should do,  
In the conflict of what you want to do and what you should do,  
Choosing the should do path would always be laden with thorns,  
but that's the right path to choose, void of all earthly gravities and difficulties, but the righteous path.

The Thinking mind acts as the navigator of the journey determining the life's routes that it has to traverse, but the Feeling mind overrules the navigation mind, and chooses a path which it fancies, leading the life's journey through rough travails which could have





been avoided had it perceived what the Thinking mind had charted out. The Thinking mind calibrates, and reroutes the journey and tries to convince the Feeling mind to course correct at all times . The Feeling mind and the Thinking mind are always in conflict, as the Feeling mind tries to justify and rationalise it's actions and over rules the Thinking mind . Most of the times it's aggressiveness overpowers the sanity of the tranquil Thinking mind, thus leading to a state of life being in disarray, and the minds get into a phase of depression despair and helplessness . The Feeling mind decides what needs to be done in consultation with the heart, which is the seat of emotions , while the Thinking mind takes a decision based on facts and its own analysis .

Again at this stage it's the Thinking mind with all its rationality, experience of past events, (smriti) and its ability to recall past events, is able to come up with a situational analysis and provide a viable solution .

The Feeling mind and the thinking mind are always at loggerheads in terms of what it wants to do and what it should do . The Feeling mind is a charismatic charlatan and a crooked lawyer who can with his brilliance justify the wrong, and make it look like it's right. While the Thinking mind is passive and not as boisterous ,it gets relegated to the background leaving the driver's seat (which is morally it's for taking), to the Feeling mind .

Emotions is that biological hydraulic system that pushes us into action . Actions inspire and drive emotions and emotions inspire actions . Emotions – lust ,anger, hate, joy, are closely related to the Feeling mind (in association with its partner – the heart) and any trigger of emotions, is actually triggered by the Feeling mind which makes the body act in a certain way. While the Feeling mind is swift in is actions the Thinking mind is cautious , slow while weighing the



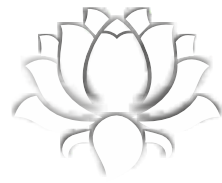


pros and cons of a decision to be taken. The Feeling Mind is an emotional and maudlin and at times irrational while the Thinking mind is calculative , impassive , calm and sedate . The Feeling mind while acting fast throws caution to the winds which later lands us in a state of melancholy and stress. If it had just stopped, and consulted the Intelligent mind ,the actions and repercussions would have been different . Feeling mind is impulsive while the thinking mind is premeditative .

They both need to work in tandem , confer , interact , listen, strategize together to steer course our lives .

This collaborative work between both can happen only when one sits down, all by oneself and meditate or practice Pranayam where in, one delves deeper into oneself and develops the skills of differentiating ,what one wants to do in life and what one should do in life. Many a times it's the middle path that one has to choose which is fine as long as you understand what should be done but you do what you want to do situationally .







## Karma

What goes around comes around , they say . So does Karma .

Karma is a boomerang and it comes back to you exactly from where you had catapulted it . Karma is defined in Hindu philosophy as a relation between a person's mental , verbal or physical action, (Manasa mind, Vacha speech, Karmana action ) and the consequences that follow. The evil that we perpetuate is returned back and bestowed with evil, and the goodness paid back in the same coin, with goodness . The concept, of you reap what you sow, is the principle of Karma , which should not be mistaken as life's revenge on you. It's more of a punishment or reward that you earn for your own actions during your phase on this life .

We tend to curse life during our lows and tend to curse God for our miseries, not realising that the miseries are realisation of our own self inflicted afflictions, based on our actions in this current life, or the previous one ( if you believe in the concept of rebirths )

Karma need not be instant ,in terms of punishment or reward for your actions, as and when you commit them. Karma is a patient ombudsman or regulator of events, and decides as to when you need to be reprimanded or rewarded .

The good that you do today, may be rewarded at a time when you need it most in your life to help you., and the evil that you perpetrated could be revoked when you need to be reprimanded in life as decided by Karma's justice system which transcends lives and birth cycles .

When and how Karma would strike is Gods best kept secrets . If you have wronged someone , Karma would want to strike back at a time and place when, you would feel he same intensity of pain , which was felt by the person on whom you had inflicted the pain . Hence it could be in the current birth or the next birth. Karma





decides at what age , time, place, and life cycle, you would feel that intensity of pain, similar to the pain you had inflicted. .

The good and the bad actions are recorded in a register by Chitragupt who is the record keeper of Yama the lord of death. It's recorded like in a current day blockchain technology mechanism , which is not immutable . It is carried forward along with Smriti across life cycles and birth . Karma settles scores either in the current birth or in the next.

Karma of this birth determines the nature of our next birth, or if one is ready to attain Moksh . The form and shape of our next birth is dependent on the actions of this birth. The ledger maintained by Chitragupt has a complicated balancing system recording our evils (debit) and document our good deed ( credit ).

It's a detailed almanac of our deeds in this birth . The form of our next birth is dependent on the debit or a credit balance of our current lives . A credit balance could ensure a better life form in the next birth and a debit balance could ensure a lesser life form in the next birth, compared to what we are in the current birth .

The question that is often asked is ' can I atone for my sins '? The myth that exists amongst a certain section of Hindus is the fact that, if they immerse themselves in the holy waters of the Ganga then they can be absolve themselves of all the sins committed in this birth. This is a myth and needs to be interpreted in a proper manner . A person who has sinned may feel remorseful of his actions and wanting to atone for them . The act of going to the river Ganga and having a dip in its holy waters is an act of remorse that the individual feels. It's an act of admission of wrong doings and a sense of remorse which cautions him to lead the rest of his life in a more devout manner . His karma scores remain untouched but the dip in the Ganga changes his life course to lead a more sagacious and religious life .







It's unlike the box confession made to a Father in Christianity where you are absolved of all your past doings by the church. Karma cannot be bought off like the letter of indulgence which was practiced by the church . Karma has to be endured either in this birth or the next .

One cannot stop the accumulation of karma as it adds to the ledger every second of our existence . It's only while in yog session and when you have achieved a stage of neutrality of the mind , that karma stops its addition subtraction of its ledger. But for the neutrality of the mind , body and breath needs to be in composite dynamics .

Although you cannot wish away karma or buy it off , one can cushion the effect of Karma to a large extent by adopting and following a religious path, - Adyatma (spirituality) . Attending satsang and following the path of Adyatma one can cleanse one from within, which will be credited to our good Karma . Satssanga insulates and makes us well prepared to face the effects of our bad karma when life throws its challenges One is well prepared to face the punishment meted on us due to our bad karma and make us stronger to weather the storm of bad karma .

Adyatma is not there to thwart our sorrows

### **Prarabdha Karma**

Prarabdha Karma are the part of Sanchita Karma, a collection of past Karmas, which are ready to be experienced through the present body. Prarabdha is that portion of the past karma which is responsible for the present body. It can be exhausted only by experiencing it , as you pay your past debts and ends only after we have experienced its consequences . It can be termed as the residual of the previous life's Karma which needs to be netted off during the course of this life .





Prarabdha Karma cannot be changed, it has to be endured but the intensity of Prarabdha Karma could be reduced if one chooses the path of Adyatma . The path of Adyatma will ensure that one would not be swayed into the path of Adharma which would perpetuate more sins which would be debited to our bad Karma . Adyatma provides a protective sheath around us to ensure that we follow the path of righteousness .

Karma strikes without a notice and the how, when , what of its strike timing can never be predicted . Its consequences can be curtailed and scaled down , by preparing ourselves mentally and by transforming ourselves into stronger beings by devoting and embracing the path of spirituality .

Adyatma teaches us themes and ways to face challenges in life , as you experience challenging times , you are able to understand that the challenging times are a retribution of our karmic dues that we owe . It ensures that we handle these challenges with courage and as a part of life cycle and ensure that we refrain from committing the same mistakes in our present life.

The challenges that we face in our current life , and the actions that we initiate are accumulated in our Smriti (memory or remembrance ) which is carried to our next birth . Hence there are a lot of things that you may not comprehend in this current life , but it stays in your Smriti .

Prashant sir's Yog philosophies at times are difficult to comprehend (due to our immature comprehension of the subject ) , and is often heard saying ' My teachings may sound gibberish to you today , but i am training you for your next birth ' , meaning that my teachings are being accumulated in your Smriti which and in the next birth you may be able to comprehend them .









## **Nama Kriya And Pranayam**

Chakras are the energy centres of the body. They are located along the spine, starting at its base and running upwards to the crown of the head. Based on various factors such as our lifestyle, environment and surroundings, past experiences, etc, the 7 chakras can either be balanced or imbalanced . The 7 Chakras need to be in balance and any imbalance would create problems in the distribution of pranas . Chakras are associated with the organs and glands of the particular region where they are located. their blockage or malfunction can lead to physical, psychological, and emotional disorder and damage to the organ, glands the specific chakra is attached to .

The human body keeps, churning out impurities continuously, through the living years day in and day out . Whatever goes inside the body (food ,water) gets used by the body and converted into waste ( stools / urine ) hence the body being a temple where the Soul resides is also the biggest filth producer and churns out enormous quantities of wastes which needs to be purged out vide sweat , and excretion , a process where the metabolic wastes are eliminated from the body. The bowels and the kidneys flush out of the body wastes but there are some impurities within the kidneys and colon which do not get excavated . It requires Swasayan to expel the intrinsic impurities that do not get flushed. And these impurities if they are not flushed out turn out to become toxins in the body which could lead to the creation of cancerous cells within ,thus brining in imbalance within the 7 chakras leading to dis-ease within the cells of the body effecting the total metabolism process. Imbalanced Chakras can be set right with the help of a proper vegetarian diet, Asana and PRANAYAM .

This is where Pranayam helps in regulating the prana and ensuring the blockages are removed for a free harmonious flow of prana all





within our body . It is the BREATH that can help in regulating the flow of prana and cleansing our body of toxins and impurities.

Prana Kriya along with UDYAN Kriya and Mudra are the cleansing tools that we have as inbuilt mechanism to remove the toxins, and balance the chakras .

It's a process of defecation, sanctification, purification, and nutrification of the organs and the cells of our body.

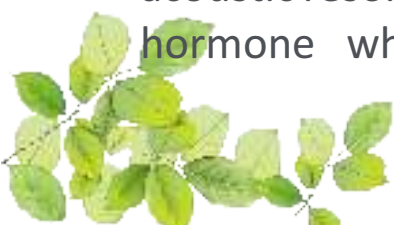
Like the Body, even the Mind can be dis-eased with impure thoughts, and negativity of the mind, if they are allowed to remain within , which gives rise to negative thoughts and negative attitude. Hence they too need to be flushed out with the help of Udyan Kriya / Mudra .

When pranayama is practised with the help of Prana Kriya, Tatva Kriya or Nama Kriya, healthy chemical hormones are realised and released , which help in the metabolism and balancing the chakras For example Nitric oxide is produced in the nasal septum and pranayama boosts the creation of Nitic Oxide. Each sound form in Prana kriya releases a different chemical hormone.

Naama Kriya is, uttering the name of the Lord, during Pranayam , which describes the Lord with a particular word and a special acoustic resonance .

In our Hindu culture we have many names for each God. There are more than 1000 names for the Lord Vishnu and is beautifully documented in a religious chant called Vishnu Sahasranama and the benefits of chanting Vishnu Sahasranama are beyond limits. It liberates us from illness, and terror. People who chant it develop a higher consciousness that allows them to better understand, God and leads us to introspection and meditation.

Each name of the Lord in Vishnu Sahasranama has a different acoustic resonance which has the potential to generate a chemical hormone which goes a long way in stabilising your chakras and







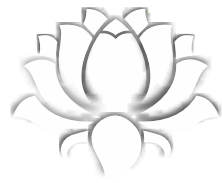
metabolism . So imagine a 1000 names of the LORD recited, with each one having an unique acoustic resonance could transcend and have the capability of generating a 1000 different chemical reactions within . The Nama ( names ) may not mean anything to a Non Hindu who may not be able to recite them, but the mere hearing of the nama ,itself is good enough as your ears are receptors , imbibe the Nama Kriyas and inadvertently they affect the various parts of the body .

As a young lad , my mother and grandmother taught me the Nama kriyas and drilled it into my DNA. I had to recite the names of each Lord in 15~ 20 different ways and I was at sea as to why I could not utter the name of the same Lord with the same name 15 times . Its only now, after Prashant sir's explanation of nama kriya , I could totally relate as to why Nama Kriya expounds the utterance of the Lord's name in different words . When I questioned my grandmother as to why I should chant the name of the Lord in the same manner 15 times , her simple explanation was that , we utter the name of the Lord in different ways , since God lives visits different houses he likes to be called by different names with love. It was her rustic explanation of Nama kriya , not knowing that when a name is uttered differently, it emits different vocal and nasal signals which are assimilated by the body differently and acted upon by the endocrine system to produce different chemical energy for different parts of the body.

Krishna, Vasudeva, Narayana, Achuta, Hari, Keshava, Parsurama, Mukunda, Jaganatha .....I can go on with another 1000 words of the same Lord.

That's the power of Nama kriya when combined with PRANAYAMA







## **Relationships and Manifestation Of Relationship In Life And In Yog**

Relationships is the way in which two or more people, or things are connected, or are in the state of being connected . It's an association of minds between 2 entities , which connects and leads to a state of deeper involvement . Relationships manifested between 2 entities vary from time to time and is based on circumstantial situations .

Relation is one but relationships could be manifold .

A married couple have a relation which is of a man & wife , but the relationship between them both could be far too many . A man and woman could be in a happy state, which is one state of relationship between them , the same couple could be having an intimate moment , which is a different relationship , they could be quarrelling which brings out a different dimension of their relationship . Hence relationships are subjected to the state of the mind . The 2 entities need to change their mental status to change their relationships from time to time . Hence relationships need compatibility for harmonious coexistence relationships cannot happen due to imposition , there has to be a reconciliation for a relationship . The relationships get compounded when there third person in the relationship . The third person is an imposition on the relationship between the first two ( example a mother in law comes to stay with the couple ) . This could be termed as imposition of a relationship on the relationship of the couple Hence there has to be reconciliation between the 3 of them to remove the imposition, for a harmonious relations between the three of them .

In Yog , the body breath & mind have a relation as 3 separate entities , and have many relationships. The mind could be in one state and the body in another , and the breath in a totally different frames of their own minds . They too have multiple relationships based on the subjective circumstantial situation that each find





themselves in. In the body environment there are 3 entities BMB , but the good part is that they are a part of the same embodiment – You . Each one is related to each other hence you don't have the concept of the odd one out..... It's all a part of you. There will be some sort of reconciliation between them, hence we do not have an imposition

In different asana , each one the BMB could be in different state of mind but they all come together as one, as composite dynamics of the triad . In Sirasana the BMB could be in different states, similarly in Badrakonasan, they could be in different states , and, during the same asana practice session. But since they are in unison and in composite dynamics they quickly adopt to become one, as they have the ability to quickly reconcile, adjust and affiliate as one. The conflict resolution is immediate between the 3 as it's a part of you working together in collective dynamics in Yog . This unison of the BMB can happen only while in Yog.











## Samskara

According to various schools of Indian philosophy, *samskaras* are the subtle mental impressions left by all thoughts, intentions and actions that an individual has ever experienced. Often likened to grooves in the mind, they can be considered as psychological or emotional imprints that contribute to the formation of behavioural patterns. Samskaras are below the level of normal consciousness and are said to be the root of all impulses, character traits and innate dispositions.

Hindu philosophy, samskaras are the basis of the development of karma, providing evidence of rebirth.

Samskaras originate when a *vritti*, or thought wave, arises in the mind. Once this thought wave has left the conscious mind, it sinks down into the subconscious or unconscious mind, where it remains in the form of a samskara.

Samskara are closely related to smriti ( memory). When you recall smith an incident of the past , the samsara attached to that incident also manifests itself in the recall . samskaras also serve as memory stores that hold all past experiences in perfect detail.

Thus samsara can affect a persons present and the future based on the past samsara which has left an imprint on one's self .

Hence meditation and pranayama can work on the samsara which is at the conscious level and help to work positively on the associated samsara at the sub conscious level . Suppose a person has a very strong conditioning in terms of beating his wife ..this could be the samkara that has been left in his subconsciousness , when as a child he saw his father beating his mother ..when he was a child he did not register it in his consciousness but it got ingrained in his subconscious . When he grew up , the subconscious samsara of punishing a wife is so strong that it percolated into the consciousness and he starts domestic violence against his wife.





Probably a study and history of wife beaters , could probably find a majority of them having a bad childhood of their father's domestic violence against their mothers .

However through yog this negative samsara of wife eating can be changed when you work on the conscious level and that percolates into the sub conscious level ..thus converting negative samsara to a positive one .

Thus samsara are closely linked to karma ..The samsara that we bring along with us , is developed over a period of time , which makes us do good/ bad thing which are the basis of karma in the next birth

Samkaras are footprints that our actions leaven our mind and psyche . They are impressions that are long lasting which shape our character and our soul . They shape our relationship with the family and friends

We inherit a majority of our samsara form our family and parents from a very impressionable and small age . A simple act of a father asking the child to answer the phone and state that he is not available , is the first step of the father leaving a samsara on the child mind — I CAN LIE . This is the first and the lasting impression on the child later when he child lies to the parents , he should not be blamed , as he has derived this trait from the Samskara imprinted on his mind by the father .

The mind plays a very important role in shaping samsara .. In childhood you have been told never to lie ..So that samsara of never to lie is frozen in your subconscious and you never lie , but years later you are in a situation where if you lie to enrich yourself to big bucks ( get paid for corruption ) , Samskara could change within oneself . Here your sub concuss tells you that my Samskaras is not to lie or be corrupt, but the mind would play



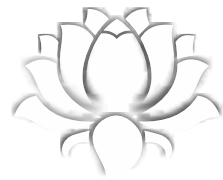


games and manipulate your samsara and rationalise the act of a lie to enrich yourself. In the lust of making big money you could lie .Now you have a changed negative samsara influenced by the mind.

Hence it's important to practice abhyasa as its through the practice of Abhyasa that one could achieve the censing of one's mind .

Hence Abhyasa and Virgaya are two comments which will strengthen your samskara.







## **Pranayama And Tummy Tuck**

During the summer of 2022 , I noticed a measurable decrease in my waist size, as I found myself belting 2 notches above my customary notch, which kept my trousers glued to my belly button which ended the 35 inches of Pradikshana ( circumference ) , around my waist .

I was neither dieting on pure salads , nor was I exercising in the gym, with an aim to achieve the illusionary six pack girth .. a quick blood test ruled out any health issues , especially of blood sugar which is the culprit of any sudden weight loss .

Unable to fathom the reasons for this weight loss I was perplexed . The only atypical thing that I was doing was, intensive Pranayama in any supine position for more than a hour, every day during the preceding 2 months.

Staring at the ceiling in my discombobulate state it suddenly dawned on me that Pranayama had something to do with the reduction of my girth . The Pranayama was done with a deep Udyan Kriya ,( heavy exhalation in the pelvic area ) ,immediately followed by a Udyan Banda ) (deep suction of the pelvic region ) , so as to suck the belly button to almost , touch the posterior spine beneath. The Udyan Banda (suction) used to be held to a count of 40-50 counts, which roughly maps to about 35 plus seconds during each Banda. This repeated cycles was performed for 60 minutes every day for a period of 2 months .

I was ecstatic as I found a new me ,surging with confidence and self-esteem . My barometer to validate my weight loss has been my Levi's Jeans ,which is 23 years old with a waist size or 31 inches . I slipped it on one fine day and it was me 23 years ago with a perfect fit .

Although I could never fathom as to how Pranayama was able to fit me into my Levi's , it remained a mystery . Till last week .....







I was reading about core muscles, and I read that the Transverse Abdominis is the muscle that keeps the organs intact and in place. ( this is a muscle which is deepest in the abdominal area ) and It extends between the ribs and the pelvis, wrapping around the trunk from front to back. The fibres of this muscle run horizontally, similar to a back support belt. The Transverse Abdominal muscle helps to contain and support the organs located inside the trunk. It's the exercising of this muscle that gives you the core strength ,and is achieved by doing crunches , sit ups , push ups in the gym .

Belly fat could be a pile up of visceral fat or it could be just the internal organs not being in its proper places which results in the bloating of the belly .

So when you do deep Udyan Kriya and Udyan Bandha and hold the Banda for 45 counts ( the number of holds is dependent on the person ) or more you are actually activating the Transverse Abdominis which helps in building the core muscles, and pushes the internal organs in place. The continuous exercising of the Traverse Abdominis during a prolonged pranayama session, accompanied by Agni Saar kriya , Kapalbarti Kriya along with Tatva Kriya stretches the Traverse Abdominis making it taut, which in turn pushes the internal organs in its rightful place , allowing the 31 inches Levi's jeans to fit well .

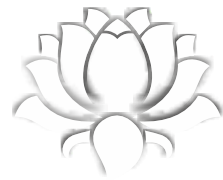
I learnt Udyan Kriya and Udyan Banda by attending Prashant Sir's classes ,as he is one of the biggest exponents of Pranayama using the Udyan . It also helps in a big way to eliminate wastes and toxins form one body , a topic which is best explored and understood by attending Prashant Sir's pranayama sessions.

Pick your choice for a taut belly – Pranayama or Gym . I have made mine . Join me .











## The TEACHER Within

What we are today in life, is the culmination of the efforts that our teachers have devoted, themselves in unravelling the facts of life within us. We owe it to them for the first baby steps that they initiated us in our journey and quest for knowledge and education. But a teacher is not for life. They come with a shelf life and there comes a stage, in the yogic journey where they can take us to the doorsteps but it's unto us to cross the threshold. A teacher can help us in understanding the formation of cursive writing but the style we endorse in writing, is our own, developed by the self in one's own style and that style becomes a part of us. Similarly a teacher can introduce us to the world of asanas, but over a period of time we, through our self-practice, derive a certain style and finesse to our asana. This transposition is derived from within by a TEACHER who induces us to adopt a certain style which becomes a DNA of our yogic journey.

A teacher ought to accompany us only for a short period of our yogic journey, the rest of the journey needs to be undertaken and traversed by the TEACHER within.

The teacher needs to infuse the TEACHER within us and pass on the baton of education to the TEACHER within us. The awakening process of the TEACHER is achieved by the teacher educating us instead of just teaching us. The teacher teaches us but the TEACHER educates us. We acquire Yog vide education, through our own sensitivity and awareness.

Teaching is the process of supplying a series of facts to the student to make them what they will be, with guidance. Educating on the contrary is supplying the facts and then accompanying the students on the journey to uncover the knowledge, that the facts supply.





Unless the teacher educates, the TEACHER within will probably never emerge . We can be bonded to a teacher, teaching us asana for the rest of our life, but if the teacher is educating us, and allows the flowering of the TEACHER within us, then our dependence on the teacher wanes and the dependence on the TEACHER waxes . This is the tipping point of our yogic maturity in the journey .

The TEACHER lets us innovate and becomes our North Star in the journey. The TEACHER becomes our third eye outside our body watching us during our self-practice session, redressing our faults and initiating a process of Metacognition within. The TEACHER is constantly watching us, and we cannot cheat the TEACHER within . One needs to be very attentive to the TEACHER as it's the TEACHER, who guides us through the asana session depending on our current disposition of the body and mind, since its the TEACHER who is sensitive to our conditions .

A teacher can have biases towards us which could affect our yogic journey, but the TEACHER can never have a bias and is selfless . A teacher could be labelled as a good or a bad teacher but the TEACHER is EXCALIBUR , par excellence and maintains duality. The TEACHER is omnipresent, and omniscience and it's the best agent to co-ordinate , orchestrate and syntonise the activities of BMB .

It's very important that we practice everyday to let the teacher recede, and the TEACHER advances within us, which can happen only when we are by ourselves in home practice and in a position to hear the voices of the TEACHER educating us .

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