

Antarnaad
13TH EDITION

This issue is dedicated to

- Buddha: The Elixir
- Poem: शत नमन करूँ
- PnL Message of the month
- Yogic Bandhas- Uddiyan Bandh (Diaphragm lock)
- Special article - Road to Abana (home), Lata Gwalani
- Shoonya ka vibhajan
- Pause n Learn in May

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Buddha

the elixir

हृदय में भावों से भरे लोग सुगमता से परमात्मा की ओर चले जाते हैं। ऐसे लोग कम ही हैं आज के समय में। आज का मनुष्य बुद्धि प्रधान जीवन जी रहा है। मन में करुणा, मैत्री, संवेदना, दया, प्रेम जैसे भाव कम ही दिखाई पड़ते हैं। ऐसे में इस मरुस्थल रूपी मनोभूमि को पुष्पित करने के लिए बुद्धि रूपी कमल बिरला ही खिलता है।

बुद्ध ने विश्लेषण की कला दी। उनका धर्म वैज्ञानिक आधार पर जोर देता है। उनके साथ श्रद्धा न हो तो भी तुम कुछ पा लोगे। उन्होंने अनुभव को प्राथमिकता दी। बुद्ध ने कहा, जो मैं कहता हूँ उस पर भरोसा इसलिए मत कर लेना क्योंकि मैंने कहा है। सोचना, विचारना और अनुभव करना, तब किसी निर्णय पर पहुंचना।

अप्प दीपो भव।

बुद्ध का धर्म विश्लेषण का धर्म है, अन्वेषण का धर्म है। ये यहीं नहीं रुकता। ये पूर्ण होता है संश्लेषण पे। वे कहते हैं, मुझे बैसाखी मत बनाना। मेरी रौशनी में मत चलना। अपने भीतर का प्रकाश स्वयं प्रदीप्त करना।

बुद्ध को उस समय के लोग समझ न पाए। ये एक ऐसा अवतार आया जो परम मौन में भी रहा और बहुत कम में बहुत ज्यादा बोला भी।

बुद्ध से ज़्यादा कोई नहीं बोला और उनसे ज़्यादा मौन भी कोई और नहीं। जहां जहां नहीं बोलना था वहां मौन रहे।

Ludwig Wittgenstein ने कहा है- , 'That which cannot be said must not be said. That which cannot be said, one must be silent thereof.' Because to utter something about something which is unutterable is a sacrilege.

कृष्ण कहते हैं तू मेरी शरण में आ, और तू सब समझ जाएगा; बुद्ध कहते हैं तू अनुभव कर फिर तय कर।

सिद्धार्थ के जन्म के समय एक संत जिनका नाम असीता था, वे सिद्धार्थ के दर्शन को आए और आंसू बहने लगे। राजा शुद्धोधन और रानी महामाया चिंतित हुए कि क्या संत किसी अपशुन से व्यथित हुए हैं। असीता ने कहा, राजन मेरे स्थूल शरीर छोड़ने का समय आ गया है। मेरा मन ये सोचकर व्यथित हुआ जा रहा है कि इस युगपुरुष के दर्शन लाभ पहले क्यों नहीं मिले। ये सम्राटों का सम्राट होगा और इसके प्रकाश से, आलोक से धरा आलोकित होगी।

बुद्ध के विषय में कुछ विशेष विचारणीय बिंदु

१. **बुद्ध दार्शनिक नहीं दृष्टा हैं।** जो सोचता है वो दार्शनिक है, जो देखता है, अनुभव करता है वो दृष्टा है। बुद्ध चिकित्सक हैं, दार्शनिक नहीं। और वे इसी बात का शिक्षण भी देते हैं। दृष्टा बनो, साक्षी बनो। Be a witness, not a victim

२. **वे पारंपरिक नहीं मौलिक हैं।** वे ऐसा नहीं कहते कि क्योंकि ऋषियों ने कहा है इसलिए तुम मान लो, वे ऐसा नहीं कहते कि शास्त्र कहते हैं इसलिए मान लो, वे ऐसा भी नहीं कहते कि मैं कहता हूँ इसलिए मान लो; वे कहते हैं जब तक तुम स्वयं न जान लो, तब तक मत मानना। खोजने में जीवन लगाना। जीवन एक अनुसंधान है। स्वयं युगऋषि पंडित श्रीराम शर्मा जी (गुरुदेव) भी यही कहा करते थे। जीवन की प्रयोगशाला में सत्य का अनुसंधान करो।

३. **वे किताबी नहीं वैज्ञानिक हैं।** धर्म तो जब तुम जागोगे जान लोगे। ये तो तुम्हारा स्वभाव है। इसे नरक के भय के कारण या स्वर्ग के लोभ के कारण मत मानो। धर्म अंधविश्वास का नहीं, अंतर्खोज का विषय है। नास्तिक भी खोज सकता है।

४. **काल्पनिक नहीं यथार्थवादी हैं, व्याहारिक हैं बुद्ध।** बुद्ध ने यथार्थ के धरातल को भी नहीं छोड़ा और आकाश की ऊंचाई को भी स्पर्श किया। वे चार्वाक जैसे व्यावाहारिक भी नहीं हैं, ईश्वरवादी भी हैं किन्तु पहले भीतर के ध्यान में जड़ें जमाते हैं।

५) **बुद्ध विधिवादी नहीं मनुष्यवादी हैं।** वे मनुष्य के कल्याण के लिए सिद्धांत का प्रयोग करते हैं। वे किसी व्यवस्था में नहीं बंधते हैं, दायरों में नहीं फंसते। बुद्ध ने वर्ण व्यवस्था को, आश्रम व्यवस्था को तोड़ दिया। युवा सन्यासी बनाये। सिद्धांत से ज़्यादा मानवीय हैं बुद्ध। मानव की रक्षा हेतु बुद्ध सिद्धांत की बलि दे देंगे।

६) **जो बोध पूर्वक किया जाये सो अच्छा जो बोधहीन होकर किया जाए वो बुरा, ये बुद्ध का आधार है।** जो भी जागरूकता में किया जा सके तो पुण्य और अगर मूर्छित होकर किया तो पाप। अगर बुद्ध से पूछें कि क्या क्रोध पाप है या पुण्य, तो बुद्ध कहेंगे यदि होश में किया जाए तो पुण्य और अगर बेहोशी में किया जाए तो पाप। महाभारत में एक योद्धा ने दुसरे पे थूक दिया तो दुसरे ने उस पर हमला नहीं किया। एक माँ यदि बच्चे पर होश में क्रोध करे तो पुण्य, इस से उस संतान का जीवन सुधर सकता है; और यदि बेहोशी में क्रोध करे तो पाप। जो तुम जागरूकता में करो और जो तुम मूर्छा में करो, इसे तुम ही जांचो।

७) **सहज और सुगम हैं बुद्ध।** क्लिष्ट की ओर जाना अहंकार को पोषित करता है। इसी कारण अपने पर न पहुँचकर मनुष्य दूरदूर हो आया। अन्य ग्रहों पर हो आना चाह रहा है। परन्तु अपने भीतर नहीं जाता क्योंकि वो बहुत सहज है। सत्य सहज है, सुगम है। बुद्ध सहज होने की राह दिखाते हैं।



अप्प दीपो भवः

अपना प्रकाश स्वयं बनो।

Be the source of light by yourself.

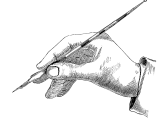
शत नमन करूँ कयाधु को जिसने प्रह्लाद को नाम दिया
शत नमन करूँ नारद को जिसने प्रह्लाद को ज्ञान दिया
शत नमन करूँ उस भक्ति को जिसने नरसिंघ भगवान दिया
शत नमन करूँ माँ कयाधु को जिसने प्रह्लाद को नाम दिया

भक्त प्रह्लाद की चेतना में, अनल भी पावक हो गई
भस्म होकर भी होलिका सदा के लिए अमर हो गई
क्या समर्पण, क्या निर्भयता, क्या शिद्धत थी उस बालक में
कण कण में है भगवान, लो- ये बात भी साबित हो गई
शत नमन करूँ उस भक्ति को जिसने इसको अंजाम दिया
शत नमन करूँ माँ कयाधु को जिसने प्रह्लाद को नाम दिया



नरसिंघ जयंती को
समर्पित कुछ भाव

वो रूप भयानक भगवन का, जिस से कांपे सभी उपस्थित
वो गले में आंते, वो मुख पर खून, करता था जो सबको व्यथित
उस पर फिर वो गर्जन सिंह का, दसों दिशाएं जिससे डोली जाती थीं
पर फिर भी नन्हे बालक के हृदय से यही हुआ कथित
मुझको अपना ही दास करो, मन तुमको ही अर्पण है किया
शत नमन करूँ उस भक्ति को जिसने नरसिंघ भगवान दिया



मेरे मौला, ज़रा रंग अबीर लगादे मुझ को
थोड़ा प्रह्लाद - थोड़ी सी मीरा,
थोड़ा कबीर बनादे मुझको

आप सभी परिजनों को बुद्ध पूर्णिमा
पर्व व नरसिंघ जयंती की
अनंत शुभकामनायें



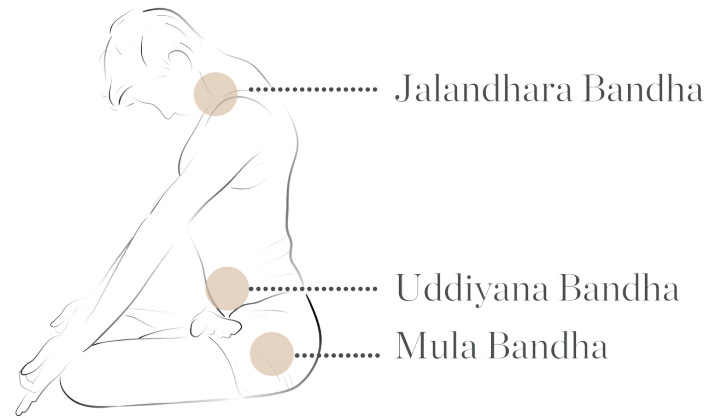
Uddiyan Bandh

the diaphragm lock

In Sanskrit, Uddiyana (pronounced oo-di-yana) means “flying”, which tones, massages and cleanses the abdominal organs and deep internal muscles.

Uddiyana bandha is the lock that lifts the stomach or lifts it upwards. In this bandha, a practitioner simultaneously lifts the abdominal wall inwards and upwards, while holding the breath just after exhalation. During the entire process of Uddiyana Bandha, it creates a vacuum in your chest which allows better circulation of blood to all the abdominal organs

This bandha massages the solar plexus and abdominal muscles and releases toxins. Uddiyana Bandha is the perfect practice if you want to activate your energy flow.



The Science behind Uddiyana Bandh-

Our sushumna is connected to the central nervous system. Hence it enhances spiritual awareness and aids in higher practices of meditation, dharana and samadhi. Uddiyana bandha helps to create a distinct sensation of suction which helps to reverse the smooth flow of apana and makes it possible to carry the pranic energy upwards. It activates and awakens our solar plexus. It improves the functioning of all the organs associated with it.

Like we learnt in the related articles published in two previous editions, Moolbandh helps activate the pran between mooladhar and swadhisthan chakra, Uddiyan helps in creating the same from Manipur to Anahat chakra

The mechanics of Uddiyan Bandha-

- Sit in Padmasana with spine straight and place both your hands on your knees
- Inhale deeply and Lean forward and now arch your spine in cat pose
- Now exhale quickly and completely to expand the diaphragm to the most extended position.
- Now while exhaling, suck in your stomach and pull it into your spine.
- Now pull your stomach as much as you can and start pulling it in the rib.
- This bandha pulls the abdominal muscles and the viscera into the chest. Due to which it hollows the stomach and gradually raises the abdominal organs.
- Hold this bandha for as long as you can without breathing as per your capacity. When you can't hold back, inhale and simultaneously release the diaphragm and abdominal muscles
- It may be difficult to maintain proper contraction of your abdominal muscles in the beginning, but with practice you will get hold of it

Health Benefits of Uddiyana Bandh

1. Uddiyana Bandha mainly strengthens the muscles of the abdominal region. As an exercise it massages the heart and lungs resulting in better functioning of these muscles. It increases the digestive fire in the body. And purifies the toxins from our body.
2. The practice of Uddiyana Bandha increases blood circulation throughout the body and brain, which makes the brain healthy. Along with this practice helps in getting a youthful mind and body. You feel young both physically and mentally. Thus, practice makes you younger again.
3. The practice of Uddiyana Bandha inverts apana vayu (energy of the lower abdomen) upwards and connects it with parana vayu (energy of the heart) and samana vayu (energy of the navel). This bandha creates a unique flow of parana energy in our bodies. It activates the Manipura Chakra, improving the function of all the organs associated with it.
4. Uddiyana Bandha helps to awaken the Kundalini energy to stimulate the Anahata Chakra

Contraindications and Precautions:-

One needs to take the following precautions in order to get the best out of this bandha

- People with ailments of heart should not do Uddiyana Bandha. Practicing this bandha can cause your blood pressure to rise rapidly.
- Uddiyana Bandha is not recommended for patients with ulcers and hernias.
- A woman should not practice this bandha during pregnancy. This bandha can adversely affect the health of both the unborn and the mother.
- Uddiyana bandha should not be practiced during the menstrual cycle.
- One should do this exercise on an empty stomach, Immediately after a meal, it can cause stomach pain and indigestion.
- Do not overdo. Practice this bandha according to your ability

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

Special article

**"Sometimes, It is not the journey but the arrival that matters the most",
-Lata Gwalani**



Many know her as a lady with substance, many as the author of 3 gripping stories grabbing top shelves in the stands, but we at Pause n Learn has the privilege of knowing her as beloved Lata Gwalani didi from Mumbai. We recently got the opportunity to spend some beautiful time with didi and dwell more deeper into her recent most contribution to the reading world, '**Road to Abana**'.

It is a great pleasure to share with Antarnaad readers, the excerpts from the widely acclaimed book'. **What does Abana mean? Who is Paari and what all she goes through to reach back her home back in Pakistan, is a thrilling journey in itself. Getting to know all this from the lady who brought this to life was very enriching**

It is my sincere duty and a deep urge to mention that Lata didi's third book has been very well received and appreciated not only by readers but also experts & top reviewers like Roshni D'Souza from Goodreads. Set in the backdrop of 1947 partition it brings back lot of colors on the canvas and makes acclaimed members from different fraternity to say this, "A unique story and a compelling read", Writer and Film Director Neeraj Pandey, and indeed rightly so. Pause n Learn recently grabbed its copy and reached up to Lata ji to explore more.

Bringing you all some interesting discussions with Lata Gwalani didi.

- Lata Didi, What does 'Abana' mean?

Abana means Home. To some, it's a place. To others, it's a feeling. We wax poetically that home is where the hearth is, home is an anchor, home is a refuge, home is where your story and mine begins. But, do we demonstrate our love for our home? What about the home, herself? Has the home not built a life of glory that hinges on its inmates? Are we not responsible for the wellbeing of our home?

How far can one go for their home?

These and other pertinent questions nudge Paari to take the toughest journey back to her home.

Road to Abana is a historical thriller that reveals the desperation of one woman to return to her homeland

- Share us few glimpses from Paari's journey, the central character of the story.

Paari stays in Sukkur, a small town in the Sindh area of a united India with her family. Despite umpteen personal struggles, she relishes her life with her kin and her work as a seamstress. However, the Indo-Pak Partition in 1947 causes chaos, resulting in Paari losing everything and living in deplorable conditions in a refugee camp in Ulhasnagar, on the outskirts of Mumbai. Paari now has just one dream in life - to return to her home. And she is ready to go to any extent to fulfil this dream, even if it means testing the limits of morality and humanity. Will Paari ever find herself back in her homeland as she wanted? What costs will she need to pay on her road to 'Abana'?

'Abana' is Sindhi for 'home'. As such, Paari's deep feelings of 'hiraeth' are the foundation of the entire story and for all her actions. Abana. Home. Sukkur. These are not mere words for Paari. They are the machinery that keep her life going. She doesn't live there anymore. But then she doesn't live anywhere else, either.

Before she embarks on the journey, she sows a seed of a new conviction – to take charge, to reclaim what was a very special part of her life. And who can deny that when a woman has unbounded faith in her conviction, she can become larger than life?

- Why does she undertake such a journey?

Homelessness is a vacant feeling. Like its twin - being unloved. Of the few who know both the feelings intimately, some choose home over love – at all cost. Anyway, good and bad are always relative. Paari fondly recalls how her father would chuckle and say, "we are always bad in someone's story."

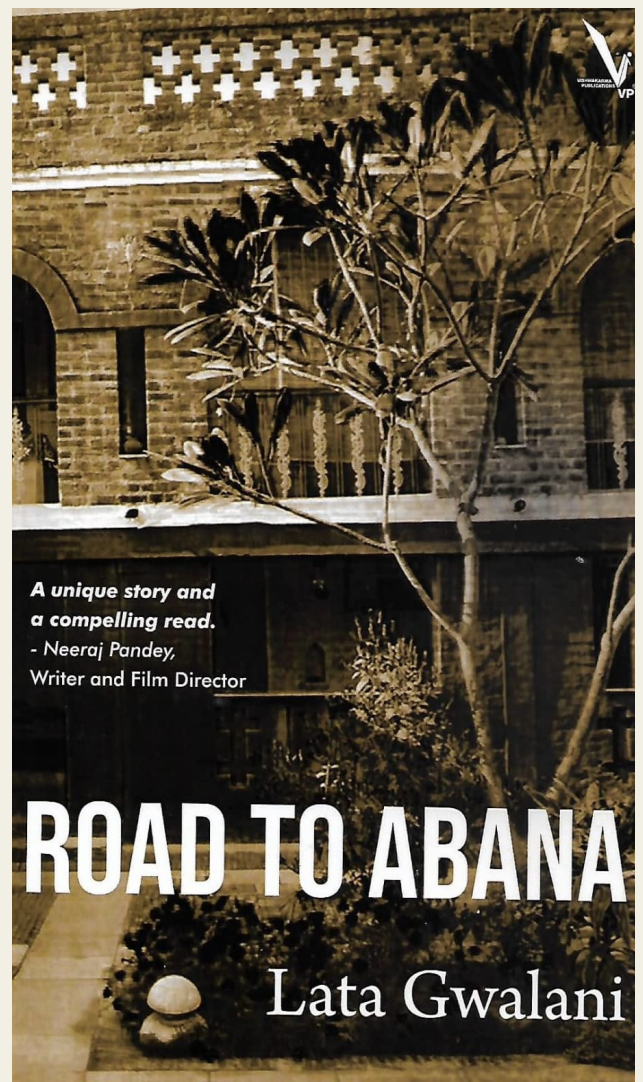
Excerpts

"It is not the journey but the arrival that matters the most to Paari."

"Within a minute, Paari is standing with her feet planted firmly on her motherland, and a million memories for company. It was on this land that she earned her love, and her agonies. This land gave her everything, and it was here that she lost everything. She had gone away - abandoning her motherland. She has returned after two decades, and knows that it is only in this instant that she feels truly alive. It is also in this instant that she realises that the land does not belong to her. She belongs to the land."

"Weren't memories supposed to be measured by the length of time? Then how come everything that belonged to her was instantly turning into memory? The home that Dada lovingly returned to every evening. The home that mother kept with pride. The home where she was born. The home that broke her and the home that rebuilt her, the home that taught her to pick herself up and live again. Suddenly everything turned into memory."

"I cannot brush off my homelessness as an incident. I have been living homeless on the outskirts of humanity for far too long. I have spent homeless days and nights seeking an ounce of pride where none exists. I have been living in a permanent state of hunger for home."



About the person behind Paari

Lata loves to play the narrator of human experiences, transporting readers to a place where the lives of strong people with endearing flaws entwine in equally intriguing plots and landscapes. Road to Abana is her third book, after her debut Incognito (a psychological thriller) and Prisoners of Secrets (literary fiction).

Lata enjoyed a career spanning over three decades as a journalist, a columnist, a corporate trainer, before turning into a full-time writer. Her writings have appeared in The Hindu, The Indian Express, ME Magazine, and Arre, a digital content portal.

Her stories have richly-drawn characters and thought-provoking plots. Her ability to tell an everyday story in a sensuous and evocative style has earned her a devoted readership from across the world. She believes that stories are what make our lives liveable. She teaches creative writing and storytelling through her forum called Kathaasis.

You can visit her at www.carelessbytes.wordpress.com
www.latagwalani.com

PNL MESSAGE OF THE MONTH

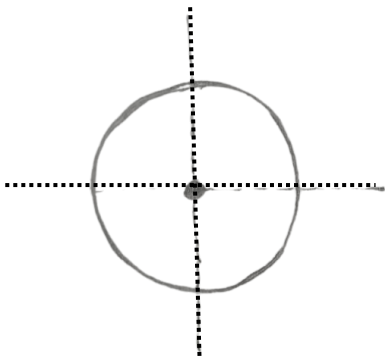


तत्त्वमसि

WITH LOVE & LIGHT
PAUSE N LEARN

Shoonya

शून्य का विभाजन- ध्यान की अवस्था में उपजा एक विचार



Ever wonder what will happen when a circle divides and reunites in different ways! Well, it may appear just as a thought, but it felt much more than that when the experience happened in that state of meditation

Expressing the thought in a pictorial form where image a) depicts a complete circle, a shoonya, a whole, 'Poorna' and it gets divided into 4 arcs & the center point

The arcs then rearranges themselves in a cyclic form with the center making a floral form which also resembles with a Swastik

Another formation was the 4 arcs arranging themselves in the form of AUM with the center (the bindu) taking the top position of the Chandra

In Indian practice of Mantras and symbols the representation and relation with AUM and Swastik is widely practiced. This may be the because they are the Shoonya rearranged in a different frequency

Now let us try to relate it more scientifically. Cymatics is a branch of scientifically studying the visible sound vibration and understanding its transformational nature and impact on matter

We now very well know that the Universe is alive and is ever vibrating at a frequency. Every atom for that matter is alive. This was known to the rishis and Gurus of the past who therefore made methods and practices to relate the Universal frequency and therefore made AUM as the beejmantra and added it as a prefix in front of every Mantra. Or made Swastik as the symbol to be worshipped at the beginning of every pious initiative we take.

Let me know more of your thoughts on this

Upcoming events



- Bodh Yatra- online Satsang on Buddha Bhagwan - till Buddha Purnima
- Narsingh Jayanti- 14th May
- Buddha Purnima dhyana- full moon 16th May
- 14 Days journey to recalibrate the inner energies through Pranayam, Mudra, Bandh

Buddha Purnima Meditation Retreat

14-18 May 2022

www.pausenlearn.in/retreats



Ongoing endeavors

Monthly Wellness Program † Soulful pregnancy † Meditation & Pranayam † Geetasaar swadhyaya † Full moon Meditation † Online yoga sessions † One on One Counseling

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