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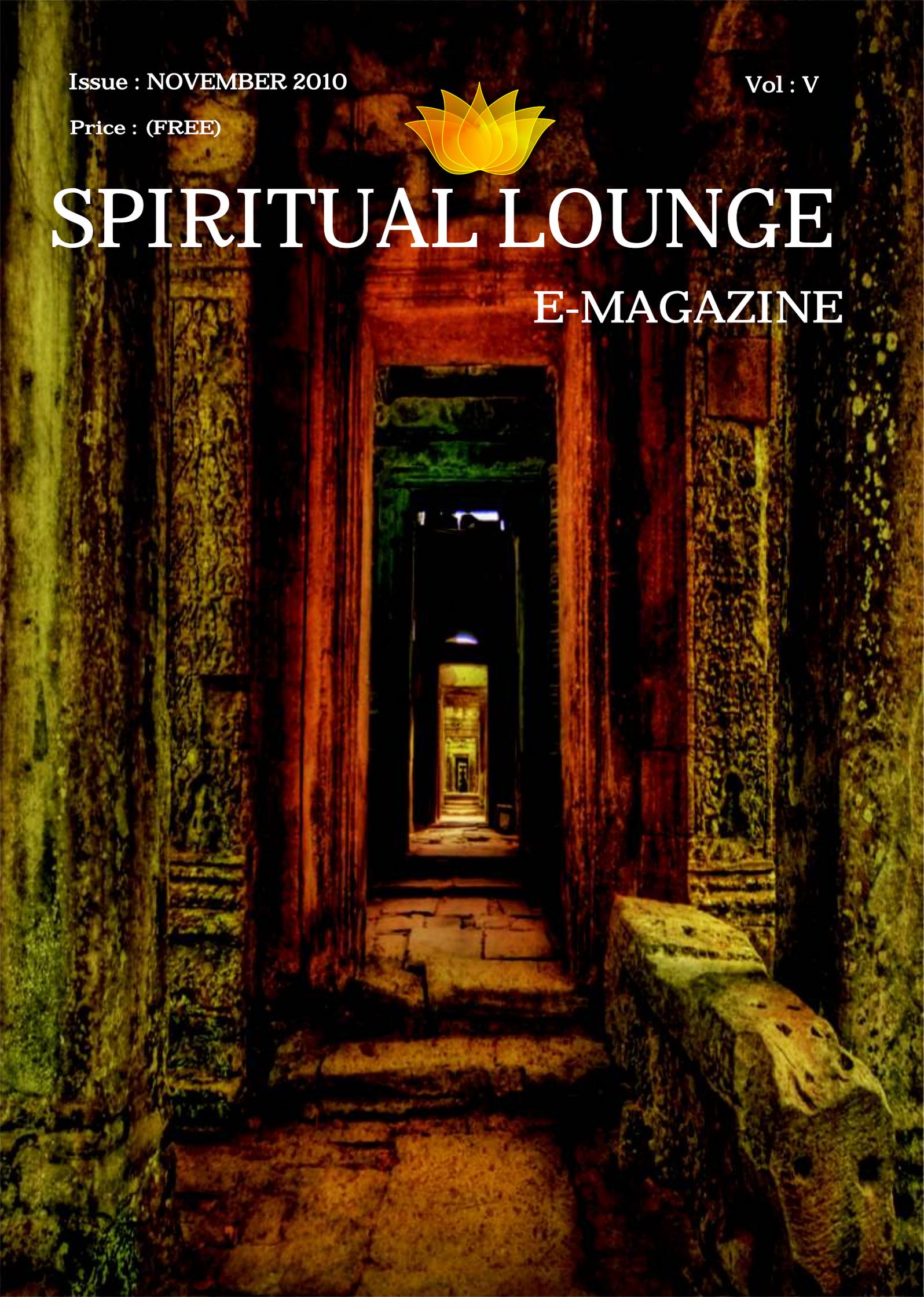
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SPIRITUAL LOUNGE

E-MAGAZINE



Dear Readers,

I am glad everyone's enjoying the e-magazine and slowly it is establishing itself globally, which was the aim in the first place. Spiritual Lounge wants more and more people to be spiritual in every sphere of their lives; from their thoughts to their words to their action.

Who can be a true leader? Not just anyone but someone who is a good communicator, I believe. Someone who is also very wise. Why? Intelligence is a mere sharp analytics of the brains. Wisdom is much higher, it encompasses the power and experiences of the mind, heart and the spirit. A macro level of holistic view of anyone and anything. Communication is needed to convey, convince and such people are open and creative. A good listener need not always be a great person, nor, constant talking a bad thing. It all depends from the individual and wholesome perspective of the person.

Do send us your feedback and we shall henceforth publish them. The good, bad or any opinion that you have of any particular article or the e-magazine. We have already booked a domain for our future site called: <http://spirituallounge.com> and it should be up and running in a few months. Those interested in helping us are most welcome!

Thank you all for your continuous help and support. Please extend the support financially in terms of adverts and commercial product sale as well. It will help in reducing the cost of the e-magazine. We are also inviting people who wish to market the e-magazine for us.

Connect with us anytime at spirituallounge@live.com or +91- 9619629092

Thank you all once again

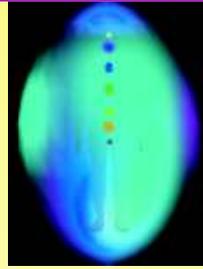


Dhara Kothari

Cover page Photo Angkor Wat Inside

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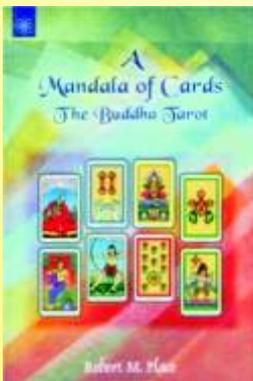


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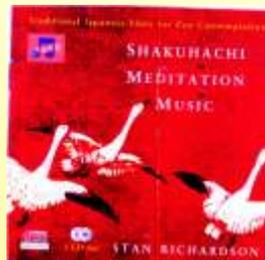


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Degrees of Aura

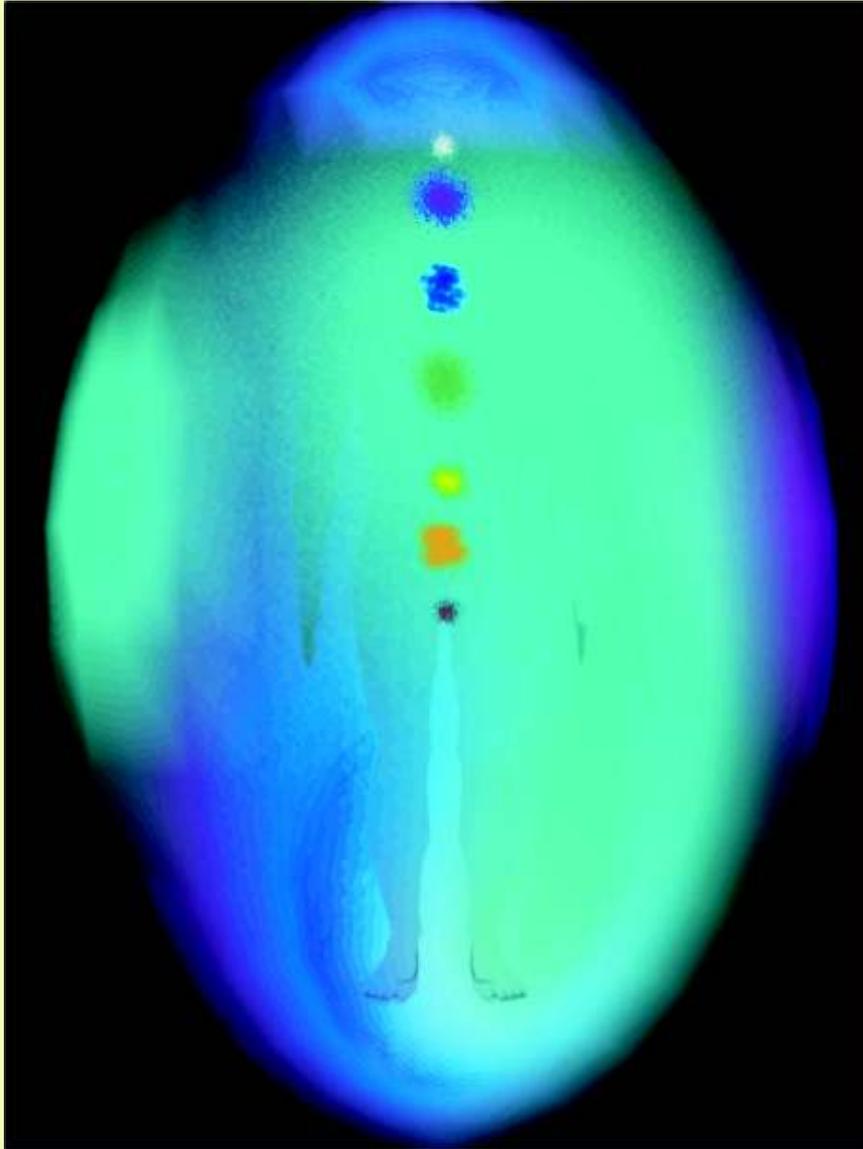
Aura has different layers, yet connected as one. There are units (called Ungal or Kalaa in Sanskrit) of Prana in everything that is seen and the size of Aura also depends on the number of units the object has.

All nonliving things, Plants and gross things made of Earth element have one unit (Ungal or Kalaa) of Prana. All living beings in water like fishes and water element have two units (Ungal or Kalaa) of Prana. All living beings holding fire and fire element have three units (Ungal or Kalaa) of Prana. All Aerial living beings and Air element have four units (Ungal or Kalaa) of Prana. All ether or space element has five units (Ungal or Kalaa) of Prana. The more subtle the element the more units of Prana it can hold. Animals have five units (Ungal or Kalaa) of Prana.

Humans have more than six units (Ungal or Kalaa) of Prana that is around six inches. It is said that if the size of Aura of an human goes below six units or if the last thought at the time of death of a human being is of an animal, which is possible as a result of too much attachment with an animal or if a person is being killed by the animal only then a human can be reborn as an

animal or else a human gets reborn as human or gets enlightened.

Like the elements the more subtle in nature a human or a living being is the more units of Prana or we can say a bigger Aura he or she can hold. A human being who has all his Chakra active and



has a chance to be liberated has an Aura of minimum ten units that is approximately ten inches or more. A human Aura can go up to fifteen units not more than that, very rarely you can find a person who is an enlightened incarnation and his or hers Aura/Prana can be of sixteen units which is the highest. It has been said in the

ancient scriptures that few souls have had an Aura of sixteen units.

PrashnopUpanishad

Question six asked by Sukesha to enlightened sage Pipaladaacharia about the complete Purush the one who has sixteen Kala or units of aura/Prana, which means one who is matured in all aspects of life.

After that Sukesha the son of Bhardhwraj asked Pipaladaacharia "O enlightened Lord! The prince of Kaushal Hiraniyanabh came to me and asked this question, O son of Bhardhwraj do you know the Purush who has sixteen Kala (units of Aura)? To this I responded to the prince that I do not know him, why would I not tell you, if I would have known him; a person who speaks ambiguously without knowledge gets dried from all direction including from

his source; hence so I cannot speak without knowledge. Getting this answer he left quietly on his chariot. So I pray am asking you about it, that where is that Purush?" [1]

On this Pipaladaacharia answered him "O Somya (the beautiful one) the one in whom

these sixteen units are glimpsed that Purush is residing in this body" [2]

Main Components of Aura:

Chakra:

There are thousands of energy circulation points formed in a Human Aura body. As per yoga there are seven major energy circles called the Chakra which create strong impulses of different kinds on our Aura / mind. The placement and the functions of different Chakra are as under

i. The Mulaadhar Chakra located at the base of the spine is also called the base Chakra or root Chakra. It is situated at the base of the spine where the anus is. When it is active then creativity, suicidal tendencies, stiffness or excitement is experienced. The name Mulaadhar means basic support or root support. The colour of Mulaadhar Chakra is red in a holistic healthy person means a person who is mentally, spiritually and physically fit.

a. Many Reiki schools and western clairvoyants consider the Mulaadhar Chakra and Swadhisthan Chakra as one as they are very small and very near to each other.

b. It is seen that the artists all over the world are caught up in sex scandals; or some artistic people especially painters are so involved in their art that they are unaware of the existence of sex completely.

c. It is strange but true that most of the homosexuals and bisexuals are also artistic people. Either they are too much into sex or they are totally not into it.

ii. The Swadhisthan Chakra which is located behind the genitals is also called the sex Chakra. When it is active then sharing, show-off, lust or depression is experienced. The name Swadhisthan means the land of taste. The colour of Swadhisthan Chakra is orange in a holistic healthy person.

a. When the energy flows downwards from Swadhisthan to Mulaadhar then depression leads to suicidal tendencies and when the energy flows upwards from Mulaadhar to Swadhisthan then art and creativity leads to sharing or one becomes ostensive.

iii. The Manipur Chakra which is

located behind the Navel is also called the stomach Chakra. When it is active then generosity, satisfaction, greed or jealousy is experienced. The name Manipur means the town of Jewels; it is here where our past life Karma is stored. The colour of Manipur Chakra is yellow in a holistic healthy person.

a. Generosity is the most obviously connected to the stomach in all the religions, all generously giving saints and gods like the Laughing Buddha, Ganesh, Santa Claus, etc., have big bellies.

iv. The Anaahat Chakra which is located in-between the two nipples, is also called the heart Chakra. When it is active then love, fear or hatred is experienced. The name Anaahat means the un-struck sound. The colour of Anaahat Chakra is green in a holistic healthy person.

a. A person feels butterflies in the heart or touches the heart when he or she is experiencing love, hatred or fear. All these three are the most powerful human emotions.

v. The Vishuddhi Chakra which is located in the throat, it is also called the throat Chakra. When it is active then gratitude, sorrow or guilt is experienced. The name Vishuddhi means the purifier of poisons. The colour of Vishuddhi Chakra is blue in a holistic healthy person; here the poisons entering the body via food are first purified.

a. Lord Shiva drank the poison called Harahar for the planet to survive, and stored it in his throat. His throat turned blue for which he is known as Neel Kanth which means one with a blue throat. I interpret this as our criticism of people must come only from the throat, it must not come from the heart or the head. When, it does come from the heart or the head it will harm us or the person we are criticizing or both. But if it comes only from the throat then the person will change for better.

vi. The Aangya Chakra which is located in-between the two eyebrows where the third eye is situated, it is also called the third-eye Chakra. When it is active then awareness, knowledge or anger is experienced. The name Aangya means the orders. The color of Aangya Chakra in a holistic healthy person is Indigo.

a. By means of this Chakra the person can be given suggestions or

orders to let go some habit or to follow some discipline, this is the point of hypnotism.

b. Intuitions of people having Aangya chakra more active are very strong. It is seen that people who are not channeling the energy properly will only get negative intuitions of future, and they will also not be able to distinguish between intuitions and their cravings and desires.

c. It is also seen that people having strong awareness or urge for perfection will lose their temper very fast, this is a sign of Aangya Chakra being over active. So it is seen that want of perfection is cause of all anger and trouble in the world.

vii. The Sahastrar which is located on the Crown is also called the Crown Chakra. Most of the schools of Yoga do not consider it as a Chakra since there is no negative or positive feelings here but when it is active then only bliss is experienced which is free of good or bad or negative or positive. The color of Sahastrar in a holistic healthy person is Violet.

a. The name Sahastrar means thousand petals.

b. If the energy traveling Via the spine called the Kundalini Shakti reaches this Chakra the person is free from all negativity as well as positivity and is blissful and pure.

i. It is important to know that 'No' two impulses of the same Chakra can arise at the same time for example Love, hatred and Fear is of the Anaahat Chakra and a person experiencing love can never feel hatred or fear.

ii. The effects of downward and upward flow of energy called Kundalini from these Chakras will be explained later.

a. As per one of the schools of Indian occult (Tantra) there are three more chakras then what Yoga mentions, they are all placed between the third eye (Aangya) Chakra and the Crown (Sahastrar) placed one above the other touching each other and leaving no room for any space in between third eye and crown, they are: A. Lalaat. B. Golat and C. Trilat

iii. These Chakra need to be given attention or cleansed only in cases of 'Blue stars', the phrase 'Blue stars' means people who hallucinate, feel they are speaking to god or dead, see things. I do not disagree with the

powers of clairvoyants as I am one of them, but I do not agree with those people who say they talk to God or see one. You can have vision of or communicate with Fairies or Angles whom the Hindus call deities but you cannot see God as you are God and everything is Godly.

iv. Out of all the people claiming themselves to be clairvoyants only few are found to be genuine rest are either fakes or 'Blue stars'.

v. Fake clairvoyants are people who lie to the world about their psychic abilities but 'Blue stars' are people who lie to themselves. It would not be wrong to say that they are fools who steal from their own pockets.

vi. There is a very thin line between the real clairvoyant and 'Blue stars' and needs to be watched carefully. My observation says that training in this field without a proper Guru will lead one to the state of 'Blue stars'.

vii. As per one of the school of Reiki (which I was taught) there is one more important Chakra other than what Yoga mentions. It is the Solar plexus Chakra located at the solar plexus, which is very important to be cleansed in artistic and over emotional people.

viii. These Chakras are governed by different Tatwa (Elements) that is; the Mulaadhar or the base Chakra is governed by the Earth element. Let us not get into it because that information would be very confusing and non useful.

The Hand Chakra:

There are very important Chakras after the above mentioned Chakras in both our palms. They are known as the left palm chakra, the right palm Chakra and the finger tips Chakras. It is very important for a professional Aura cleanser to know these Chakras.

a. The left palm Chakra is situated in the center of the Left palm.

b. The right palm Chakra is situated in the center of the right palm.

c. Just to remind you that these palm Chakras are responsible for the exchange of our body energy with the energies of others when we

shake hands, touch feet, hug or join hands (do Namashkaar) to others.

d. The size of these Chakras vary from one inch to two inches in diameter, the bigger these Chakras, the person will be a better healer and the more a person will practice meditation and do more Aura cleansing these Chakra's will increase in size.

e. The right handed people release energy (Prana) from the right hand and absorb energy from the left hand and the left handed people release energy (Prana) from the left hand and absorb energy from the right hand.

f. So a right handed person must do Aura cleansing with right hand keeping the left hand open towards the sky to absorb energy. A left handed person must do Aura cleansing with left hand keeping the right hand open towards the sky.

g. There are ten small chakras on your ten finger tips. Their functions are as under.

The function of the little finger is to warn one's self.

The function of the ring finger is for spirituality.

The function of the middle finger is for medication.

The function of the index finger is to warn or stop others.

The function of the thumb is to cheer or boost up others.

h. It is very important for a professional Aura cleanser to activate these twelve Chakras.

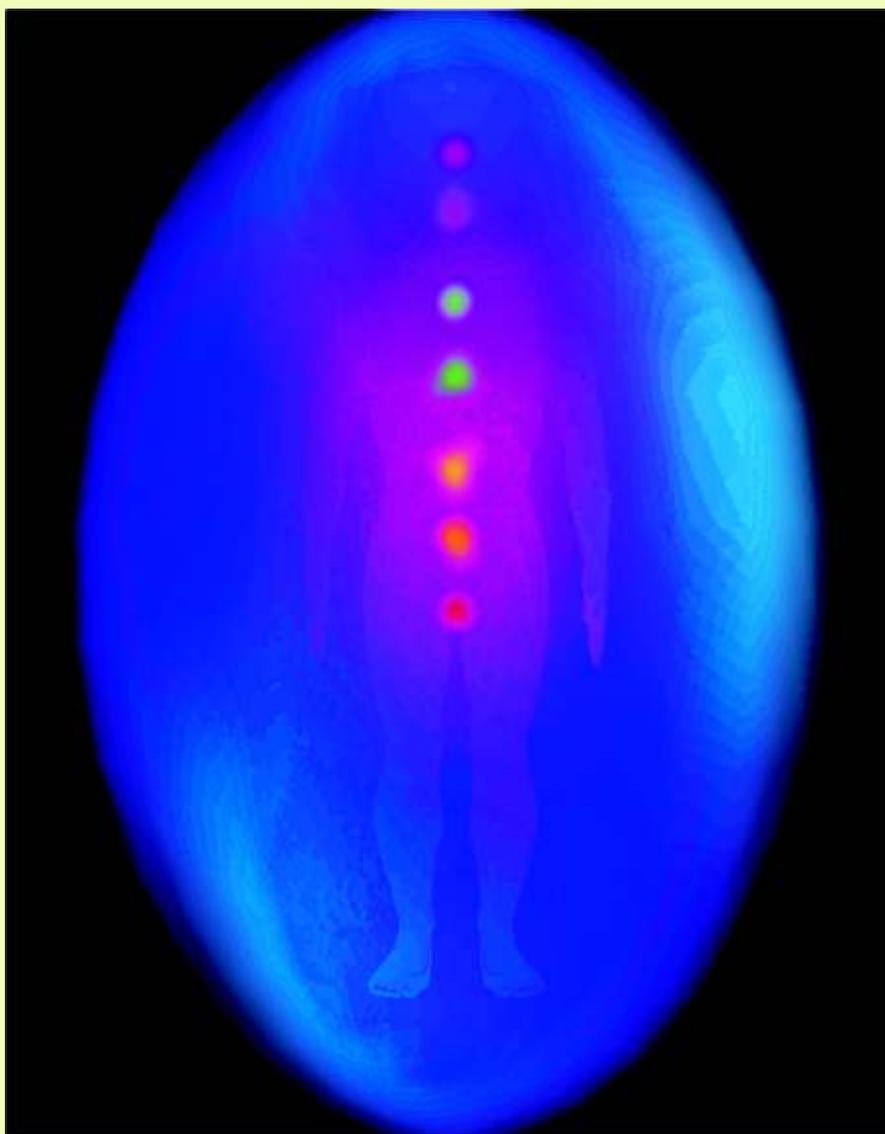
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How Magick Works

I got lucky today! But yesterday was bad! Things are not going the way I want them to...

How often do you hear or even say stuff like this? This is a day an age where we interact with trainloads of people and circumstances on a daily basis. Our worlds have shrunken so much, but that's brought us even closer, and events happen at the speed of light. At the end of the day, most of us wind up in the victim's downward spiral, blaming anything and everything for the current state of things.

We're beings of consciousness; beings of light! Each thought, word, and deed goes out in the universe and sets it into motion. As a spiritual being, you need to recognize that you're the only one who's responsible for you and your circumstances, and you can change that as you will it.

This is where magick comes into the picture. Let me use the "k" to differentiate it from "magic," whose dictionary meaning is sleight of hand. Let's leave that to the stage magicians, and talk about real magick. Magick is the art of shaping and molding the energy around us to produce the effects we desire. As an evolved being of consciousness, yes, it is possible to learn and master this art by practice and perseverance.

So is magick really just an art? Perhaps, but there is also an intricate science to it: alchemists will tell you what are the various ingredients you will need to manifest your specific desire. If you put your mind to it, it is very simple to understand the basics of magick.

Almost every time that I teach this art, one of the apprentice witches or wizards will timidly ask me the big question: Does it really work? Yes, it does. Provided you have a clear intention, and actually completely perform the spell, yes, it must work. It has no choice but to.

To start any spell, the first thing you need is intention. A strong intention is the most important ingredient of any spell. Another thing is relaxation. You must be in a frame of mind that will support your ability to "broadcast" the spell, if you will, into the Universe. It is not possible to carry out a spell in a state of anger, fear, or any other state of disturbance. You will agree that it is also very difficult to have even a straightforward conversation when you're emotionally upset. Magick does require that your mind is clear and your intention well thought out well before you begin.

So when the famed occultist Aleister Crowley said "Do

what thou wilt," he meant that our true will always expresses our exact desires. What we truly desire, we tend to automatically get.

The second step is a form of ritual. Many tools, incantations, and actions are used. These aids help us attain the goal faster. For instance, the athame or ceremonial knife helps us erect a wall between the world outside and the world within, where we cast our spell and invite our spirit entities. The wall also protects us. The chalice holds the water of purification, and helps during invocation of the water element. The elements themselves are brought in that they may conspire together with us, in bringing to life our desires.

Visualization is also a very important tool of magick. Once your magical wall has been erected, and all your entities have been invoked, the next step is to communicate your desire. Words are definitely used in chants. But words can easily be empty. They come from the left brain, that can be clinical, cold, and a little too analytical. It will question your words and criticize you, because it knows that magick has not yet been fully explained by modern western science. So, we use words in chant, and we engage both the hemispheres of our brain in the process of the magick, as well as the limbic system during our visualization.

So you see, magick is not superstition at all. In fact, I am a witch, and despite all the stories you may have heard about black cats and brooms, I do not believe in superstition at all. So the next time, just as an experiment, I suggest you start out your day like this:

The moment you wake up, walk to a window so that the sunlight is upon you. Bask in its glow until all your cares have literally burned away. Being carefree, you'll have the sudden desire to smile. Speak to the Universe and say, "I can feel the unlimited potential I have in me today. It's a perfect day!"

Carpe diem
Ashtoreth aka Sangeeta Krishnan
sangeeta@astralhub.com
<http://www.AstralHub.com/>

She is a scientist-turned-Wiccan High-Priestess who teaches magick and divination in Mumbai. She will be giving a free talk on November 13th, Saturday between 4-6 pm at: Nalanda Centre, Times of India bldg, opp CST, Mumbai-1

Kundalini Moral Choices

The choices we make can have an effect upon the way our Kundalini flow will express. If we make choices that are not in our best interests, as judged by the Kundalini, the experience can be harsh or with varying degrees of difficulty. If we make choices that are supported by the Kundalini the experience can be gentle.

Sometimes we must learn from having pain. This is a character trait of people and it comes from an over emphasized need to maintain a familiar comfort level rather than having change come into the personal equation. If you make choices to have certain phenomena not knowing the full ramifications of the phenomena it may be a teaching for you to learn more information before committing to that choice. Having can be very different from wanting.

In the west we do not have as much ethical and validated experiential information of the Kundalini. We have those who practice Kundalini Yoga which isn't the same as having an awakened Kundalini. We have people practicing Kundalini Reiki which also isn't the same. We have authors writing about the Kundalini without ever having experienced it. It can be difficult to discern the truth of the subject in this environment. Yet it can be done. It is a process of discernment and a process of not allowing personal ego wishes and desires of attention, power, or position to hold sway over the decision making and expressive process.

The ramifications of certain choices can be very long lasting. Explorations of certain belief systems carry interactive phenomena that can snare or trap a person into the specific equations of that system. Rituals, entities, incantations, exaltation and subjugation can have results that are not pleasant and indeed are geared towards the expression of pain that can be endured for many years. These can be systems that are not moral as we in the west understand morality to be.

These systems can actively work to try and subvert the individual who is searching for phenomena or exaltation or many of the ego forms of desire based conditions associated with the Kundalini. Some of these systems are for the subversion of the Kundalini awakened individual. Typically these do nothing for the Kundalini they merely trap the person into a continuing loop of ego expression with pain. Forcing more and more karma to be collected for balancing in future existences and slowing down the evolutionary process.

Sometimes this is a needed process. There is no rush and it isn't a race. By slowing down we can learn from the elements of our choices and make determinations of where we can improve from a soul perspective of our continuing journey.

Morality is a definite substantive expression within the Kundalini experience. It can act as a compass for the individual with regards to personal positions of interaction among other people and within themselves. Morality can steer a person clear of systems that are generative of ego supported expressions of control typically over others. Many questions about the individual and the Kundalini can be answered through the fulcrum or the moral imperatives.

We can learn about how we seek and use power. Power over ourselves as discipline, or power over others, power over the environment, power of the environment over us, or the power to not attach to the idea of power. We can ask ourselves where we are with regards to the choice of power inside of our Kundalini and we can listen and feel the Kundalini respond. We can take that response and bring it into conscious expression.

There is a constant influx of moral choices to be made on a daily if not hourly time frame. All of them will hold a guidance to be received or not. We can choose this. We can choose to hear the moral guidance or to ignore it even if we hear it, or to not hear it at all. These choices can be very difficult. But for those who can manage the intense personal honesty that can be required by the Kundalini the pattern of choices can become a guiding feature in the expression of the new divine body being awakened within them. This is what I would suggest.

When we embrace a morality that is guided by the Kundalini and not by our ego will or by the society we live in we can begin to base all of our responses towards others on a paradigm of moral interaction that has more in common with the divine expressions emergence within us than that of the old familiar points of moral response we have come to know in our past interactive experiences. A new paradigm of moral interaction.

Forgiveness is one aspect of this new moral paradigm. Forgiveness can allow a person to detach from the idea of revenge or vindictiveness or from the holding of a grudge from an unsolicited attack by another person. The feelings of revenge and its many aspects are a form of bondage that can trap us into expressions of anger that can gravitate into hatred.

We can learn not to succumb to these feelings of anger and to neutralize them at the start by evoking forgiveness as quickly as possible and for as many repeated expressions of forgiveness as is needed. Forgiveness is the key to learning that we need not attach to anger or sorrow or rage or

revenge. Freedom is the result of the forgiveness process. Freedom from attachment and from the karma that can come with attachment.

Tolerance is another moral choice of allowing a person to be as they are without judgment or inflicted negativity based upon that way of being. Even when those people's activities are hurtful and harmful to themselves. If they are hurtful or harmful to us and others and are actively reaching out towards us in these ways we can protect our self and we can choose to keep a distance and this isn't incorrect as we will not always be in harmony with everyone and some distance can be a good thing. We can choose not to go to the level of the attacker.

Truth will often defray an attacker of forward momentum if they are coming from a deceitful expression. Stating truth can be difficult and it can seem harsh if it is a difficult truth to be given but it can be very helpful to all involved even if it may seem that the person isn't receiving it, on some level they are receiving and it may be the seed that is planted for a later harvest. This is an aspect of love.

Compassion for another even when they are being duplicitous or deceitful can be given. Sometimes a harsher discourse of service is needed to help another gain a level of personal understanding and we can choose to not fear this type of communication. Sometimes this type of communication can be fairly common in the west. Compassion for others is another moral choice. We can have compassion for another whom we can correctly interpret as being in pain. We can help or come to their aid if it is asked for and sometimes even if it isn't asked for as emergencies of life and limb will preempt any kind of permission unless they are consciously asking you not to help. Sometimes the pain of injury can be so intense that a person will not be able, through the pain, to give conscious permissions.

Kundalini will most often gravitate towards the loving interactions. Most often this frequency and the many related frequencies of the loving interaction will carry and attract the Kundalini response. When discussing love it is not the romantic qualities that are being specifically discussed. Love comes in many formats and the romance is only one aspect of many regarding this quality of expression.

Tough love or love that is being given through the actions of a discipline sometimes harsh can be far more effective and helpful than the application of love as expressed inside of romance. Love offers us many moral choices and it is to us to discern how best to proceed sometimes in the space of a heartbeat.

We have many options to choose from in our expression of daily life. For the Kundalini awakening it is helpful to choose to examine every single response and reaction we have in our interactions with others

and our self in order to learn how to sculpt the new divine body into the living expression of enlightenment. This will take some work and it will take the ability to surrender. Surrender the will of the ego to the Kundalini instruction. With practice it becomes as easy as breathing.

Chrism

Chrism is another person like you, a consciousness clothed in flesh, who uses a set of protocols entitled the Safeties he guides students in a loving and safe manner through the Kundalini process. www.kundaliniawakeningsystems1.com

Crow Mirror



Photograph by Jiten Soni

Green



Photograph By Jiten Soni

Worshipped by millions

Kundalini is an evolutionary energy that is designed for humanity's next step toward a luminous physical and spiritual expression. The Kundalini is in everyone. It is an untapped resource of divinity within us all that is waiting to be awakened and experienced. Never has the time been so right and crucial for a change of this magnitude to be explored and initiated.

Kundalini is a very powerful and transformative energy located at the base of the spine within the last three vertebrae of the tailbone or coccyx, extending to the perineum. Kundalini is a natural birthright to all people but must be sought and nurtured with a physical and spiritual practice.

Kundalini Shakti has been worshiped by millions and millions of people over thousand and thousands of years. Since the gift has been received there been those who have sought to retain it. This is an aspect of the awakening that needs to be discussed. Doesn't matter what religious belief system one partakes of as Kundalini is represented by all of them albeit with different names associated to the process.

To worship the inner divine, by whatever name it is referred to, is as a deep form of surrender. A way for the body and mind; emotions and psychology to be devoted to the living spiritual divine within us. This can become a compelled activity from the Kundalini to (you) the vessel of the Kundalini.

This compelling can become as an ache within the individual for a deeper commitment to the process and the response will often be given in forms of worship and devotion.

Do not be surprised at this if you become aware of being given to surrender in this way even though you are not the type of person to do this. And also do not resist these gifts of guidance. We are far more than what we know and that which is part of us and yet exalted beyond our present understandings will not give to us what isn't appropriate
Worship the inner divine when compelled to do

so. Do not resist it even though it may be out of character for you. Worship and be devotional and feel the Kundalini respond within you.

The millions are and have been worshipping the Kundalini to have it come to them for the most part. For many of you Kundalini has already come. Let your devotion come through your gratitude. This happens far more often than not within the process and so this recognition needs to be given.

Blessings all and may the observance and love of the inner divine be reflected by you back towards its source. – chrism

Chrism is a native of California. He travels the country awakening the Kundalini in groups of people safely and with continued support throughout the many years of the Kundalini awakening experience. Kundalini as it expresses through Chrism is the teacher.

For further information:

www.KundaliniAwakeningSeminars.com

By Master Chrism

Nature

Nature is what made us talk,
Nature is what made us walk.
Nature lead us to beaches,
Nature lead us to Oceans.
Nature is what led us rest below the shades of trees,
Nature is what led us live above the sands.
Nature is what has made us live to cry with,
Nature is what has made for us to be happy with.
Nature has spread us to light and moonlight to live in,
Nature is what have made us to live in heaven.
Nature speaks Peace,
Nature speaks life.
It the beauty of nature that made us live long,
for the years it's passed from us which made us live strong.

- Jiten Soni

Tea Leaf Reading - An Introduction

Tasseomancy / Tasseography

The art of Tea Leaf Reading is referred to as Tasseomancy. Tea Leaf Reading is a form of divination strongly associated with the Gypsies and the English.

The history of Tea Leaf Reading can be traced back hundreds of years. During a Tea Leaf Reading the client drinks a cup of tea but leaves a small amount in the bottom of the cup. The cup is turned upside down on a saucer and turned. The reader picks up the cup and reads the patterns formed by the tea leaves. Usually the best tea leaf reading will come from readers who also have natural artistic skills. Various symbols have certain meanings in Tea Leaf Reading.

English potteries have crafted beautiful tea cup sets specially designed and decorated to aid in Tea Leaf Reading. Coffee grounds are also used by some readers in Tasseomancy. This form of divination is thought to have come from Italy. Diviners who read coffee grounds often recite incantations. Divining a fortune from tea leaves has probably been around as long as there has been tea, which is, over five thousand years. Tea Leaf reading is also known as Tasseomancy or Tasseography and probably had its origins in ancient China. The Chinese would often read the dredges of their cups for symbols, omens or unusual patterns. Tea Leaf reading is considered to be one of the most creative and intuitive forms of divination as much of the quality of the reading is based on the seer. Success in this divinatory art is often attributed to the seer's ability to concentrate. Concentration is important to enable the seer to see beyond the symbols and work with true intuitive knowledge or clairvoyance. A quiet and peaceful atmosphere is highly conducive to a good reading.

The best shape of cup to employ is one with a wide opening at the top and a bottom not too small. Cups with almost perpendicular sides are very difficult to read, as the symbols cannot be seen properly, and the same may be said of small cups. A plain-surfaced breakfast-cup is perhaps the best to use; and the

interior should be white and have no pattern printed upon it, as this confuses the clearness of the picture presented by the leaves, as does any fluting or eccentricity of shape.

The ritual to be observed is very simple. The tea-drinker should drink the contents of his or her cup so as to leave only about half a teaspoonful of the beverage remaining. He should next take the cup by the handle in his left hand, rim upwards, and turn it three times from left to right in one fairly rapid swinging movement. He should then very slowly and carefully invert it over the saucer and leave it there for a minute, so as to permit of all moisture draining away.



The cup to be read should be held in the hand and turned about in order to read the symbols without disturbing them, which will not happen if the moisture has been properly drained away. The handle of the cup represents the consultant and is akin to the 'house' in divination by the cards. By this fixed point judgment is made as to events approaching

the 'house' of the consultant, journeys away from home, messages or visitors to be expected, relative distance, and so forth. The advantage of employing a cup instead of a saucer is here apparent.

If this simple ritual has been correctly carried out the tea-leaves, whether many or few, will be found distributed about the bottom and sides of the cup. The fortune may be equally well told whether there are many leaves or few; but of course there must be some, and therefore the tea should not have been made in a pot provided with one of the patent arrangements that stop the leaves from issuing from the spout when the beverage is poured into the cups. There is nothing to beat one of the plain old-fashioned earthenware teapots, whether for the purpose of preparing a palatable beverage or for that of providing the means of telling a fortune.

It is always advisable to ground and protect yourself before doing any type of divinatory work and to always say what it is that you are seeing.

Leading with Spirituality - 3

The first step in leadership is self-development and in my opinion, the first step in self-development is thought control or controlling the mind. Thought control means encouraging positive thoughts and rejecting/discouraging negative thoughts. As the famous quote goes, "Watch what you think, it becomes what you say. Watch what you say, it becomes what you do. Watch what you do, it becomes your character. Watch your character; it determines what your future will be like."

Swami Sivananda says, "The mind is like a wheel which revolves endlessly with tremendous velocity. It generates new thoughts with every revolution." Solitude, concentration, meditation, chanting and good books can slow down the wheel. We are a sum total of two types of thoughts that are our experiences in life which feed thoughts externally and thoughts which cross our mind without any conscious or direct external influence. Our external experiences (and resultant thoughts) can be difficult or sometimes impossible to control but the thoughts which keep crossing our mind are controllable.

Swami Sivananda explains the Raja Yoga technique of thought control, "Cultivate positive virtuous thoughts of mercy, love, purity, forgiveness, integrity, generosity, humility, etc., in the garden of your mind. The negative vicious thoughts of hatred, lust, anger, greed, pride, etc., will die by themselves. It is difficult to destroy the evil thoughts by attacking them directly. You will have to tax your will and waste your energy." He adds, "Thought moves. Thought is a living dynamic force. Thought is a thing. If you allow your mind to dwell on a sublime thought, this thought will attract good thoughts from others. You pollute the world with your bad thoughts. You help the world with your good thoughts."

My spiritual guru says that our outer reality is the exact reflection of our inner reality. It takes lot of time, effort and experience to realise the power of our thoughts. Mastering our mind, our thoughts and our beliefs (and mental barriers) is a tough exercise initially but is definitely worth doing. The wonders which we invite in our life by mastering our mind are worth the effort.

Over a period of time, whatever we are thinking is materialising into things. It can be objects of material prosperity and it can be objects of material poverty, both reflecting the state of our mind. We are what we are and where we are because of what has gone in our mind. We can change what we are and where we are by changing what goes into our mind. So ultimately it is our thoughts only which determine the quality of our life.

Whatever a pure mind strongly believes in, it soon manifests. Our thoughts are powerful in proportion to our effort, intensity, depth, and warmth. Constant thinking, desiring or cherishing of the same idea results in the materialization of that idea. My spiritual guru also says, "Our deepest and most persistent intentions automatically get tattooed on our soul. Be mindful what

you aspire for. Make it beautiful."

If we have the abundance mentality, the universe has enough for all of us. The new management concept of 'Blue ocean strategy' is also based on the power of thinking. It is based on the premise that market boundaries and industry structure are very much alterable by our actions and beliefs. The market boundaries exist only in managers' minds; believers of Blue Ocean do not let existing market structures limit their decisions and thinking. The extra demand is out there and the only problem is how we create it. A paradigm mental shift from supply to demand is required; our goals can be easily achieved through the creation of innovative value to unlock new demand.

Once we have realised this and start making our thoughts positive and prosperous, we start a miraculous journey. I will share my short poem.

*Don't worry about the debacle; it's only a preparation
for the miracle*

*Let the beautiful thoughts flow, and soon you will see
the glow*

*Let the positive emotions run high, a smile will soon
replace the sigh*

*Spoil the child in you and, just relax and spare the rod
The success will be mind blowing, if you retain the faith
in God*

Napoleon Bonaparte says, "When I want to think of things more pleasant, I close the cupboards of my mind revealing the more unpleasant things of life, and open up the cupboards containing the more pleasant thoughts. If I want to sleep, I close up all the cupboards of mind!"

We unconsciously attract every living being and unfold our inner powers through the conquest of thought power. Our strength, our intellect and the lustre increase in proportion to our positive thoughts. Take the case of Mira, follower of Krishna. She turned poison into nectar with her intense thoughts. The mind is omnipotent and is capable of accomplishing everything. Thought is a powerful instrument and forms our character. We are born with what we have thought upon, and our present character is an index of our previous thoughts. Hence we must be vigilant and allow only good thoughts to enter our mind.

"Whenever you permit yourself to think what other persons, things, conditions or circumstances may suggest, you are not following what you want to think. You are not following your own desires but borrowed desires. Use your imagination in determining what you want to think or do." Christian D. Larson

As Nithya says, "Our personality is just an aggregation of habitual thoughts, emotions and actions." So my dear sculptor, take the chisel and get ready to sculpt your life into a beautiful idol, an idol you will be proud of.

Inspirations from Binah

Are you looking for advice on how to overcome an obstacle? When you are working through a problem do you read books and websites, only to become more overwhelmed at all the spiritual options?

Yvette Soler is the voice behind Inspirations from Binah, a spiritual advice column helping you find practical, spiritual solutions to everyday challenges. From working through your relationship to helping you connect to your Higher Self, she's there to tell you that Spirituality can be easy to use in your daily life.

All questions are encouraged, for when you are in the thick of things, is there really such a thing as a small problem? Share your question with Yvette and let her inspire your next steps with personalized, practical, spiritual advice. You can send the questions directly at Yvette or through Spiritual Lounge. You shall be able to read your answers by her at her and the Spiritual Lounge websites.

I am overwhelmed with messages, help!

From Acorn:

The situation that I am having is that once I open myself up to channel it doesn't take long for me to become totally overwhelmed with messages. How do I control the intensity and shut it off when I'm ready or have been exhausted? Tonight I went to an energy center and opened myself up and for about 2 hours, receiving constant messages (and drawings). From whom or from how many I don't know, but time came when I needed to leave and compose myself. Even now there are still energies that are trying to come through. What do I do?
In love and light.

Inspirations from Binah:

Being overwhelmed is a common occurrence when you first begin to channel. It is easy to become so excited about the messages and contact that you forget to use your power to modulate what comes in. When you proceed as you are, with no restraints, there is a real danger in doing damage to all levels of your body: physical, emotional and spiritual.

When you open yourself to channel, you put a heavy burden on your physical self. The human body was not intended to hold that much light, therefore you must take extra care of yourself through healthy diet and exercise. Eat a hearty meal before the session to give you the energy needed to maintain your connection, nourishing your physical self. As you begin, set your intention to modulate your vibration up to match that of the being you are going to communicate with. Doing this will allow your body to slowly amp up its resonance instead of shocking the body with a giant leap. When you are done, take ample time to rest, giving your body what it needs to return back to its earthly vibration.

On a spiritual level, a word of caution against opening yourself

to anyone and anything. There is duality on every plane, and with Light comes Dark. While there are many beings here to help humanity on its journey, their intentions may not be aligned with your own. This is not to say that they will necessarily hurt you on purpose, but in their quest to communicate, they may not take into consideration that you are a human being with specific physical constraints.

It is recommended that you work with your Higher Self to identify a being, or set of beings, that you will regularly communicate with. Set your sacred space to begin your session and instead of opening yourself fully, take a minute to commune with your Higher Self. Ask for guidance on identifying who you should be channeling and let your Higher Self formally introduce the appropriate being. Speak directly to this being and determine how you want the relationship to flow. For example, let the being know that you will only allow channeling when you have set your sacred space and called in the energy necessary to protect your physical self. If the being needs to speak with you outside of this time, s/he can work with your Higher Self to pass on the message, so you have time to prepare your body for the transmission.

The beings you channel may change over time, but the protocol should always be the same. Make a connection with the being first through your Higher Self, determine how you are going to communicate, and then enjoy a free exchange of information. If at any time you feel that your agreement is not being honored, kindly tell the being that you can no longer connect and ask him/her to go to the Light. Your intentions will be honored and you can move on to work with another being.

May your experiences be filled with much learning and knowledge!

Yvette Soler, a leading spiritual teacher who will help you find spiritual solutions to the issues in your life. Please forward any questions you may have to binah@eternallightenergy.com. Additional questions, answers and podcasts can be found on the Inspirations from Binah website: www.inspirationsfrombinah.com



The influence of hypnotherapy



It is possible to become a highly skilled hypnotherapist with proper skill to use this art in everyday life through these training courses.

Such training aims at making people great mind readers and makes them capable of tracing the suppressed reasons behind low self confidence and other

mental problems that the patient might be afflicted with. You can employ the knowledge and skills gained in the training to notably enhance your own life as well as help others.

It takes more than just attending a course to undergo effective hypnosis training. Just like any other field, hypnosis too, requires a lot of practice and dedication. A person whose mind is bold and free of inhibitions can be a more suitable aspirant for this training. A person possessing such a mind also displays important qualities like high attentiveness, boldness and strong determination.

The influence of hypnotherapy is great and so are its advantages. Hypnotherapy training can bring a revolutionary change in a person by helping him to get in touch with the subconscious. The technique enables the practitioner to use the subject's subconscious mind to implant positive ideas that can significantly change the person's conduct and eradicate his problems.

Hypnosis can be directed either towards your own self, known as self hypnosis, or towards another person. Self hypnosis is a great means towards self-realization and self-enhancement that helps the individual become more self-assured, a good communicator, excellent manager in public relations, and thus more successful in his professional life. Levels of resilience and inspiration can be notably increased through a slight mopping of the unconscious.

Hypnotherapy training can be used as an occupation too by helping people who are suffering from something or the other. All sorts of aberrant behavior can be rectified by a seasoned hypnotherapist. From stress to irrational fears and from addiction to

childhood problems, hypnosis can offer a cure for all, if practiced correctly. Roadside performances involving open-air hypnotic sessions are also made use of to generate awareness about hypnotherapy and the powers of the subconscious mind amongst the public who are present there either as onlookers or as volunteers

Hypnosis training equips a person with a variety of skills that he can employ for professional purposes or for managing sensitive situations and tough people, and hence people from any profession or age group stand to gain from this training.

There are many current uses for hypnotherapy and these uses cover a very wide variety of problems and disorders

Conditions for which hypnotherapy is sought include:

- Anger Management
- Anxiety
- Smoking Cessation
- Alcoholism
- Enuresis
- Allergies
- Headaches
- Dental Treatments
- Irritable Bowel Syndrome
- Childbirth
- Extreme Nervousness
- Insomnia/Sleep Disorder
- Sexual Problems
- Sports Performance
- Pain Management
- Phobias or Morbid Fears
- Self Confidence
- Increased Assertiveness
- Increased Enthusiasm
- Elimination of Habits (Nail biting, etc)
- Extreme Guilt
- Depression
- Ego Strengthening
- Weight Reduction
- Stammering/Stuttering
- Exam nerves
- Success with Relationships
- Problems & Habits
- Self Confidence & Positive Thinking

This list is by no means all-inclusive, but it gives an idea of some of the types of conditions for which help is commonly sought via hypnotherapy

Optimal Health Event – A Report

Mehernosh Chhapkhanawalla's talk on 'Optimal health live life disease free', held on October 23, 2010 was very informative indeed. His talk related to facts and figures mostly relevant to India. Here is an excerpt of his talk:

There are five main diseases, which are; 1. Diabetes – India is a diabetic capital in the world. 2. Heart diseases – 60% of all cardiac patients in the world are Indians. Indian heart vessels are genetically narrower than others. 3. Arthritis 4. Obesity – Around 120 million are obese. 5. Respiratory – Pollution and poor working conditions are on the rise.



What is a good health? It is a building of four pillars: 1. Exercises. 2. Attitude. 3. Rest and 4. Nutrition.

1. Exercise – Pick an exercise that gives maximum suppleness, strength and stamina. Swimming is the best form that covers these three at the maximum. However, most choose walking or a gym. Whichever exercise you prefer, make sure it is in a combination and different ways of doing it. Because once the body gets used to a certain set of exercise or certain method, it will not give any more benefit.

2. Attitude – A positive attitude is needed not a pushing one. The attitude is about a balance in life. Health or physical balance; mental or emotional balance; financial balance to then focus on higher purpose; social balance and finally a spiritual balance having a spiritual goal.

3. Rest – Periodic rest is important. The body gets repaired while resting and not just while sleeping. Try Shavasan for at least 15 minutes in a day, it will help.

4. Nutrition – What we eat matters physically,

mentally and spiritually. Every consumable item contains calories, except water. What matters is the amount of nutrient we obtain from all that we eat and drink. There are 24 important minerals and vitamins a body needs. If they are avoided for longer periods, the cells start degenerating faster and diseases set in, which does not normally happen suddenly.

Free radicals are dangerous. In which part of the body free radicals run affects that part of the body. Antioxidants help prevent free radical damage. Vitamin C is important for antioxidants. Vitamin D is needed to absorb calcium in the body because 90% of calcium exists in the bones and 1% in the blood, which is needed for the beating of the heart. Vitamin B is important for the

heart, etc. Never use oxidized oil, since it simply sticks to the vessels.

To keep healthy one must: 1. Eat high fibre. 2. Drink 6-8 glasses of water (do not overdo it). 3. 13 vitamins and 11 minerals. 4. Carbohydrates is essential for thinking (is it why the browns have no brains?). 5. Fat, but not more than a few tablespoons. 6. Sweets, but not more than 75-100 calories. 7. Eat four times a day and remain a little hungry. Chew properly, since most digestion will happen before it reaches the stomach. 8. Supplementation.

The body has only one message: Pay me now or pay me later.

Mehernosh will again give another free lecture on health this November 14, 2010. Time: 2-4 pm. Venue: Nalanda Centre, Times of India building, opposite CST station, Mumbai-1

Interview with Graham Nicholls

Q1. What does spirituality mean to you?

Spirituality for me means a process of growth towards greater awareness of our interconnectedness to all people and life, a liberating awareness or truth. It is about dissolving the beliefs that divide and limit. Like the scientific method, spirituality in my approach is about tuning our perceptions so that we can see things as they really are. This often means giving up long held assumption and going it alone outside of the security of religious dogma or mainstream society, which can be scary for people but I believe it is the only way to experience true liberation.

Q2. You have had many life changing experiences, can you talk about some of them?

I would say that there have been four main stages in my life in which I was transformed in some way spiritually. The first took place when I was a small boy. I awoke in the middle of the night and walked into the hallway outside my bedroom. As I did I encountered a tall figure standing at the doorway to the apartment. Not surprisingly I was terrified, especially as I could not have been more than six or seven years old. The figure just stood there looking at me with an intensity that I have never experienced since. It is not an exaggeration to say that that night changed the direction of my life and opened me to the possibility of other levels of reality.

The second major shift took place when I was around twelve. I began to have fleeting out-of-body experiences (OBEs). They didn't last more than a few moments at that point but they again focused me on the idea of another aspect to the universe. So around a year later I bought a book on OBEs from a local bookshop and began experimenting with inducing the experience intentionally. It took me six months but I then experienced a jolt shoot through my body before I found myself floating in the air looking at an almost foreign vision of myself lying below. Energy seemed to pulse in every direction and the room seemed lit from a radiant light emanating from my floating form. I remained there rotating for a minute or two before I sensed the soft texture of the bed again and opened my eyes to see the moving shadows from the traffic outside subtly cascading across the ceiling.

There was no turning back after that, my OBEs began to take place on a regular basis and I started researching all I could on the topic. I took up various spiritual disciplines from meditation to committing to abstain from alcohol, recreational drugs and meat. To

this day I have never gone back on these commitments and have never drunk alcohol, smoked or taken drugs. I have not eaten meat for nearly twenty years now and I'm now a vegan.

Essentially my OBEs opened up my world and initiated me into a spiritual understanding of life that has defined me since that time. They also led to the next shift in my awareness that took place in 1999. I had arranged to run a workshop with a few friends on some new techniques and ideas. We had booked a space under a railway bridge, as it was cheap and very spacious. I spent the first part of the meeting going through a breathing technique I had developed that I nicknamed the G-Technique as it drew upon a process used by pilots to help them deal with G-force during their training. It was a very powerful approach and within minutes of working with it I experienced the most powerful OBE in my life so far.

I found myself standing on a London street watching the people passing by with the normal energy and life you might expect of a large city. Then, as I watched, an explosion seemed to burst out onto the street leaving broken glass and people running. Emotion seemed to hit me as if it was a tangible physical force. It was like nothing else I'd ever experienced. Once it was over and I was back in my body I had a sense that this was something going to happen in the future and sure enough five days later a bombing did take place in Soho on the same street I had seen it happen in the OBE.

This precognitive aspect to my experiences was only to become more prominent as I was also to witness the Aldgate East bombing that took place in London in 2005 long before it actually happened. But in-between these two events I was to have probably the most personally powerful and transformative experience in my life.

I was away on holiday in Sardinia, an Island off the coast of Italy, when because of a series of chance events I had no money left for the trip except a few pounds to cover very basic food requirements. The result was the holiday became a kind of retreat and I spent my time practicing a form of Zazen meditation and reading. After several days of this I lay on my bed and experienced a sense of liberation. It is very hard to describe, but in a subtle moment I felt as if the universe touched a part of me and transformed me. It was like seeing my life replayed but without fear, only compassion and peace. That day put in motion the process that led me to write my first book and to

found the Shahmai Network.

Q3. Tell us something about your professional work and how it has helped you spiritually?

Well I've always been a person who is inspired by many diverse areas, so I suppose my professional work as an artist, writer and activist allows me to share my understandings with others and also to explore in a deeper way what my life means. Art, especially contemporary art affords a level of freedom that few other areas do. I also always wanted to immerse people in an experience that they might never have in another context. Art allowed me to build and exhibit complex environments that I designed to take people on a meditational journey deep within themselves. I also try to offer guidance and healing to people through my various workshops, courses, retreats and one-on-one sessions. This is a really satisfying way of working for me as I can see directly the impact that my approaches have, which are often very transformative for the people involved.

Q4. You are the founder of Shahmai Network, can you tell us more about it?

The network was envisioned mainly as a focal point for my activism, a way of reaching others who support my vision and understanding of the world; with the ultimate goal of putting something positive and life affirming out into society. Our first undertaking in this direction was to become members of the Make Poverty History coalition back in 2004. It underlined to me the importance of working not just for personal growth, but for a fairer more equal world. Spirituality when it is divorced from compassion or a real focus on others is not fully realised in my understanding.

Since the end of the MPH campaign in 2005 I have focused on three slightly diverse areas, these being poverty, animal rights and personal rights such as relationships free from state limitations. These are all areas that I see as causing great suffering. I hope to expand the network as more people become aware of what I do with the goal of making lasting change in the world.

Q5. What have you learnt about the scientific understanding of consciousness?

Well I have always been fascinated by science, especially areas like parapsychology that

seek to answer some of the greatest questions in human experience. Do we survive physical death? What are the boundaries of consciousness? etc etc. So my understanding of consciousness is constantly evolving. Part of me feels that consciousness may be illusory in the sense that it may not really be a consistent whole in the way we experience it. This is because the brain fills in the gaps left open by our senses giving rise to the 'stream of consciousness' we experience. This is interesting to me as if it is true that the brain completes the process of sensory perception, what would it look like if the mind was extended beyond the brain or if we could project our awareness to another place such as in remote viewing or an OBE? It seems to me that what we experience in psychical perceptions would appear fragmentary without the filling in process of the brain, we would also expect that we might not have the references of full memory or emotional context. As far as I can tell so far in my understanding psi perceptions do seem to match very well with this hypothesis.

In order to explore these areas more I have worked with Rupert Sheldrake, a biologist and psi researcher, in a series of telepathy experiments and I also support his work challenging the limited perspectives of many sceptics. Sheldrake believes that the brain might be more like a receiver and that our mind might be extended via a morphic field. This idea of the brain being more like a receiver is also popular with scientists researching near-death experiences. For example NDE researchers Pim Van Lommel and Penny Sartori have both put across this kind of understanding, as has Dean Radin a prolific researcher into psi.

Q6. Tell us more about your out of body experiences?

This could fill several books as I have now had hundreds of OBEs over some 23 years (as of October 2010). But what I can say is they have allowed me to travel to locations across the world and even to look down at the planet from the upper atmosphere. I have been able to explore the nature of consciousness directly without appeal to theory or dogma. That is the real value of these states of being, they offer us access to non-physical reality and let us ask questions about our spiritual nature. When I induced my first OBE at a teenager I simply wanted to experience something incredible, something life-affirming and that is exactly what happened. I entered a world of exploration and expended my world view in ways I could never have imagined at

the time.

Q7. How has astral projection helped you and in what way?

Astral projection is the term favoured in various esoteric traditions, many of which draw their ideas from Theosophy and western occultism, as someone focused on a more scientific approach I tend to use the term out-of-body experience. My OBEs have opened me to everything I now value in my life really. It is no exaggeration to say beginning to explore my OBEs made me look at the world with new eyes and begin to understand that there is more to this world than I ever imagined. I began to learn and educate myself in areas that I literally didn't know existed before this shift in consciousness. Science, religion, philosophy, poetry and literature all became areas of fascination for me as a result of the desire for knowledge that arose from being awakened to psychical and spiritual potential.

Q8. You organize retreats, what do they consist of?

Yes, I run retreats that are focused on personal growth and spirituality as well as teaching approaches to help people have out-of-body experiences for themselves. My workshops usually consist of a one or two day event in which I guide people through a step-by-step process working with their strengths as well as limitations. When the group is focused on out-of-body experiences I use a wide range of approaches including my immersive technology, which I've developed since the late 1990s. I realised that most of the techniques for inducing OBEs were very generic and not based on the individual involved, so I started to develop a system that takes into account the psychology and particular strengths of the person I'm teaching. I then realised that most of the traditional techniques used only visualisations, which seemed limiting when we have all the other senses and the possibility to immerse ourselves in a complete sensory experience. I also draw on a much more scientific approach than anyone else I'm aware of, this helps to identify the approaches that are most likely to work drawn from the evidence in parapsychology.

I want people to walk away from my workshops and retreats with a sense that they have made a change, a real breakthrough. That's my job

in a way as the facilitator really, to take someone who is open to explore and grow and offer a genuine and personal teaching that lets them find the resources within the core of themselves.

Q9. Tell us more about your first book *Avenues of the human spirit* that is soon going to be published?

Avenues of the Human Spirit is a poetic journey through my experiences since my early childhood. But more than that it is an exploration of how they have transformed me and led me to a spiritual world view based upon direct experience, compassion and awareness. It was a very hard book to write and took me deep into myself and challenged me in ways that I could not have imagined. It even took me into the harsher sides of growing up in a large complex city like London. But the result I believe is quite unique in spiritual literature and early readers have already commented that they believe it is destined to be a classic. For example I have received endorsements from authors including bestselling Karen Ralls, who said that it is "Searingly honest, real and spiritually inspiring" and Herbie Brennan who said it is "An important, multi-layered work" and William Bloom also called it a "wonderful, entertaining and unique book".

Q10. How do you envisage the future and spirituality?

I envision a spirituality that is grounded in change and growth rather than adherence to the beliefs of the past. This wouldn't just be science and spirituality coming together in the sense of science supporting what we already believe about spirituality, it would be a spirituality grounded in the methods of science. A philosophy of awareness and human transformation that is interlinked with learning and inquiry in a way that has never existed before. I envision communities of spiritual awareness growing stronger and further reaching, so that the margins of aggression, violence and ignorance are diminished and ultimately replaced with compassion and peace.

For those who would like to find out more about his work they can visit <http://www.grahamnicholls.com> where there are articles and more information about workshops etc.

The City Temple

A French naturalist named Henri Mouhot in 1860 stumbled across a city of stone hidden in the tangled forest of Cambodia. It had been built long ago, the locals told him, by a vanished race of giant gods. "Grandeur than anything left by Greece or Rome," Mouhot said about the lost city of Angkor, with its more than 100 temples and remarkable carvings.

Angkor is a vernacular form of the word nokor which comes from the Sanskrit word - nagar meaning capital or city. Wat is the Khmer word for temple.

This work had begun in 802 not by giant gods but by Jayavarman II, a Khmer king who chose to build his capital here. Within two centuries perhaps a million people lived here. The city stretched across the plain for 100 square miles. The finest temple here, and probably the largest religious monument ever built, is the 500-acre Angkor Wat. Built in the early 12th century by Suryavarman II, it is considered the peak of classical Khmer architecture and art. It is dedicated to the Hindu god Vishnu, the preserver, as well as to his human embodiment in Suryavarman II, who was considered a god-king.

Angkor Wat consists of rectangular enclosures that frame a temple mountain designed with an allegorical meaning. The high central sanctuary symbolically

corresponds to Mount Meru, the sacred mountain where Hindu gods dwell at the centre of the universe. Meru's five peaks are represented

by the temple's five towers. The surrounding walls stand for mountains at the fringe of the world, and the moat is the ocean farther out. The central towers are reachable by 12 stairways that suggest the steep slopes of Mount Meru.

The towers are designed to look like sprouting lotus buds, and at one time they may have been covered in gold. Throughout the temple complex, carvings and sculptures depict gods, battle scenes, dancers, events in Hindu mythology, and other images. Working in sandstone, a fairly soft material, made the construction project easier for the 5,000 artisans and 50,000 labourers who built the temple over a period of some three decades.

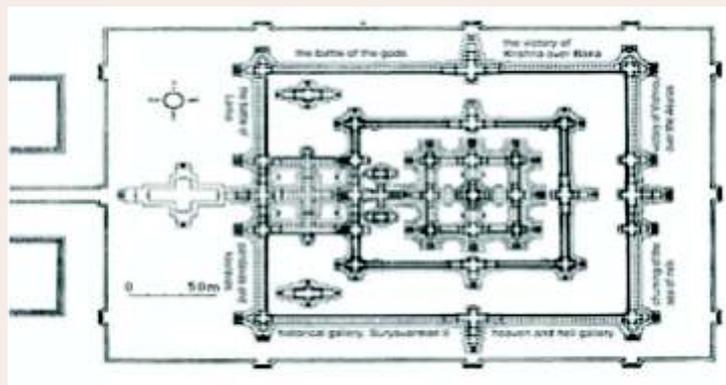
Creating a mystic link with the eternal movement of the heavens that revolve around the temple, the buildings and statues of Angkor



Wat line up with the solar equinoxes and solstices.

The walls of the outer gallery are covered in bas-relief carvings that reach more than six feet high and are said to be the longest continuous bas-reliefs in the world. The carved scenes tell stories from Hindu religious epics the Ramayana and the Mahabharata and narrate Vishnu's adventures. Supposedly, the bevy of apsaras, or heavenly dancers, who adorn the temple, were carved using the king's own bare-breasted harem as models. The women's exotic hairstyles and jewelled collars illustrate high fashion as it was practiced in the area nine centuries ago.

Few, however, realize that this massive temple protects an extraordinary treasure unlike any building on Earth: Inside its walls we find a royal portrait gallery with 1,796 women realistically rendered in stone. For 150 years, scholars have dismissed the women as 'wives to entertain the king in heaven' or ornaments 'to decorate bare sandstone walls'. But, growing body of research indicates that these women served much more profound roles than mere decoration. And these



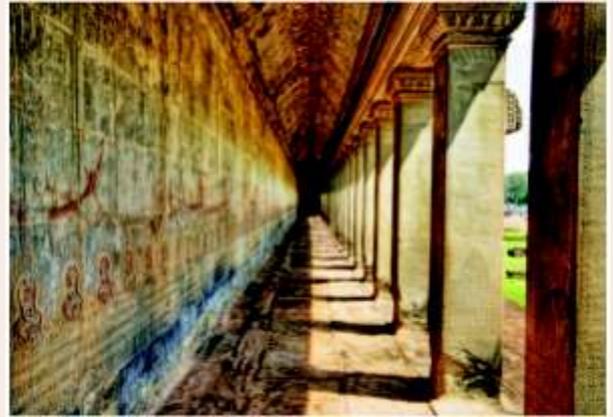
women were the driving force behind the civilization itself. Within 200 years, the powerful Khmer civilization mysteriously collapsed. Theories about the cause of its downfall abound but nothing is definite. Aside from limited temple inscriptions no written records of the great Khmer Empire survived its demise. The best written account available is from the Chinese diplomat Zhou Daguan, who recorded his journey to Suvannabhumi, the legendary Khmer Land of Gold 150 years after Angkor Wat was completed. Angkor Wat and the surrounding city thrived until 1431, when invaders from Siam (present-day Thailand) arrived. Badly damaged, Angkor was soon abandoned. But the forest itself proved an even more destructive invader. Vines, creepers, and rampant fig trees strangled the buildings and pushed masonry walls asunder, swallowing up the forgotten city.

All other civic and domestic buildings were built in timber and so have long since disappeared. Not much is known therefore about the lives of the civilians, although the remnants of the vast irrigation system that sustained the population and some 1,200 inscriptions found throughout the country indicate the size and complexity of the civilization. During half-millennia of Khmer occupation, the city of Angkor became a pilgrimage destination of importance throughout South-eastern Asia. The temples were places not for the worship of the kings but rather for the worship of god. Precisely aligned with the stars, constructed as vast three dimensional yantras and adorned with stunningly beautiful religious art, the Angkor temples were instruments for assisting humans in their realization of the divine. Jayavaram VII spoke of

his intentions in erecting temples as being: "full of deep sympathy for the good of the world, so as to bestow on men the ambrosia of remedies to win them immortality....By virtue of these good works would that I might rescue all those who are struggling in the ocean of existence."

The builders of Angkor Wat were not interested in creating a temple merely to honour their deities. They created in its very structure and orientation, a reminder of the greater cosmic order, reflected in both the passage of time, and in the changing rays of the sun at propitious times of the year.

In 1976, University of Michigan researchers suggested that the architect of ancient Cambodia's Angkor Wat had encoded calendrical, historical and cosmological themes into his architectural plan for the temple. The study demonstrated how Angkor Wat's architect had established solar alignments between the temple and a nearby mountaintop shrine that took place during the summer solstice. For example, standing at Pre Rup 6 kilometres away at winter solstice, one would see the setting sun over Angkor Wat. Standing near the south-western corner in



Angkor Thom the rising sun at summer equinox will be visible through, or over, the eastern gate. Six months later, the alignment has shifted to its northern point of sunrise at winter solstice. Astronomical or geophysical realities are woven like invisible threads throughout the preceding narrative. For example, the cosmic mountain, Mount Meru, is conceived as the axis of the earth. The Khmers knew the earth was a round sphere moving through space because they had inherited that knowledge from India, where it was first recorded in the sixth century CE.

Conventional theories presume the lands where Angkor stands were chosen as a settlement site because of their strategic military position and agricultural potential. Alternative scholars, however, believe the geographical location of the Angkor complex and the arrangement of its temples was based on a planet-



archaic times. Using computer simulations it has been shown that the ground plan of the Angkor complex, the terrestrial placement of its principal temples mirrors the stars in the constellation of Draco at the time of spring equinox in 10,500 BC. While the date of this astronomical alignment is far earlier than any known construction at Angkor, it appears that its purpose was to architecturally mirror the

position of the constellations over the period of 25,920 years, or one degree every 72 years. Another mysterious fact about the Angkor complex is its location 72 degrees of longitude east of the Pyramids of Giza. The temples of Bakong, Prah Ko and Prei Monli at Roluos,



south of the main Angkor complex, are situated in relation to each other in such a way that they mirror the three stars in the Corona Borealis as they appeared at dawn on the spring equinox in 10,500 BC. It is interesting to note that the Corona Borealis would not have been visible from these temples during the 10th and 11th centuries when they were constructed.

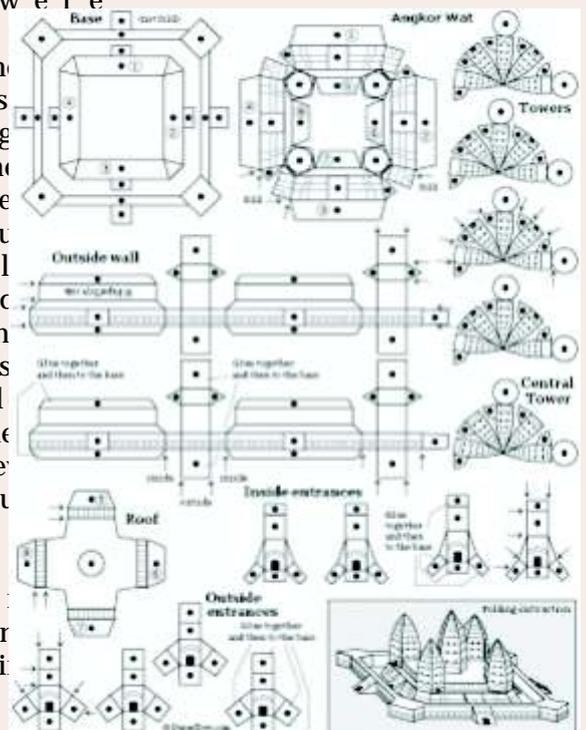
temples and the ruins easily transforms us into a different world and time. You can feel the magic of the times that existed and the stately royalty who built this citadel. It is indeed a great place for spirituality and being amongst these temples and the beautiful carvings takes us back in time, when souls must have walked those corridors and workers clinking away to form sculptures and re-creating a story that can only be imagined, felt and experienced.

Visit Angkor may be visited in all

heavens in order to assist in the harmonization of the Earth and the stars. Both the layout of the Angkor temples and iconographic nature of much its sculpture, particularly the asuras (demons) and devas (deities) are also intended to indicate the celestial phenomenon of the precession of the equinoxes and the slow transition from one astrological age to another.

At the temple of Phnom Bakheng there are 108 surrounding towers. The number 108, considered sacred in Hindu, Jain and Buddhist cosmologies, is the sum of 72 plus 36 (36 being 1/2 of 72).

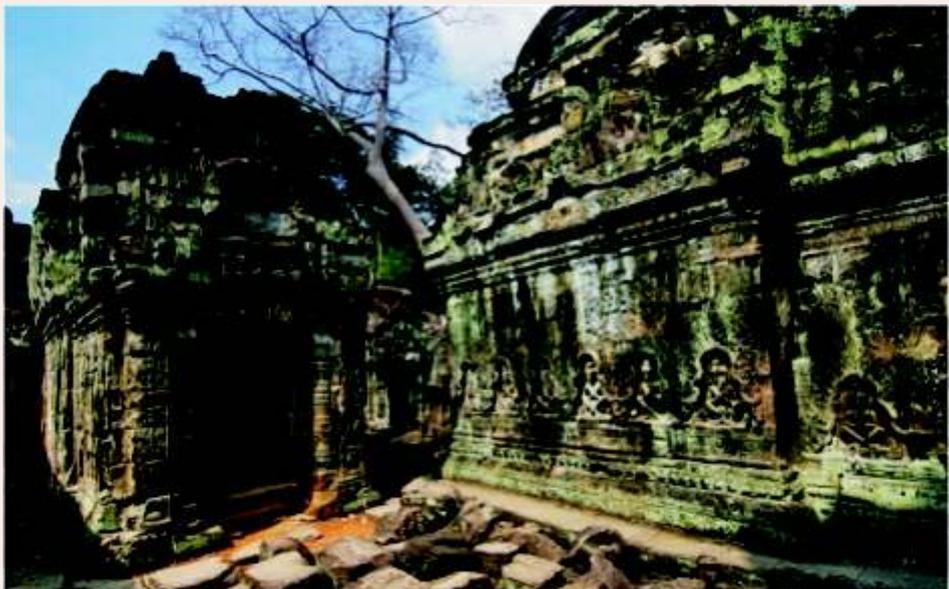
the limits of human ingenuity. The Khmer had transformed the world a monumental investment that would have been excruciating for the kingdom's rulers to forsake. Angkor's hydraulic system was an amazing mechanism a wonderful mechanism regulating the world's engineers managed to keep a civilization's signal achievement running for six centuries until the end, a greater power overwhelmed them. Visiting Angkor Wat is like visiting ancient temples in the presence of the imposing



seasons. However the most favourable period extends from November to March, during the first months of the dry season, when the temperature is particularly clement. In contrast, April and May are hot and humid, and then come the rains through to September which puts one at risk of immobilisation for several hours though without always lasting an entire day. They are extremely rare in the morning, and the sandy soil quickly dries. This is the time when the forest becomes alive and verdant, when the reservoirs and moats refill, when the stones become covered in creepers and lichens and it is only important to no longer climb, except with extreme caution, amongst the boulders and on the sandstone blocks, which the moss renders slippery.

You must possess an admission pass (an Angkor Pass) to visit the temples and sites in the Angkor Archaeological Park. Passes may be purchased at the main entrance on the road to Angkor Wat. One-day tickets only can be purchased at the secondary tollgate on airport road entrance near Angkor Wat and at Banteay Srey. Visiting hours are 5 am – 6 pm. Angkor Wat closes at 6 pm, Banteay Srey closes at 5 pm and Kbal Spean at 3 pm. Always carry your ticket. It will be checked upon each park entry and at major temples. There is a significant fine for not possessing a valid ticket inside the park. A regular admission ticket is not required to visit Phnom Kulen, Koh Ker or Beng Melea, but there is a separate entrance fee.

- Dhara Kothari



What is Tibetan Yoga? An Introduction

The well guarded secret of long life and eternal youth of the Lamas of Tibet is finely out and has now reached India.

India is progressing at a fantastic rate but at what cost of the individual?

Many employees today suffer from lifestyle and stress-related diseases like cholesterol and other heart problems, diabetes, blood pressure and so on. Employees at most offices are loaded with deadlines, work pressure and competition. Add to this personal **s t r e s s** and commitments.

This has prompted many companies to start programmes for employees with the main aim being to prevent health problems and cure existing ones. Employees need to be motivated to take charge of their health holistically. With more people turning to yoga for exercise there's clearly growing awareness about the benefits of counteracting the excessive stress of modern life that's detrimental to our physical and psychological well being. Competing demands of modern life usually mean that there's limited time for exercise. It gets dropped into the 'too hard' or 'sometime later' basket..

The Tibetan Lamas took these 100s of asans to their monasteries and experimented them on their bodies and came out with just 5 exercises called the '5 Tibetan Rites' which can be learnt in just 3 hours and take only 15 to 20 minutes to practice daily.

The Lamas practiced these 5 Rites for centuries but no one knew about them until a retired and ailing British army officer, Col. Bredford, traveled to Tibet and tumbled over the monastery where the Lamas practiced the 5 Rites. He lived with the Lamas in their monastery and practiced the Rites for 2 years during which time his backache and arthritis were cured within months, and he felt and looked many years younger. Col. Bredford, who could hardly walk was now so fit that he could run up the mountain, his

eyesight, memory and alertness also improved.

When he returned to the West, his friend and writer, Peter Kelder wrote a book "The Ancient Secret of the Fountain of Youth" in which he recorded the experiences of Col. Bredford of doing the 5 Rites.

' 5 Tibetan Rites' is an ancient Tibetan rejuvenation technique that has long been credited with the ability to maintain youthfulness and vitality. Comprising five yoga-like exercises and an energising breathing technique that can be done safely by anyone, anywhere and at any time.



Blending ancient practice with modern needs, improves circulation, boosts the immune system and improves the absorption of nutrients and removal of wastes, as well as the functioning of the digestive, respiratory, endocrine and lymphatic systems. "The benefits you experience doing '5 Tibetan Rites' are that you feel younger, healthier, happier, more energetic, and less stressed. "Your whole body gets stronger and more flexible. Your arms get

less flabby, your lower abdominals get stronger and stiffness dissipates." They also bring diabetes, BP and weight under control

How do the Rites work?

There are 7 chakras or vortexes (energy centers) in our body. When we are young these vortexes were spinning very fast allowing the 'praana shakti' or energy to move fast in our body, but as we age or because of our irregular life style, these charkas slow down or get blocked, inviting old age and sickness. The easiest and quickest way to regain youth, optimal health and vitality is to get the vortexes spinning fast again and to balance the charkas. The 5 Rites will accomplish this.

In the Tibetan Yoga workshop the Patels teach Positive thinking, pranayam, stress releasing Chi Gong stretches, 5 Rites, and meditation.

Razia Rustam Patel.
Website: www.tibetanyoga.com

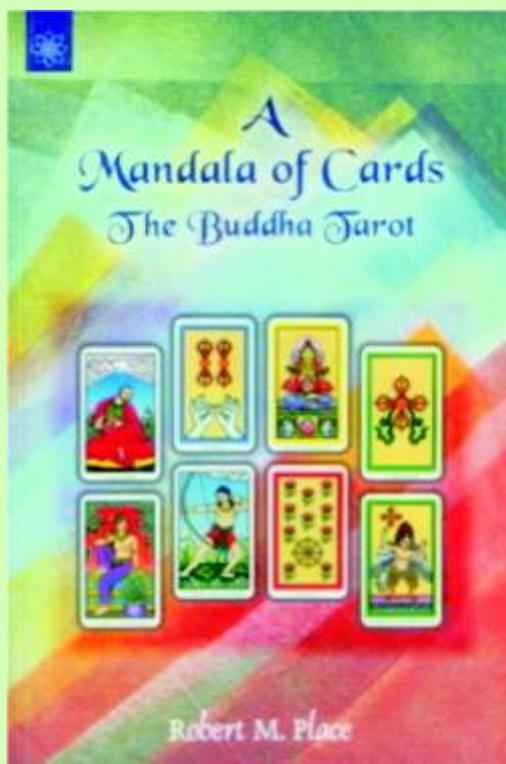
A Mandala of Cards: The Buddha Tarot

By Robert M Place *New Age Books* Price : ` 695/-

Probably the most popular form of divination today tarot, with its history and structure, is immensely fascinating. Those even slightly familiar with tarot know that a standard tarot deck is made of two groups: The Major arcana and the Minor. The former expresses universal themes and the latter explain those themes in terms of the daily events in our lives. Robert M Place's Buddha Tarot is beautiful not only from the artistic point of view, it is also a representation of the universal themes parallel to the story of Gautam Buddha's journey to enlightenment. The tarot trumps are the stages of the Buddha's journey to enlightenment. They are, as tarot historian Robert O'Neil says, "hauntingly familiar" by the time you finish reading.

For Place, the Buddha tarot was inspired by a dream. On a Christmas eve he read the Buddhism section of *The Illustrated World's Religions* before going to bed. By the next morning, a correlation between the life and Buddha and tarot was worked out. Writes Place, "There were the four sights that convinced Siddhartha to leave his life of pleasure and become an ascetic: an old man, suffering, death and a hermit. There was even the chariot that used to ride to town to see the sights. Before this his father had ruled his life like a Pope and had been guiding him toward the role of the emperor, another trump. Once Siddhartha realised that the ascetic life was also a dead end, he embraced the virtue temperance and had to deal with the temptations of Mara, the devil. Buddha remained undefeated and rose through various levels of enlightenment, just as the tarot depicts a hierarchy of celestial images leading to the mystical vision on the highest trump." According to Place, the story even fits the three-part pattern in the tarot. The first dealing with hope, the second, fear and the middle path which is beyond hope and fear and leads to enlightenment. The 366-page book that accompanies the deck is lucid in its style of explanation, the drawings exquisite and the entire

experience of studying it, memorable. Take a look at how the cards correspond to the more conventional tarot symbols:



The Fool -The Descent From Tusita Heaven, The Fool
 The Magician- Asita, The Seer
 The High Priestess –Maya, The Mother
 The Empress –Yasodhara, The Future Empress
 The Emperor –Siddhartha, The Future Emperor
 The Hierophant-Suddhodhana, The Father
 The Lovers --Siddhartha and Yasodhara, The Lovers
 The Chariot-Siddhartha's Visit, The Chariot
 Justice –Karma, Justice
 The Hermit-The Old Man and the Sadhu, The Hermit
 The Wheel of Fortune –Reincarnation, The Wheel of Life
 Strength -Siddhartha Cuts His Hair, Strength
 The Hanged Man-The Invalid, The Suffering Man
 Death -The Corpse, Death
 Temperance -The Middle Path, Temperance
 The Devil-Mara, The Devil
 The Tower-The Flaming Disk, The Tower
 The Star-The Chakras, The Morning Star
 The Moon-Wesak, The Full Moon
 The Sun -Buddha and Sakti, The Sun
 Judgment -The First Sermon, Judgment
 The World-White Tara, The World

There is also a small booklet that comes with the deck. It had interpretations of the cards, which are fairly in depth. So if you are the type that is intimidated by thicker books, this companion should make you feel more enthused. Besides, it also provides a history of the Buddha, The Four Noble Truths and give three layouts: The Relationship Spread, The Chakra Reading and the elaborate Mandala Meditation, that needs all the cards.

The set is a piece of beauty and will definitely spur you to study tarot. I have seen many other forms of tarot by different kinds of experts, (there's even 'sinister tarot' by Satanists!) This one, surely, is a winner.

Shakuhachi Meditation Music

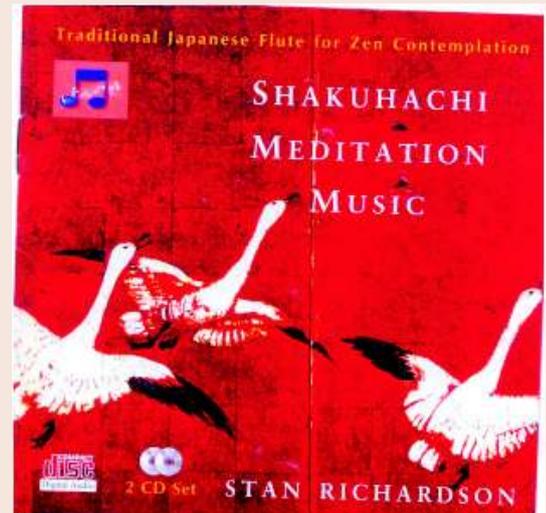
Stan Richardson

Published by New Age Music

Price: ` 399

The set of 2 CD's is traditional Japanese flute for Zen contemplation.

The Shakuhachi is a simple end-blown bamboo flute. From the 13th to the 18th century, Zen Buddhist monks developed honkyoku (literally meaning original music) and used the Shakuhachi flute as a meditation practise. It is a difficult instrument to voice and control, demanding much of the player's breathing. Thus the Zen monks chose this as a direct extension of Zazen, traditional Rinzaï Zen sitting meditation.



The state of mind needed, is just to play; to hear the expression of breath as sound, as it is in each moment, without discrimination or judgement. The reflection of this right attitude has been called, Ichi on Jobutsu, meaning enlightenment in a single sound. In these two CD's are a set of 13 honkyoku, each one faithful to this spirit. "To blow just one note in the spirit of Zen is in fact the heart of the practice and the hardest. It has been compared to playing a flute with no holes or a solid iron flute upside down," says Richardson.

1. Akita Sugagaki (Reed Fence): Meant to evoke the sound of the wind blowing through the reeds in Northern Japan.
 2. Shin Kyorei: Expresses the spiritual state achieved when playing the empty bell.
 3. Tsuru no Sugomori: Represents the life story of a crane. Listen to the many sounds used to mimic crane cries and flapping wings.
 4. Shika no Tone: It represents the call of the deer in the forest. Often played as a duet.
 5. Tamuke (offering): Played at the funerals to soothe the bereaved and ease the passage of the spirit into the afterlife. The title describes a mudra or gesture with the hands folded together in gasho, expressing gratitude.
 6. Matsukaze (Wind in the pines): This uses the komi-buke, an esoteric panting-breathing blowing technique believed to be used by samurai after the sword practice and as an aid to meditation.
-
1. Kyorei (Empty bell): Composed over 700 years ago and part of Sankyoko. Kyorei is meant to evoke the sound of the temple bell.
 2. Choshi or Shirabe: Intended to warm the Shakuhachi's bamboo and to harmonize the spirits of the player and the instrument.
 3. Koku (Empty sky): Koku is said to have been received in a dream atop Mount Asama by Kyochiku. It is regarded as one of the greatest embodiments of the true spirit of blowing Zen.
 4. Murasaki Reibo: Attributed to the 14th century Zen poet Ikkyu. Murasaki refers to a district, North of Kyoto and home of Daitoku-ji Temple. Reibo means longing for the bell.
 5. Sashi (Buddha or Satsu): associated with Kuan Yin, the human embodiment of mercy and compassion.
 6. Yoshi Ya: From the district of Yoshino, this folk influenced piece was probably used to entertain friends.
 7. Sanya (Three Valleys): Represents the valley spirit of emptiness echoing through the three valleys.

The moon floats above the pines
 And the night veranda is cold
 As the ancient clear sound comes from your fingertips.
 The old melody usually makes the listener weep.
 But Zen music is beyond sentiment.
 Do not play again until the great sound of the Way accompanies you.



- Zen master Hsueh Tou (980-1052 AD)

November 2010 Events of Spiritual Lounge

Spiritual Lounge presents The
Wicca Way: Mysteries of
Witchcraft by Sangeeta Krishnan.

*Saturday, November 13 · 4:00pm -
6:00pm*

*Location Nalanda Centre, Times of
India bldg, opp CST, Mumbai-1*

The free talk would be around the basics of Wicca, such as an introduction to the word, the elements, its history, and the theories behind it. There will also be a small practical element, such as some form of energy work, in the session.

The session is free and no registration is required, but it would be nice to send in RSVP.

Those in Bombay, please do not miss this opportunity and those not in the city can inform their friends who are in Bombay of the same.

Spiritual Lounge presents a FREE
event on 'Your Health in your
Hands' by Mehernosh
Chhapkhanawalla

*Sunday, November 14 · 2:00pm -
4:00pm*

*Location Nalanda Centre, Times of
India bldg, opp CST, Mumbai-1*

Prevention is better than cure and what better way to know, understand and practice tips to better health given by experts? Come, attend and enjoy the event and learn that it's so damn easy to be health, wealthy and wise.

Please attend on Sunday 14th between 2-4 pm and you are free to get anyone with you. No registration is required but RSVP would be nice.

Those not in Bombay, please inform your friends and contacts about this event. Those who have friends in press, please inform and invite them as well. Also do come on time.

Thank you all and have a great time!

Spiritual Lounge presents Past
life Regression and Therapy by
Dr. Hetal Desai. This is part 1

*Saturday, November 20 · 4:00pm -
6:00pm*

*Location Nalanda centre, Times of
India bldg, opp CST, Mumbai-1*

There will be a free talk on past life and a demonstration of the same will be presented.

Please attend this very interesting talk, where one can understand the subject and watch a demo, all completely free.

Those in Bombay must attend and those not in the city can inform your friends in Bombay.

**Spiritual Lounge presents Spirit
Release and Foreign Energy
Dynamics by Dr. Hetal Desai. This is
part 2**

*Sunday, November 21 · 2:00pm - 4:00pm
Location Nalanda centre, Times of India
bldg, opp CST, Mumbai-1*

There will be a free talk on Spirit Release, which is a different subject but part 2 of the broader subject of past life regression, continued from the previous event on Sat 20th Nov.

Please attend this very interesting talk, where one can understand the subject and learn new things, all completely free.

Those in Bombay must attend and those not in the city can inform your friends in Bombay.

**Email: spirituallounge@live.com
Cell: + 91- 9619629092**

The Mask

- Dhara Kothari

'Mask Factor is an exhibition of paintings, created not on canvas or paper, but on sculpted Masks. A group of 24 young, contemporary artists with individual skills and styles have created a magical display of form and colours on a medium unknown to many. The idea of a Mask is normally meant to conceal and cover, but these artists have used the Mask to create something new. The full potential of shape and contours has been interestingly used to create a new language.' Writes Avinash Gupte and Rajiv Punater, curators of Mask Factor.

The recent showcase of painted masks by 24 artists was a real treat indeed. The re-invention of masks, may lead the viewer to a point where the many unspoken aspects of human mind are revealed. The artist was invited to ideate the face-like white objects made of fibre-glass in high relief to turn the masks into many a splendid definition of a face.

What has masks or painted faces got to do with spirituality? Masks have a hidden spiritual connotation and hence the show was apt for a study. The word mask came via French masque and either Italian maschera or Spanish máscara.

We all wear a mask, our bodies, our emotions; our actions all reveal a face or a mask covering our true self. Do we know ourselves as to how we really are? Have we seen our true self? Not yet! We only see different faces in each life, in different body and in different circumstances. But where is our true face? It is all very deeply hidden away, covered with numerous different masks in different colors and hues. All on top of each other, changing with time and karmas.

There could be multitude of masks even in a single life. A multitude personality of a single individual in a single life for good or bad. We have super heroes hiding their identity from the world and swashbuckling their ways into the hearts of millions with their good win over the evil forces. There are people with split personalities unknown to themselves and the world. We have different treatment, different emotions revealed by a single person personifying different moods in front of their family, colleagues, friends, strangers and so on. All these are nothing but our ever-changing reactional masks being revealed to different people and at different moment. The subject on masks is very vast and loads can be written, in time things will reveal, slowly but surely.

Thus masks are very important and they reveal tales. Masks and their meaning have been around since

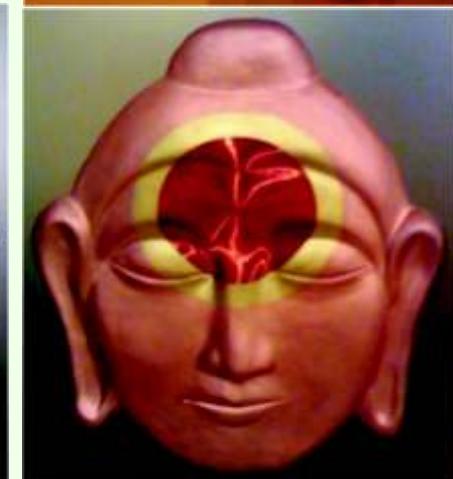
hundreds of thousands of years, from the beginning of human development. While the Wikipedia would tell you about the Neolithic masks since 7000 B.C and some Neolithic men / women made masks out of stone at least 8900 years ago.

"This show includes a survey of many facets of the human desire to be something else, an inquiry into human's need for metaphysics and the human urge to be with nature, a polemic of how human beings see humans, a meditation on how the self is seen and a pondering on what the other is. The protagonist tells historical tales, that might bring us closer to the Neolithic Age, the years before Christ when the African masks might have been integral to the rituals to date, the 13th Century and the use of Venetian masks and we start responding to the present moment, when we see the mask in the show, with a greater sense of history. A mask hides the human face but it is often more directly communicative than the face. Masks protect but they frighten; they can be used as a ritual object in religion but can at the same time be used elsewhere, in theatre and parties. These masks are protagonists of a story they might not know. Revisiting them and discerning the multiplicity of meanings might complete the story," writes Abhijit Tamhane.

The 24 artists are: Raman Adone, Anil Chaugule, Vaishali Dalvi, Anirban Dasgupta, Kiran Ghanekar, Pankaj Gharde, Prashant Hirlekar, Dipak Joshi, Yashpal Kamble, Sachin Kondhalkar, Swapnil Kubal, Rajesh Kulkarni, Neha Majithia, Samnath Mane, Prashant Mer, Farah Mulla, Rajlakshmi Pandit, Rajashri Parulkar, Kinnari Sanghavi, Hemant Sathe, Vishal Shinde, Hanamant Shinde, Sachin Tonape and Anil wanare.



This stone mask from the pre-ceramic Neolithic period dates to 7000 BCE and is probably the oldest mask in the world.



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