

ANAMAY ASHRAM

Siddhi 2025 was
held on June 26

Know what the ideal diet
should be in summer.

Learn the benefits of Sheetal Pranayama
and the special precautions to take.

Discover how your kitchen
reflects your digestion.

Discover the healthful gift Anamay
is offering.

Explore a special topic before
arriving at the camp.

Take a quick look at what the 'Quick
Checklist' has in store for you.



Prayer

This following beautiful mantra from our ancient texts, rich with deep meaning,
inspires us all to move toward awakening.

Om
 Purnamadah Purnamidam
 Purnat Purnamudachyate
 Purnasya Purnamadaya
 Purnameva Vashishyate
 Om Shanti! Shanti! Shanti!



Meaning, Om. That is perfect; this is perfect.
 From perfection arises perfection.
 When perfection is taken from perfection, perfection alone remains.
 Om. Peace! peace! peace!

“OM Purnamadah Purnamidam” describes how the universe exists in a complete and infinite state that encompasses everything. It is the source of all that exists. All the seemingly separate objects we perceive are, in fact, part of this whole. Therefore, no object can truly be compared to another, because comparison is only possible between things that originate from different sources. The mantra suggests that when you add to or subtract from the whole—from which all things emerge—it still remains complete and undiminished. In this light, the differences between us are merely superficial. Though we may appear to be separate or distinct for a time, we inevitably merge back into the infinite, all-pervading whole. When we realize this truth, we attain enlightenment.

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Magazine

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- Discover a lifestyle that keeps everyone healthy and refreshed, even during summer.
- Which God is revered as Dakshinamurthy?

- Get information about the camp scheduled from July to September 2025.



Swami Ji's Message

On behalf of the editorial team, it is with great pride and honor that I write this message to present the fourth issue of 'Anamaya Ashram', a quarterly online publication.

Through this magazine, I extend my heartfelt thanks to the editorial team, all the ashram staff, volunteers, acharyas, guests, campers, and everyone else who have been involved. I also congratulate everyone on the successful completion of four issues, marking one full year of publication.

For all of us, the ashram—being a center of satvikta (purity)—has always strived to uphold every aspect of its code of conduct: a strong educational system, a satvik daily routine, and the propagation of Vedic knowledge, yog, meditation, Ayurved, and more. I believe it is our collective responsibility to fulfill our duties with full devotion. Following the path shown by my Guru, Brahmanand Saraswati, and Maharishi Mahesh Yogi ji, I hold deep respect for nature and strive to contribute to preserving our culture and ancient wisdom.

As always, this issue once again brings forth an important topic — "Sutr-Baddh", which means "tied in a thread." The idea is that whatever takes place while staying connected to a thread or sequence should truly be the aim of our lives. This humble effort of ours is to explore this theme by presenting it across various areas in different sections: In the 'Gurukul' section, the Guru-disciple tradition is highlighted. In the 'Yog and Meditation' section, we discuss how the sequence of asans, pranayam, meditation, and relaxation brings us inner harmony. The 'Ayurved' section explains why the succession of seasons is essential for balance in nature and health. 'Rasoi', teaches the language of the kitchen, 'Gaushala' explores the traditional preparation of milk, curd, butter, and ghee, 'Ashram' shares the various activities carried out within the ashram, and 'Shivir' emphasizes the importance of innocence. Apart from this, you can also read the experiences of those who have been a part of Anamay.

Every month, through the Shivir (camp), Anamay offers a golden opportunity for many people from India and abroad to connect with the Ashram. During this time, the moments you spend at the Ashram become moments of heightened awareness, allowing your subconscious mind to distinguish between right and wrong. My endeavor is to ensure that more and more people join us through these Shivirs and contribute to this journey of growth and transformation.

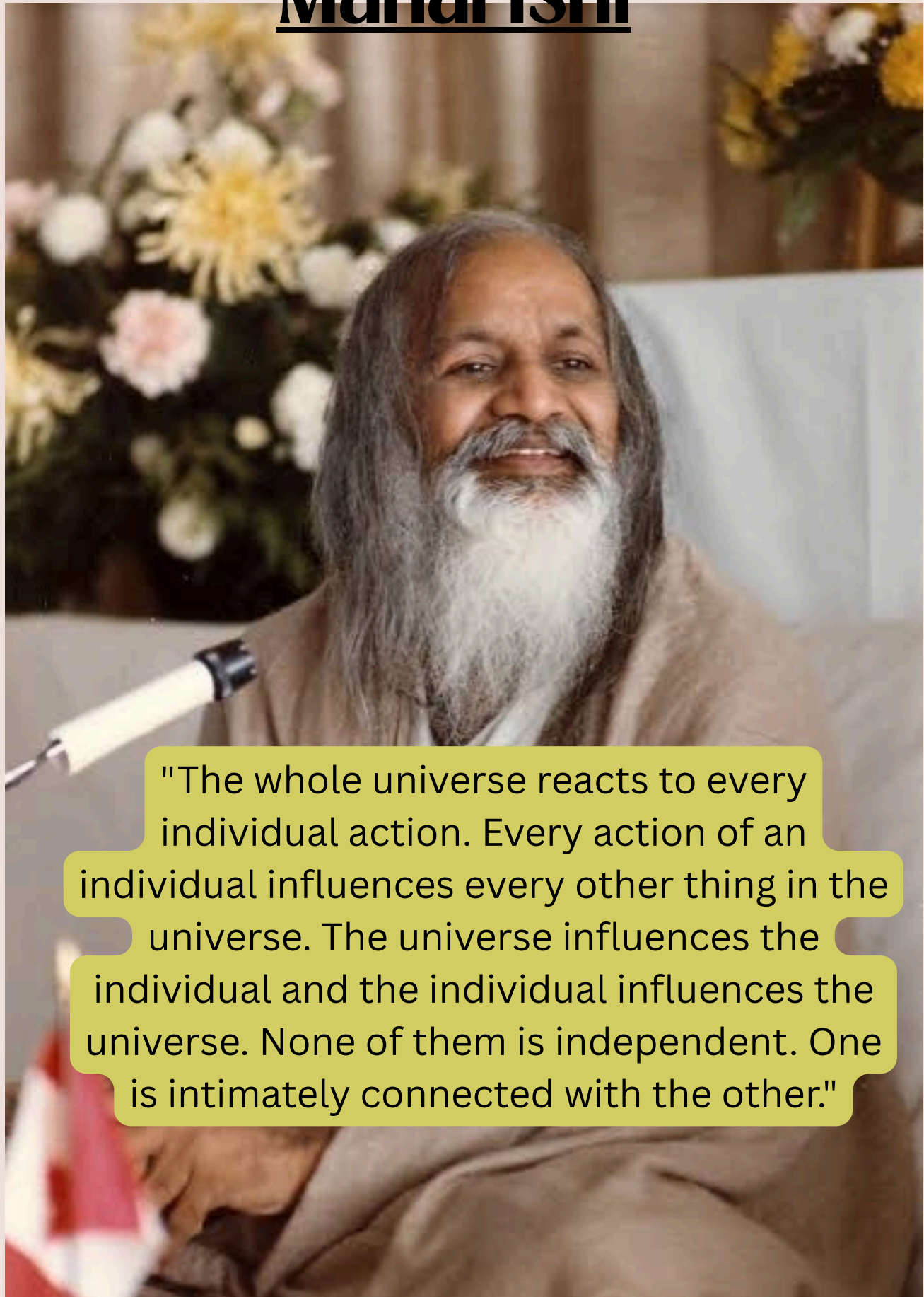
The month of June is very special because, in addition to the camp, the first Siddhi program of the year is also organized during this time. You can find more information about it [here](#).

Believe me, life is a vast ocean filled with ease and joy. To ensure that the hundred years of life given to us do not go to waste—and that we do not remain lost in darkness—if even a single light of knowledge is lit somewhere, we must take a pledge to follow it.

I am confident that our relationship with you will grow even deeper and stronger in the future.

Thank you,
Swami Ashutosh
Editor-in-Chief
Anamay Ashram

Maharishi



"The whole universe reacts to every individual action. Every action of an individual influences every other thing in the universe. The universe influences the individual and the individual influences the universe. None of them is independent. One is intimately connected with the other."



**“Guru Govind dono khade,
kake lagu paay
Balihari Guru Apno
Govind diyo batay”**

What is the existence of Govind without the Guru? We remain ignorant of that which we do not understand—even if God himself were to appear before us. Where there is no knowledge, there is only darkness. The Guru lights the lamp of knowledge, and even a small flame of that light is enough to dispel the vast darkness of ignorance. Blessed is the one who receives the grace of a Guru. The Guru is the guide, the one who reveals the true meaning of life, and is also the path that leads us to God.

Meaning of Guru and social role: The Guru holds great importance in Indian culture and has been honored with the title of 'Brahma-Vishnu-Mahesh.' The word 'Guru' itself carries a profound meaning. The syllable 'Gu' stands for darkness (ignorance), and 'Ru' stands for light (knowledge). The Guru is the divine light in the form of Brahma that dispels the darkness of ignorance. There is nothing beyond this, for whoever embraces this understanding is assured of liberation.

Keeping in mind the important role of the Guru in shaping a beautiful society, Indian culture has emphasized the importance of ashrams in the first stage of life, where the Guru-disciple tradition has been preserved and practiced. When a child is born, he is unaware of everything. The right education can lead the child toward light, while the wrong kind of teaching can lead him into a deep well of darkness. This is where the need for a true guide arises. Parents are indeed the first Gurus, but sometimes, due to emotional attachment or a lack of proper knowledge, their guidance may become unclear. Therefore, entrusting the child to a Guru at the right time is like opening the path to a bright and promising future.

The Guru's form and the disciple's response: A Guru becomes the scorching sun of summer, burning away the disciple's impurities with intense discipline. Once the sweat of those defects is released, the Guru transforms into the heavy rain of the monsoon, soothing the disciple's mind with refreshing streams of coolness.

When the inner mind is cleansed of impurities and virtues begin to emerge, the Guru then becomes the biting cold of winter, solidifying those virtues. And when those virtues come under discipline and harmony, the Guru allows the disciple to witness the colorful beauty of spring and the divine wonders of the universe. Due to the challenges of this transformative process, in the beginning and even in the middle, the disciple may sometimes see the Guru as his greatest enemy, because the Guru must show a certain strictness in his behavior. However, once the disciple experiences that divine awakening, he begins to see the Guru as a shady tree in the scorching sun, an umbrella in the rainy season, and the warmth of fire in the bitter cold.

Test of A Guru: In the Guru-disciple relationship, it is not always the disciple who is tested—sometimes, the Guru is tested as well. For example, the Sanat Kumaras once tested the knowledge of Lord Shiv. A true Guru does not consider such a test an insult, but rather an honor. He accepts these challenges and steps forward willingly, having already conquered vices such as ego and attained supreme knowledge. When the Sanat Kumaras realized their mistake—that they had judged someone's inner wisdom based on outer appearance—they apologized and honored Lord Shiv as 'Dakshinamurthy'. This name was given because Lord Shiv, who had been facing another direction, was asked to turn and sit facing the south (Dakshin) during the test. Lord Shiv then showered them with such profound knowledge that he was ultimately given the title of Guru, named after the direction he faced—Dakshina (South). He was recognized and revered as the Supreme Guru and the eternal protector of spiritual wisdom.

Parampara-praptam Yog: In the Gita, Lord Krishna describes the Guru-disciple tradition as “Parampara-praptam Yog”, which can begin with worldly life and lead to the attainment of spiritual bliss. This is the true state of Yog, this is what is called Moksha, and this should be the ultimate goal of every human being. Main objective of Parampara system: The knowledge of any subject or sub-discipline should be passed down from one generation to the next without alteration. The person (disciple) who receives this tradition is expected to follow and preserve it in the same way as it

was practiced and imparted by the one who handed it over (Guru). This expectation forms a vital link in the chain of tradition. When fulfilled, it elevates the disciple to the status of a Guru. Here, this expectation is not a form of bondage, but a necessity—because even a slight deviation in this chain can disrupt the entire structure of society. This continuity—accepting the tradition in its complete, unaltered form and transmitting it faithfully—is Yog in itself.

Land without plants and trees is barren and meaningless until a single seed is sown into it. But even after sowing, if the seed does not receive water, it serves no purpose. And once it does receive water and begins to sprout, regular irrigation is essential for it to grow into a healthy plant or tree. Similarly, even the greatest of individuals remain like barren land if they lack the knowledge of how to sow the seed of wisdom and nurture it. In Indian culture, countless Gurus have guided seekers on the path of knowledge. By following in their footsteps, many disciples have found direction in life, and countless others have recognized the path to salvation. Whenever God has incarnated on Earth, He has fulfilled the purpose of his birth by holding the hand of a Guru—thus setting a divine example of the Guru's indispensable role in one's spiritual journey.

- Every day, we witness the presence of the Sun God, who, besides being a deity, also holds the revered position of a Guru. It was he who imparted the knowledge of the Vedas to Hanuman Ji—who himself was an incarnation of Lord Shiva—thereby introducing him to the ideals of life.
- Swami Vivekananda, who had the immense blessings of Lord Shiva, was a man of extraordinary talent and a born Yogi. His Guru, Ramakrishn Paramahans, imparted to him the complete knowledge of the supreme being, and only after receiving this guidance was he able to move forward on the path of his true purpose. Without it, he too might have remained lost and wandering.

Guru-disciple and Upanishads: The Guru-disciple relationship initially developed through the oral traditions of the Upanishads. The word 'Upanishad' is derived from the Sanskrit words upa (near), ni (below), and shad (to sit), meaning "to sit down near" the Guru to receive instruction. "Below" signifies showing respect and being open to receiving knowledge. A disciple should always receive knowledge while sitting below the Guru's seat, as a gesture of reverence. In ancient times, disciples would sit at the feet of the Guru, attentively listening to the teachings and memorizing them to live by.

Ancient Indian society was rich in beauty and wisdom. Every person was truly educated, as education was rooted in the Guru-Disciple tradition. To support this tradition, building ashrams and establishing Gurukuls was considered the foremost need in every city. The primary purpose of founding Gurukuls was to carry forward this tradition—nurturing disciples to become fully capable and educated in the right values. In the first stage of life, when a child is naturally observant and inclined to follow everything around them, they begin to adopt the sanskaar (values) of living with the Guru and becoming a part of the Guru's household. At the same time, the Guru takes a vow to educate the disciple, accepting them as his own child. During the course of education, if the Guru felt that, based on the disciple's talents, they would benefit more by studying under an expert in a particular subject, the disciple would be sent to another Guru or Gurukul. In this way, education was never treated as a burden. The Guru would carefully observe and assess each disciple's abilities to ensure that their unique talents could be recognized and nurtured.

There are many such examples before us—for instance, Shri Ram had more than one Guru: Maharishi Vashistha, Maharishi Vishwamitra, and Maharishi Valmiki.

Swami Ashutosh Ji maintains the Guru-disciple tradition:

To keep the essential tradition of the Guru-Disciple relationship alive, one such initiative was undertaken by Swami Ashutosh Ji in Uttarakhand in 2003. Through his tireless efforts, he has imparted the invaluable knowledge of education to many children—a priceless heritage of India. Achieving this in today's rapidly changing world was not easy, but with firm resolve, anything is possible. Following the guidance of his Gurus, Shri Brahmanand Saraswati and Maharishi Ji, Swami Ji never referred to himself as a 'Guru' and always considered himself a Guru-brother. Swami Ji has not only fulfilled the role of a true disciple but also embodies all the qualities of a Guru. He continues to strive tirelessly to preserve the beauty and values of society. I bow to Swami Ji with heartfelt respect. We often believe that finding the right Guru is most important. But have you ever considered that without a good disciple, how can a Guru be recognized or truly fulfill his role? Therefore, our first effort should be to become a worthy and capable disciple. When we do so, the Guru will naturally appear before us, and only then can the thread of tradition be truly established. To honor the sacred and enduring bond between Guru and disciple, the full moon day of the month of Ashadh is celebrated as Guru Purnima. On this day, it is traditional to perform Guru Puja as a mark of reverence and gratitude. Best wishes to all of you on this auspicious occasion.



Yog&Meditation

Yog-Series



Today we will talk about a sequence which is followed in Anamay's Yog and Meditation class :

"Asan--> Pranayam--> Meditation--> Relaxation"

If we observe this chain in reverse, we find that every part of the body relaxes depending on the depth and calmness of the meditation. For meditation to be truly blissful, it is essential that prana is properly expanded through pranayam, and the success of pranayam depends on how faithfully the asans are performed. This means that when any process is followed as a chain, each link supports the next, allowing the whole practice to flow smoothly and effectively.

According to Maharishi Patanjali's definition, when there is stability in an asan, it becomes pleasant and comfortable. Once you assume the posture, you can remain in it for any length of time, the effort required to attain it disappears, the breath flows lightly and naturally, and you begin to approach a state of bliss. All these are signs of mastery over the asan. In such a state, as the body advances in perfecting the posture, the natural flow of breath can be consciously used in various ways—by making it deep, long, subtle, or even restricted. These controlled efforts are known as Pranayam. When the body is held still in an asan and only the breath is moved with awareness, it awakens the life force (pran). The success of Pranayam depends on how well the asan has been achieved—thus, the first link connects to the second.

After resting with a calm body and a focused mind, we feel more energetic and aware. Any asan or pranayam can be included in this sequence. It is beneficial to select the types of asan and pranayam based on various factors such as health, constitution, age, environment, and time.

Let's create a sequence in which the determining factor is the weather.

Let us create a sequence based on the factor of weather, specifically for the summer or rainy season. It is important to note that during the peak of summer or the height of the rainy season, any new practitioner should perform yogasans patiently and under the guidance of a Guru. During this time, the body's

systems function more actively—sweat is released even while sitting, and blood circulation is naturally enhanced. Therefore, avoid fast-paced exercises or any practices that may increase body temperature.

Let us begin by selecting a few suitable asans for this sequence. I leave the choice to you—select and practice any asan that suits the time and your condition.

After completing the asans, we will practice Sheetali Pranayam. Sheetali means calm, cool, cold, or free from excitement. It is an excellent pranayam technique that provides relief from heat. Sheetali acts like a regulator for our body. Just as a regulator helps control the temperature of a machine, Sheetali helps normalize the body's increased temperature. When the body heats up, practicing Sheetali helps bring it back to a balanced, cooler state.

- Sit in Sukhasan, Padmasan, or any comfortable seated position with your back and neck straight. Rest your hands on your knees and gently close your eyes.
- Extend your tongue out of your mouth as far as is comfortable, without creating any tension.
- Roll the sides of your tongue inward to form a tube or pipe-like shape.
- Now, inhale slowly and deeply through the rolled tongue, allowing the air to pass through the tube.
- After a full inhalation, withdraw the tongue, close your mouth, and exhale gently through your nose.
- Repeat this process as per requirement.
- After each round of practice, keep your eyes closed and enjoy the practice.

In the initial stages of practice, the tongue and mouth begin to feel as cold as ice. With continued practice, this sensation of coolness extends from the throat to the stomach, and eventually to the skin of the entire body. This indicates that with consistent effort, the temperature of the machine-like body begins to be regulated by the cooling effect of Sheetali Pranayam. Begin with a minimum of 5 rounds, and gradually increase the practice as your comfort improves—up to a maximum of 20 rounds.

Internal Kumbhak – Sheetalī with Jalandhar Bandh:

- Practice Sheetalī Pranayam as described above, but this time, hold the breath after inhalation (internal kumbhak).
- Then, bend your neck forward and press your chin to your chest to apply Jalandhar Bandh (the throat lock). When you can no longer hold the breath comfortably, slowly lift your head and exhale gently through the nose.

Jalandhar Bandh should be applied only after 2 to 3 weeks of consistent Sheetalī practice.

Benefits of Sheetalī:

1. Beneficial in disorders caused by Pitta or excess bile.
2. Sheetalī can help in conditions such as indigestion, acidity, high blood pressure, fever, excessive hunger and thirst, skin disorders, and insomnia.
3. Sheetalī aids in transforming Tamasic tendencies into Sattvic qualities.
4. With regular practice, Sheetalī helps calm the agitated elements of the body, providing relief from physical ailments and promoting mental peace.

Precautions:

1. Do not practice Sheetalī if you have conditions such as tuberculosis (TB), respiratory disorders, asthma, low blood pressure, constipation, or joint pain.
2. Heart patients should practice Sheetalī without Kumbhak (breath retention).
3. Sheetalī is beneficial for relieving heat or heat-related conditions; it should not be practiced during cold weather or in cases of cold-related illnesses.

Those who have a short tongue or are unable to practice Sheetalī can perform Shitkari Pranayam instead.

- The method of practicing Shitkari is similar to Sheetalī, except that instead of rolling the tongue, you open the mouth fully and gently press the front teeth together.
- Inhale through the gaps between the teeth, drawing the air into the body.
- After taking a full breath, relax the mouth, close the lips, and exhale through the nose.

The stillness achieved through asans and the calmness of mind attained through pranayam create the ideal state for meditation.

If you are familiar with Transcendental Meditation and have received the Beej Mantr from Swami Ji or a qualified Transcendental Meditation teacher, then after pranayam, keep your eyes closed and gently begin to explore the depths of meditation by softly repeating the Beej Mantr. If you do not have a mantr, just stay silent during meditation.

Successful meditation progresses by clearing away all old and new unwanted thoughts, memories, and distractions that arise on the path to deeper awareness. As the duration of physical stillness and mental calm increases, meditation becomes more profound, sustained, and effective. Practice done with patience leads to deep and fulfilling relaxation.

Rest should never be underestimated in comparison to Asans, Pranayam, and Meditation. The success of all three is truly realized through rest, and the full benefits of the entire practice are achieved only after proper relaxation.

Relaxation can be experienced through methods such as Yog-Nidra, Shavasana, and others. We will explore these methods in detail in an upcoming issue.

When the body is calmed through asans, the mind is stilled through pranayam, and concentration reaches the depths of inner knowledge through meditation, the rest taken in such a state becomes like nectar. It multiplies the capabilities of the body, mind, and heart—making them receptive to truth and capable of directly perceiving it.

After this profound experience, you'll find yourself gradually distancing from meaningless conversations, unnecessary worries, and material attachments. In this state, there is no affinity with disease, faults, greed, anger, or any other form of inner disturbance.

This chain (asan → pranayam → meditation → rest) functions as a unified link—yog lives within that connection. A life rooted in yog steadily moves toward liberation—if not today, then tomorrow.

Stay active, stay aware, stay connected.



Ayurved

Sutrbadh

"How can every moment of my life be happy?"

Ever since we began seeking new answers to such questions, life has started to feel more miserable.

Do you know that every system in nature remains perfectly balanced and that alone is enough to keep our body, made of the Panch Mahabhutas (five great elements), healthy and happy? All that's needed is to listen to yourself. As long as the body is not interfered with, it stays in harmony with nature and naturally answers questions like when, what, why, and how much on its own.

Ayurved also instructs us to follow the natural rules mentioned above and to make such arrangements in life that prevent illness. If treatment becomes necessary, it advises using medicine only under the supervision of a trained physician. So, let us explore this beautiful and natural system through this article.

Have you ever wondered why summer comes after winter, and the rainy season follows summer? Why doesn't winter or the rainy season come directly after summer, or the rain before summer?

So, here is the answer: everything in nature follows a formula—it is governed by rules and discipline and aligned with each other which we call Sutrbadh. In other words, what, when, how much, how, and why—all of it is directed by natural law.

Human bodily functions also follow these same principles, and to support them, nature operates in a similarly disciplined manner. Just as a seed requires all the right conditions—sunlight, water, moisture, and more to grow into a tree, our bodies also benefit greatly from experiencing all types of weather. Each season plays a vital role in our physical and mental development.

Cold weather provides the ideal conditions to nourish the body from within. During this season, it is appropriate and even necessary to provide warmth to the body in various ways. The body naturally demands this, such as when we feel cold on the outer skin and protect ourselves by wearing woolen clothing. Similarly, by consuming sattvik, warm-natured, energizing, and slightly heavier foods, we help keep the body warm from the inside as well. Warm woolen clothes protect the body by covering the skin's pores, while seasonal

foods support bodily development by providing essential nourishment. However, to prevent undigested food from becoming a cause of disease, and to avoid the accumulation of impurities in the pores, nature gradually shifts the environment. As the weather warms, the body also begins to heat up. As a result, we naturally transition to wearing cotton instead of wool, switch from hot to cooler baths, and develop a preference for lighter, more liquid-based foods. The body, in turn, starts to expel accumulated toxins: the previously closed skin pores open up, sweating increases, blood circulation improves, and our digestive preferences shift.

During this time of change, it is important to listen to the body, understand its signals, and follow its natural guidance to stay healthy. However, out of fear or misunderstanding of these changes, we often fall into poor eating habits, which only make the future more difficult for our health.

Some wrong beliefs and habits

- To get relief from heat, we often turn to artificially cooled items such as cold drinks, refrigerated foods, ice-cream, and so on. While these provide a temporary cooling sensation, consuming food or drinks that are colder than the body's natural temperature can weaken the digestive fire (Agni). The body must then work harder to restore heat to the suddenly cooled digestive system, which can lead to several physical imbalances and health issues.
- At a time when the body is meant to naturally endure and adjust to the scorching heat, we often react to even slight discomfort by turning on the air-conditioner, cooler, or fan, and start consuming cold items.

If heat were not important for us, then believe me, nature would have remained cold all the time. But nature functions according to need. Once you understand this, you'll begin to notice why the weather is changing so rapidly—extreme heat one moment, sudden storms the next. You'll realize that it's a reflection of our daily routines, which are increasingly out of sync with nature. This imbalance is becoming more visible, and if it continues, it could lead to even more alarming consequences in the future.

Some Information About the Benefits and Prevention of Heat:

- Always allow the body time to warm up naturally.
- Do not disrupt the body's natural cleansing process by consuming unnaturally cold foods or exposing yourself to cold air. For example, when you sweat, let it dry slowly with natural or gentle airflow.
- Replace solid foods with liquids and food which are hot by nature is with the food which is cold by nature. For example, instead of eating roti every day, consume more liquids such as porridge, khichdi, and boiled vegetables. Reduce the intake of fried foods, salt, and onion and garlic which are hot by nature.
- Wear light-colored, loose-fitting cotton clothes.
- Get up early in the morning and let your body enjoy the cool air. Walk barefoot on soft, green grass.
- Avoid moving immediately from a warm environment to a cold one, or from cold to warm.
- During the day, stay indoors or near shady trees, and in the evening, spend some time under the moonlight.
- Go out in the sun only after covering your head with a cotton cloth.

Balance the effects of heat on the body internally and externally:

- Internal Cooling (Drinks): Balance internal heat by consuming cooling drinks such as sattv, bael juice, khus syrup, rose water, rose syrup, gulkand, fennel syrup, seasonal fruits, coconut water, pot-stored water, dates, and coriander water.
- External Cooling (Ubtans and Applications): Use cooling ubtans made from neem, turmeric, sandalwood, and multani mitti mixed with curd for bathing. Apply coconut oil for massage, and use pastes of sandalwood, curd, or multani mitti on the body and scalp. Aloe vera is also beneficial for external cooling.

While enjoying a natural lifestyle, you may not even realize when the summer has reached its peak. The sweet smell of the soil will signal that it's time to prepare for the refreshing rains. Rainwater acts as the final remedy—washing away the impurities that the heat had begun to cleanse by warming the body. During a heavy downpour, bathing in the rain helps the body absorb the cooling effect, normalize its elevated temperature, and restore a sense of freshness and renewal.

What Should We Keep in Mind During the Rainy Season?

- The digestive fire slows down during the rainy season, so adjust your daily routine by consuming easily digestible foods.
- Drink boiled water to maintain good health and prevent infections.

It is very important to eliminate the imbalances caused by the doshas especially the Vat dosh that tend to increase during the rainy season. If not addressed, these imbalances can later manifest as serious health issues.

The rainy season is considered highly favorable and essential for Panchakarm. This ancient detoxification process, aimed at removing physical impurities from the body, is one of India's mythological and traditional heritages.

When Panchakarm is combined with proper arrangements for mental peace and relaxation, the treatment becomes even more effective, often producing remarkable and lasting results.

Panchakarm in Anamay Ashram:

Anamay Ashram's Panchakarm approach is designed with all these aspects in mind. The serene atmosphere of the ashram, along with morning and evening sessions of yog and meditation, mantr chanting, and havan (sacred fire rituals), creates an environment that greatly enhances the healing process and leads to faster recovery. Come to Anamay and reconnect with nature through Panchakarm, yog and meditation, mantra chanting, havan, and more according to your individual needs. In these moments of peace, take the opportunity to truly listen to yourself.

Our Responsibility: If you spent your childhood playing in the fog during winter, taking dips in the pond during summer, and bathing with friends in the rain during the monsoon, then this article will surely inspire you to relive those moments once again and to keep this path open for future generations as well.

Pay Attention!!!

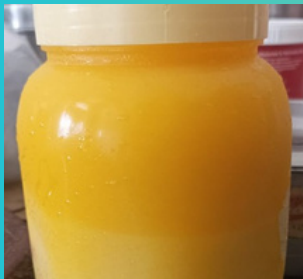
Some regions experience predominantly one type of weather whether it be mostly cold, hot, or rainy. Other areas have been naturally balanced to allow us to enjoy all the seasons. But just imagine how challenging life must be for people living in places with extreme or unchanging weather conditions. The impact of our chaotic lifestyle and the use of unnatural products is reaching even these remote areas. Do not ignore the warnings that arise as a result.

Take a moment today to reflect on what, how, and what kinds of food you eat, what you wear, how you spend your day, the mindset you hold, how you communicate with others, whether you live consciously or are just going through the motions.

Decide whether you want to be a partner in the upliftment of nature or in its destruction.

Products

Anamay makes all its products in a pure and satvik manner. Whenever you visit Anamay, be sure to take these with you.



GHEE

- Pure Desi nutritious Ghee made from curd from the milk of cows from our own Gaushala and butter prepared by churning the curd.
- According to Ayurved, Ghee made from cow milk is the best.

BRAHMNASAYAN

- A vitality energizing Ayurvedic leh made from fresh Indian gooseberry and many other precious herbs.
- The best immunity booster for the whole family in every season.



SITOPALADI

- A best Kapha balancing medicine made up of fresh herbs.
- Also help in increasing your digestion and allow to give strength to your body.

AYURVEDIC DISPENSARY

Various self-made ayurvedic vatis, rasayan, kadha, chuma, kwatha etc. and medicines manufactured by trustworthy vendors are available in the Ashram.



OILS



NARAYAN



MAHANARAYAN



SHEERBALA



PIPPALIYADI

Services

Astrology

With the help of God's light, every problem can be solved.

For this purpose, the science of astrology is still alive.

If you are getting entangled in the complexities of your life or want to know what will be right or wrong for you, and to find answers to other such questions, connect with us.



Vastu

For a happy life, it is essential to have peace and happiness in the home and surroundings. For this, it is important that the home is built according to Vastu principles.

If there is peace at home, health remains good, and whatever work you do, you will achieve success.

Connect with us for all Vastu-related questions.



For Astrology and Vastu, contact on the following numbers:
9810207429 & 9917248154



Garden to Kitchen

What knowledge does a summer kitchen provide?



Bright mornings, blazing afternoons, and hot nights are what summer days are like. It's tough to spend hours in the kitchen cooking food on such days, but this only happens when we lack the right knowledge about the kitchen and summer-friendly foods. As mentioned in the Ayurved article, all seasons are interconnected and essential for us. Just as changes in weather affect our lifestyle and clothing, a change in diet is also necessary for a healthy routine. If you consumed solid foods during winter as needed, it is wise to shift toward liquids in the summer.

Have you ever looked at the kitchen carefully? If not, take a closer look after reading this.

Our entire house represents different parts of our body, and the kitchen symbolizes the digestive system. According to ancient traditions, the fire in the kitchen fueled by the stove was never allowed to go out completely. It always remained warm in the form of glowing embers. At that time, houses were mostly made of mud, and such homes continuously received warmth from the kitchen, which added to their structural strength.

Similarly, if our digestive fire remains balanced and strong, every part of the body functions healthily. But when the external environment becomes excessively hot, it becomes difficult to sit near the kitchen stove, even for a short time. The longer the stove is used, the hotter the entire house becomes more than necessary which leads to the need for repeated plastering to manage the heat. The same applies to the body.

In such weather, we naturally avoid sitting near heat sources or consuming too much fried food. If we eat such incompatible foods, we begin to feel dehydrated, the body overheats, and we face various health issues. To prevent these problems, let's explore how we can make better choices in our summer food and drinks:

- Dry fruits soaked in water for 7-8 hours
- Rice starch
- Moong dal khichdi

- Dalia (wheat, barley, sama etc.)
- Moong dal water
- Poha
- Upma
- Rice and seasonal vegetable curry
- Vegetable pulao
- Different types of chutneys (You can read our previous issue (Issue 3) to know the real meaning of chutney)

What can be used for drinking?

- Buttermilk
- Bael syrup
- Khus syrup
- Barley sattu
- Coconut milk buttermilk
- Coconut water and cream
- Sugarcane juice
- Fruits (Eat all types of seasonal fruits, Eat mango only during rains, then we get its full benefits.)
- Matki water, etc.

According to the layout of houses in ancient times, the kitchen garden located just outside the kitchen offered a natural indication of what could be cooked that day. When various types of leaves, vegetables, and fruits were freshly picked from the garden right before cooking, they contained the right amount of moisture, and even after cooking, they retained their juiciness.

In contrast, when we buy the same produce from shops in cities, it is often quite old, with most of the natural moisture gone. By the time we bring it home and store it in the fridge, much of its nutritional value has already been lost. To avoid this, try to buy vegetables and fruits that are only one to two days old.

As a tip, instead of shopping at malls or shiny supermarkets, consider buying from local vendors or carts that sell fresh produce in small quantities. If the vegetables aren't fresh, they will start wilting soon after you bring them home. Observing this can help you judge whether the vendor is selling truly fresh produce.

Essential rules: Eating light, liquid, or semi-liquid foods, easily digestible grains and pulses, salt and spices as needed, along with seasonal vegetables and fruits, helps maintain proper thirst and keeps the body hydrated.

How to use the above recipes and follow additional guidelines:

- Soaked dry fruits, daliya, poha, upma, khichdi, and moong dal pani can be taken for breakfast.
- It is beneficial to have fruits in between meals.
- Start your lunch with a cucumber salad and a variety of chutneys.
- For lunch, you can have rice with greens, pulao, khichdi, buttermilk, etc.
- If you feel hungry in the evening, you can have soaked dry fruits, seeds, or makhana.
- It is advisable to have light khichdi, porridge, vegetable soup, etc., for dinner.
- Dinner should be light, easily digestible, and contain minimal salt and spices. Boiled food is best.
- The best way to consume sugarcane juice is by sucking on the stalk itself. It is a highly energizing juice, and even a small quantity provides ample nutrition. If you are drinking juice extracted by a machine, consume it in small amounts, not on a full stomach, and wait until it is properly digested before eating anything else.
- Ghee is an essential ingredient that should be included in your diet. Eating khichdi, porridge, upma, moong dal pani, green vegetables, soup, etc., mixed with ghee helps maintain smooth digestion and regulate body temperature.

All these recipes are easy to make and easily digestible. While preparing them, you won't need to spend much time near the stove or use it extensively.

If you have to spend a lot of time near the stove, ask for a paste from the kitchen that is, with this knowledge: Just as a paste made from cow dung and mud keeps the mud house, kitchen, and stove cool, similarly, by understanding the proper use of the kitchen, we can cool the body not only through diet but also by applying external pastes made from certain foods and herbs.

Body and hair exfoliation can be done using milk, curd, turmeric, neem, lemon, mint, flour, gram flour, rose, lentils, and orange peel powder. Even the pulp of various fruits, potatoes, and tomatoes works well. Apply the paste and let it dry, then gently rub it off the body, take a cold water bath, and feel refreshed. When the body is properly nourished both inside and out, you can feel happy in any season.

Kitchen knowledge is essential for both adults and children. If you have a garden, share the gift of kitchen knowledge with children by giving them tasks such as planting edible plants, nurturing them, watching them bear fruit, and collecting the produce for use in the kitchen.

The contribution of the garden keeps the kitchen sattvik, healthy, and beautiful. "The garden is necessary because the kitchen is necessary."

Anamay's kitchen-garden: At the right time, when the trees and plants are ripe with fruits and vegetables, they bow down by themselves as if saying, "take them now, they are suitable for eating."

After spending time in Anamay, one begins to understand this language very well.

In Anamay's small and large garden beds, wherever you look, small plants are waiting to grow, and some are already producing fruits and vegetables according to the season. Through these various activities, knowledge of the garden and kitchen is passed on to children from time to time.

In the ashram, breakfast starts with juicy fruits. Poha and upma make breakfast easily digestible, while buttermilk doubles the pleasure of lunch by adding smoothness and coolness. Dishes like rice and seasonal vegetables decorate the lunch plate. The pleasure of dinner leads to peaceful sleep, and herbal decoctions turn mental turmoil into calm. Rice starch, khichdi, and coconut water are often served separately for those undergoing Panchakarm.

A GIFT FOR YOU

'Some of the principles to be in sync with the formulaic thread of nature are before you in this article, and Anamaya Ashram is just a few hours away from your city to practice this practically. Be silent (Maun), only communicate with nature in the language of nature, and try to be part of the thread that will make us rich in extraordinary capabilities.

Gaushala



Cow-The Source provider



Maa...sound (of calling Mother) coming from the cowshed..

Mother: "Mohu, please go to the cowshed. Why is Kaveri calling out so often?"

Mohu: "Mother, Kaveri's calf was about to run away when I saw it. May be she's calling out to tell us that. Mother, what are you doing?"

Mother: "I'm churning curd, son."

Mohu: "Why, Mother?"

Mother: "To make ghee."

Mohu: "Mother, does our Kaveri give curd too?"

Mother: [laughs] "Ha ha ha... No, son. Kaveri gives milk; curd is made from milk. Isn't our Kaveri special?"

Mohu: "Mother, Kaveri only gives milk, the rest of the work is done by you."

Mother: "If there's no milk, how can curd be made, son?"

Mohu: "Oh yes! Mother, there's an essay competition on cows at school tomorrow. If you tell me about milk and all the products made from it, it'll be easier for me to write."

Mother: "The milk obtained from a cow is highly nutritious and boosts energy. A person with good energy, strong immunity, and a sense of happiness and contentment benefits greatly from it. When milk is properly digested, the body receives plenty of calcium, all the tissues are well-nourished, and the three doshas remain balanced. When we consume curd made from such milk, we gain many additional benefits. Curd is heavy in nature and warming in effect; it is especially beneficial for balancing Vata dosha and nourishes the Sapta Dhatu (seven body tissues)."

Mohu: "Mother, when I have diarrhea, you give me curd and khichdi, right?"

Mother: "Yes, Mohu, because curd helps bind the stool and stimulates the appetite."

Mohu: "Mother, you give me milk at night and curd in the afternoon. Why is that?"

Mother: "The ideal time for the formation of digestive juices needed to digest milk is at night. Only when milk is properly digested we can receive its full benefits otherwise, there is a risk of indigestion. Also, milk helps promote sound sleep.

On the other hand, the best time to consume curd is in the morning or afternoon. Taking curd at the wrong time, especially at night, can increase phlegm.

Now listen further: by continuously churning curd, it separates into two parts; chhachh (buttermilk), which is the liquid, and the creamy part, which solidifies into butter.

Buttermilk is rich in calcium, potassium, vitamins, and more. It is light to digest and increases the digestive fire. Its properties help maintain the water element in balance while cooling the body.

Butter also has a cooling effect. It supports physical strength and mental calm, increases dhatu and ojas, and enhances the body's smoothness and radiance. For children, butter is especially nutritious."

Mohu: "And it tastes good too..."

Mother: "By slowly cooking butter over a low flame, the remaining water evaporates, the solids turn a brown color, and the butter transforms into ghee."

Mohu: "Mother, is that brown part the same one you fry it with the flour for us? Sometimes I eat it with roti too. I find it really tasty."

Mother: "You've recognized it correctly, Mohu. The best of all milk products is its final form, ghee. Ghee is a powerful and beneficial substance. According to our scriptures, the development of a healthy and sattvik body is not possible without ghee; it has even been compared to the food of the Gods.

When the body's internal smoothness is maintained, diseases stay away. Ghee strengthens the digestive fire, improves digestion, sharpens memory, helps prevent mental disorders, and promotes a long and healthy life. It also acts as a detoxifier by removing toxins accumulated in the body. That's why ghee has been used in various ways in Panchakarm treatments for centuries."

Mohu: "Mother, what is Panchakarm?"

Mother: "That's a very good question, Mohu. Panchakarm is one of our ancient healing methods, and it's something everyone should know about. So tomorrow, I'll take you to Anamay Ashram. Swami ji has worked very hard to create a space where Panchakarm can be practiced in a modern way. After getting his permission, I'll show you the place, and then we'll learn about the process from Vaidy Didi (Sister)."

Mohu: "Okay Maa. Maa, which is the best for health among all the milk products? And I was also thinking that it takes a lot of effort to make all this, then why don't we drink only milk."

Mother: "As the milk is processed into the next product, it produces more or different qualities from the previous product. Remember, many of us have problems with lactose present in milk, so ghee is a suitable dairy product for them. Ghee, the most refined and final product of milk, remains in its proper form for a long time. The older the ghee, the more beneficial it becomes.

The thing to understand Mohu is that whatever things work together in a formula, they always give auspicious results, for example, milk → curd → butter & buttermilk → ghee."

Mohu: "Mother cow → milk → Mother → curd → butter and buttermilk → ghee.

That's the complete formula because without the mother cow, there's no milk, and without the mother, there are no milk products. Ha ha ha...

How does Mother Kaveri's milk become so nutritious?"

Mother: "Mohu, our cow mothers graze in green, open fields and on mountains. They eat many types of nutritious grasses, leaves, and medicinal herbs, and this is what makes their milk so nutritious."

Mohu: "Mother, is there a cowshed in Anamay?"

Mother: "Yes, son. There are many cow mothers and calves in the Anamay cowshed."

Mohu: "Are milk, curd, buttermilk, butter, and ghee made there too?"

Mother: "Absolutely. There is milk, and the buttermilk obtained by churning curd is served at lunch. Sometimes, Kadi is also made from buttermilk and served as a vegetable dish. Pure desi ghee is made from

butter, and it is used in Panchakarm treatments, medicines, Brahmarasayan preparations, and more. Anyone can purchase ghee and ghee-based products from there.

Mohu, an ashram is considered truly complete only when it has a cowshed. In ancient India, every household used to have its own cowshed. But with urbanization, this practice has faded, and today it remains only in a few homes even in villages. As a result, while people focus on the availability of milk to meet their needs, the quality of that milk is often overlooked."

Mohu: "Why is that, Mother?"

Mother: "No one seems interested in understanding how the cow is depicted, what its contribution to nature is, why it is said that cow has Gods and Goddesses reside in every part of its body, or why the cowshed has been considered an essential part of every home since ancient times. Nor do people think deeply about the purpose and value of the products we obtain from the cow.

Tomorrow, I'll tell you more about the significance and depiction of the cow."

Mohu: "Yes, Mother. I'll tell all of this to my friends who don't have a cow. Maybe they'll start rearing cows too."

("Maa"...sound coming from the cowshed...)

Mother: "Mohu, please go to the cowshed. Why is Kaveri calling out again?"

Mohu: "Mother, Kaveri is saying it's time for her to go grazing. Today, I'll take her out myself and I'll take her calf along too."

Mother: "No, son. The calf is still very young. She still drinks her mother's milk and hasn't learned to eat grass yet. Let her grow a little more, then you can take both the mother and calf grazing together."

Mohu: "Come, Kaveri! Let's go graze on the green grass. Yes... come on... come on... come on..hurrurr."

Mother: "Son, take Kaveri carefully and return on time."

Mohu: "Yes, Mother."

(The discussion on the depiction of Mother Cow will continue in the next issue.)



Ashram

What's new?

Vedik Shloka Competition and Sacred Pilgrimage for Young Disciples: On 3rd June 2025, Anamay Vedic Ashram hosted a Vedic Shloka Recitation Competition, bringing together young students in a spirited celebration of scriptural knowledge and devotion. The event was not just a test of memory and pronunciation, but a heartfelt expression of reverence for our timeless Vedic heritage. With remarkable enthusiasm and dedication, the children chanted sacred shlokas with clarity, discipline, and spiritual fervor. Their efforts were deeply appreciated by all present, and the atmosphere of the ashram resonated with the divine vibrations of ancient wisdom.

As a reward for their excellence, the winners were allowed to embark on a spiritual pilgrimage to the revered shrines of Madhyamaheshwar and Tungnath — two of the sacred Panch Kedar temples nestled in the Himalayas — on 8th June and 19th June, respectively. The children were overjoyed at this opportunity and undertook the journey with devotion and gratitude in their hearts.

Their visit to these powerful Jyotirlinga sites became more than just a reward — it was a transformational experience, deepening their connection with the divine and enriching their spiritual journey.

At Anamay Vedic Ashram, we believe in nurturing not just knowledge but also experience, allowing the younger generation to live and feel the essence of Sanatan Dharma in its truest form.



Tungnath Temple



Madhyamaheshwar Temple

Podcast 1: In an enlightening conversation, senior CEO Ramesh Nair and Swami Ashutosh ji, founder of Anamay Ashram, delve deep into how the ancient teachings of the Vedas can be practically applied in today's world helping to bridge and even eliminate, the gap between timeless wisdom and contemporary life. To celebrate this profound discussion, Anamay Ashram, in collaboration with @TheThresholdInitiative, presents an insightful podcast on integrating transcendental knowledge from the Vedas into modern living. We invite you to listen to this meaningful dialogue with a truly experienced voice. Chances are, you too are grappling with some of the very challenges explored here and you may just find the answers you've been seeking. Link is available here:

<https://www.youtube.com/watch?v=v3euYWqIIK8>



Podcast 2: Watch this video to find out why Swami Ashutosh Ji is known as a walking encyclopedia. Link is available here:

<https://www.youtube.com/watch?v=v3euYWqIIK8>



— Admirable —

Member of Anamay Family-Mr. Sanath Kumar (TM Teacher)

A problem seems big only as long as we remain small in front of it. The moment we start to grow, the problem begins to appear smaller, and eventually, it fades away. We grow—sometimes by increasing our knowledge, sometimes by flowing with time, and sometimes by changing direction, guided by the hand of the wind. Facing such challenges in life, Sanath Kumar from Bangalore became an alcoholic when circumstances forced him to be separated from his loved ones. Instead of receiving support during that period of loneliness, he was met with questions and judgment from his relatives. However, he eventually realized that the intoxication of alcohol is only a short-term companion. As soon as it wears off, the pain returns doubled in intensity and harder to bear. He understood that this was not a real solution.



Sanath says, “While I was drifting through the waves of an emotional storm, I found myself searching for something else. Then I came across people’s reactions to Anamay Ashram and Transcendental Meditation. There was something in those reactions that touched me deeply.

For a change, and to keep myself from drowning, I left everything behind and moved to an ashram in North India, not just for a visit, but to stay and serve for a lifetime. From the moment I stepped into the ashram, I felt something shift. The peaceful atmosphere, selfless people, and sacred culture surrounded me. I enrolled in a week-long camp where we were introduced to Transcendental Meditation, Ayurved, Vedic wisdom, astrology, and life changing spiritual insights. With each passing day, the inner silence deepened, and the turmoil of the mind began to settle. Without reacting, I started to feel stronger, clearer, and more connected—both within and with the world around me. I adopted daily practices of Transcendental Meditation and yoga, and immersed myself in all the ashram’s daily chores bringing fodder for the cows, collecting fruits and vegetables, painting the buildings, managing the STP tanks, loading gas cylinders, and more. Along with physical strength, I was also gaining mental resilience. Time became, at times, a balm to heal my wounds, and at other times, an opportunity to cultivate my inner qualities.

Noticing my dedication, Swamiji suggested that I attend a Teacher Training Course (TTC) in Nepal. I accepted his suggestion both happily and humbly. After completing the TTC, I felt as though I had been spiritually reborn.

When I returned home, my family and friends were surprised by the transformation. They still held the same image of me in their minds, a defeated and broken Sanath, so they could clearly sense the

change in my words, behavior, and overall presence. Soon after, a divine opportunity came my way: I was selected to teach students of Maharishi Vedic University (Netherlands) as part of a special project in Varanasi. It was a dream come true experienced with open eyes. That one decision to come to the ashram truly changed my entire life. Each fulfilled wish became a link in a chain that was continuously refining me, day by day. Looking back, I can say that real transformation is the kind that allows us to see the beauty of life and inspires us to enhance the beauty of society through our own growth. Today, I am a successful and deeply fulfilled Transcendental Meditation teacher, living a life filled with harmony, happiness, and spiritual abundance. All of this has been possible through the blessings of Ashutosh Swami Ji, the sacred energy of Anamay Ashram, and the unwavering support of the people I met there. Thank you!”



Mr. Sanath Kumar teaching Transcendental Meditation to children in school

Certainly, Sanath Ji is an inspiration to all of us. If your life is also going through a similar phase, understand that time may be offering you an opportunity for self-realization. In such moments, listen only to your conscience, so that the path you choose leads to growth and progress. The likelihood of this increases when you are already connected to meditation. So, try to align all your actions with meditation and if possible, make Transcendental Meditation a part of your life.



Shivir (Camp).

Bhole Bhaw (Innocent Feeling)



If you have been a part of the Anamay Seven Days Shivir (Camp), you must have heard one word many times from Swami Ji: 'Bhole Bhaw.' He often uses this phrase whenever he guides participants into meditation.

What is this "Bhole Bhaw"? It is the quality of a person who is humble and receptive by nature, whose heart is always open to sharing. Whenever such a person is on the path of learning something new, they carry the quality of innocence in their feeling—that is, their thinking is free from attachment to results, their practice is patient, and their endeavour are effortless.

What is the specialty of innocence in feeling? A feeling imbued with innocence is naturally receptive and always capable of attaining the highest level of knowledge.

Pay attention!!! The feelings that arise within us are reflected through our actions, speech, and behavior. If these feelings are like those of a child, they are wrapped in the sheet of innocence. If they are those of an adult, they are wrapped in the sheet of logic. And if they are of an elderly person, they are often wrapped in the sheet of ego. In other words, from childhood to adulthood and then to old age, we gradually cover ourselves with different layers.

God sends each of us to this earth with innocence as an essential part of our childhood. That is why negative traits such as hatred, expectations, and arrogance naturally stay away from a small child, and everyone feels joy in their presence.

Our practice should be such that, at any stage of life, if we need to return to the state of a child, we can effortlessly and without hesitation remove the layers of logic and ego, and once again wrap ourselves in the sheet of innocence.

Most of the things we learned in childhood are still remembered. Do you know why? Because during that time, innocence was accompanied by a strong curiosity to learn. As we begin to engage more with the world, we gain some knowledge, but we also become entangled in arguments. Our ego prevents us from truly listening or understanding others.

That is why a Guru, time and again, reminds their disciples that if they truly wish to learn, they must remain curious and just as importantly, they must

nurture their feelings with innocence.

Similarly, Swami Ji says, "Do it with innocence." This means: "Now become like a child and try whatever method I have taught you. After that, if you still want to argue, you may but first, try it out."

In English, this is often expressed as: "Follow me".

'Transcendental Meditation' is a simple technique that yields extraordinary results. However, when Swami ji explains how to practice it, many people often find it difficult to accept. This is because they have previously learned or heard about meditation techniques from various places, where the practice is presented in a difficult or/and fancy manner. As a result, they find it hard to trust something so simple and it doesn't seem real to them. Yet, everything in the universe is inherently simple, it is the results that are miraculous and awe-inspiring.

To experience the remarkable benefits of Transcendental Meditation, Swamiji encourages everyone to approach the technique with innocence. During meditation, when we go inward using a mantra, we encounter only those things that are part of our own life; our thoughts, memories, physical and mental pain, restlessness, etc. All of this is merely accumulated baggage that becomes an obstacle on the path to reaching the deeper level where the treasure of true knowledge lies hidden.

When we begin the journey with innocence that is, without analysis and without trying to control no obstacle remains for long. Such challenging stages may appear again and again. Let them come and go. Simply keep moving forward with innocence.

If everything we seek is already within us, then we are bound to find it. So, listen with innocence, act with innocence, and during meditation, whatever arises whether thoughts, tears, feelings of joy or sadness, tension, or any other experience observe it all with innocence.

Bholenath: Can any other feeling stand in front of the one that even Lord Shiva himself bears witness to? When the creator of the universe could embrace yoga and meditation with innocence, then why do we block the depths of knowledge by approaching meditation with constant questioning and analysis? He is the master of this feeling that is why he is called "Bholenath".

Every month, many people join the Shivr. Those who follow this simple but valuable practice often see results immediately.

Through every article related to the camp, our effort is to provide you with information that helps you come mentally and physically prepared, so your time can be fully utilized.

How can you prepare yourself after reading this article?

- Observe how you react to everything that happens from the moment you wake up until you go to bed at night.

- Notice that your reactions stem from your inner feelings. Ask yourself: Could a different reaction have made this situation more positive or beautiful?
- If the answer is yes, then ask: What innocent feeling could I bring to it? Reflect on the situation again, and this time, try responding with a new, more innocent reaction.

This word, "Bhole Bhaw" used during the meditation process, holds great significance. Maintain this feeling throughout the seven-day camp, and believe me, you will take away much more than you expect along with the innocent feeling.

Feedbacks

Every month, the people who become part of the Shivr form a unique bond with Anamay and become very special to the ashram. Let's hear some reflections on 'Bhole Bhaw':



While guiding us through Transcendental Meditation, Swamiji often used the term "Bhole Bhaw." As we understood it, this meant to follow the instructions wholeheartedly and innocently, without applying our own logic. Although we couldn't follow this instruction

completely, ashram helped us discipline our daily routine and settle into a healthier lifestyle. We could feel the positive effects of this in many ways.

Thanks,

Anmol and Harman (Chandigarh)



It was an unforgettable, life-changing journey for me, as I learned meditation for the first time at Anamay and actively participated in various ashram activities. All of this was made possible by a

beautiful word shared by Swamiji: "Bhole Bhaw." This bhaav helped me go deep within myself and experience inner peace and clarity. Since then, I have continued my meditation practice and have noticed many positive changes in myself mentally, emotionally, and spiritually.

Thanks,

Amit Kumar (Bihar)



What I understand by the term "Bhole Bhaw" is a pure hearted feeling a non-judgmental attitude and a natural way of being. In the context of Transcendental Meditation, this attitude or inner state is extremely important and helpful. When I practice Transcendental Meditation with innocence, I feel very comfortable, open, and at ease.

Thank you,

Sandipa Borgohain (Assam)

Information about the camp/course to be held from July to September 2025:

SHIVIR/COURSE NO.	DATE
12	29 June - 06 July
13	06 July - 13 July
14	20 July - 27 July
15	03 Aug- 10 Aug
16	10 Aug- 17 Aug
17	31 Aug- 07 Sept

You can choose any week that suits your convenience and participate in this special 1-week program. To register, please send your name, (date, time, and place of birth), email, complete address, and phone number by email to 'anamayashram@gmail.com' or via WhatsApp to [9917248154](tel:9917248154).



****THE 'SIDDHI 2025' BATCH WAS CONDUCTED FROM JUNE 22ND TO 29TH.**

Many meditation practitioners participated in the Siddhi 2025 batch and took their Transcendental Meditation practice one step further. If you are engaged in a continuous meditation practice after the seven-day shivir, you can also become part of the Siddhi batch to learn the next step in your journey. Please note that Siddhi is held only once or twice a year. For more information, feel free to contact us via the email or phone number provided above.

Miss Kiran, who completed Siddhi in the December 2024 batch, would like to share her feedback with all of you.



Siddhi is an advanced and refined meditation process. During Transcendental Meditation, the flow of thoughts cannot be controlled; they are allowed to flow freely. However, in Siddhi, breathing is harmonized with the meditation session. Before learning Siddhi, it was difficult for me to sit in meditation and concentrate. But after learning Siddhi, I have been able to concentrate more easily, my thoughts naturally decrease, and I can sit in meditation posture for longer periods. This process has helped me observe my thoughts and behavior more clearly. I would definitely encourage others to learn this process, as it can bring positive changes to both meditation practice and one's life path. The environment of Anamay Ashram, the peaks of the Himalayas, and learning this process under the guidance of an experienced Guru made the experience truly wonderful for me.

Thanks - Kiran (Haryana)

***** PLEASE NOTE THAT THE NEXT BATCH OF SIDDHI COURSE WILL BE HELD FROM 4TH TO 11TH JANUARY 2026.**



Contact Us

For information on any topic such as Ayurved, Shivir (camp), Volunteering, Astrology, Vastu, Guests, Gurukul, General Questions, Donations, etc., contact 'anamayashram@gmail.com'.



Courses

ON YOUR REQUEST, ANAMAY HAS COME UP WITH THE FOLLOWING COURSES TO INTRODUCE YOU TO THE VEDAS :

Course-1

VEDIC & NADI ASTROLOGY **(BASIC/ADVANCE) RS.5000/-**

Basic :

Online: 3 months

(2 classes per week. Each class is of 1 hour

15 mins long,.

Total number of classes = 21).

Offline: 2 weeks

- The fee for those who attend and complete a one-week shivir before enrolling in this course will be Rs. 4,000.
- For those who have completed the TTC (Teacher Training Course) before enrolling, the fee will be Rs. 2,000.
- The course fee and terms for residential (offline) classes will be the same as for online classes. Accommodation charges are separate; please contact Anamay for details.
- The offline mode is available at Anamay Ashram, Kausani, Uttarakhand.
- Candidates will become eligible for the advanced level upon successful completion of the basic course.

Course-2

VEDIC VASTU COURSE **(BASIC/ADVANCE) RS.6000/-**

Basic:

Online/Offline: Same as "Course-1"

- The fee for those who attend and complete a one-week shivir before enrolling in this course will be Rs. 5,000.
- For those who have already completed TTC before enrolling, the fee will be Rs. 2,000.
- The course fee and terms for residential (offline) classes will be the same as for online classes. Accommodation charges are separate; please contact Anamay for details.
- The offline mode is available through Anamay Ashram, Kausani, Uttarakhand.
- Candidates will be eligible for the advanced level after completing the basic course.

Course-3

STUDY OF **VEDIC LITERATURE** **(BASIC), ₹.10,000/-**

Offline: 2 weeks (4-5 hours/day).

- Vedic Literature course can be done only through offline mode.
- Shared accommodation is included in the course fees. A single room can be allocated as per availability and separate charges will be applicable as per current rate.
- Offline mode can be avail only in Anamay Ashram, Kausani, Uttarakhand.



For more information
please drop your queries to
anamayashram@gmail.com

Zodiac Analysis

(Based on Moon Sign)



Relation of twelve Jyotirlingas and twelve zodiac signs

According to Indian astrology and the Shiv Puran, the twelve Jyotirling's, twelve zodiac signs, and planets are believed to be deeply interconnected. This relationship helps devotees mitigate the inauspicious effects of planets and receive special blessings from Mahadev by visiting or remembering a particular Jyotirling associated with their zodiac sign. Each Jyotirling corresponds to a specific zodiac sign. It is believed that by visiting the Jyotirling linked to your zodiac sign, the planetary imbalances related to that sign are pacified, resulting in auspicious outcomes. Additionally, learn how Anamay Ashram can assist you in this spiritual journey.



Aries-Rameshwaram Jyotirling: The Aries sign is associated with good health and physical strength. Additionally, Lord Surya (the Sun) is considered strong and auspicious in this sign. Lord Surya represents fame, reputation, government prestige (such as government jobs), and the soul of all living beings. The Sun in Aries is especially beneficial for enhancing self-confidence and promoting good health. Natives of the Aries sign should visit or worship the Rameshwaram Temple in Tamil Nadu, which was established by Lord Shri Ram, using the following mantr and method:

Mantr: "Om Namah Shivaya Namoh Rameshwarayam"
Perform Jal Abhishek (ritual water offering) on Lord Shiv while chanting this mantr.



Taurus-Somnath Jyotirling: In this sign, the Moon is strong. The Moon God (Chandr Dev) represents the mind, wealth, resources, and the mental state of all living beings. Worshipping Lord Somnath at the Somnath Temple in Gujarat, established by Chandr Dev (the Moon God) helps remove defects related to the Moon and this zodiac sign.

Mantra: "Om Namah Shivaya Namoh Somnathaya"
Perform Jalabhishek (ritual water offering) on Lord Shiv while chanting this mantra.



Gemini-Nageshwar Jyotirlinga: The Gemini sign is associated with communication, courage, and intellectual power. Rahu, the planet linked to physical strength and serpents (Naags), is also considered strong in this sign. Individuals who experience frequent nightmares or have Kaal Sarp Dosh in their horoscope are advised to worship Nageshwar Jyotirlinga using the following mantr:

Mantr: "Om Namah Shivaya Namoh Nageshwaraya"



Cancer-Omkareshwar Jyotirlinga: Cancer is associated with mental states and deep emotions. Jupiter is considered strong in the Cancer sign and

represents knowledge, wisdom, and self-awareness. Cancer natives, as well as those experiencing mental stress, depression, despair, domestic unrest, or obstacles in education, are advised to worship Omkareshwar Jyotirlinga with the following mantra:

Mantra: "Om Namah Shivaya Namoh Omkareshwaraya"



Leo-Vaidyanath Jyotirlinga: The Leo sign represents authority, ideal career paths, and the abdominal region. Lord Surya (the Sun) is considered strong in Leo and symbolizes fame, reputation, royal prestige, and good health. Leo natives, as well as those facing issues related to children or stomach ailments, are advised to worship Vaidyanath Jyotirlinga with the following mantr:

Mantra: "Om Namah Shivaya Namoh Vaidyanathaya"



Virgo: Mallikarjuna Jyotirling: Virgo represents intellectual ability, business, and competition. Mercury, the ruling planet of Virgo, is strong in this sign and supports growth in areas such as intellect, trade, and competitive success. People born under the Virgo zodiac sign are advised to worship Mallikarjuna Jyotirlinga with the following mantr:

Mantr: "Namah Shivaya Namoh Mallikarjunaya"



Libra-Mahakaleshwar Jyotirlinga: The Libra sign represents longevity, politics, morality, and balance. Saturn is strong in this sign and is associated with age, pain, relief from suffering, and the general public. People born under the Libra sign are advised to worship the Mahakaleshwar Temple, which is unique for being the only south-facing Jyotirling and symbolizing the southern direction of time:

Mantr: "Om Namah Shivaya Namoh Mahakaleshwaraya"

This method helps bring balance and peace, and it removes the fear of premature death as well as the pain and suffering associated with Saturn.



Scorpio: Chrishneshwar Jyotirling: The Scorpio sign represents deep study, transformation, misunderstandings, and the reproductive organs. Mars and Ketu are the dominant planets of this sign, both of which are associated with accidents, surgeries, and property matters. Natives of this sign are advised to worship the Ghrishneshwar Jyotirlinga with the following mantr, which grants success in overcoming life's obstacles, helps in gaining inner strength, and provides relief from the doshas (flaws) related to Mars and Ketu.



Sagittarius-Kashi Vishwanath Jyotirlinga: The Sagittarius sign represents spiritual knowledge, positivity in life, and good fortune. Exalted Ketu and Jupiter (in their own sign) are associated with spirituality and inner peace. Sagittarius natives are advised to worship the Kashi Vishwanath Jyotirling with the following mantr, which promotes wisdom, spirituality, and positivity in life:

Mantr: "Om Namah Shivaya Namō Kashi Vishwanathaya"



Capricorn-Kedarnath Jyotirling: The Capricorn sign represents mental, physical, and spiritual strength. This sign is often associated with hard work, struggle, and the need for resilience. Mars is exalted in Capricorn, providing strength to endure challenges and overcome physical hardships. Capricorn natives are advised to worship the Kedarnath Jyotirlinga with the following mantr:

Mantr: "Om Namah Shivaya Namō Kedarnathaya"
This practice brings salvation, peace, and spiritual growth. It also pleases both Mars and Saturn and helps in removing Manglik Dosh.



Aquarius-Bhimashankar Jyotirlinga: Aquarius signifies financial status, desires, and victory. In this sign, all planets are considered to have a neutral influence. Aquarius natives are advised to worship the Bhimashankar Jyotirlinga with the following mantr, which brings courage, strength to face challenges, and helps to calm the effects of all planets:

Mantr: "Om Namah Shivaya Namō Bhimashankaraya"



Pisces-Trimbakeshwar Jyotirlinga: Pisces signifies devotion to God, extravagance, foreign opportunities, and sleep. Venus is strong in the Pisces sign and is associated with sacrifice and sensual pleasures.

Pisces natives are advised to worship the Tryambakeshwar Jyotirlinga with the following mantr:
Mantr: "Om Namah Shivaya Namō Tryambakeshwaraya"
The specialty of this Jyotirlinga is that it houses three Shivlingas representing Brahma, Vishnu, and Rudra, all in one place. This practice provides relief from the doshas

(flaws) related to Rahu and Ketu and brings mental peace.



How to worship the Jyotirlingas according to your Zodiac Sign?

During the sacred month of Shravan, special significance is given to the Parthiv Shiv Puja of Lord Shiv. According to the Shiv Puran, devotees who are unable to visit the Jyotirling's in person can still receive the same spiritual benefits by chanting the mantr of the Jyotirling's associated with their zodiac signs while performing Parthiv Shiv Puja at home. Lord Shiv himself declares in the Shiv Puran that those who perform this puja with devotion attain blessings equivalent to visiting His divine shrines.

The Significance of Parthiv Shiv Puja:

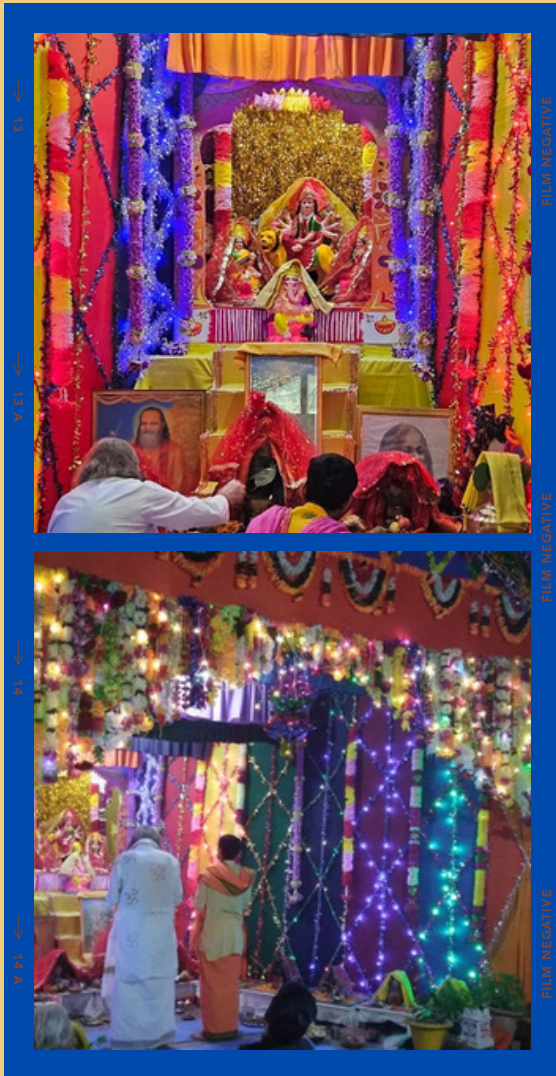
Parthiv Shiv Puja holds great spiritual importance. The Shiv Puran describes various ways in which the Parthiv Shivling (Shivling made from earth or other natural materials) can be created and worshipped according to the devotee's wishes, for example, for the wish of a son, use Shyaati rice (a special variety found in hilly areas) and make 108 Shivling's, then perform Jalabhishek (ritual water offering), For healing from diseases, Create a Shivling from cow dung, For attaining wealth, use soil from a pure and sacred place to form the Shivling. These Earth Shivling's are prepared in specific ways, depending on the devotee's desire. In addition to Jalabhishek, various other sacred bathing methods are mentioned in the Shiv Puran, such as: Milk bath, Sugarcane juice bath, Panchamrit (a mixture of milk, curd, honey, ghee, and sugar), Oil bath, Ganga water bath etc. These special abhisheks can also be customized depending on the specific type of puja being performed. The month of Sawan (Shravan) is especially dear to Lord Shiva. During this time, he is said to be easily pleased and showers his blessings generously just like the monsoon rains on those who perform sincere and properly guided worship, especially when led by a trained and knowledgeable pandit.

How Can Anamay Ashram Help?

- Discover Your Parthiv Shiv Jyotirlinga based on your birth chart
- Receive detailed guidance on Pujan Vidhi (ritual procedures) and perform special pujas in the Satvik (pure and serene) environment of Anamay Ashram, Kausani
- Join our courses (see the "Courses" section for more information) to learn the deeper secrets of astrology, Jyotirlinga worship, and spiritual life

Contact Anamay Ashram for detailed information on personal horoscope and suitable remedies.

QUICK CHECKLIST ✓



Shardiya Navratri 2024: Anamay Ashram

Sharad Navratri, marking the beginning of the autumn season, will begin in the last week of September. This is an ideal time to prepare ourselves to adapt to the food, temperature, and various conditions of the upcoming winter. Let's go through the key information and suggestions in the 'Sharad Ritu Quick Checklist':

- The autumn season lasts from mid-September to mid-November.
- During this time, choose foods that are bitter, light, cool, astringent, and sweet.
- Avoid excessive intake of fatty and salty foods.

Navratri Quick Checklist: If you find it difficult to focus on many things, just focus on Navratri, a time for worship, meditation, and fasting.

Preparation (Before Navratri Begins): Eat a light meal at night the day before Navratri starts, to support digestion and ensure a clean stomach in the morning.

During the Nine Days of Navratri:

1. Fasting:

- Follow the fast throughout the nine days.
- Fasting means a lot (few practices are):
 - Waking up before sunrise
 - Taking ablutions (cleansing rituals)
 - Participating in Navratri worship according to tradition

2. Mental Discipline:

- Keep the mind calm by:
 - Eating a balanced diet
 - Practicing meditation
 - Observing silence
 - Maintaining a non-reactive state
 - Singing bhajans (devotional songs)

3. Purity of Thought: Follow a daily routine that promotes pure thoughts and intentions.

Things to Avoid During Navratri:

- Solid, fried, spicy, tamasic, and rajasic foods
- Overeating, eating frequently without hunger
- Laziness, anger, arguments, excessive talking, and ego-driven behavior

Diet Guidelines:

- Follow a balanced, fasting-based, or light diet—as per your comfort and health.
- If you are staying hungry throughout the day try eating a light meal at night.
- Avoid heavy foods immediately after completing the nine days of fasting.

Spiritual Discipline:

- Stay calm
- Observe silence
- Do self-study (Swadhyaya)
- Follow rules and maintain discipline

Golden Moments



Shivir- May 11-2025



Shivir- May 25-2025



Shivir- June 08-2025



Shivir- April 13-2025



Students are undergoing training in team empowerment under the supervision of an RSS coach.



Anamay Family gathered on the occasion of the marriage, which was conducted according to Vedic rituals, and the couple received blessings from Swami Ji.



On the occasion of Guru Purnima (10th July 2025), along with the traditional Guru Puja, all the students, under the guidance of their teachers, shared their thoughts on various topics such as the Vedas, Mantras, Guru Mahima (the glory of the Guru), and the greatness of the Sanskrit language.



All suffering is due to not knowing a way to unfold the divine glory present within oneself. A lack of knowledge to "dive" within oneself is the root of all illness and suffering in human life.

--Maharishi

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