

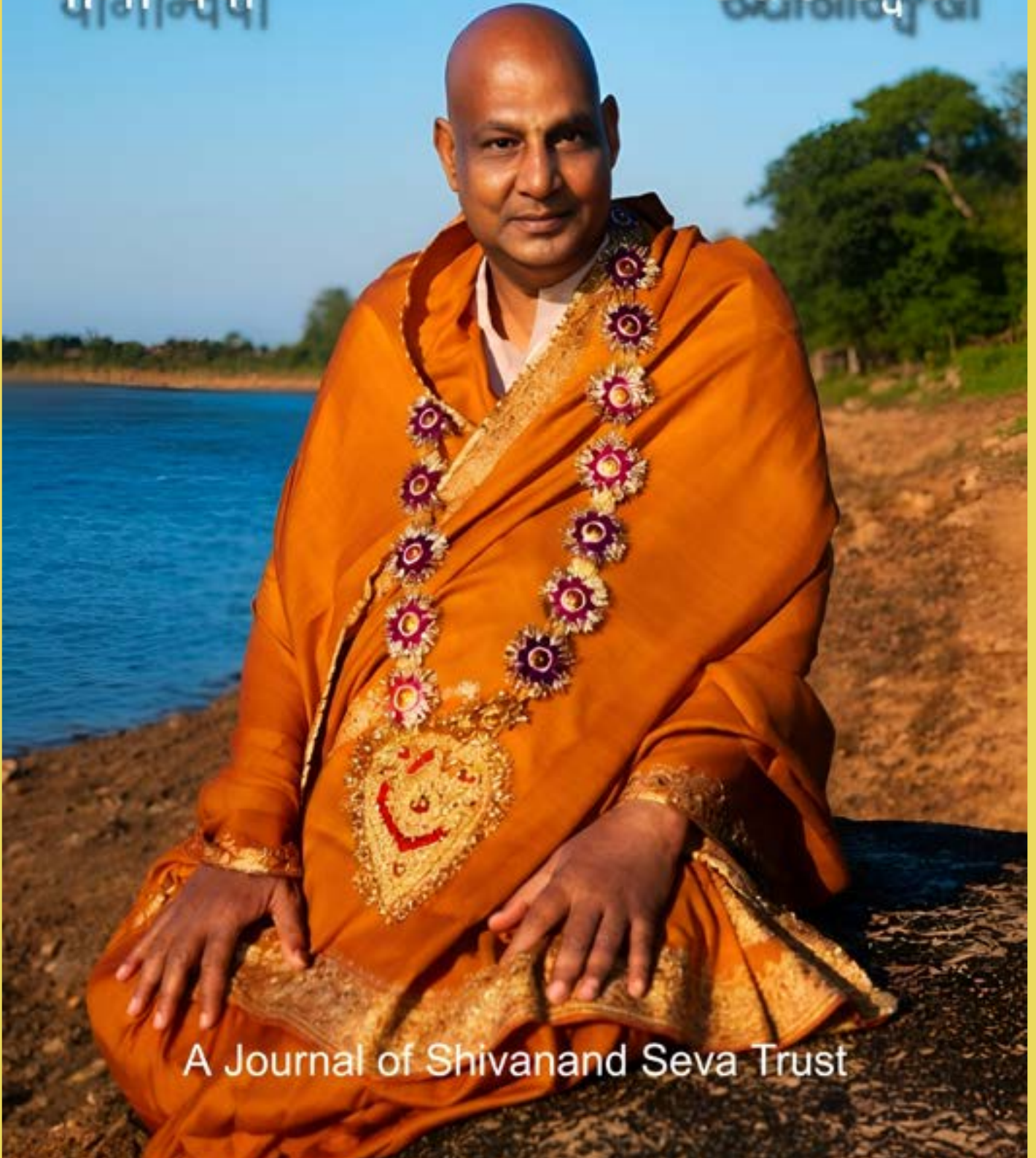
First Year Volume 1 September 2026

Yoganwasha

Quest For Yogic Knowledge

योगान्वेषा

ଯୋଗାନ୍ବେଷା



A Journal of Shivanand Seva Trust

Yoganwasha

A Quest For Yogic Knowledge

First Year, Volume I
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Guruji's Coloumn



Transformation of Personality through Yoga

Sanyashi Yogeswar

The term personality which means vyaktitva in Sanskrit has been dealt by Western wisdom as well by Indian wisdom. There are some differences in how they understood its concept and dimensions. In Western wisdom it comes from the word persona which means mask. It indicates the surface or the outer covering or the external figure of the human being. Latter on they believe in its wider concept. But in Indian wisdom the term Vyaktitva

comes from the word “Vyakta” which means the manifestation or actualization of the un-manifest or the “avayakta” and this process is very much sequential and gradual.

According to their own understanding & belief systems, both Western and Indian wisdom have different views to explain this term. In Western psychology G.W. Allport gives one of the most comprehensive definitions of personality. He views personality as “the dynamic organization within the individual of those psychophysical systems that determine his unique adjustment to his environment”. Now, the question arises whether the human personality is limited to the dynamic organization of body, mind and emotion or is there any other deeper aspect?

Yoga believes that knowing the essential nature of the self constitutes one’s true personality. When the word Yoga is used in this discussion it is not limited to any particular system. Rather, it represents a synthetic approach to all the different philosophical systems discussed the concept of Yoga. It includes the Upanishads, Agamas of Tantra, Yoga Sutra of Maharshi Patanjali and all other Yogangas accepted by the different philosophical system and religious sects. Thus, in a higher sense, the cessation of individuality brought out the real nature of personality. In other words, personality is both about living in the duality and multiplicity of this world yet remaining unaffected and constantly aware of one’s own real nature. This state has been described in various ways like: Gunatita, Jivanmukta, Arhat, or Bodhisattva.

Another question naturally comes to the mind: why is the human being is not aware of his real nature? Different philosophical systems answer this question differently but in essence the answer is the same, whether it is due to avidya or maya or mala. When Consciousness descends from the transcendental to the causal then to the subtle and finally to the gross planes, it limits itself in three major phases. In the microcosmic level or in the individual personality they correspond to the three granthis (psychic knots). When Consciousness is limited by the sattva guna, the ‘viparita-grahita’ quality of maya comes into existence. This corresponds to rudra granthi in Kundalini yoga, and anav Mala in Tantra respectively. Rajas imposes further limitations which causes the ‘samsaya upastapika’ quality to comes into being. This relates to the Vishnu granthi of Kundalini yoga and mayiaya mala of Tantra. With the final limitation imposed by Tamas, the ‘Agrahanatmika’ quality of maya comes into existence. This is the brahma granthi of Kundalini yoga and the karma mala of Tantra. Attachment (moha) & ignorance (ajnana) prevents the human beings to be aware of its essential nature because of the functioning of Tamas.

The yogic view does not negate the views of modern psychology. Rather, it gives equal importance to it yet at the same time presents the most subtle aspects and transcendental background of personality. It also teaches us the techniques (inherent within man), for further evolution. This is one way of looking at the descending process.

In the other way the process of evolution can accelerate by self-effort or spiritual sadhana. The individual raises his Consciousness from a gross to subtle level, then to causal and finally grace helps him to move from the causal to the transcendental plane. But here is a big gap between the philosophies of life from the practical condition of the modern society of 21st century. Now the modern man is associated with thousands of psycho-physiological problems, emotional trauma and loaded with

professional, social and family stress along with the environmental challenges in life. In this condition the the practices of Yoga acts as the panacea to overcome almost all difficulties of life and also to move the individual awareness to the higher plane till the highest goal of life has been achieved.

Yoga has thousands of practises categorised under certain groups to deal with the problems of life. The practices of Hatha Yoga mostly purify the body, developing the immunity, balancing the energy in ida and pingala which causes the movement of energy in susumna nadi which is the appropriate path of Kundalini.

The Raja Yoga or the Yoga of Maharshi Patanjali mostly deals with the psychological aspect of the personality and teach us to overcome from stress, tension and agony of life. The yamas and the niyamas rectify the thoughts and the behaviour and actions as well as channelizing the attitude in a positive and uplifting direction. The asanas can overcome us from the state of duality, manage and prevent the diseases of muscles, joints, organs and the systems. It also prepares us for meditation and other advance mudra and kriyas. The pranayamas balances the energy within us removes the blockage from the nadis, burns the toxins and finally makes us fit for the practice of dharana. The practice of pratyahar teaches us to free our mind from the sensory inputs and leads to a stress-free condition. Relaxation is one of the boon in life which benefits are endless can be achieved through pratyahar. Drasta Bhav can also be achieved by it. The practice of dharana leads the mind to a state of ekagra and finally the state of nirodha can be achieved through dhyana and Samadhi.

The practices of Bhakti Yoga purify the emotion and channelize it for achieving the state of bliss.

The practices of Jnana Yoga sharpen the intellect; overcome one from avidya (ignorance) and leads to clarity in perception. A strong power of discrimination (viveka) can be cultivated through it.

The practices of Nada Yoga lead to inner harmony of the individual energy which can be tune with the cosmic energy. Mantras are the great tools to makes the mind free from the clutches of the world.

The practice of Karma Yoga purifies the chitta and it reflects the achievement derived from sadhana. Because after all once something has been achieved in sadhana that must be reflected in the lifestyle through the thought, behaviour and action. Karma Yoga leads from selfishness to selflessness, and a true Karma Yogi see the world as the manifestation God Himself and he release that Service to Man-kind is Service to God.

There are many other aspects of yoga which are also plays vital role for the development of personality. Proper diet and conservation of energy by Mouna is also important. If these practices of Yoga can be practice under the guidance of an efficient teacher it can leads to better physical health, mental peace, emotional harmony, intellectual clarity and spiritual growth. That will reflect in the life of a person through appropriate thoughts, behaviour, action (sat-vichara, sat-vyavahara, sat-karma) and proper understanding of the circumstances one lives. Furthermore, there will be constant effort for the betterment of the self and the society around. They will lead a pious life and inspire many to lead that life. Maharshi Gherenda has rightly said that there is no such friend like knowledge and there is no such power like Yoga which can be used as a catalyst for the transformation of one's personality.

“An ounce of practice is better than tons of theory. Practice Yoga in your daily life and attain Self-realisation.” Swami Sivananda Saraswati

Editor's Note

Hari Om. It is our great privilege to release the first e-journal of the Shivananda Seva Trust on the auspicious occasion of Swami Shivanandaji Maharaj Jayanti. Guruji Sanyashi Yogeshwarji first proposed this idea exactly one year ago, on this very day, while we were walking through the newly acquired Ashram estate. Although digital journals do not require registration, we are in the process of registering it with a view to converting it into a print journal in the future. The chosen name, Yoganweshha, meaning “Quest for Yogic Knowledge,” is indeed unique. Yet I remain uncertain about its pronunciation: should it be pronounced “Yoganweshha,” as in Hindi and English usage, or “Joganweshha,” as in Odia? This kind of phonetic variation is common in European languages, while Indo-Aryan languages show only a few such anomalies. The question therefore invites an interesting reflection. In Prakrit and Pali grammar, as codified by Vararuchi in his seminal work प्राकृत प्रकाश and later by Hemachandra, the rule आदेर्यः जः । states that when the letter य (ya) appears at the beginning of a word, it is pronounced as ज (ja). This rule derives from a phonetic tradition preserved by Vedic scholars, who developed specialized treatises called Pratishakhyas to maintain the purity of hymns transmitted orally across generations. One such treatise is the Vajasaneyi Pratishakhya (वाजसनेयी प्रतिशाख्य), attributed to the ancient sage Katyayana and associated with the Yajurveda, pronounced “Jajur Veda.” The phonetic rule is traditionally expressed as follows:

“पदादौ यकारस्य जकारः” (Padādaṃ yakārasya jakāraḥ)
“At the beginning of a word, the sound ‘Ya’ becomes ‘Ja.’”

A further extension of this rule, followed by Madhyandina scholars, holds that a ‘ya’ following the consonant ‘ra’ (र) also becomes ‘ja.’ Thus the written forms Sūryaḥ (सूर्यः) and Āryaḥ (आर्यः) are chanted as “Sūrjyaḥ” and “Ārjyaḥ.” The reason is both precise and scientific. To pronounce ‘ya’ correctly, the tongue must glide gently near the palate without fully obstructing the airflow. In rapid, high-pitched Vedic chanting, sustaining this delicate glide at the start of a word, or after a strong consonant such as ‘ra,’ can easily lead to distortion. To prevent careless pronunciation from affecting the oral text, scholars standardized the stronger ‘ja’ sound. By striking the tongue firmly against the palate, they preserved the mantra’s rhythmic structure, or mātṛā, with uniformity across generations. In later times, only certain eastern Prakrit-derived languages, such as Odia and Bengali, retained this phonetic rule in their alphabets.

In any case, as Shakespeare wrote in Romeo and Juliet, “What’s in a name? That which we call a rose by any other word would smell as sweet.” Whether called Joganweshha or Yoganweshha, may this journal move forward in its quest for Yogic Science and share that knowledge widely.

At the outset, I extend my heartfelt thanks to Mrs. Mamata Das for coordinating the entire effort so beautifully.

Debabrata Mohapatra

Chakrasuddhi As A Complimentary Practice For Pshycological And Harmonal Balance

D.N.PL Pavani

Introduction

In today’s fast-paced world, stress, anxiety, emotional imbalance, and lifestyle-related disorders have become increasingly common. These problems affect not only our physical health but also our mental and emotional well-being. While modern medicine focuses mainly on treating physical symptoms, yoga offers a holistic approach that nurtures the body, mind, and spirit together. One such powerful yogic practice is Chakra Shuddhi, the purification of the body’s energy centres

The word “Chakra” means wheel or energy centre, and “Shuddhi” means purification or cleansing. According to yogic philosophy, the human body contains seven major chakras situated along the spinal column. These chakras regulate the flow of Prana, or vital life energy. When this energy flows freely, a person experiences good health, emotional balance, mental clarity, and spiritual growth. However, stress, negative emotions, unhealthy habits, and unresolved experiences may create blockages in these energy centres, leading to physical discomfort, psychological disturbances, and emotional imbalance.

The Seven Chakras and Their Importance

Each chakra has a unique location and influences specific physical, psychological, and spiritual qualities.

1. Mooladhara Chakra (Root Chakra)

Located at the base of the spine, the Mooladhara Chakra represents stability, security, grounding, and survival. It provides a strong foundation for physical and emotional well-being. When balanced, it develops confidence, courage, and a sense of safety.

2. Swadhisthana Chakra (Sacral Chakra)

Situated just below the navel, this chakra is associ-

3.Manipura Chakra (Solar Plexus Chakra)

Located around the navel region, the Manipura Chakra governs digestion, willpower, self-confidence, and personal strength. It encourages determination, self-discipline, and positive self-esteem.

4.Anahata Chakra (Heart Chakra)

Situated at the centre of the chest, the Anahata Chakra symbolizes love, compassion, kindness, forgiveness, and emotional balance. It acts as a bridge between the lower chakras, which are connected with physical needs, and the upper chakras, which are related to higher consciousness.

5.Vishuddhi Chakra (Throat Chakra)

Located at the throat, the Vishuddhi Chakra is responsible for communication, truthfulness, creativity, and self-expression. A balanced throat chakra enables a person to express thoughts and emotions clearly and confidently.

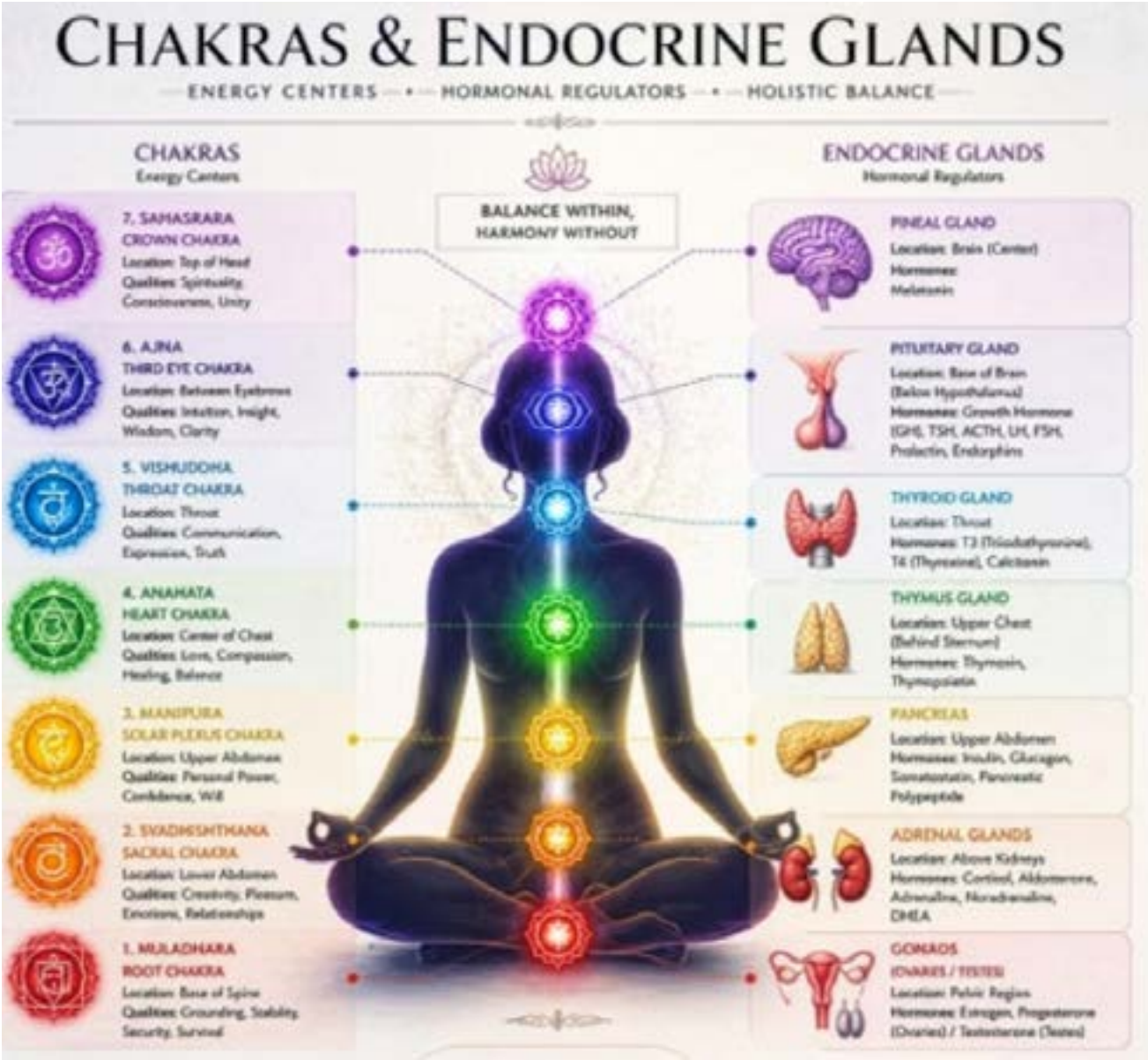
6.Ajna Chakra (Third Eye Chakra)

Positioned between the eyebrows, the Ajna Chakra represents intuition, wisdom, concentration, and inner awareness. It enhances clarity of thought, decision-making, and self-reflection.

7. Sahasrara Chakra (Crown Chakra)

Located at the crown of the head, the Sahasrara Chakra is associated with spiritual awakening, peace, self-realization, and connection with universal consciousness. It represents the highest state of awareness in yogic philosophy.

Relationship Between Chakras and the Endocrine System



An interesting aspect of Chakra Shuddhi is its relationship with the endocrine system. Each major chakra is closely associated with an endocrine gland that secretes hormones essential for growth, metabolism, reproduction, immunity, and emotional regulation. These glands include the adrenal glands, gonads, pancreas, thymus, thyroid, pituitary, and pineal gland.

Although chakras are part of yogic philosophy and endocrine glands belong to modern anatomy and physiology, many yoga practitioners believe that balanced energy flow may support healthy glandular functioning and contribute to overall well-being.

I had the opportunity to participate in and conduct a structured Chakra Shuddhi (Chakra Purification) program. This experience was not merely a meditation practice but an inner journey of self-discovery and transformation through guided meditation, visualization, mantra chanting, breath awareness, and deep relaxation. I experienced positive changes in my physical health, emotional stability, mental clarity, and overall outlook towards life.

One of the most noticeable changes was in my physical health. Initially, my body felt tense and tired due to daily responsibilities.

As I continued practising Chakra Shuddhi regularly, I experienced deep relaxation, reduced muscular tension, better breathing, improved posture, and an overall feeling of lightness. I also noticed improved sleep quality, greater energy throughout the day, and better body awareness. Since the chakras are closely related to the endocrine glands, I felt that regular meditation helped maintain better balance in both physical and emotional functioning.

The psychological benefits were even more significant. Before practising Chakra Shuddhi, I occasionally experienced stress, mental fatigue, and emotional fluctuations. During the meditation sessions, I learned to observe my thoughts without reacting to them. Gradually, my mind became calmer, more focused, and emotionally balanced. Feelings of anxiety reduced, patience increased, and I developed greater confidence in myself. I also became more compassionate, forgiving, and understanding towards others. Meditation improved my ability to remain calm even in challenging situations and helped me develop a more positive attitude towards life.

Chakra Shuddhi also had a positive impact on my occupational and professional life. As a teacher and meditation instructor, I found that my concentration improved significantly while planning and conducting classes. My communication became clearer, especially after focusing on the Vishuddhi Chakra. I became more confident while speaking, explaining concepts, and interacting with students. My creativity in preparing meditation sessions increased, and I was able to connect more effectively with participants. Improved emotional stability also helped me make better decisions, remain patient, and manage responsibilities with greater efficiency.

One of the most encouraging outcomes of the Chakra Shuddhi program was the positive transformation experienced by the participants. Based on their feedback, many reported feeling deeply relaxed, mentally calm, and emotionally balanced after the meditation sessions. Several participants noticed a reduction in stress, anxiety, and negative thoughts, while others experienced improved concentration,

better sleep, increased self-confidence, and a greater sense of inner peace. Many also shared that they felt lighter, more energetic, and more connected with themselves and those around them. The chakra-based meditation, combined with breath awareness, visualization, and mantra chanting, helped participants develop emotional resilience, improve communication, and cultivate a positive outlook towards life. These encouraging responses demonstrated that Chakra Shuddhi is not only a spiritual practice but also a practical and holistic approach to enhancing physical, psychological, emotional, and occupational well-being.

Conclusion

Chakra Shuddhi is a holistic yogic practice that integrates physical, psychological, emotional, and spiritual well-being. My personal experience, along with the positive feedback from the participants, clearly demonstrated that regular chakra meditation promotes deep relaxation, emotional balance, mental clarity, self-awareness, and overall quality of life. The close relationship between the chakras, endocrine glands, and psychological functioning highlights the importance of maintaining harmony within the body’s energy system. Improvements in confidence, communication, concentration, stress management, and emotional resilience also suggest that Chakra Shuddhi can positively influence occupational performance and interpersonal relationships. This experience strengthened my belief that Chakra Shuddhi is not merely a meditation technique but a powerful tool for self-transformation and holistic health. With regular practice, it has the potential to help individuals lead healthier, happier, and more meaningful lives by creating harmony between the body, mind, and spirit.

ଯୋଗ : ସାର୍ଥକ ଜୀବନର ପଥ

ଶ୍ରୀ ଦିବାକର ଜେନା

ରାଜା ବିକ୍ରମାଦିତ୍ୟଙ୍କ ଦରବାରକୁ ପ୍ରତିଦିନ ନଗରବାସୀ ବିଭିନ୍ନ ପ୍ରକାରର ଉପହାର ନେଇ ଆସୁଥିଲେ। ସେହି ରାଜ୍ୟରେ

ବସୁଥିବା ଜଣେ ସନ୍ୟାସୀ ମଧ୍ୟ ପ୍ରତିଦିନ ରାଜାଙ୍କୁ ଜଙ୍ଗଲି ଫଳ ଭେଟ ଦେଉଥିଲେ। ରାଜା ସେହି ଫଳକୁ ସାଧାରଣ ଭାବି

ତାଙ୍କ ପ୍ରଧାନଙ୍କୁ ଦେଉଥିଲେ, ଏବଂ ପ୍ରଧାନ ସେହି ଫଳକୁ ଚାକରମାନଙ୍କ ଦ୍ୱାରା ଫୋପାଡ଼ି ଦେଉଥିଲେ।

ଦିନେ ରାଜା ସେହି ଜଙ୍ଗଲି ଫଳଟି ତାଙ୍କ ପାଳିତ ବାନରକୁ ଦେଲେ। ବାନରଟି ଫଳଟିକୁ ଖାଇବାକୁ ଲାଗିଲା, ସେତେବେଳେ

ଫଳଟି ଖଣ୍ଡ ହେବା ମାତ୍ରେ ସେଥିରୁ ଏକ ଚମକୁଥିବା ହୀରା ବାହାରିଲା। ସମଗ୍ର ଦରବାର ହୀରାର ଚମକରେ ଆଲୋକିତ

ହୋଇଗଲା। ରାଜା ଆଶ୍ଚର୍ଯ୍ୟ ଚକିତ ହୋଇ କହିଲେ—

"ମହାତ୍ମା! ଆପଣ ଛଅ ମାସ ଧରି ପ୍ରତିଦିନ ଯେଉଁ ଫଳ ଦେଉଥିଲେ, ସବୁ ଫଳରେ କ'ଣ ଏଭଳି ହୀରା ଥିଲା?"

ସନ୍ୟାସୀ କହିଲେ—"ହଁ, ନିଶ୍ଚୟ।"

ରାଜା ତୁରନ୍ତ ପ୍ରଧାନଙ୍କୁ ପଚାରିଲେ—"ସେହି ଫଳଗୁଡ଼ିକ କେଉଁଠି?"

ପ୍ରଧାନ ଚାକରମାନଙ୍କୁ ପଚାରିଲେ। ସେମାନେ କହିଲେ—"ଆମେ ସେଗୁଡ଼ିକୁ ଫିଙ୍ଗି ଦେଇଛୁ।"

ଏହା ଶୁଣି ସନ୍ୟାସୀ ଜଙ୍ଗଲ ଆଡକୁ ଚାଲିଗଲେ। ରାଜା ବିକ୍ରମାଦିତ୍ୟ ତାଙ୍କ ପଛରେ ଯାଇ ପଚାରିଲେ—

"ମହାତ୍ମା! ଆପଣ କିଛି ରହସ୍ୟ ଲୁଚାଉଛନ୍ତି। ଆପଣ କ'ଣ କହିବାକୁ ଚାହୁଁଛନ୍ତି?"

ସନ୍ୟାସୀ ଉତ୍ତର ଦେଲେ—

"ରାଜନ୍! ଆମ ଜୀବନର ପ୍ରତ୍ୟେକ କ୍ଷଣ ଅମୂଲ୍ୟ ହୀରା ପରି ଆସେ। କିନ୍ତୁ ଆମେ ତାହାକୁ ସାଧାରଣ ଭାବି ନଷ୍ଟ କରିଦେଉ।

ଥରେ ବିଚିଯାଇଥିବା କ୍ଷଣ ଆଉ କେବେ ଫେରି ଆସେନାହିଁ। ସେହି କ୍ଷଣଗୁଡ଼ିକର ସମଷ୍ଟି ହିଁ ଜୀବନ।"

ପ୍ରକୃତରେ ମଣିଷର ଜୀବନ ଅମୂଲ୍ୟ, କିନ୍ତୁ ତାହାର ମୂଲ୍ୟ କେବଳ ସେହି ବ୍ୟକ୍ତି ପାଇଁ ଅଛି, ଯିଏ ଏହାର ମହତ୍ତ୍ୱକୁ ବୁଝେ।

ବାସ୍ତବରେ ଦୁଇଟି କଥା ଅଛି—

ଉପଲକ୍ଷି ଏବଂ ଉପଯୋଗିତା।

କେବଳ ଉପଲକ୍ଷି ହେଲେ ହେବ ନାହିଁ; ତାହାର ସଠିକ ବ୍ୟବହାର ନ ହେଲେ ସେହି ଉପଲକ୍ଷିର କୌଣସି ଅର୍ଥ ନାହିଁ।

ଏହିପରି ମଣିଷର ଅମୂଲ୍ୟ ଜୀବନ ଖେଳିବାରେ, ସ୍ୱପ୍ନ ଦେଖିବାରେ, ଯୌବନରେ ଦୌଡ଼ିବାରେ ଏବଂ ବୃଦ୍ଧାବସ୍ଥାରେ ଅନୁତାପ କରିବାରେ କଟିଯାଏ। ସକାଳେ ଖାଇବା, ରାତିରେ ଶୋଇବା, ଶୈଶବରୁ ଯୌବନ, ଯୌବନରୁ ବୃଦ୍ଧାବସ୍ଥା, ଦୁଇ-ଚାରିଟି ସନ୍ତାନ ଜନ୍ମ ଦେବା ଏବଂ ଦିନେ ମୃତ୍ୟୁବରଣ କରିବା—ଏହାକୁ କି ମାନବ ଜୀବନ କୁହାଯାଏ?

ନା ନୁହେଁ! ଆମ ଭିତରେ ଅନେକ ସୁପ୍ତ ଶକ୍ତି ଓ ସାମର୍ଥ୍ୟ ଲୁଚି ରହିଛି, ଯାହାକୁ ବିକଶିତ କରାଯାଇପାରେ।

ଭଗବଦ୍‌ଗୀତା ଷଷ୍ଠ ଅଧ୍ୟାୟ ପଞ୍ଚମ ଶ୍ଳୋକରେ କୁହାଯାଇଛି:-

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

ଭାବାର୍ଥ :

ନିଜ ପ୍ରୟାସ ଓ ବିବେକ ଦ୍ୱାରା ନିଜର ଉନ୍ନତି କରିବା ଉଚିତ। ନିଜକୁ ଅଧୋଗତିକୁ ଠେଲିବା ଉଚିତ ନୁହେଁ। କାରଣ ମଣିଷ ନିଜେ ନିଜର ସର୍ବଶ୍ରେଷ୍ଠ ମିତ୍ର ଏବଂ ନିଜେ ନିଜର ସବୁଠାରୁ ବଡ଼ ଶତ୍ରୁ।

ଏହି ଶ୍ଳୋକର ସନ୍ଦେଶ ହେଉଛି—

ମଣିଷର ଜୀବନର ଉନ୍ନତି କିମ୍ବା ଅବନତି ପାଇଁ ସେ ନିଜେ ଦାୟୀ। ଯୋଗ, ସଦାଚାର, ଆତ୍ମନିୟନ୍ତ୍ରଣ ଏବଂ ସତ୍ ଚିନ୍ତାଦ୍ୱାରା ନିଜ ଭିତରେ ଥିବା ସୁପ୍ତ ଶକ୍ତିକୁ ଜାଗ୍ରତ କରି ଜୀବନକୁ ସାର୍ଥକ କରିବା ହିଁ ମାନବ ଜନ୍ମର ପ୍ରକୃତ ଉଦ୍ଦେଶ୍ୟ।

Look within ,
With in you is the hidden God.,
Within you is the immortal soul,
Within you is the immortal soul,
Within you is the inexhaustible
spiritual treasure,
Within you is the ocean of bliss,
Look Within for happiness ,
which you have sought in vain.

Swmai Sivananda
Jnana Yoga

Make others truely happy as
you strive to make yourself
happy .
Speak a helpul word.
Give a cheering smile.
Do a kind act. Serve a little.
Wipe the tears of one who is
in distress .
Render smooth a rough place
in another’s path.
You will feel great joy.
Swami Sivananda

Bliss Divine : A book of Sp[iritual Essays

Cultivating Mindfulness: Breaking Free From Smoking Addiction

Dayanidhi Gochyat

Imagine living a life where you are breathing, walking, and moving, but not truly present. You feel remotely controlled by an outsider—and that outsider is not even a person, but a substance you may take for a temporary high.

You know that nicotine can cause cancer; it is stated clearly on the packet. But what makes you smoke daily without even thinking about the consequences? Let us discuss where you are lacking?

The primary reason people get used to smoking is that they activate the part of the brain that makes one feel good. They cut off your conscious mind to help you ignore the tension, stress, and anxiety you face in your daily life.

When you repeat this state of driving the mind away from reality, you end up altering your brain. Consequently, whenever you experience feelings of depression, tension, anxiety, or stress, your mind convinces you to smoke to overcome them.

Addiction is not always a matter of personal choice or preference; it is often shaped by social surroundings. This pattern appears across settings, from corporate offices to labour-intensive workplaces. It carries a certain appeal that can draw non-smokers toward smoking. Many are influenced by the false belief that “smoking does not kill everyone.”

Cigarette smoke contains more than 7,000 chemicals. Toxic gases such as carbon monoxide enter the bloodstream directly. This harmful mixture triggers widespread inflammation, damages cellular DNA, and gradually destroys tissue structure from within.

The respiratory tract is lined with tiny, hair-like projections called “cilia” that sweep out mucus, dust, and pathogens. In the chronic stage of smoking, that cellular activity gets paralysed because smoking daily paralyses the cilia. So, to perform the work, eventually, thick, particle-heavy mucus pools deep inside the airways and narrows the airways by blocking the cough (Chronic Bronchitis) (Lung Cancer).

The following points demonstrate how yoga effectively breaks the chains of smoking addiction:

1. Announcement

- Spread the message that you are quitting smoking.
- This sends a clear message to your brain.
- It shows you have made a firm resolve (**Sankalp**).
- Sharing the news makes your surroundings conscious of your goal.
- People will watch to see if you succeed.
- This peer pressure keeps you highly accountable.
- It will actively support your quitting journey.

2. Cleansing (Shatkarma)

- Your body must first undergo thorough detoxification.
- You can practice these cleansing techniques after work.
- The detoxification process includes specific yogic practices:
 - **Neti (Jala Neti and Sutra Neti)**
 - **Kunjal**
 - **Vyaghri**

Benefits of Neti

- It removes mucus and pollution from nasal passages.
- It thoroughly clears out your sinuses.
- Airflow improves significantly for deeper breathing.
- It maintains the health of your eyes, ears, and throat.
- It delivers a soothing influence to the brain.
- It effectively reduces anxiety, anger, and depression.

3. Shankhaprakshalan

- This practice cleanses the entire digestive tract.
- It relieves various chronic digestive problems.
- It detoxifies the liver and other vital organs.
- The gut functions as a second brain.
- Most bodily diseases originate inside the gut.
- You must clear these toxins using yoga asanas.

4. Vaman Dhauti

- This technique tones all abdominal organs.
- It stimulates organs through strong muscular contractions.
- These contractions occur directly in the stomach walls.
- It efficiently removes excess mucus and bile.

Asana

The Pawanmuktasana series is more than enough to cure our body. It varies from person to person. Asanas like Janu Naman, Keuni Naman, Griva Sanchalan, Titaliasana, Pada Sanchalana, and Pada Chakrasana. Sarva Pawanmuktasana.

Shaktibandha asanas like Gatyatmak Meru Vakrasana, Chakki Chalanasana, Naukasana, and Vayu Nishkasana.

Suryanamaskara, Vajrasana series (Shashankasana, Ushtrasana, Mandukasana, and many more).

Pranayama

All Pranayama techniques will help to enhance and develop respiratory capacity and resistance. Pranayama like Ujjayi, Kapalabhati, Bhastrika, and Nadi Shodhana will help.

Meditation

Chanting “AUM”, Ajapa Japa, and meditation on the breath by focusing on “Soham” are another variety of meditation. Calming the unstable mind will help to overcome all anxiety and depression, and eventually assist in quitting the addiction of smoking.

Yoga is a journey of faith and direct experience. To experience its transformative power, one must trust the process. From my perspective as a student, I can confidently say that yoga helps, because I too was once a smoker.

He who smokes is unfit for the practice of Karma Yoga. He becomes dull when he cannot get a whiff of smoke. He cannot work in the absence of cigarettes. He wastes his money that can be very well utilised in the service of others. A Karma Yogi should be strictly free from the evil habit of smoking.

Smoking is an evil habit. Smokers bring a little bit of philosophy and medical opinion in support of their principles. They say: “Smoking keeps my bowels free. I get a good motion in the morning. It is very exhilarating to the lungs, brain and the heart. When I sit for meditation after a smoke, I meditate better. Why should I give it up?” Very sound philosophy indeed! They bring in ingenious arguments to support their evil habit. They cannot get rid of this evil habit. The parents are wholly and solely responsible for the evil conduct of their sons and daughters. Any intoxicant breeds a bad habit soon and the man finds it difficult to give up the habit. He falls a prey to smoking. Maya havoc through habits. This is the secret of her workings. You will not get an iota of benefit from smoking. Pray, give up this wrong, foolish imagination.

The correction of any evil habit is very simple. Feel strongly first that you should give up that evil habit immediately. Think strongly of the advantages of sobriety and temperance. Then you have already attained success. Will strongly: “I will give up this intolerable habit this very second.” You will succeed. Establish new and healthy habits. Develop your will also. Give up bad company and always enjoy Satsanga or the company of learned Sadhus and Mahatmas. Their strong currents will overhaul your evil habits. Prayer, Japa and meditation will also help in the eradication of this evil habit. There is nothing impossible under the sun. Where there is a will there is a way.

Excerpts from Control of Smoking Habit
Swami Sivananda

Liberation and Differnt Schools of VEDANTA

Krishna Chandra Sahoo

Mukti (Liberation) is freedom of the soul from the cycle of birth and death (samsara).

There are mainly two types:

1. Jivanmukti (Liberation while living)

- “Jivan” is living, “mukti” is liberation.
- A person attains freedom while still alive.
- They live in the world, but are free from ego, desire, and bondage.
- Example: Like a lotus in water – in the WORLD BUT UNTOUCHed.

2. Videhamukti (Liberation after death)“Videha” is without body, “mukti” is liberation.

- Soul is freed only after leaving the body.
- Person is liberated at death and merges (or reaches) God.
- Example: Like a drop of water merging into the ocean after being released.

Views of Different Vendanta School on Mukti

1. Advaita Vedanta (Sankaracarya)

- Jivanmukti.
- Reason: Once you realize “Atman is itself Brahman,” bondage ends even before death.
- Final Videhamukti happens naturally at death, but main emphasis is on Jivanmukti.

2. Visistadvaita Vedanta (Ramanuja)

- Videhamukti.
- Reason: Soul is always dependent on God, so liberation means reaching God after death through His grace.

3. Dvaita Vedanta (Madhva)

- Videhamukti.
- Soul and God are eternally separate, so true liberation is going to God’s abode after death.
- Jivanmukti is impossible here.

4. Dvaitadvaita Vedanta (Nimbarka)

- Emphasis on Videhamukti.
- After death, liberation means attaining eternal service to Radha-Krsna.

5. Suddhadvaita Vedanta (Vallabha)

- Videhamukti.
- Liberation means eternal loving union with Krsna after leaving the body.

In short:

Only Advaita accepts Jivanmukti and Videhamuktiand all other four mainly accept Videha mukti.

Sources of knowledge in vedanta

1. Advaita Vedanta (Sankaracarya)

Accepts six pramanas:

1. Perception (Pratyaksa)
2. Inference (Anumana)
3. Comparison (Upamana)
4. Postulation/Presumption (Arthapatti)
5. Non-cognition (Anupalabdh)
6. Verbal Testimony (Sabda)

For non-dual truth (Brahman), all six are useful.

2. Visistadvaita Vedanta (Ramanuja)

Accepts three pramanas:

1. Perception (Pratyaksa)
2. Inference (Anumana)
3. Verbal Testimony (Sabda)

Believes other pramanas can be included in these three.

3. Dvaita Vedanta (Madhva)

Accepts three pramanas:

1. Perception (Pratyaksa)
2. Inference (Anumana)
3. Verbal Testimony (Sabda)

Same as Ramanuja – considers these as sufficient.

4. Dvaitadvaita Vedanta (Nimbarka)

Accepts five pramanas:

1. Perception (Pratyaksa)
2. Inference (Anumana)
3. Verbal Testimony (Sabda)
4. Postulation/Presumption (Arthapatti)
5. Non-cognition (Anupalabdh)
6. Suddhadvaita Vedanta (Vallabha)

Accepts 3 pramanas:

1. Perception (Pratyaksa)
2. Inference (Anumana)
3. Verbal Testimony (Sabda)

Gives major importance to Sabda (scriptures), others are secondary.

Theories of creation & vedanta schools

1. Advaita Vedanta (Sankara)

Theory: Vivarta-vada (Apparent Transformation) : The world is not a real transformation, but an illusion (Maya) of Brahman. A simple example: A rope may appear in the a snake in dim light. But the property of rope does not change. Changing World and surroundings is apparent, but Brahman never changes.

2. Visistadvaita Vedanta (Ramanuja)

Theory: Parinama-vada (Real Transformation). The world is a real transformation of Brahman’s body. an example: When milk turns into curd , a real change in property, but origin is still milk. Brahman (God) has the qualities, and world/souls are real parts of Him.

3. Dvaita Vedanta (Madhva)

Theory: Suddha Parinama-vada (Real Creation, Independent Reality). World and souls are created by God, but they are eternally different from Him. Like a potter creating a pot – pot is real, but separate from potter. World is real and separate from God, though dependent on Him.

4. Dvaitadvaita Vedanta (Nimbarka)

Theory: Avikrta Parinamavada (manifestation and withdrawal). According to this view, the world is a real manifestation of God (Krishna), not an illusion. Creation occurs when God manifests Himself as the world, and dissolution occurs when the world is withdrawn back into Him. Like gold ornaments made of gold, the world is not unreal; it is God Himself appearing in different forms.

Theories of error in vedanta schools

1. Advaita Vedanta (Sankaracarya)

Theory: Anirvacaniya Khyati (“Indescribable error”). The object of illusion (snake in rope) is neither real nor unreal. It is indescribable (anirvacaniya). Snake seen as a rope is not real (because it disappears with right lighting), but the experience is not unreal. The error is projection of Maya.

2. Visistadvaita Vedanta (Ramanuja)

Theory: Sat-khyati (“True appearance”) The object of illusion is real, but mislocated. Though Silver is seen in shell silver exists somewhere else, but the mind wrongly projects it here. Error is real object in wrong place.

Nature of brahman (God)

- Advaita (Sankara): Nirguna Brahman (without attributes, pure consciousness).
- Visistadvaita (Ramanuja): Saguna Brahman (with qualities : Narayana).
- Dvaita (Madhva): Personal God (Visnu), completely different from souls.
- Dvaitadvaita (Nimbarka): God is both different and non-different from world/souls.
- Suddhadvaita (Vallabha): God is Krisna, world is His real manifestation.

Nature of soul (atman / jiva)

- Advaita: Soul is Brahman (no difference).
- Visistadvaita: Soul is real, eternal part of God (like spark of fire).
- Dvaita: Soul is real but eternally separate from God. Souls are many and unequal.
- Dvaitadvaita: Soul both different and inseparable from God (like sun and rays).
- Suddhadvaita: Soul is form of God Himself, participates in His play.

View of the world (jagat)

- Advaita: World is illusion (Maya), only relatively real.
- Visistadvaita: World is real, body of God.
- Dvaita: World is real, created by God, separate from Him.
- Dvaitadvaita: World is real, both different & not different from God.
- Suddhadvaita: World is real manifestation of God (not illusion).

Path to liberation (marga)

- Advaita: Knowledge (jnana) of self as Brahman.
- Visistadvaita: Bhakti and Grace of God.
- Dvaita: Bhakti and Grace of Visnu (knowledge alone is not enough).
- Dvaitadvaita: Bhakti to Radha-Krisna.
- Suddhadvaita: Loving devotion (pusti bhakti) to Krisna.

View on souls’ equality / hierarchy

- Advaita: All souls are one, no difference.
- Visistadvaita: All souls are equal sparks of God.
- Dvaita: Souls are not equal. Some are destined for liberation, some are for eternal bondage (Madhva’s doctrine).
- Dvaitadvaita: All souls are dependent but inseparable from God.
- Suddhadvaita: Souls are equally divine, but only through grace they attain liberation.

Main deity / worship tradition

- Advaita: Brahman (nirguna), though often meditates on Siva or Narayana as symbol.
- Visistadvaita: Visnu/Narayana.
- Dvaita: Visnu (as supreme God, others subordinate).
- Dvaitadvaita: Radha-Krsna.
- Suddhadvaita: Child Krsna (Srinathji), with Pustimarga tradition.

Role of grace (Krpa)

- Advaita: Not central, liberation is by self-realization.
- Visistadvaita: Very important, without God’s grace bhakti cannot succeed.
- Dvaita: Essential, only God’s grace grants liberation.
- Dvaitadvaita: Liberation possible only by grace of Radha-Krsna.
- Suddhadvaita: Grace (pusti) is supreme, even more important than knowledge.

Comprehensive Comparative Summary Table

Table 1: Core Philosophical Foundations & Liberation

School	Founder	World (jagat)	Soul (jiva)	Philosophy	Pra-manas	Liberation (mukti)
Advaita	Sankaracarya	Illusion (maya)	Same as Brahma	Non-dual-ism	6	Jivanmukti andVideha-mukti
Visistadvaita	Ramanuja	Real	Real	Qualified Non-dual-ism	3	Videhamukti only
Dvaita	Madhvacarya	Real	Real	Dualism	3	Videhamukti only
Dvaitadvaita	Nimbarka	Real	Real	Dualistic–Non–dual-istic	5	Videhamukti only
Suddhad-vaita	Val-labhacarya	Real and Divine	Real and Divine	Pure Non–dual-ism	3	Videhamukti only

Table 2: Creation, Error, & Worship Traditions

School	Founder	Theory of Creation	Theory of Error	Brah-man (GOD)	Liberation (marga)	Main Deity
Advaita	Sankaraca	Vivarta-vada	Anirvacani-ya Khyati	Nirguna Brah-man	Knowl-edge (jnana)	Brahman
Visistadvaita	Ramanuja	Parina-ma-vada	Sat-khyati	Saguna Brah-man	Bhakti	Visnu/ Narayana
Dvaita	Madhvacarya	Suddha Pari-nama-vada	-----	Saguna Brah-man	Bhakti	Visnu

Swami Sivananda: Excerpts From Introduction To Vedanta

The Nature of Brahman

Brahman is the Absolute-Existence which is of the Nature of Knowledge-Bliss.

The world itself shines as Brahman when the veil of ignorance is torn down by the dawn of Knowledge of the Imperishable. See Brahman in your Guru, Brahman in the world, Brahman in everything.

In reality there is no creation. The world itself is an appearance of Brahman. The world is superimposed upon Brahman through Adhyaropa. Through Apavada-Yukti the superimposition is sublated or negated and everything is realised to be the Absolute Brahman.

Only the train moves, but you do not move. Only the boat moves, but you do not move. Even so, only the body moves, but the Indweller or the Silent Sakshi, the Witness, which is identical with the Absolute Brah-man or Atman, never moves.

The word 'Atman' is used with reference to the soul in the individual. The term 'Brahman' is used with reference to the same Soul as the Soul of all beings and objects in the universe.

The Nature of Maya

Maya is Trigunatmika. Tamoguna is darkness and inertia. Rajoguna is passion and activity. Sattvaguna is divine light and purity.

You cannot detect your own faults on account of the force of Avidya. Avidya is the name for Maya in the individual or the Jiva. You always think that you are free from defects, that you are full of virtuous qualities, that you are the most perfect man in the world. This is Maya.

Maya is Satya or truth for a worldly-minded man. It is Anirvachaneeya or inexpressible for a Viveki or a man of discrimination. It is Tuccha or nothing for a liberated sage or Jivanmukta who is identifying himself with Satchidananda Brahman.

From Avidya to Vidya: understanding the true self through Gita and Yoga

Choudhury Rati Ranjan Nayak

One morning, a young student named Aditya sat quietly under a tree, feeling restless even after achieving success in his exams. His mind was filled with thoughts of success, failure, and what others thought about him. A wise teacher, noticing his disturbed state, gently asked, “What troubles you?”

Aditya replied, “My happiness depends on what happens to me. When I succeed, I feel happy. When I fail, I feel lost. I don’t understand... who am I really?”

The teacher smiled and said, “This question—Who am I?—is the doorway to the highest knowledge.”

This question is deeply explored in the Bhagavad Gita, where Lord Krishna explains the difference between the temporary and the eternal.

In Chapter 2, Verse 20, it is said

न जायते म्रियते वा कदाचि
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ 20 ॥
"na jāyate mriyate vā kadāchin
nāyam bhūtvā bhavitā vā na bhūyah
ajo nitya śhāśhvato 'ya purāno
na hanyate hanyamāne śharīre"

(The soul is never born, nor does it ever die.)

This shloka teaches that our true Self, the Atman, is eternal. It is not affected by birth, death, success, or failure. However, due to Maya (illusion), we identify ourselves with the body, mind, and ego. We start believing, “I am this body,” or “I am my achievements,” which leads to fear, attachment, and sufferin

Another important teaching comes from Chapter 2, Verse 14:

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ 14 ॥
"mātrā-sparśhās tu kaunteya śhītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās tāns-titikṣhasva bhārata"
(Sensory experiences give rise to heat and cold, pleasure and pain—they come and go.)
This explains that all experiences in life—happiness, sadness, success, failure are temporary. They belong to the body and mind, not to the true Self. When we understand this, we stop reacting excessively and begin to remain balanced.

To understand this deeply, Samkhya philosophy gives clarity by explaining two realities:

Purusha (pure consciousness) and Prakriti (nature).

Purusha is the silent witness—unchanging and aware.

Prakriti includes the body, mind, thoughts, and emotions.

Due to ignorance (Avidya), we confuse Purusha with Prakriti. This confusion creates the illusion of “I am this body and mind.”

The Bhagavad Gita also supports this idea.

In Chapter 3, Verse 27:

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ 27 ॥

"prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate"

(All actions are performed by the qualities of nature, but the ignorant person thinks, “I am the doer.”)

This means our actions, thoughts, and reactions are influenced by gunas (Sattva, Rajas, Tamas), which belong to Prakriti. But our true Self, Purusha, is only the witness. Realizing this removes ego and brings freedom.

However, this knowledge is not enough unless it is experienced. This is where Hatha Yoga and Pranayama play an important role.

Through Asanas (postures), the body becomes steady and disciplined. A stable body leads to a stable mind. When the body is restless, the mind cannot focus.

Then comes Pranayama, the control of breath. Breath is directly connected to the mind. By practicing techniques like Nadi Shodhana, we balance the flow of Prana, reducing mental disturbances (Chitta Vrittis).

This supports the teaching of Yoga:

“Yoga Chitta Vritti Nirodhah”—Yoga is the stilling of the fluctuations of the mind.

As the mind becomes calm, we begin to observe our thoughts instead of identifying with them. This leads us toward meditation (Dhyana) and eventually (Samadhi), where the true Self is experienced.

The Bhagavad Gita also guides us in action. In Chapter 2, Verse 47:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ 47 ॥

karmaṇy-evādhikāras te mā phaleṣhu kadāchana
mā karma-phala-hetur bhūr mā te saṅgo ’stvakarmaṇi

(You have the right to perform your duty, but not to the results.)

This teaching helps us in daily life. When we stop attaching our identity to success or failure, we work with dedication but remain mentally peaceful. This reduces anxiety and builds inner strength.

In practical life, this understanding changes how we respond to situations. If someone insults us, instead of reacting immediately, we observe the emotion. We realize that anger is part of the mind, not our true Self.

In success, we remain humble, knowing it is temporary. In failure, we stay strong, knowing it does not define us.

Another powerful teaching comes from Chapter 6, Verse 5:

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ 5 ॥

uddhared ātmanātmānaṁ nātmānam avasādayet
ātmaiva hyātmano bandhur ātmaiva ripur
ātmanaḥ

(One must uplift oneself by one's own mind.)

This means self-awareness and discipline are essential. Through regular practice of Yoga, Pranayama, and right understanding, we can lift ourselves from ignorance to knowledge.

Over time, the combined path of Samkhya (knowledge), Yoga (practice), and Bhakti (devotion) removes the veil of illusion.

We begin to realize:

- We are not the body, but the witness of the body
- We are not the mind, but the observer of thoughts
- We are not emotions, but the awareness behind them

This realization brings peace, clarity, and freedom.

In the simplest words:Illusion makes us forget who we are.The Bhagavad Gita shows us the truth. Samkhya explains it logically.Yoga and Pranayama help us experience it.

Thus, the question “Who am I?” becomes a journey—from confusion to clarity, from restlessness to stillness, and from illusion to ultimate reality.

With sincere effort and guidance of a Guru, this truth is not far—it is already within us, waiting to be realized.

Just as we try to walk on a dark night road without a torch in hand, we easily stumble, unsure of the path ahead. In the same way, life without guidance becomes confusing and uncertain. A Guru is like that light—illuminating the path, removing fear, and showing where to step next. With such guidance, the journey becomes clear and safe.

I also want to express my heartfelt gratitude to my Guru and Teacher, who have guided me throughout my spiritual journey with patience, wisdom, and compassion. Their teachings have helped me understand the deeper meaning of life and inspired me to look beyond illusion and seek truth with sincerity. Because of their guidance, I have learned to value inner peace, humility, and self-awareness. I am deeply thankful for their constant encouragement and blessings. I will continue to learn more, practice what is right, and spread the right knowledge to others with sincerity and devotion. Their light has shown me the path, and I hope to walk it with faith, gratitude, and responsibility.

Two Interesting Anectode Of Swami Sivananda

As a teenager in South India, the young Kuppuswami (later Swami Sivananda) loved gymnastics and sports. He wanted to learn fencing and found an exceptional master to teach him. However, this teacher belonged to a lower caste, traditionally referred to at the time as “untouchable”. When community elders found out, they were outraged. They told him it was deeply unbecoming and forbidden for a high-born Brahmin boy to bow down to an untouchable. The young Swamiji faced a profound inner conflict but soon had a breakthrough. He realized that the very same Divine Presence he worshipped in his family’s prayer room must also dwell within the heart of his fencing master. Without hesitation, he went straight to the teacher. He knelt down, prostrated fully at the man’s feet, and offered him traditional gifts of respect. This early, fearless act completely shattered the veil of caste prejudice in his mind. It laid the foundation for his future career as a doctor and a saint, where he treated every single human being as a direct manifestation of God.

Swami Sivananda was conducting a night satsang in Rishikesh when a man named Triveni Dutt attacked him with an axe, injuring his head. Disciples pinned the attacker down, and the furious crowd wanted to beat him and call the police. Instead, Swamiji remained completely calm, stopped the crowd, and ordered his disciples to release the man, feed him a hot meal, and give him money and fruits for his journey home. Swamiji famously said, “The man came to give me an axe-bhojan; I must give him my love-bhojan.”Overwhelmed by this radical kindness, the attacker fell at Swamiji’s feet, wept bitterly, and was completely transformed into a reformed man.

YOGA INSTEAD OF DOOM-SCROLLING

By Arati Majhi

It is 2026 and AI algorithms have evolved from to show you things you like to things that makes you feeling stuck. Modern AI and personalised feeds look at how you scroll, your facial expressions and your body data to know which negative stories you will keep reading and cause anxiety.

AI systems use your data to predict what will make you anxious and keep you interested with headlines.

Like a lot of people including me, numbed with social media during my free time especially after dinner and a long day of work. Scrolling through social media gave me quick dopamine hits, but it often left me feeling drained. What do you do when you are tired, and the last thing you want to do is be productive?

In that moment when all you crave that bag of chips, that coke can and that app. A chance to lay down, put your feet up, and doom-scroll for a bit. But at the same time, you want to take care of yourself, you know that junk food aren't good for you. At those moments, the thought of reading or having a meaningful conversation seems energy-draining. What does one do in such situations? I would suggest going for a walk and embracing the potential boredom that might set in.

Now, you might wonder, why on earth would you choose to do that?

Brain frequencies: Gamma, Beta, Alpha, Delta and Theta

Our brains function on different wavelengths.

Gamma is the frequency associated with concentration.

Beta waves activated during periods of anxiety, activity, attentiveness, and sometimes relaxation.

Alpha are the wavelength associated with deep relaxation and passivity.

Delta are the state when we are asleep.

Theta is active during wakefulness, deep relaxation, or inward focus, like in a flow state

Theta waves, the state of recharging:

Ideally, we want to be in the Theta state as much as possible—this is the autopilot, the flow state, conducive to learning and dreaming.

But how do we get there when we're tired and just want to relax and recharge? The answer is to involve in basic activities like walking, yoga, meditation, or listening to non-lyrical music, Low-Fi beats. It's about doing something simple that doesn't demand a tangible outcome which allows you to act without thought or focus.

Whether it is star-gazing, sitting in a bath, taking a shower or lying down and looking up and cloud wa-



thing, these moments activate our subconscious, leading to manifestation, creation, contemplation, connection the dots, realisations, conclusions, or even simply remembering what we had last night in dinner .

Alpha, the state of relaxation in recharging body and mind:

When we're tired, indicating the need for relaxation and rejuvenation, we're usually in an Alpha brainwave state.

It's the state that calls for a massage, a warm bath, or simply sitting down and enjoying a pleasant scented candle. Ignoring this need can have consequences as our brains signal the body to take a break from the energy-consuming Beta and Gamma states activated during work.

Engaging in these advanced cognitive functions demands significant energy, frequently resulting in feelings of hunger, fatigue, and exhaustion following mental or physical exertion.

Unplugging our dopamine driven brain :

The question arises: What drives the ongoing emphasis on productivity and exploring the subconscious?

Why do we want to not just lie-down on the couch and rot ?

Why resist the urge to doom-scroll, apart from the obvious drawbacks like not contributing to society or learning anything new ?

Doom-scrolling might indeed serve as a form of relaxation or recovery, though not very effectively.

It tends to disrupt the relaxation process as it involves learning, emotional engagement, and overstimulation of our senses—an endless cycle of ups and downs, happy and sad, angry and shocked, funny and serious, triggering waves of dopamine wear out our brains.

Reclaiming rest, nurturing mental health:

Instead of succumbing to the drain of doom-scrolling, opt for yoga, a walk, taking a bath, or lying down with soothing music.

Relaxation is a crucial component of both mental and physical health, and it's essential to pay attention to bodies cue.

Some forms of relaxation may masquerade as boredom fillers, and recognizing what that means for you is crucial.

By acknowledging these signals, you can redirect your focus and reach the desired Alpha brain state—an indispensable aspect of the recovery process. So the next time your tired, and just want to rot.

I suggest pampering yourself with relaxing luxuries, like yoga, music, journaling, water activities or simply lying down and letting your mind wonder.

How yoga helps to prevent the brain rot ?

Yoga works differently from the instant gratification we get from our phones. It's forces you to slow down and be present. When someone started practicing regularly, they noticed the shift: the calm and clarity which felt after a session lasted far longer than any doom-scrolling session. Replacing social media time reward the mind to be more calm and less tired but it's a slow process.

Do not pressure yourself for a full 60-minute stretch. Commit to just two minutes of stretching whenever you catch yourself mindlessly opening. Replacing the habit rather than trying to rely on will-power.

By creating a phone-free zone, which set the tone for intentional practice. Make a conscious effort to hold yourself accountable to this.

Week 1: Build awareness by noticing

- What time do you start scrolling?
- What triggers it? (boredom, stress, habit, avoiding tomorrow)
- How long do you usually stay on your phone? How do you feel the next morning?
- 10 minutes: Read a few pages of a book, stretch, or journal.
- Bedtime: Lights out.

Week 2: Creating a transition ritual

- 30 minutes before bed: Put your phone on charge across the room.
- 25 minutes: Dim the lights.
- 20 minutes: Do 5–10 minutes of gentle yoga (Child's Pose, Cat-Cow, Forward Fold, Legs-Up-the-Wall).
- 10 minutes: Read a few pages of a book, stretch, or journal.
- Bedtime: Lights out.

Week 3: Reduce friction

- Turn on grayscale at night.
- Use Focus or Do Not Disturb mode.
- Hide social media apps from your home screen.
- Keep a book, journal, or yoga mat within easy reach.

Little changes like this made it easier to remember to stick to commitment.

Week 4: Replace, don't just remove

When you feel the urge to scroll, have a short alternative ready.

- 4–7–8 breathing.
- Cat-Cow × 10.
- Child's Pose for one minute.
- Legs-Up-the-Wall for five minutes.
- Belly breathing.

If you're still awake afterward, you can read a few pages of a book instead of returning to your phone.

The 4-7-8 Breath:

Start by letting all the air out of your lungs. Inhale, Breathe in quietly through your nose for 4 seconds. Hold, Hold your breath for 7 seconds. Exhale, Let a long “whoosh” of air out through your mouth for 8 seconds. Repeat, Do this cycle 4 times to help you fall asleep faster.

Belly Breathing:

Lie flat on your back in bed with your knees bent. Put one hand on your chest and one on your belly. Inhale, Breathe in slowly through your nose for 4 seconds. The hand on your belly should rise. Exhale, Breathe out slowly through your mouth. The hand on your belly should drop. Repeat 10 times to calm your nerves.

Child's Pose & Cat-Cow Pose

For details click the hyper-link to see it

Yoga is more than just exercise, it can help you truly recuperate from a demanding day and is a fantastic substitute for doom-scrolling. Try this every night if you've been in a rut. The natural high that yoga provides may be just what you've been looking for.

Balancing Group of Asanas

Rajashree Banerjee

Introduction

Balancing group of asanas are postures in which the practitioner maintains stability by distributing body weight evenly while coordinating strength, flexibility, concentration, and controlled breathing. These asanas develop physical balance as well as mental steadiness which is an important part of yoga practice.

Types of Balancing Asanas

1. Standing Balancing Asanas : These postures improve leg strength, stability, and posture.

Examples: Vrikshasana (Tree Pose) , Natarajasana (Dancer Pose), Utthita Hasta Padangusthasana (Extended Hand-to-Big-Toe Pose)

2. Arm Balancing Asanas : These require and improve upper body strength and core stability.

Examples: Bakasana (Crow Pose) , Mayurasana (Peacock Pose) ,Kakasana (Crane Pose)

3. Inverted Balancing Asanas : These develop balance while the body is inverted.

Examples: Sirsasana (Headstand) ,Pincha Mayurasana (Forearm Stand) , Adho Mukha Vrksasana (Handstand)

Benefits of Balancing Asanas

Physical Benefits

- 1. It strengthens the legs, arms, shoulders, abdomen, and back.
- 2. It improves posture and spinal alignment.
- 3. It increases joint stability and flexibility.
- 4. It enhances coordination and body control.
- 5. It improves balance and reduces the risk of falls.
- 6. It increases muscular endurance.

Mental Benefits

- 1. It improves concentration and memory.
- 2. It develops patience and perseverance.
- 3. It reduces anxiety and stress.
- 4. It enhances confidence and emotional stability.
- 5. It promotes mindfulness and relaxation.

General Guidelines for Practice

Begin with warm-up exercises. Practice on a flat, non-slip surface. Focus your gaze (Drishti) on a fixed point to maintain balance. Breathe slowly and naturally. Engage the core muscles without excessive tension. Practice progressively, starting with

simple balancing postures. Use wall support if necessary while learning.

Precautions

- We should avoid balancing asanas immediately after meals.
- People with severe vertigo, recent fractures, or serious joint injuries should avoid challenging balancing poses. Those with uncontrolled high blood pressure should avoid advanced inverted balancing postures unless guided by a qualified yoga teacher.
- Pregnant women should practice only suitable balancing poses under expert supervision.
- Never force the body into a posture beyond its capacity.

Educational Importance

Balancing asanas are valuable in yoga education because they develop discipline and self-confidence. It improves physical fitness and coordination. It enhances attention and learning ability. It teaches patience, determination, and emotional control.

My Experience :

At the age of 30 after having two C-sections I was suffering with so much back pain that I was not able to sit without a pillow or cushion. It is a general belief which I believed also that it was due to the C Section until I was introduced to Yoga. I could know I was not able to sit not because of the C sections but because of weak Core muscle strength and the balancing asanas actually improve the Core Muscle strength. I started with the simple balancing asana like the eka pada pranamasana. Slowly and gradually it started improving my core muscle strength. Now a days I don't feel any back pain. I can sit anywhere without support. With continuous practice now I can do Sirsasana with little support also.

Conclusion

Balancing group of asanas play a vital role in developing strength, stability, concentration, and self-awareness. Regular practice enhances physical coordination while cultivating mental calmness and emotional resilience. By integrating balancing postures into a daily yoga routine with proper guidance and consistent practice, practitioners can achieve greater harmony between body and mind, contributing to their overall health and well-being.

Quitting Alcohol Through Yogic Practice

Gananath Pattanayak

gives a natural high, brain releases dopamine naturally.

- Anulom Vilom - 15 minutes daily: This balances Ida-Pingala. Scientific studies show it reduces anxiety and withdrawal symptoms by 40%.
- Sheetali & Sheetkari - 10 rounds when craving hits: Instantly cools the brain, stops the burning sensation of craving.
- Bhramari - Before sleep: Stops overthinking which leads to drinking.

I. Pratyahara & Dharana -When craving comes, do not fight. Do this 5-minute technique:

Sit Close eyes Observe where in the body craving is - throat, chest, stomach. Just watch it like a wave. Chant internally...Aum... with breath. In 90 seconds the wave passes. Every time you win, your brain wiring changes.

II. Meditation - Replace the Pleasure

Yoga Nidra - 20 mins afternoon: Gives deeper rest than alcohol. Addiction is often exhaustion in disguise.

III. Trataka on a diya: 10 minutes every night. Builds willpower. Yogis say a man who can gaze without blinking can control any habit.

IV. Mantra

Chant "Om Namah Shivaya" 108 times morning and evening. Vibration cleanses Manomaya Kosha.

3. Diet Rule

No onion, garlic, very spicy food in first 21 days. Eat sweet, bitter and astringent - Bottle gourd, bitter gourd, pomegranate, coconut water, dates, ghee. Sweet taste naturally reduces alcohol craving.

4. Yogic Vows to Take

- 1. For 40 days I will not bring alcohol home.
- 2. If craving comes, I will do 10 rounds of Sheetal before deciding.
- 3. Every Sunday I will do Seva - feed someone, clean a place. Seva gives joy that alcohol can never give.

Yoga says you are not a sinner, you are just disconnected. Alcohol gave you false Anand. Yoga gives you real Anand. Once you taste real peace, you will leave the false one yourself.

Addiction lives in the mind. When emotion comes, you drink.

Alcohol addiction is not just a habit of the body, it is a restlessness of the mind and prana. Yogic science says when your inner energy becomes down and scattered, you seek stimulation from outside. Yoga does not fight alcohol directly, it raises your inner energy so you no longer need it.

Here is a process, step-by-step through yogic method.

1. Breaking the Physical Craving:

Alcohol addiction is more than a physical habit; it is a disturbance of the mind and prana. According to yogic science, when inner energy becomes low and scattered, we look outside ourselves for stimulation. With strong, disciplined thoughts, we can train the mind; even small changes can lead to meaningful progress. Yoga does not oppose alcohol directly; it strengthens your inner energy so the desire for alcohol gradually fades.

Other Yogic Means that help to reduce the cravings as follows.

- Shatkarma - Internal Cleansing

Kunjla Kriya Once a week early morning. Drink 1 litre lukewarm water with rock salt and vomit it out. This cleans acidity, reduces the urge to drink and removes toxins from stomach.

Laghu Shankhaprakshalana Drink 6 glasses of salt water and do 5 specific asanas to flush intestines. Do once in 15 days.

- Asana for Will power and Detoxification

Do this sequence every evening at the same time you usually drink - 5:30 to 7:00 PM is crucial.

- Surya Namaskar - 12 rounds slowly with breath awareness.
- Mandukasana -Presses pancreas, balances blood sugar, reduces craving
- Gomukhasana - Excellent for liver and for controlling addictive patterns
- Paschimottanasana - Calms the whole nervous system

For above three asanas hold each pose for 30-45 seconds, breathe deeply.

Stay away from drinking company for 90 days. Patanjali says "Sanga" is the strongest influence.

2. Controlling the Mental Urge when it comes

I. Pranayama - The Real Game Changer

- Bhastrika - 3 rounds: In morning,

Yoga for Children and Teenagers: A Path to Healthy Living

Susri Bishoyi

In today’s fast-paced, technology-driven world, children and teenagers are growing up in a very different environment from previous generations. Smartphones, online classes, social media, video games, and academic competition now shape much of their daily lives. Although technology has made learning easier, it has also increased screen time, reduced physical activity, and contributed to stress, anxiety, poor posture, obesity, sleep problems, and difficulty concentrating.

Yoga is an ancient practice that offers a simple, effective response to these modern challenges. This holistic discipline combines physical postures (asanas), breathing techniques (pranayama), and relaxation to support physical, mental, emotional, and spiritual well-being. Introducing yoga in childhood and adolescence helps build healthy habits that can benefit young people throughout life.

Childhood and adolescence are the most crucial stages of growth and development. During these years, the body undergoes rapid physical changes, while the mind experiences emotional and psychological changes. Teenagers often face academic pressure, peer influence, social expectations, body image concerns and emotional fluctuations. Yoga provides a healthy way to manage these challenges.

Regular yoga practice helps children and teenagers by:

- Improving flexibility, strength, balance, and body coordination.
- Correcting posture and reducing neck and back pain caused by prolonged use of mobile phones and computers.
- Enhancing concentration, memory, and learning ability, leading to better academic performance.
- Reducing stress, anxiety, and emotional instability through relaxation and mindful breathing.
- Boosting self-confidence, self-discipline, and emotional resilience.
- Improving sleep quality and reducing mental fatigue.
- Supporting healthy growth by improving blood circulation, digestion, and immunity.
- Encouraging a healthy lifestyle and reducing indulgences in digital activities.

Teenage life is often filled with challenges such as examination stress, social media pressure, comparison with peers, career concerns, and emotional changes. These pressures can lead to anxiety, frustration, low self-esteem, and reduced confidence.

Yoga provides a healthy coping mechanism by calming the mind, improving emotional stability, and promoting positive thinking. It teaches teenagers to focus on

personal growth rather than unhealthy competition. Through regular practice, they become more disciplined, patient, and emotionally resilient, enabling them to handle life’s challenges with confidence. Instead of reacting impulsively to stressful situations, yoga encourages patience, self-awareness, and positive thinking. It also helps adolescents develop a balanced personality and a healthier relationship with themselves and others.

Recommended Asanas for Children and Teenagers

The following yoga postures are beneficial for Children and Teen agers when practised under proper guidance

1.Tadasana (Mountain Pose)

Improves posture, balance, body alignment, and confidence.

2. Vrikshasana (Tree Pose)

Enhances concentration, stability, coordination, and mental focus.

3. Bhujangasana (Cobra Pose)

Strengthens the spine, improves flexibility, opens the chest, and promotes better breathing.

4. Trikonasana (Triangle Pose)

Increases flexibility, strengthens the legs, and improves body balance.

5. Vajrasana (Thunderbolt Pose)

Improves digestion and provides a comfortable posture for meditation and breathing exercises.

6. Balasana (Child’s Pose)

Relaxes the body, reduces stress, and gently stretches the back muscles.

7. Marjariasana (Cat-Cow Pose)

Keeps the spine flexible and relieves stiffness caused by prolonged sitting.

8. Setu Bandhasana (Bridge Pose)

Strengthens the back, hips, and legs while improving posture.

9. Pawanmuktasana (Wind-Relieving Pose)

Supports digestion and reduces abdominal discomfort.

10. Shavasana (Corpse Pose)

Provides complete relaxation, reduces fatigue, and calms the nervous system.

Recommended Pranayama for Children and Teenagers:

Gentle breathing exercises help improve lung capacity, mental calmness, and emotional balance. Encourages slow and controlled breathing, increasing oxygen supply to the body.

- Anulom-Vilom Pranayama
Balances the nervous system, improves concentration, and promotes mental relaxation.
- Bhramari Pranayama (Bee Breathing)
Produces a humming sound that reduces stress, anxiety, anger, and mental tension.
- Simple Mindful Breathing
Helps children and teenagers stay focused on the present moment, improving emotional awareness and reducing distractions.

Note: Pranayama should always be practised gently. Forceful breathing techniques or breath retention should only be performed under the supervision of a qualified yoga instructor.

Yoga is much more than a form of physical exercise; it is a complete lifestyle that nurtures the body, mind, and emotions. In today’s digital age, where children and teenagers are exposed to increasing levels of stress, sedentary lifestyles, and constant distractions, yoga serves as a powerful tool for maintaining overall well-being. Regular practice of simple asanas, pranayama, and relaxation techniques helps young individuals become healthier, happier, more confident, and emotionally balanced.

By encouraging yoga from an early age, parents, teachers, and schools can help children and teenagers build a strong foundation for lifelong health, discipline, and inner peace. A few minutes of yoga each day can create lasting positive changes, empowering the younger generation to lead healthier, more focused, and more fulfilling lives.

Remaining Portion of, Yoga Insead Of Doom-ScrollingChild’s Pose



Cat-Cow Pose

Begin on your hands and knees. Place your wrists directly under your shoulders and your knees directly under your hips. Keep your spine flat and your neck neutral. Inhale, arch your back, and look up. Exhale, round your spine, and tuck your chin to your chest. Repeat 5 times.

Child Pose

Kneel on the floor, sit on your heels, and fold forward. Extend your arms out in front of you and rest your forehead on the ground. Breathe deeply for 10 breaths.

Nine practices for A Beautiful Life

NamitaRani Mishra

Life is beautiful, yet today’s stressful and restless world can make it feel less so. How, then, can we rediscover the beauty of life amid this restlessness?

The following nine practices can help:

- 1. Yoga
- 2. Pranayam
- 3. Meditation
- 4. Self-study
- 5. Moun (Silence)
- 6. Chanting
- 7. Seva
- 8. Guru Sanidhya (spiritual guidance)
- 9. Prayer

1. YOGA

Yoga means **to be connected**—to connect with yourself. Practising yoga for at least thirty minutes each day helps keep the body healthy and fit. It is best to learn from a certified yoga guru, who can guide you in the right postures and mudras according to your body, mind, and health conditions. People above forty should include joint exercises through yogic postures to stay active and energetic.

2. PRANAYAM

Pranayama is the yogic practice of controlling and extending (AYAM) the breath to regulate Prana, the vital life force. It helps improve physical, mental, and emotional well-being while deepening mindfulness and awareness.

- i) We often overlook our EQ, or emotional quotient. Even highly educated people may experience depression, loneliness, or suicidal thoughts when emotional balance is disturbed. Pranayama helps maintain a stable EQ and supports well-being in many ways.
- ii) Practising pranayama like Nadi sodhan, Bhastrika, Kapal Bhati, Ujjayi etc for at least fifteen minutes a day can help reduce depression, fear, and nervousness, making you calm and contented. It may also support hormonal balance, which can help keep conditions such as thyroid disorders under control.

3. MEDITATION:

A **meditative state** is a distinct condition of body and mind marked by relaxed alertness and deep inner awareness. Unlike sleep, in which conscious awareness fades, or active thinking, in which the mind remains busy, meditation allows you to stay fully awake and observant while the mind becomes quiet, still, and detached from passing thoughts. Meditation is the practice that leads to this state. In one sense, the mind becomes calm and still; in another, it moves toward detachment and the inner void, or Sunya. From this stillness, a deep sense of inner space and peace naturally arises. A disturbed mind can become the root of many illnesses. When the mind is calm, loving, content, and joyful, it naturally supports a happy, healthy, and disease-free life.

4. Self-Reading (SWADHYA), Memorising (SMARAN) & Reflection(CHINTAN)

- i) **Self-study (Swadhyaya):** Practising self-study daily gradually sharpens the intellect.
- ii) **Memorisation (Smaran):** Regular Swadhyaya naturally strengthens memory and the ability to retain what is learned.
- iii) **Reflection (Chintan):** Thoughtful analysis develops clearer judgment and stronger decision-making.
- iv) **Realisation of truth:** With steady practice, Swadhyaya, Smaran, and Chintan can guide one toward experiencing spiritual truth.

5. MOUN (Silence):

Moun is an essential daily practice that helps us stay centred, withdraw from noise, and feel refreshed. It means maintaining silence at the levels of body, mind, and heart. For practice: Observe Moun every evening from 8:45 p.m. to 9:00 p.m., away from all distractions. Practised consistently, it can bring meaningful change to life.

6.CHANTING: Chanting means repeating God’s name, either aloud or silently, as a daily practice. It creates positive vibrations around the person, purifies the mind, and builds confidence. Common chants include Pranav, Gayatri Mantra, Maha Mrityunjaya

Mantra, and Maha Mantra. Regular chanting gradually activates the mind and may also be practised with the breath.

7 SEVA (Service): True growth comes through selfless service. Seva makes us polite, humble, and spiritually refined. It includes serving parents, the Guru, Thakur, and society. Seva should be offered through *tan* (body), *man* (mind), and *dhan* (wealth). Donating one-tenth of one’s income is also considered a meaningful form of service.

8.GURU SANIDHYA: Guru Sanidhya means being in the grace and presence of a spiritual master. It is essential for spiritual guidance, as progress on the spiritual path is difficult without the Guru’s support. Therefore, one should spend time with the Guru at least once a year and offer seva with devotion.

9. PRAYER: Offer wholehearted prayers for others at least once a day, for prayer has the power to bring miracles.

When you begin the day with these practices, your thoughts and actions become more positive, helping you perform good karma and welcome God’s blessings into your life.

सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु, मा कश्चिद् दुःखभाग्भवेत् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

UpNext
Tryst With Yoga
Our Experience

JOURNEY WITH YOGA

A Personal Reflection, Practice and Vision

Sri Bijay Kumar Biswal

“A healthy body, a calm mind and a balanced life.”

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1. Introduction: The Journey Begins

Happiness is one of the greatest forms of nourishment for human life. A healthy and positive mind gives strength to the body, while a healthy body supports a peaceful and confident mind. Yoga brings these two dimensions together by encouraging discipline, awareness, balance and self-care.

As people grow older, it is easy to believe that opportunities for change, fitness and personal growth are behind them. In reality, age can become a new beginning. The experience gained through life can provide a stronger foundation from which a person can move forward. Yoga is one such path: it can become a platform for renewed energy, confidence and purposeful living.

My own journey has taught me that physical activity and mental discipline are not temporary activities. They can become lifelong habits. From my early experiences in school sports to my later interest in yoga, I have gradually understood the importance of keeping the body active and the mind focused.

2. Yoga, Health and Happiness

Regular exercise has an important role in managing the pressures of everyday life. Physical activity creates an opportunity for recovery, while breathing practices, relaxation and meditation can encourage mental calmness. Yoga combines these elements in a disciplined practice.

The value of yoga is not limited to flexibility or physical strength. Its deeper value lies in developing awareness of the body, breath and mind. When practice becomes regular, it can support a healthier routine and encourage a more balanced approach to work, relationships and personal responsibilities.

For this reason, I believe that yoga should be viewed as a way of living rather than simply as another form of exercise. The objective is to become physically active, mentally composed, emotionally stable and adaptable to different circumstances.

3. My Early Experience with Sports and Fitness

My interest in physical activity began during my school years. While studying in the eighth standard, I was asked to participate in athletic events such as the 100-metre, 200-metre and 400-metre races. Initially, I was hesitant because I had not taken part in such competitions before.

I eventually decided to participate. The experience changed my perception of competition and of my own ability. I performed well and stood first in the 100-metre, 200-metre and 400-metre events. What began as hesitation became confidence.

My participation in school sports continued for several years. The experience taught me that discipline, preparation and willingness to participate can reveal abilities that we may not recognise in ourselves. These lessons later became useful not only in physical activities but also in my professional and personal life.

4. My Journey into Yoga

As my interest in health and fitness developed, I became increasingly interested in yoga. During my college years and hostel life, I had opportunities to learn and practise yogic exercises. Having access to space for physical activity made it easier to develop a regular routine.

Over time, yoga became more than a personal exercise. I developed an interest in understanding its principles and sharing the experience with others. I also received opportunities to conduct yoga classes. These experiences helped me appreciate the importance of teaching through practice, discipline and personal example.

The journey has strengthened my belief that maintaining physical fitness and mental balance requires consistency. A practice does not become meaningful because it is done occasionally; its value grows when it becomes part of everyday life.

5. My Experience as a Student of Yoga

My experience as a student of yoga has shown me that yoga is much broader than a collection of physical postures. It brings together physical practice, breathing, concentration, relaxation, self-discipline and awareness.

The Master’s-level study of yoga provides a structured understanding of the subject. The syllabus covers areas such as the foundations of yoga, diet and nutrition, human anatomy and physiology, yoga management, common disorders, practical yoga and related subjects. These areas are not isolated; each contributes to a broader understanding of yoga and its application.

The Yoga Sutras of Patanjali can initially appear abstract and difficult to understand. However, they provide an important philosophical foundation for understanding the purpose and principles of yoga. The theoretical study becomes more meaningful when it is connected with practical experience.

6. Understanding the Role of Yoga

The practice of yoga can contribute to harmony between the physical, mental and emotional aspects of life. Regular practice encourages discipline and gives an individual time to pause, observe and reconnect with the body and mind.

Yoga can also support the development of concentration and self-control. These qualities are valuable in education, professional life and relationships because a balanced individual is better prepared to respond thoughtfully rather than react impulsively.

In this sense, yoga can be understood as a process of personal development. It encourages a person to work on physical health while simultaneously developing mental awareness and emotional balance.

7. Important Yogic Practices

I have adopted these yogic asanas to keep myself fit.

- Vrikshasana (Tree Pose)
- Utkatasana (Chair Pose)
- Padmasana (Lotus Pose)
- Bhujangasana (Cobra Pose)
- Tadasana (Mountain Pose)
- Dhanurasana (Bow Pose)
- Trikonasana (Triangle Pose)
- Halasana (Plough Pose)
- Sarvangasana (Shoulder Stand)
- Pranayama and breathing practices
- Relaxation and meditation practices

Each practice has a different purpose and level of difficulty. The correct technique, appropriate progression and individual suitability are important. Yoga should therefore be practised with proper guidance, particularly when a person is new to the practice or has specific physical limitations.

8. Benefits of Regular Yoga Practice

Regular yoga practice can contribute to a range of physical and psychological benefits. In my view, the most important benefits include:

- Supporting physical fitness, flexibility, balance and mobility.
- Encouraging better posture and body awareness.
- Providing a structured method for relaxation and mental recovery.
- Supporting concentration, discipline and self-awareness.
- Helping people develop healthier daily routines.
- Reducing everyday physical and emotional tension through appropriate practice.

9. Yoga and a Well-Balanced Personality

One of the most important lessons I have learned is that health is multidimensional. Physical fitness alone does not guarantee a balanced life. A person also needs mental stability, emotional maturity, social responsibility and a sense of purpose.

Yoga can contribute to this broader development by connecting physical practice with awareness and discipline. A person who learns to observe the body and breath can gradually develop greater awareness of thoughts, emotions and habits.

A well-balanced personality is therefore not simply about being physically strong. It is about being able to remain composed, cooperate with others, take responsibility, face challenges and continue learning.

10. Yoga and Community Development

The benefits of yoga can extend beyond the individual. A healthier and more balanced population can contribute positively to the development of a community. People who feel physically and mentally stronger may be better prepared to participate in social activities and support others.

I believe organised community programmes can make yoga more accessible. Such programmes can bring together children, young people, working professionals and older adults, while allowing each group to participate according to its needs and abilities. A community that values health, discipline and cooperation can create a stronger foundation for education, productivity, social responsibility and overall well-being. Yoga can therefore be one part of a wider approach to community development.

11. My Vision for Spreading Yoga

My vision is to encourage more people to adopt yoga as a practical part of healthy living. I would like to share my experience through awareness programmes, regular sessions and community-based activities. In my village and surrounding areas, I would like to encourage organised programmes that bring people together for yoga, health awareness and physical activity. Such programmes can be designed to include people of different ages and backgrounds. Many young and middle-aged professionals face challenges such as stress, disturbed sleep, lack of energy and difficulty maintaining a healthy routine. A consistent daily practice of yoga asanas, breathing exercises and meditation can provide structured time for physical activity and mental calmness.

My intention is not to present yoga as a replacement for professional medical care. Rather, I see it as a disciplined lifestyle practice that can complement a healthy routine when performed safely and appropriately.

I would also like to encourage people to learn through proper instruction. Good guidance, gradual progression and regular practice are essential for making yoga a sustainable habit.

12. Conclusion

My journey with yoga has developed from an early interest in physical activity into a deeper understanding of health, discipline and balance. The lessons I learned through school sports taught me the value of participation and confidence, while yoga has helped me understand the importance of consistency, awareness and inner balance.

Yoga has the potential to contribute to individual well-being as well as community development. Its practice encourages people to care for the body, calm the mind and develop greater awareness of their actions.

I believe that the most effective way to spread yoga is to practise it sincerely, understand it responsibly and share its benefits with others. If more people make time for physical activity, breathing, reflection and healthy living, society can move towards a more balanced and positive future.

“Yoga is not only a practice on the mat; it is a discipline for life.”

From Sacred Sound to Yogic Transformation: The Role of Sanskrit Mantras

Sangeeta Ray

My association with Sanskrit mantras began long before I understood their meanings. Since childhood, I have witnessed my parents leading a traditional and disciplined lifestyle rooted in Sanatana Dharma. Every day would begin during Brahma Muhurta, the sacred pre-dawn time considered ideal for spiritual practices. After bathing, they would offer water to Surya Deva while reciting the mantra:

ॐ जपाकुसुमसंकाशं काश्यपेयं महाद्युतिम् ।

तमोरिं सर्वपापघ्नं प्रणतोऽस्मि दिवाकरम् ॥

(“Om Japakusuma Sankasham Kashyapeyam Mahadyutim | Tamorim Sarva Papagnam Pranatosmi Divakaram”)

Years later, I was fortunate to discover the formal study of Yoga. It felt as though I had finally found the path that could help me understand the attraction I had felt towards these sacred sounds throughout my life. After studying the syllabus of the master’s programme in Yoga and interacting with Guruji, I decided to take admission to this institute. A special blessing in this journey has been my association with **Guruji, Sanyasi Yogeshwar Ji**. Every interaction with him is a lesson—not only in Yoga but in life itself. His teachings extend far beyond the classroom and provide practical wisdom for daily living. Through his guidance, I have learned that Yoga is not merely a practice; it is a way of being.

This journey opened my eyes to a completely different dimension of Yoga. Modern society often limits Yoga to physical postures (**asanas**) and breathing techniques (**pranayama**). However, my studies revealed that Yoga is a vast science encompassing philosophy, spirituality, psychology, ethics, anatomy, nutrition, and holistic living. Gradually, I began to understand why subjects such as the Patanjali Yoga Sutras, Upanishads, Bhagavad Gita, anatomy, etc. are integral parts of Yogic education. They collectively help shape the body, mind, intellect, and spirit.

Before studying Yoga, I knew Maharshi Patanjali only as the author of the Yoga Sutras. However, as I progressed in my studies, I came to understand the immense contribution he made to humanity.

With gratitude and reverence, we often recite:

योगेन चित्तस्य पदेन वाचां

मलं शरीरस्य च वैद्यकेन ।

योऽपाकरोत्तं प्रवरं मुनीनां

पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

(Yogena Chittasya Padena Vacham, Malam Sharirasya Cha Vaidyakena; Yo’pakarottam Pravaram Muninam, Patanjalin Pranjaliranato’smi



Learning Jal Neti under the guidance of Guruji at our new institution



Meaning: "I bow with folded hands to the noble sage Patanjali, who purified the mind through Yoga, speech through Grammar, and the body through Ayurveda." This verse beautifully summarizes Patanjali's holistic contribution toward human development—mind, speech, and body. For me, it serves as a reminder that Yoga is much more than physical exercise; it is a science of complete transformation.

Understanding the Place of Mantras in Yogic Practice One of the most profound experiences in our daily practical sessions is the role played by Sanskrit mantras. Every class generally begins with the chanting of the

Gayatri Mantra, Shanti Mantras, and AUM (ॐ) chanting, followed by the analytical study and practice of various asanas and pranayama techniques. Among the mantras that have touched me deeply is the beautiful Shanti Mantra recited before our class:

ॐ सह नाववतु ।

सह नौ भुनक्तु ।

सह वीर्यं करवावहै ।

तेजस्विनावधीतमस्तु ।

मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

(“Om Saha Navavatu, Saha Nau Bhunaktu, Saha Viryam Karavavahai, Tejasvinavadhitamastu, Ma Vidvishavahai. Om Shantih Shantih Shantih”)

Meaning: “May the Divine protect both the teacher and the student. May both of us be nourished together. May we work together with great energy. May our learning be enlightening and fruitful. May there be no misunderstanding or hostility between us. Peace, Peace, Peace.”

Every time I chant this mantra, I feel a deep sense of gratitude for the sacred bond between Guru and disciple .It beautifully reminds me that true learning flourishes where there are mutual respect , harmony and humility .

At the conclusion of our sessions, we recite another profound Shanti Mantra, that continues to inspire me :

ॐ पूर्णमदः पूर्णमिदं

पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय

पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

(“Om Purnamadah Purnamidam, Purnat Purnamudachyate, Purnasya Purnamadaya Purnamevavashishyate, Om Shantih Shantih Shantih”)

Meaning: “That is Purna. This is Purna. From Purna emerges Purna. Even when Purna is taken from Purna, Purna alone remains”.

I still remember a conversation I once had with Guruji regarding this profound mantra . While explaining the mantra, Guruji smiled and explained that no word such as complete, whole, or perfect can fully convey the true essence of the Sanskrit word Purna. The experience and feeling embedded within that single word are far deeper than any direct translation can express. At that moment, I realized the extraordinary richness of Sanskrit. Its words are not merely carriers of meaning; they are carriers of experience, wisdom, and realization. Since that conversation, the mantra has acquired a completely new dimension for me.

whenever I chant this mantra, I do not merely try to understand its literal meaning; rather, I attempt to experience the feeling of Purna—the all-encompassing fullness that the mantra so beautifully invokes.

The Science and Experience of AUM Chanting

Over time, I have begun to understand the immense significance of the correct pronunciation of AUM (ॐ), synchronized with proper breathing, concentration, and awareness with different chakras. Initially, I thought AUM was simply a sound chanted at the beginning of Yoga classes. Through the guidance of Guruji and our teachers, I gradually learned its deeper significance.

The sound is traditionally divided into three components: "A" (अ)

The sound originates from the lower abdomen and pelvic region. During chanting, awareness is directed toward the lower body, particularly the region associated with Muladhara and Swadhisthana Chakras. This vibration creates a feeling of grounding, stability, and physical awareness. "U" (उ)

The sound gradually moves upward through the chest and throat. Awareness is often centred around Manipura, Anahata, and Vishuddha Chakras. The vibration becomes broader and smoother, creating expansion and emotional balance. "M" (म्)

The lips gently close and create a humming vibration. The awareness is directed toward the head region, particularly Ajna Chakra and the crown area. The subtle vibration calms mental fluctuations and promotes concentration.

Finally, after the audible sound ceases, one remains in silence. This silence is often regarded as the most important aspect of the practice, representing inner stillness and awareness.

Through regular practice, I have personally experienced how correct breathing, focused concentration, and proper pronunciation transform AUM chanting into a powerful meditative experience.

Surya Gayatri and the Beauty of Surya Namaskar

One of my favourite practices in the Yoga curriculum is Surya Namaskar performed with proper breathing, awareness, and mantra recitation.

Before beginning the practice, we chant the Surya Gayatri Mantra:

ॐ आदित्याय विद्महे

सहस्रकिरणाय धीमहि ।

तन्नो भानुः प्रचोदयात् ॥

(“Om Adityaya Vidmahe, Sahasrakiranaya Dhimahi, Tanno Bhanuh Prachodayat”)

Meaning: “May we know the radiant Sun. May we meditate upon the one with a thousand rays. May that divine Sun

illuminate and inspire our intellect."

This mantra creates a feeling of gratitude toward the source of light, energy, and life itself. What makes Surya Namaskar truly special is the integration of movement, breath, awareness, and mantra. Each posture is associated with one of the twelve names of Surya.

Learning Surya Namaskar with correct sequencing, breathing techniques, mantra synchronization, and awareness has transformed it from a mere physical exercise into a complete yogic sadhana. Every posture feels like a prayer in motion.

A Life-Changing Experience with Guruji

A major blessing in this journey has been my association with Guruji. Every interaction with Guruji teaches something beyond books and beyond the formal curriculum. His words often contain lessons applicable to every aspect of life.

Recently, I had the privilege of assisting Guruji during a six-day SPIC MACAY programme at IIT Kharagpur. The experience remains one of the most memorable phases of my life. Our day began at 3:00 a.m. and the first session started at 4:00 a.m., continuing until 7:00 a.m.. During the sacred Brahma Muhurta, the atmosphere was exceptionally serene and uplifting.

What made those early morning sessions extraordinary was the environment of Brahma Muhurta, when the world is calm and nature itself seems to support spiritual practice. Chanting the Gayatri Mantra—

ॐ भूर्भुवः स्वः

तत्सवितुर्वरेण्यं

भर्गो देवस्य धीमहि

धियो यो नः प्रचोदयात् ॥

(“Om Bhur Bhuvah Svah, Tat Savitur Varenyam, Bhargo Devasya Dhimahi, Dhiyo Yo Nah Prachodayat”)

along with the Maha Mrityunjaya Mantra, various Shanti Mantras, and the prolonged chanting of AUM, created an atmosphere of profound peace and inner awareness.

Among all the mantras we chant, the Gayatri Mantra holds a special place in my heart. Every time I recite “Om Bhur Bhuvah Svah...”, I feel as though I am invoking not only the light of the external sun but also the inner light of wisdom. The mantra reminds me that the ultimate purpose of yoga is the illumination of the intellect and the awakening of higher consciousness.

Experiencing these vibrations in the quiet hours before sunrise was transformative. It reinforced my understanding that Sanskrit mantras are not merely words; they are powerful tools that influence the mind, regulate the breath, and elevate consciousness. The vibrations seemed to penetrate deeply into the mind, gradually creating clarity, stillness, and inner joy. Those early morning sessions demonstrated to me that Yoga is a living experience rather than merely an academic subject.



Assisting Guruji during the SPIC MACAY programme at Zimkhanna . IIT Kharagpur

Learning Beyond Books

Another invaluable aspect of my Yogic education has been the opportunity to learn alongside fellow students and respected teachers. Our classes include individuals from diverse backgrounds and age groups, ranging from people in their thirties to those in their seventies. Despite differences in culture, profession, and life experience, everyone comes together with humility, openness, and a genuine desire to learn.

The interaction among teachers and students is itself a continuous lesson. Our teachers are not only guides for the academic syllabus but also mentors in life. Their cooperation and kindness exemplify the very principles taught in Yoga

This environment has shown me that Yoga is not merely an individual pursuit; it is also about fostering harmony, respect, and understanding within a community. This atmosphere of mutual respect and kindness creates a true Yogic community where learning extends far beyond academic requirements.

Last But Not The Least

Today, as I continue my journey, I realize that the attraction I felt toward Sanskrit mantras during childhood was not accidental. What began as an appreciation for sacred sounds has gradually evolved into a deeper understanding of their transformative role in Yogic life. Mantras help cultivate concentration, inner balance, self-awareness, and devotion. They prepare the mind for higher practices and connect us with an ancient tradition that has guided seekers for thousands of years.

My journey is still unfolding, and I remain a humble student. Yet every day, with each mantra chanted in awareness, I feel a little closer to understanding the profound wisdom of Yoga. The sacred sounds that once fascinated a curious child have now become companions on a lifelong path of learning, self-discovery, and inner growth.

How I have shaped my life in the Yogic way

By Susmita Bhoi

Living a yogic life is a transformative journey. It requires kindness towards oneself, as there are many twists and turns along the path. Here, I would like to share my personal journey of how I started living my life in a yogic way.

My journey began in 2020. Mentally and physically, I was struggling. In March 2020, I was admitted to the ICU and that became a turning point in my life. I realized that I had two choices- to remain worried and unhappy or to consciously choose happiness and transform my life. At that moment, I decided that it was time to change myself and embrace yoga. Initially, like many others I thought yoga was limited to asanas and physical exercises. However, as I started practising, I slowly began to realise that I have understated the true depth and meaning of yoga.

Lets have a look on the process

1. **1. Setting a clear intention (Sankalpa):** The first step was to set a clear intention. It is very important to understand why we want to live a yogic life. When our intention is clear, it becomes easier to remain focused and committed. For me, yoga became a path towards inner transformation.
2. **2. Discipline:** The first sutra of Chapter 1 of Patanjali Yoga Sutras helped me take this journey forward:- “Atha Yoga Anushasanam.”- It means “The discipline of yoga begins or the teaching of yoga begins.”. This sutra became a reminder for me that the yogic journey begins with sincere commitment and discipline.
3. **3. Regular practice (Avyasa):** With regular practice, I gradually became calmer and more aware. As mentioned in Yoga Sutra1.2, “योगश्चित्तवृत्तिनिरोधः”: which means ‘Yoga is the cessation or stilling of the fluctuations of the mind’. Through this, I began to understand what yoga truly means.
4. **4. Sattvic food:** As my mind became more balanced, I naturally became inclined towards a sattvic lifestyle. I started eating home-cooked sattvic food. This helped me develop a healthier relationship with food and reduced my stress

5. Tapah, Svadhyaya & Ishvara Pranidhana: The second chapter of the Yoga Sutras introduced me to the powerful concept of Kriya Yoga:

“Tapah Svadhyaya Ishvara Pranidhanani Kriya Yogah”- which means”Self-discipline, self study and surrender to God is yoga of action.”

Tapah taught me mental, moral and physical discipline. As I gained good control over my mind, I became more disciplined in my food habits, practices and daily routine. I also started fasting occasionally and practising mauna (silence).

Svadhyaya inspired me to study the Bhagavad Gita and the Yoga Sutras. Reading and reflecting on these teaching helped me understand myself better. I also started practising mantra japa, which has now become an integral part of my life.

Finally, Ishvara Pranidhan taught me the importance of surrender. I learned to surrender the results of my actions to God and trust that whatever happens can ultimately guide me towards what is best for me.

Yoga as a way of life:

All these practices helped me become more mindful. I became more conscious about my eating habits, my thoughts and even my purchasing choices. I started reading labels before buying products and became more aware of what I was putting into my body.

Two beautiful teachings:

1- Karma Yoga

2- Acceptance

I came to know about Karma Yoga and realized that it is the path of selfless action- performing our duties without being attached to the results. The profound teaching of Bhagavad Gita, Chapter 2, Verse 47:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

reminds us that we have the right to perform our duties, but not entitled to the fruits of our actions. Do not consider yourself the cause of the results of your action, nor become attached to inaction. This beautiful wisdom gave me immense peace and joy.

Yoga also taught me acceptance. I started accepting myself as I am. I learned to let go criticism and comparison and focus on progress rather than perfection. I also learned to be kinder to myself, celebrate small victories and avoid being overly harsh with myself.

Today, yoga is no longer just a practice that I do on a mat. It has become an integral part of my daily life. It has transformed me from within and changed the way I think, eat, act and look at life. My journey from struggle to self-awareness has taught me that yoga is not merely about performing asanas- it is a way of living, thinking and being.

I would like to end with a beautiful saying: ‘To shine like the sun, you have to burn like the sun.’ the yogic path is not always easy; it requires discipline, dedication, self-awareness and surrender. But every challenge on this path helps us transform from within. So, embrace yoga not merely as a practice, but as a way of life.

Walk the path, live the path and become a yogi.

Hari Om

Sometimes, life’s greatest transformation begins with our most intense struggle. What initially appears to be a challenge often becomes the doorway to a new purpose. My journey with yoga is one such story—a journey that began with pain, subsequently was nurtured with faith, and now continues as a path of learning, healing, and self-discovery.

Like many people, I once believed that modern medicine alone had the answers to every health problem. However, life presented me with an experience that completely changed my understanding of health, healing, and human well-being.

My son had been suffering from a persistent burning sensation in his stomach for a long time. As parents, we were deeply concerned. We consulted several experienced gastroenterologists, underwent numerous medical investigations, including an endoscopy, and followed every prescribed treatment with hope. Surprisingly, all the reports appeared normal, yet his suffering continued. Watching him struggle day after day was emotionally exhausting, and we felt helpless despite our best efforts.

At that difficult stage, we were blessed to meet our respected Guruji. Under his guidance, my son received treatment through naturopathy and was advised to follow simple yet meaningful changes in his lifestyle. Gradually, we witnessed a remarkable improvement in his health. The discomfort that had troubled him for so long began to disappear. This experience was nothing short of a miracle for our family—not because it happened overnight, but because it restored our faith that nature possesses an incredible healing power when guided with wisdom and patience.

Witnessing my son’s recovery inspired me to look at my own health differently. I, too, had been dealing with certain health issues. Motivated by the positive results, I started following Guruji’s guidance and incorporated yoga, pranayama, and naturopathic principles into my daily routine. With consistency and discipline, I experienced noticeable improvements in my physical health, mental clarity, and overall well-being.

The positive changes were not limited to me alone. My husband also benefited from these holistic practices, and together we experienced how a balanced lifestyle could improve health in ways that we had never imagined before. Our home gradually transformed into a place where health was no longer dependent only on medicines but was nurtured through proper breathing, natural living, balanced food, positive thinking, and disciplined daily habits.

As my understanding deepened, I realised that yoga is far more than physical exercise. It is a complete science of life that harmonises the body, mind, emotions, and spirit. Pranayama taught me the importance of breath, meditation taught me the value of inner silence, and naturopathy reminded me that nature itself is one of the greatest healers.

These experiences awakened a deep desire within me to learn yoga systematically. Recognising my growing interest and dedication, my husband encouraged me to pursue higher studies in this field. With his constant support and encouragement, I enrolled in the Master of Arts (M.A.) in Yoga programme.

Today, every subject I study strengthens my conviction that our ancient yogic wisdom is not merely a part of history—it is a timeless science that remains profoundly relevant in modern life. In a world increasingly affected by stress, anxiety, unhealthy lifestyles, and chronic diseases, yoga offers a holistic approach that promotes prevention, healing, and inner transformation.

My journey as a student of yoga has also transformed me as a person. I have become more patient, more disciplined, and more aware of the importance of maintaining balance in every aspect of life. Yoga has taught me to respect my body, calm my mind, strengthen my willpower, and cultivate gratitude for every experience that life offers.

I firmly believe that true education is meaningful only when it benefits society. Therefore, my aspiration is not only to complete my academic studies but also to spread awareness about the immense value of yoga, pranayama, and natural healing. If my own experiences can inspire even one person to adopt a healthier lifestyle or regain hope during illness, I will consider my journey truly worthwhile.

Looking back, I realise that my journey into yoga did not begin in a classroom—it began in the heart of a mother searching for relief for her child. What started as a desperate search for healing gradually became a journey of faith, knowledge, service, and self-transformation. Every challenge that once seemed painful ultimately became a blessing, leading me towards a deeper understanding of life and wellness.

I remain deeply grateful to my respected Guruji, whose guidance introduced me to the profound wisdom of yoga and naturopathy, and to my husband, whose encouragement gave me the confidence to pursue higher education in this field. Their support has shaped my journey in countless ways.

Today, yoga is not simply a subject I study or a practice I follow—it is the philosophy by which I choose to live. It has taught me that health is harmony, healing is a continuous process, and inner peace is our greatest strength. As I continue this beautiful journey, I hope to dedicate myself to learning, practising, and sharing the timeless gift of yoga so that more lives may experience the same hope, healing, and transformation that it has brought into mine.

Yoga did not simply change my health; it changed my perspective on life. What began as a mother’s search for her child’s healing became my life’s purpose—to learn, practise, and share the timeless wisdom of yoga.

Final Note from Editorial Desk:

This is a **Quaterly Magazine** to be published in month of September, December, March, and June **To The Authors**

We thank all our authors for their wonderful contributions. This time, we received all articles through WhatsApp. While WhatsApp is an excellent medium for communication, it is less suitable for our purpose because files sent through it are compressed and may lose resolution. Wherever possible, please send articles by email as attachments. Word files are preferred, as they offer greater scope for editing than PDF files. If an article includes a large photo or picture, please send the image as a separate file along with the original Word document. Kindly keep Word files simple and avoid complex formatting. Those who wish to submit handwritten articles may do so, but the writing should be clear and should reach us at least one month before the next issue.

To The Readers

This is our maiden endeavour, so a few mistakes may naturally have found their way in. We welcome your comments, views, and constructive criticism, and request you to share a few words with us. From the next edition, we will introduce a question-and-answer section with Guruji Yogeswarji. Anyone with questions about health, diet, Yoga, Pranayam, Dhyana, or related topics may send them by email or WhatsApp. The answers will be published in subsequent editions

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