

**7TH
EDITION**

MARCH 26
MAGAZINE



YOGA & HAPPINESS

YOG-YTHM



Quarterly Publication

7th EDITION- MARCH 2026

**SCAN TO EXPLORE
YOGA & HAPPINESS**

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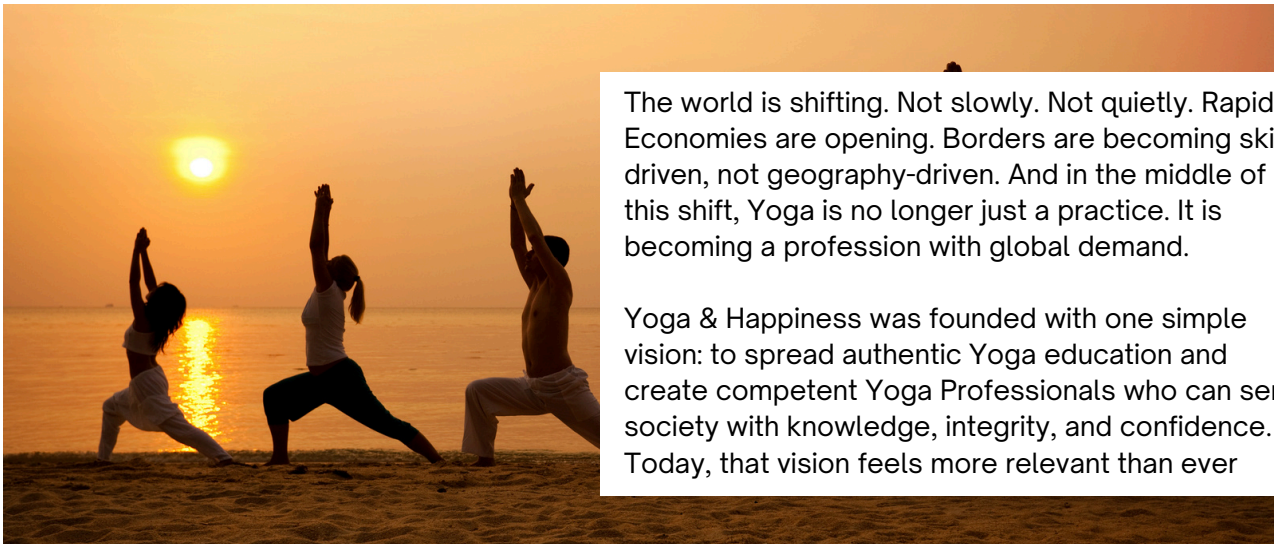
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Yog Ythm – Wave of Life

7th Edition Editorial

-By Sisir Biswas



The world is shifting. Not slowly. Not quietly. Rapidly. Economies are opening. Borders are becoming skill-driven, not geography-driven. And in the middle of this shift, Yoga is no longer just a practice. It is becoming a profession with global demand.

Yoga & Happiness was founded with one simple vision: to spread authentic Yoga education and create competent Yoga Professionals who can serve society with knowledge, integrity, and confidence. Today, that vision feels more relevant than ever



THE GLOBAL WINDOW IS OPENING

On 27 January 2026, India and the European Union announced their intent to conclude a comprehensive Free Trade Agreement, often referred to as the “Mother of all Agreements.” This move is expected to reshape the economic and professional landscape by removing duties on nearly 99.5 percent of Indian exports.

But beyond goods, this agreement signals something bigger. It signals opportunity for Indian skills.

Yoga is one of India’s most powerful knowledge exports. With structured certifications and professional standards in place, Indian Yoga Professionals are positioned to step confidently into global markets. Europe is witnessing rising demand for qualified instructors, wellness experts, and Yoga Therapists. The timing could not be better.

The question is simple. Are we preparing ourselves for this wave?

STRUCTURED YOGA EDUCATION MATTERS

At Yoga & Happiness, we believe passion alone is not enough. Professional standards are essential.

Our Yoga Teachers Training Courses are aligned with the Indian Yoga Association and the Yoga Certification Board under the Ministry of AYUSH.



Alongside these, we provide a **One Year Diploma in Yoga and Prenatal Yoga Teachers Training**.

This structure ensures that our students are not just teaching asanas. They understand anatomy, philosophy, therapy principles, and professional ethics. They are trained to stand anywhere in the world with credibility.

BEYOND CERTIFICATION: REAL EXPOSURE

Education without experience is incomplete. We have actively conducted free Yoga awareness camps in schools and NGOs to spread practical understanding of Yoga at the grassroots level. Awareness builds culture. Culture builds continuity.

We created an internship pathway with Swami Vivekananda Yoga Anusandhana Samsthana (SVYASA University, Bangalore), and our first batch has already completed internships. This is not just an achievement for them. It is a benchmark for future batches.

We have also organized Yoga Retreats to help students experience yogic living beyond the classroom. Yoga is not limited to mats and modules. It is lifestyle, discipline, and inner observation. Retreats create transformation that textbooks cannot.



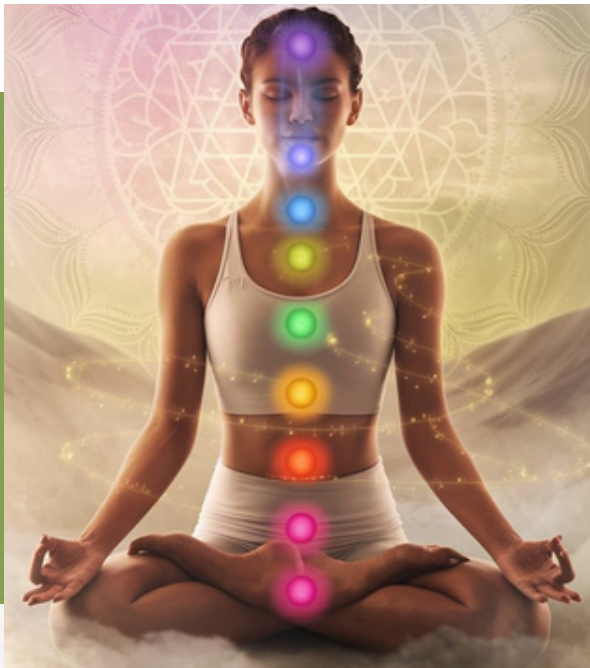
100 PERCENT JOB ASSISTANCE: A RESPONSIBILITY, NOT A PROMISE

We take job assistance seriously. Our role does not end with certification.

We guide our students toward employment, internships, teaching opportunities, and independent practice. As global markets open, we are preparing our students not just to apply for jobs but to be job-ready professionals.

The Free Trade Agreement discussions between India and Europe remind us of something important. When policy opens doors, only prepared individuals can walk through them.

This is the mother of opportunity. But opportunity rewards preparation.



THE WAVE OF LIFE

“YogYthm” stands for rhythm. And life moves in waves.

Right now, we are witnessing a wave of global recognition for Yoga. Those who align themselves with proper training, authentic lineage, and structured certification will rise with this wave. Those who treat Yoga casually may find themselves left behind.

This edition is not just an update. It is a call to action.

If you are practicing Yoga, think beyond practice.
If you are teaching Yoga, think beyond classes.
If you are dreaming about a global career, start preparing now.
The world is watching Indian Yoga. Let us rise to the standard it deserves.

With dedication and responsibility,
Sisir Biswas
Founder, Yoga & Happiness



Mental Health and Yoga: A Simple Path to Inner Well-Being



In today's fast-paced world, mental health challenges such as stress, anxiety, and constant overthinking have become increasingly common. Many people feel emotionally drained and mentally overwhelmed. In such times, yoga offers a simple, natural, and effective way to restore balance to life. Yoga is not merely physical exercise—it is a holistic practice that nurtures both the mind and body..

One of the greatest benefits of yoga for mental health is stress relief. When we are stressed, the body stays tense and the mind becomes restless. Gentle yoga postures, combined with slow breathing, help calm the nervous system. This reduces stress hormones and promotes a sense of relaxation. Even a short session can leave the mind feeling lighter and clearer.

Breathing techniques (pranayama) play a key role in enhancing mental well-being. Deep breathing helps slow down racing thoughts and eases feelings of anxiety. Practices like alternate-nostril breathing or simple deep breaths can bring instant calmness. When the breath becomes steady, the mind naturally follows into peace.



Meditation, an essential part of yoga, trains the mind to remain in the present moment. Much of our emotional pain stems from worrying about the future or dwelling on the past. Meditation helps break this cycle by teaching us to observe thoughts without judgment. Over time, it builds greater focus, patience, and emotional resilience.

Yoga also helps release stored emotional and physical tension in the body. Many people hold stress in areas like the shoulders, neck, and hips. Gentle stretches relax these tight spots, improving mood and reducing irritability.

Another significant benefit is improved sleep quality. A calm mind naturally leads to more restful sleep. Simple bedtime yoga or breathing exercises help the body unwind, making it easier to fall asleep.

Overall, yoga fosters self-awareness, self-care, and a positive outlook. With regular practice—even just 10 minutes a day—yoga can profoundly improve mental health. It reminds us that true peace is not found externally, but within. Through breath, movement, and mindfulness, yoga gently guides us back to inner balance and emotional well-being.

- PRIYANKA PAREEK

THE GODDESS PATH: Yoga as the Modern Woman's Glow Secret

I. THE STORY OF HER MORNING RITUAL

She sits softly in Sukhasana, places one hand on her heart and one on her belly and breathes deeply..

Her breath expands like a flower opening at sunrise..

With every inhale, she feels life entering her..

With every exhale, she releases yesterday.

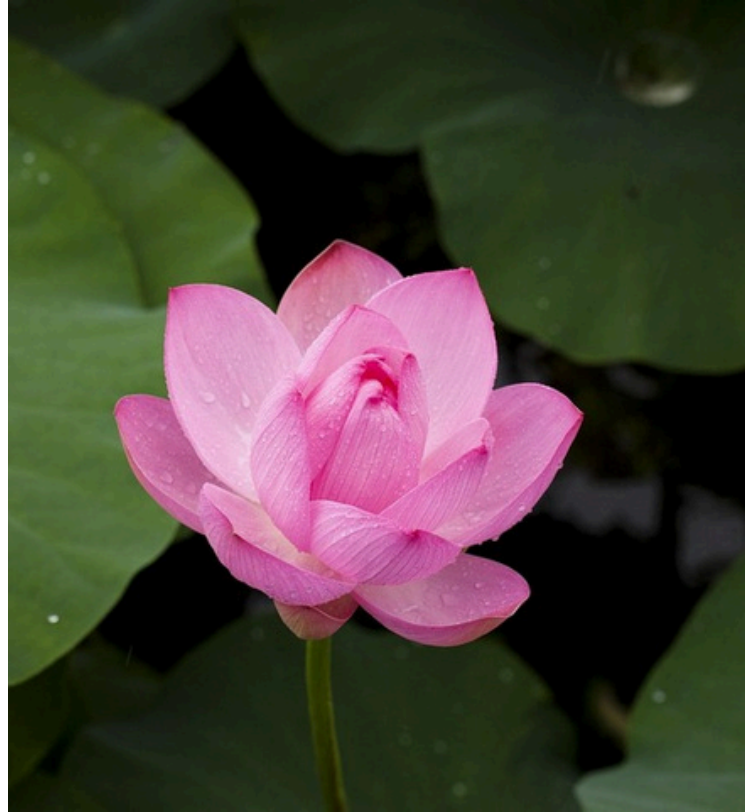
To awaken her spine, she flows into Cat-Cow (Marjariasana) — arching, rounding, expressing, softening..

Her body remembers its natural rhythms.

Her hips begin to open with slow, circular movements, as if the universe is reminding her: "You are allowed to take up space."

She rises into Tadasana, tall and steady, grounding herself like a mountain.

Strong. Still. Unshakeable.



II. SHE AWAKENS HER INNER FIRE

With a gentle smile, she begins Surya Namaskar — six graceful rounds that feel like dancing with the sun. Each stretch, each bow, each elongation fills her with light.

Her blood warms.

Her hormones find rhythm.

She folds gently into Baddha Konasana (Butterfly Pose), releasing heaviness from her hips — the place where women carry emotions they never talk about..

Her mind clears.

Her heart becomes lighter.

She is not just exercising.

She is remembering herself.

THE GODDESS PATH: Yoga as the Modern Woman's Glow Secret

III. STEPPING INTO HER POWER

She moves into Warrior II (Virabhadrasana II) — her gaze strong, her legs firm, her arms extended like wings..

She feels powerful. She feels present. She feels like a woman who knows her worth..

From there, she softens into Trikonasana, lengthening her body, expanding her breath, letting her thoughts fall away like petals..

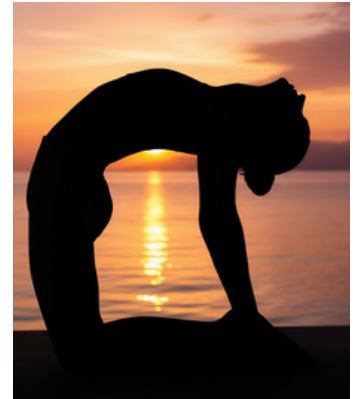
She rises into Vrikshasana (Tree Pose), balancing delicately, elegantly — just like she balances her life. Some days shaky.

Some days steady. Every day growing. Her heart opens beautifully in Ustrasana (Camel Pose), sending love outward and inward.

She remembers the parts of herself she forgot.

She forgives the parts she judged.

She celebrates the parts that carried her through everything..



IV. THE SOFTENING, THE HEALING, THE UNWINDING

As her energy settles, she melts into Paschimottanasana, surrendering her back, her worries, her overthinking.. She curls into Child's Pose, where she feels held, supported, nurtured — the world's safest hug..

Then, she hugs her knees into Pavanmuktasana, releasing old tension, stuck emotions, and yesterday's fatigue..

Finally, she lifts her legs gently against the wall in Viparita Karani, letting her nervous system rest.

Her breath slows.

Her thoughts dissolve.

Her body whispers, "Thank you."

THE GODDESS PATH: Yoga as the Modern Woman's Glow Secret

V. BREATHWORK: THE FINAL TOUCH OF MAGIC

She closes her eyes and begins Anulom Vilom — balancing her energies like balancing her life.

She hums softly through Bhramari, letting the vibrations soothe her heart..

*And with Deep Belly Breathing, she embraces her softness.
Her mind becomes quiet.
Her soul becomes full.*

VI. A WOMAN REBORN

She lies back in Shavasana, hand on heart, feeling her pulse — steady, alive, divine.

Softly, she whispers:

“I choose me.

I honour me.

I love me.”

She rises from the mat glowing — not just in her skin, but in her spirit.

This is not fitness.

Not discipline.

Not a routine.

This is her sacred self-love ritual.

Her sanctuary.

Her story of coming home to herself.

Today, yoga is not what women do — It is who they become...

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হ্রষীকেশ, আদিযোগী, এক স্বর্গীয় অনুভূতি (যাত্রা পর্ব)

প্রথমবার কেদারনাথ দর্শনের শিহরণ জাগানো গল্পটা আপাতত থাক, শুধু এইটুকুই বলি, যে ওই দর্শনের পর মনে মনে ঠিক করেছিলাম আবার আসবো। তাই কেদারনাথ দর্শনের প্রস্তুতবা যখন YOGA & HAPPINESS থেকে এলো, তখন একপায়ে খাড়া বোধহয় আমরাই। কিন্তু যাওয়ার দিন ২৫শে মে, আর ওইদিন আমাদের দিল্লীতে কাজ আছে। বিকালের আগে আমরা ছাড়া পাব না। সুতরাং যাওয়া অসম্ভব। হতাশা ব্যক্ত করতে দ্বিধা করলাম না। কারণটাও বললাম। আমাদের আশাহত না করে যাওয়ার দিন একদিন পিছিয়ে দেওয়া হল। আমরাও সানন্দে সামিল হলাম। এ ঘটনা যাত্রার প্রায় তিনমাস আগের। এরপর শুরু হল ছোট ছোট পর্যায়। যেমন ফি জমা দেওয়া, উত্তরাখণ্ড সরকারের নিবন্ধিকরণ, হরিদ্বার পর্যন্ত যাওয়ার টিকিট কাটা। ওপেনিং ডে তে ১০ মিনিটের মধ্যে সবই ওয়েটিং লিস্ট। এরপর প্রতীক্ষা আর দোলাচল, হবে কি হবে না। দিন যত এগোয় উৎকর্ষাও তত বাড়তে থাকে। অবশেষে এলো সেই বহু প্রতীক্ষিত যাত্রার দিন। আমরা সবাই নানারকম ভাবে নানারকম অভিজ্ঞতার মধ্য দিয়ে, ২৬ শে মে সকাল ৬ টায় পৌঁছালাম হরিদ্বার। ধীরে ধীরে হল হরিদ্বারের সূর্যোদয়। আমাদের জন্য প্রতীক্ষারত বাসে চড়ে বসলাম।



এই যোগভ্রমণে কারা কারা আমাদের সঙ্গে আছেন একটু বলি, সর্বপ্রথম এই ভ্রমণের রূপকার, পরিকল্পক সবার শ্রদ্ধেয় শিশির বিশ্বাস মহাশয়। তাঁর আপ্তসহায়ক পূজা যাদব। ধূম্রচর্চিত সদাহাস্যময় স্বরূপ বাবু। আকর্ণবিস্মৃত হাসি নিয়ে সদাহাস্যময়ি অপর্ণা দি আর তাঁর দিদি। সন্ধ্যা কেয়া দি। ভারসাম্যের যোগে সুদক্ষ বুলটি পাল। সাক্ষ্য যোগাভ্যাসের দুই পরিচিত মুখ তৃষা সাধক আর পম্পা কোলে। ছোট্ট শিবকে সঙ্গে নিয়ে সপরিবার শিব সন্দর্শনে – তৃষা গাম্বুলি। অদম্য ইচ্ছাশক্তি, অফুরন্ত প্রাণশক্তিতে ভরপুর, ক্রীড়াবিদের হার না মানা, লড়াইকু মনোভাব নিয়ে স্বাগতা দি।

নৃত্য এবং যোগাসনের মেলবন্ধনে স্বকীয় দেবমিতা এবং তার পরিবার। ধীরস্থির কিন্তু নিজের কাজে সুনিপুণ পাপিয়া আর শিল্পী। বড় বড় চোখে হিমালয়ের দিকে অপার বিস্ময়ে তাকিয়ে থাকা সোনাগণি আর তার বর। অদম্য ইচ্ছাশক্তিতে শারিরিক প্রতিবন্ধকতা অতিক্রম করে দুইবার ব্যর্থ প্রচেষ্টার পর, একমাত্র লক্ষ্য কেদারনাথকে পূজা দেওয়া, আমাদের সঙ্গে চলেছেন প্রতিমা বোস। আর স্ত্রীকে যে কোনো পরিস্থিতিতে আগলে রাখতে চলেছেন দেবাশিস বোস। এছাড়া অদিতি, কনিকা সাহা, প্রেমা টি কে, প্রবীণ কুমারী, রাজশ্রী বিশ্বাস, রেনু ভরদ্বাজ, রেওয়া শর্মা, রিতাঞ্জলি মহাপাত্র, রাজীব সইকিয়া, চন্দনা চ্যাটার্জি, শান্তি শর্মা, গীতালি দত্ত, অভিজিত বালা, শঙ্কর পোদ্দার, বর্ষা জয়সয়াল, ঈশিকা গৌর, চন্দ্র শেখর রায়, এতজন যোগ প্রশিক্ষকের ভরসায় সঙ্গে চলেছি আমি, আমার স্ত্রী লক্ষ্মী, আর ছেলে সপ্তর্ষি।



কলকাতার সঙ্গে হরিদ্বারের তফাৎ হল, এখানে সূর্যোদয় হয় অনেকটা দেবীতে, আর গঙ্গা? একলকাতার বিগতযৌবনা, পুথুলা, ধীরগামী গঙ্গা নয়, এ তব্বী, যৌবনমদমত্তা, স্রোতস্থিনী গঙ্গা, রাজা শান্তনুর গঙ্গা, ভীষ্মজননী গঙ্গা। ধীরে ধীরে সবাই এসে পৌঁছালে, আমাদের বাস রওনা দিল হুশীকেশের দিকে যেখানে আমাদের দ্বিতীয় বাসটি আছে। এখান থেকে আমরা পাড়ি দিলাম শোনপ্রয়াগের পথে। আঁকা বাঁকা রাস্তা চলেছে গঙ্গার কোল ঘেঁষে ঘেঁষে। কখনও ওপরে উঠে যাচ্ছে, কখনও বা নেমে আসছে গঙ্গার একদম ধারে। পথে পড়ল বশিষ্ঠ গুহা। সেখানে ঋষি বশিষ্ঠের আরাধ্য দেবতা শঙ্করের দর্শন করে আবার এগিয়ে চলা সেই স্বর্গভূমির উদ্দেশ্যে। পথে দ্বিপ্রাহরিক ভোজনের জন্য দাঁড়ানো হল তিনধারা-য়। খাওয়া শেষ হওয়ার পর চারপাশ দেখতে গিয়ে দেখলাম সূর্যের সোনারোদ গায়ে মেখে, তাঁর সাবলীল স্বর্গীয় ভঙ্গীতে উড়ে বেড়াচ্ছে paradise flycatcher, স্বর্গের পাখী। এর পর এসে পৌঁছলাম দেবপ্রয়াগ, যেখানে স্বর্গভূমির দুই নদী মর্ত্যভূমিতে নেমে এসেছে। তপস্থিনী ভাগীরথীর বুকে ঝাঁপিয়ে পড়েছে চঞ্চলা চপলা অলকানন্দা, সৃষ্টি হয়েছে গঙ্গা, পতিতোদ্ধারিনি গঙ্গা। ভাগীরথীর স্নিগ্ধ সবুজ আর উদ্দাম অলকানন্দার ঘোলা জলের মিশে যাওয়া এক মনোমুগ্ধকর দৃশ্য। এবার এগিয়ে চলা স্রোতস্থিনী অলকানন্দার স্রোতের উজানে। ধীরে ধীরে আশপাশের গাছ গাছালি ও বদলে যাচ্ছে। সমতলের গাছ গাছালির জায়গায় এখন পাহাড়ি গাছপালা এখন আমাদের দুপাশে। পাখী পাখালিও বদলে গেছে। মাঝে মাঝে কোনো কোনো পাহাড়ের দুক্লহ কোণ থেকে ছোটো ছোটো পাহাড়ি ঝরনা অতর্কিতে ঝাঁপিয়ে পড়েছে অলকানন্দার বুকে।

আমরা চললাম উত্তরাখণ্ডের শ্রীনগর হয়ে রুদ্রপ্রয়াগ। এখানে মন্দাকিনি মিলেছে অলকানন্দায়। কথিত আছে রুদ্র বা শিব এখানে সমস্ত সুর সৃষ্টি করেছেন। চলেছি কেদারনাথ, সুতরাং অলকানন্দার সান্নিধ্য ত্যাগ করে, সঙ্গ নিলাম স্বর্গের নদী মন্দাকিনীর। এগিয়ে চলেছি গুপ্তকাশির পথে। দিল্লীর সেই প্রচণ্ড গরমের পর হরিদ্বার, হুশীকেশ, দেবপ্রয়াগ, শ্রীনগর যেন সহনীয় গরম। এইবার সিয়ালসর হয়ে গুপ্তকাশির দিকে এগোতেই একটা হিমেল হাওয়া তুষার কিরীটাবৃত হিমালয় পেরিয়ে আমাদের কুশল প্রশ্ন করে গেল। আর বুঝিয়ে দিয়ে গেল, যে আমরা চলেছি দেবাদিদেব মহাদেবের কাছে। ধীরে ধীরে বেলা পড়ে আসছে। হিমেল পরশ ধীরে ধীরে বাড়ছে। সূর্যের তির্যক কিরণ ছড়িয়ে পড়েছে হিমালয়ের চূড়ায় চূড়ায়। কিছুটা চলতে চলতেই হঠাৎ আমার সহযাত্রীরা “হর হর মহাদেব”, “জয় শিবশম্ভু” বলে জয়ধ্বনি দিয়ে উঠলো। তাঁদের দৃষ্টি অনুসরণ করে দেখলাম, মেঘের অবগুণ্ঠন সরিয়ে তুষার কিরীট মাথায় নিয়ে নগাধিরাজ হিমালয়ের রাজসিক উপস্থিতি।

যার কোলের কাছে কেদারনাথ মন্দির। আর ওখানেই আমাদের গন্তব্য। আপাতত আমাদের আজকের গন্তব্য শোনপ্রয়াগ। বহুদূরে নীচে মন্দাকিনীর দুইকূলে যখন অন্ধকার গাঢ় হয়ে আসছে, গিরিরাজের তুষার কিরীট তখন সোনা রোদে জ্বল জ্বল করছে। ধীরে ধীরে সেই আলোও চলে গেল। অন্ধকার গভীর হতে লাগলো। অন্ধকারের হাত যেন পাতাল থেকে উঠে এসে পাহাড়ের চূড়াগুলিকে গ্রাস করতে লাগলো। ধীরে ধীরে একটা দুটো করে আকাশপ্রদীপের মত তারা ফুটে উঠতে লাগলো। যেন কোনো দেবশিল্পীর কালো ক্যানভাসে তাঁর ইচ্ছামতো আলোকবিন্দুর আলপনা। শোনপ্রয়াগ পৌঁছে প্রথমে নৈশভোজন। তারপর হোটেল। হোটেলের সামনে থেকে আকাশের দিকে তাকাতেই স্তম্ভিত, বাগরুদ্ধ হয়ে গেলাম, দেখলাম, “আজি কত তারা তব আকাশে”।

স্রষ্টার এই বিশাল সৃষ্টির সামনে নিজেকে নিতান্তই অকিঞ্চিৎকর মনে হয়। গাঢ় নিকষ অন্ধকারে নিজেকেই দেখতে পাচ্ছিলাম না। মনে হচ্ছিলো অসীম অনন্ত মহাকাশে পরমাত্মার অপূর্ব সৃষ্টির অবলোকন করছি, কিন্তু আমি ই নেই, শুধু চোখ দুটো দেখছে। আর, আমার দেহ অগোচরে হলেও তার অনুভূতি আছে, অর্থাৎ আমি, আমার শরীর অনুভব করতে পারছি। কিন্তু, যদি মনেকরি, যা দেখি, তা -ই সত্য, অন্য সব অসত্য, তাহলে এখন আমি নিজেই অসত্য, আর ব্রহ্ম, অর্থাৎ যা দেখছি, এই বিশাল আকাশ, এই অগণিত আলোকবর্তিকা, এরাই সত্য, এরাই নিত্য। অর্থাৎ আমি জীবাত্মা, পরমাত্মার এই অপূর্ব সৃষ্টির রসাস্বাদন করছি মাত্র। এই বিপুল কর্মকাণ্ডে কুটোটি নাড়ার অধিকার ও আমার নেই, শুধু মাত্র সচ্চিদানন্দ পরমাত্মার সৃষ্টির দর্শনের আনন্দ অনুভব করা ছাড়া।

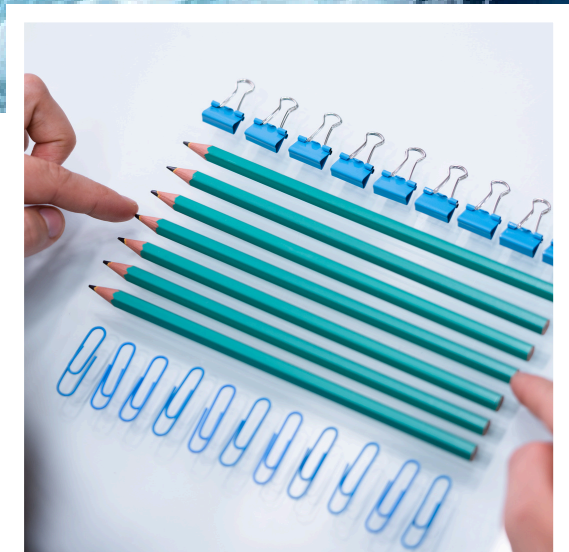


OCD

When Thoughts Won't Stop and How Yoga Can Help You Find Peace

Imagine a mind that refuses to let you rest. A thought appears uninvited, and before you can brush it away, it stays, repeats, and keeps whispering “What if...?”

For someone living with Obsessive–Compulsive Disorder (OCD), this is not a momentary irritation but a constant battle. OCD is not just about being “overly clean” or “perfectionist,” as it is often misunderstood. It is a clinically recognized mental health condition where the brain creates repetitive, unwanted thoughts (obsessions) and compels the person to perform certain actions or rituals (compulsions) to ease the anxiety. But the relief is temporary, the loop repeats, and life begins to feel like a maze with no exit.



-RUBY SAHA



OCD shows up differently in different people. Some experience:

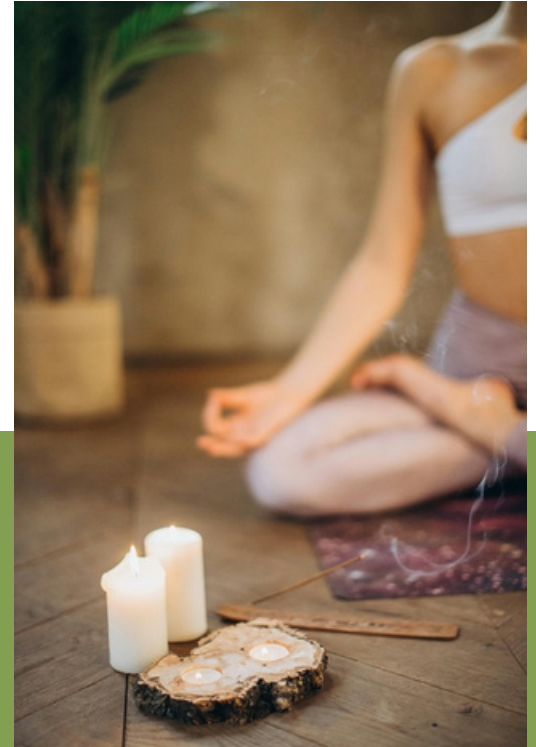
- Unwanted fears
- Repetitive rituals (washing, checking, counting, arranging)
- Mental loops of overthinking or seeking reassurance
- Crippling anxiety



The hardest part isn't the ritual itself but the fear of losing control, the shame, and the constant worry that "something bad will happen" if the ritual isn't done. But the good news is, OCD is completely manageable. People recover and reclaim their lives through support, therapy, and the right tools. And among those tools, yoga has emerged as a gentle yet very promising one.

In recent years, researchers have explored how yogic practices can calm the mind, especially in conditions like OCD, anxiety, and depression. Here are some scientifically supported insights:

- Yoga reduces the intensity of obsessive thoughts and compulsive urges.
- Meditation – forms such as Kundalini Yoga and Rajyoga
- Meditation – helps soothe the parts of the brain involved in repetitive thoughts, fear, and the stress response.
- Yoga improves anxiety, mood, and emotional regulation. It activates the parasympathetic nervous system, allowing the mind to become calm and slow down.
- Yoga helps the mind tolerate discomfort. Therapeutic yoga and breathwork teach us to sit with difficult thoughts without reacting to them.
- Yoga is a holistic tool — not a replacement for therapy or medication.



Yoga is a science of mind-breath-body awareness:

THE MIND

Breathing practices calm racing thoughts. Meditation helps break the cycle of "thought → anxiety → compulsion."

THE BREATH

Controlled breathing reduces the physiological stress response, lowering cortisol and calming the nervous system.

THE BODY

Asanas release tension stored in the body, helping reduce restlessness.

THE INNER SELF

Regular practice cultivates patience, self-awareness, and the strength to manage thoughts without fear.

Here's a Simple, Helpful Yoga Routine for OCD:

- Grounding Breath (3 minutes)
- Slow inhalation → slower exhalation.
- Reduces anxiety instantly.
- Child's Pose + Forward Folds
- Activates the parasympathetic system.
- Seated Spinal Twist
- Releases tension and improves breath flow.
- Nadi Shodhana (Alternate Nostril Breathing)
- Balances the nervous system and is widely recommended for anxiety management.
- Bhramari (Humming Bee Breath)
- Scientifically shown to reduce heart rate and settle mental noise.
- Short Guided Meditation (5 minutes)
- Focus on observing thoughts rather than fighting them.

Remember, this is not a cure, but a daily practice that slowly strengthens the mind's ability to calm down and rest. And this is where healing begins.

OUR ACTIVITIES





ART OF MINDFUL EATING: YOGIC AWARENESS BEYOND MAT.

The World Health Organization defines health as ‘a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.’

This holistic view beautifully reflects the Pancha Kosha model of the Taittirīya

Upaniṣad, the five interconnected sheaths of our existence-

- Annamaya Kosha (physical sheath nourished by food)
- Prāṇamaya Kosha (vital energy sheath)
- Manomaya Kosha (mental sheath)
- Vijñānamaya Kosha (Intellectual sheath)
- Ānandamaya Kosha (blissful sheath)
-

Food first feeds the Annamaya Kosha, but its effect nurtures every layer.



An ancient verse from Vṛddha Chāṇakya reminds us,

“दीपो भक्षयते ध्वान्तं कज्जलं च प्रसूयते।
यदन्नं भक्षयते नित्यं जायते तादृशी प्रजा॥”

Just as a lamp consumes darkness and produces soot, the food we eat every day determines the quality of body and mind that is created. The Chāndogya Upaniṣad adds that the purest essence of food becomes the mind itself. Truly, we are what we eat.



In the Śrīmad Bhagavad Gītā (6.17), Lord Kṛṣṇa narrates,

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥

“For the one who is moderate and balanced in eating and recreation, disciplined in work, and regulated in sleep and wakefulness, yoga destroys all sorrow.”

Here “yukta” implies measured, restrained, harmonious, and conscious - never excessive, never deprived – balanced in true sense.

The Haṭha Yoga tradition echoes the same wisdom.
Gheraṇḍa Saṃhita defines Mitahara,

सुस्निग्धमधुराहारश्चतुर्थाशविवर्जितः।
भुज्यते शिवसम्प्रीत्यै मिताहारः स उच्यते॥

“Sweet and nourishing food, leaving one-fourth of the stomach empty and eaten joyfully to please Śiva – this is true moderate eating.”

This is remarkably close to the Japanese principle of Hara Hachi Bu - eat only until you are 80 % full.



WHAT IS MINDFUL EATING?

Mindful eating is the practice of eating with full attention, reverence, and awareness, turning every meal into an act of yoga. It means listening deeply to the body's true needs, honoring the source of the food, and receiving each bite as prasada, the blessed offering.

A simple yet profound guide to Mindful Eating is the framework of 3 Ws and 1 H.

WHAT to eat

Am I actually hungry, or is it craving, emotion, or habit speaking?
Is this food sāttvic, and rich in prāṇa and nutrients?

WHEN to eat

At regular, balanced intervals that align with the circadian rhythm.
When truly hungry, not just by clock, allowing digestion to complete fully.

WHY am I eating

To nourish and respect this body as a temple, not merely to please the senses. To sustain clear energy for practice and service.

HOW to eat

With loving preparation: food cooked with care carries that care into the eater. With complete presence: sitting peacefully, chewing slowly, tasting fully, giving thanks, stopping when pleasantly satisfied with 75-80 % filling the stomach.

When these become natural habits, eating transforms from a hurried routine into a gentle, joyful meditation.

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A yogi is a conscious being who lives the teachings off the mat as much as on it. Mindful eating is therefore not an extra practice, it is an essential expression of yogic living that nurtures all five koshas and supports steady inner growth. By choosing fresh, seasonal, local, mostly home-cooked food and eating it with awareness, gratitude, and moderation, we walk the ancient path in a modern world.

Practical side notes

- Count Nutrition, not calorie. Deficiency may create long term damage.
- Eat local and seasonal food.
- Follow the regular food our ancestors had eaten for centuries.
- Before planning your meal, organize your kitchen and pantry.
- Try Eating home cooked meal so that you know the ingredients being used.
- Practice scientific fasting instead of crash diet.
- Avoid taking supplements or medicines without expert's advice.
- Fluid intake is essential. Drink water.

Swagata C is an explorer-writer, certified yoga teacher, and independent counselor deeply engaged in researching alternative wellness, therapeutic practices, and Indian Knowledge Systems (IKS). She enjoys culinary experiments, crafting vibrant, healthy dishes that nourish both body and soul.

OUR ACTIVITIES



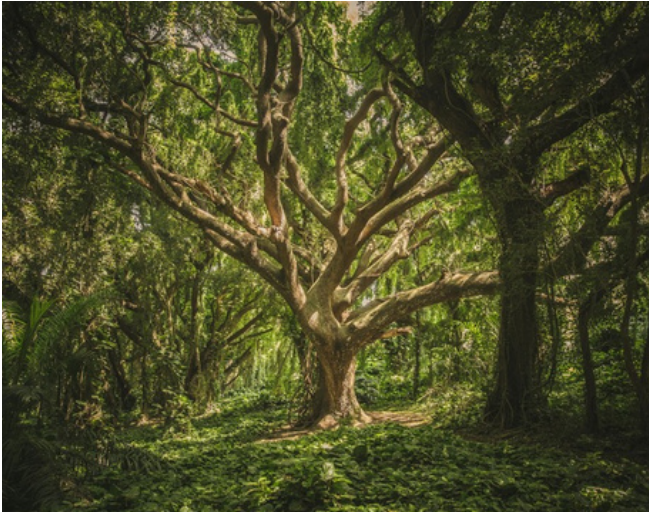
Philosophy of Human Character

-By Debjyoti Ghosh

The title of the article, if we consider its literal meaning, signifies the Western Philosophical aspects as the intellectual pursuit of how a human character should be through rational questioning and reasoning. When it comes to our Indian Darsana, this intellectual pursuit is immediately replaced with intuitiveness and self-realization.

The word 'philosophy' is a combination of "philos" (meaning 'love of') and "sophia" (meaning 'wisdom'), simply translating to the "love of wisdom".

Whereas, the Sanskrit term for this field in India is Darśana (दर्शन), signifying a different perspective and more profound knowledge. We can understand the meaning of Darśana through a sloka mentioned in Sāṃkhya Kārikā.



दृष्टवदा-नुश्रविकः स ह्या-विशुद्धि-क्षयातिशय-युक्तः ।
तस्माद् अनेन मार्गेण तत्त्वदर्शनम् उच्यते ॥ ४ ॥

dr̥ṣṭavad ānuśravikaḥ sa hy avīśuddhi-kṣayātiśaya-yuktaḥ |
tasmād anena mārgēṇa tattvadarśanam ucyate || 4 ||

The first line portrays the ordinary knowledge- Aparā Vidya, mentioned in the Mundaka Upanishad- knowledge of Vedic rituals, Worldly Sciences, which leads to temporary and unequal rewards for individuals. The second line clarifies the opposite meaning of permanent knowledge- Para Vidya, mentioned in the Mundaka Upanishad- discriminative knowledge to understand reality, truth, immortality, and purity.

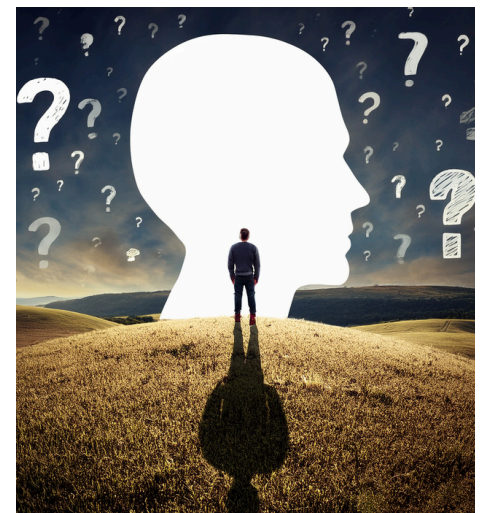
So, the question now comes, what is that reality, truth, or immortality and purity? The answer can be understood by the word mentioned in the above sloka, Tattva darśanam (तत्त्व दर्शनम्)-vision of reality-direct realization of fundamental principles mentioned in Indian Philosophy. Tattva darśanam is the highest spiritual truth that governs the universe and the individual self. It points out the transformative personal experience and the underlying force for spiritual development and liberation from the cycle of birth and death.

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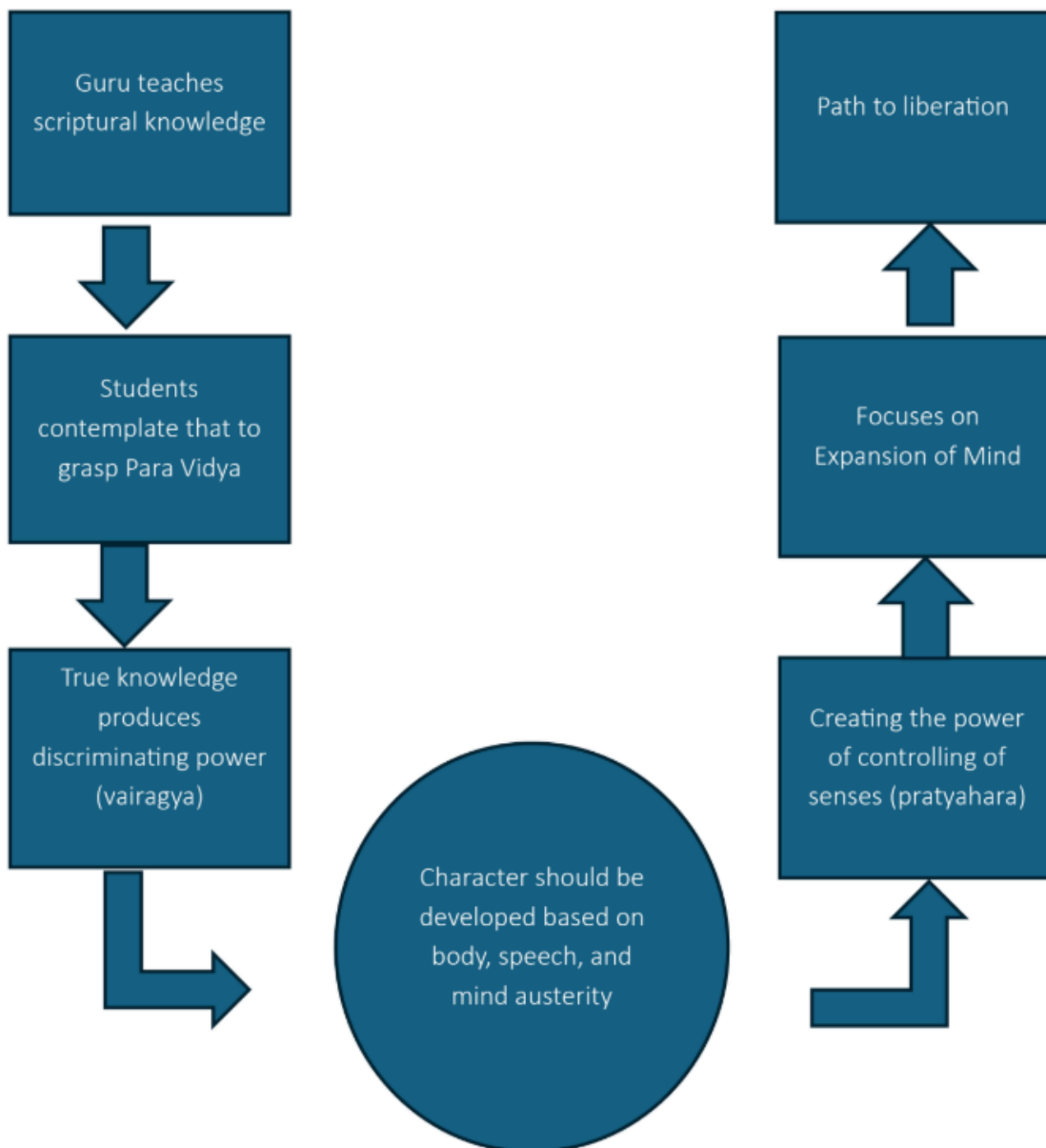
विद्या ददाति विनयं विनयाद् याति पात्रताम् ।
पात्रत्वात् धनमाप्नोति धनात् धर्मं ततः सुखम् ॥

**Vidyā dadāti vinayam, vinayād yāti pāt ceases tām |
Pātratvāc chhanam āpnoti, dhanād dharmam tataḥ sukham ||**

It gives us a line of interconnected qualities that simplifies how the character leads us to liberation. This shloka defines 'character' (pātratām, translated as worthiness or deserving nature) not as an abstract concept, but as a link in a virtuous chain of cause and effect: wisdom leads to humility, humility develops pātratā (worthiness)- the essence of character, from worthiness one acquires wealth, wealth to righteousness (dharma), and dharma makes an individual to cherish lasting happiness (bliss).



Let's understand the philosophy of human character through a diagram, which unveils the connection between wisdom, character, and liberation.



Now, we deep dive into Swami Vivekananda's quote, which emphasizes that character building through right education at any age (especially from childhood) should be a priority in our lives for human development. The quote says:

"We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's feet."

Scriptures also have the answer for that. In the Bhagavad Gita, it is mentioned how different virtues (termed as tapasya or divine qualities) form a strong and righteous human character in a multi-disciplinary path. It is described in the Bhagavad Gita 17.14, 17.15, & 17.16, which are called as sārīraṁ tapa (शारीरं ष), vānmayāṁ tapa (वाङ्मयं ष), and mānasam tapa (मानसं ष) respectively.

PHYSICAL AUSTERITIES

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥

deva-dvija-guru-prājña-pūjanaṁ śaucaṁ ārjavam |
brahmacharyam ahimsā cha sārīraṁ tapa uchyate ||

Veneration of the divine, the wise, and the Guru; cleanliness, simplicity, celibacy, and non-violence—these are the austerity (tapasya) of the body.

SPEECH AUSTERITIES

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥

anudvegakarāṁ vākyaṁ satyaṁ priyahitaṁ ca yat |
svādhyāyābhyasanaṁ caiva vānmayāṁ tapa ucyate ||

Words that do not cause anxiety, that are true, loving, and beneficial, and the regular study of scriptures—these are the austerity of speech.

MIND AUSTERITIES

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥

manaḥ-prasādaḥ saumyatvaṁ maunam ātma-vinigrahaḥ |
bhāva-saṁśuddhir ity etat tapo mānasam ucyate ||

Veneration of the divine, the wise, and the Guru; cleanliness, simplicity, celibacy, and non-violence—these are the austerity (tapasya) of the body.

For common people, unlearning the learnings through true knowledge, apprehending the qualities of an ideal human, and commanding the senses through yoga can lead to a spiritual path.

Furthermore, consistent effort and

mental expansion are the driving forces for progress, and through self-realization, they can achieve ultimate bliss. Swami Vivekananda quoted, “Build up your character, and manifest your real nature, the Effulgent, the Resplendent, the Ever-pure, and call it up in everyone that you see.”

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YOGA AS THERAPY:

An Ancient Practice for Modern Minds

- Iman Roy

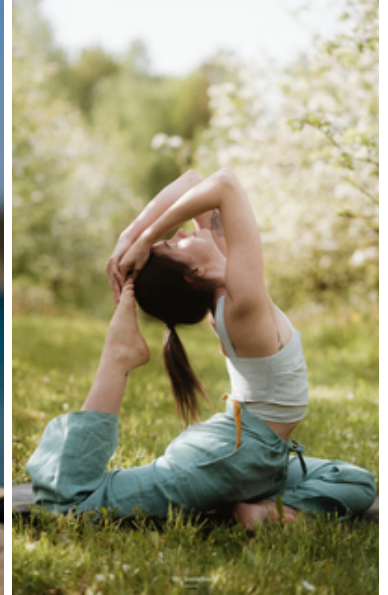
Mental health and yoga—a harmonious blend that calms the mind, soothes the soul, and strengthens the body.

In today's fast-paced world, stress, anxiety, and depression have become unwelcome companions for many. Amid the chaos, yoga emerges as a beacon of hope, offering a holistic approach to mental well-being. This ancient practice, rooted in Indian philosophy, weaves together physical postures (asanas), breathing techniques (pranayama), and meditation to create a powerful synergy that nurtures both mind and body.

Yoga's impact on mental health is profound and multifaceted. Physically, it lowers cortisol—the body's primary stress hormone—promoting deep relaxation. Gentle stretches and postures release stored tension, unknotting tight muscles and creating a sense of physical ease. Pranayama, with its rhythmic breathing patterns, acts like a natural tranquilizer for the nervous system, quieting racing thoughts and anchoring you firmly in the present moment. Meditation, the crown jewel of yoga, cultivates mindfulness, teaching us to observe thoughts without judgment and breaking the exhausting cycle of rumination and worry.

On a deeper psychological level, yoga fosters self-awareness and self-compassion. As you tune into your body on the mat, you begin to develop a kinder, more accepting relationship with yourself—gently dismantling the harsh inner critic that so often fuels mental health struggles.

The practice pulls the mind away from regrets about the past or fears about the future, grounding it in the here and now. This shift builds genuine resilience, equipping you to face life's challenges with greater grace and steadiness.



Yoga also combats isolation. Group classes create a supportive, non-judgmental space where connection and belonging naturally flourish. In a world obsessed with perfection and comparison, yoga's non-competitive spirit is a quiet revolution—it reminds us that progress, not perfection, is the goal.

The science is compelling too. Numerous studies show that regular yoga practice significantly reduces symptoms of depression, anxiety, and PTSD while improving mood, sleep, and cognitive function. It even enhances neuroplasticity—the brain's remarkable ability to rewire itself—helping us develop healthier stress responses and better emotional regulation over time. Yoga is not a magic cure, nor a replacement for professional mental health care when it's needed. But it is a powerful, accessible ally. When combined with therapy or medication, if required, it gives you practical, lifelong tools to navigate emotional storms with more ease.

As global awareness of mental health grows, yoga's role in both prevention and healing is finally being recognized for what it is:
ancient wisdom perfectly suited to modern struggles.

In essence, yoga whispers to the restless mind, 'Breathe. Let go. Be here.'

And in that simple whisper lies a lifelong path to inner calm—one breath, one posture, one mindful moment at a time.

OUR ACTIVITIES



How to Build a Consistent Home Yoga Practice



CA Nileema Jhunjhunwala

स तु दीर्घकाल नैरन्तर्य सत्कारासेवितो दृढभूमिः (Yoga Sutra 1.14) -

When the practice is sustained over a long period of time, with unwavering commitment and dedication, it becomes firmly established. The one word close to my heart from the three important words in this sutra is 'Consistency' (Nairantarya), the other two being - Duration (Dīrghakāla), and Devotion (Satkāra). I picked this word very recently. I have been practising yoga for a long time (दीर्घकाल) now with one of my best friends. My efforts were devotional (सत्कार के साथ) and my spiritual journey was soaring. Until last month when my friend had to visit out of town to her ancestral place for some family rituals. It would have been easy to decide that her trip meant I could have a break from Yogabhyas! But instead, I decided to remain consistent, even though I was on my own. By choosing to be consistent I learnt about myself and I discovered how to build flexibility and freedom into consistency. It's my pleasure to share with you my ideas on how to build a consistent home yoga practice based on my yogic journey:



CREATE A YOGA SPACE IN YOUR HOME SWEET HOME

During numerous years of my personal practice and now three years of teaching yoga, I endorse creating a yoga space at home. Create an environment. There was a time in my yoga journey when I had a newborn baby and a busy schedule and so what I did was I left my yoga mat out on the floor and I chose almost always to wear yoga or leisure wear. This helped me just get on my yoga mat easily.

Take small steps. Even if all you can manage is to sit in Padmasana or Vajrasana, 2 minutes of Kapalbhathi or even child's pose. It's not all or nothing. Try to be in the present moment, focusing on the breath, turning the awareness inwards, and it constitutes practice. So, if you can't visit the studio? Practice in your own space.



CONSISTENCY COMES WITH ACCOUNTABILITY:

I believe it's important to create a personal accountability structure. Whether that's a practice journal or you have a practice partner or you check in with an expert yoga teacher or you have an app that tracks how long you sat on your mat. I suggest everyone learning yoga in my class to share their TDL and actual practice details regularly. They say this one answerability leads them to be consistent.

TO BE CONSISTENT, ONE HAS TO BE COMMITTED YET FLEXIBLE:

We need commitment with flexibility. Things change. We go through emotional and situational challenges. We move homes. We upgrade in our career. The seasons change and our needs too. So, do we quit? No, we adjust. Commitment, devotional commitment is the key in this ever-changing life. No matter what, I am committed to sit on my yoga mat daily. We have to go flexible in order to continue our flexibility-enhancing practices.



Yoga, for me, is not just a practice, it is a way of living consciously. I draw inspiration from yogic texts, nourish my body with wholesome food, and remain consistent because my practice is rooted in love rather than discipline alone. My home practice is my personal retreat, my me-time, a space where I return to myself.

Yet, the beauty of a wellness journey lies in its individuality. Each of us finds motivation in different ways- through movement, stillness, nature, devotion, or mindful living. I invite you to reflect on your own source of inspiration. What keeps you returning to your mat, your breath, or your inner space? Your journey may inspire someone else to begin- or to continue- their own path toward balance and well-being.

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CA Nileema Jhunjunwala is an author, energy healer and certified yoga teacher. She is an avid reader and is dedicated to the philosophy and lifestyle of yoga. In her free time, she loves playing with her little daughter

ANCIENT YOGA SCRIPTURES:

Simple Spiritual Wisdom for Inner Peace

-Priyanka Pareek



Yoga today is widely known for its postures, breathing techniques, and relaxation practices. Yet the true essence of yoga lies in ancient Indian scriptures written thousands of years ago. These sacred texts offer profound spiritual wisdom, teaching us how to live with peace, balance, and a deeper connection to the divine presence within. Even in our modern, busy lives, their teachings remain timeless, calming, and deeply relevant.

The earliest concepts of yoga appear in the Vedas, India's oldest spiritual texts. Filled with prayers, chants, and hymns, the Vedas remind us of a divine presence everywhere—in nature, in others, and within our own hearts. The sages who composed the Vedas lived simple lives of meditation, receiving profound insights through inner silence that continue to guide us today. Their core message is simple: when we turn inward, we discover the light of truth.



Following the Vedas came the Upanishads, profound spiritual texts that explore the individual soul (Atman) and the ultimate reality (Brahman). The Upanishads reveal one of the most powerful truths: the divine resides within you. They encourage quiet sitting, breath awareness, and listening to the inner voice. True happiness, they teach, does not come from external sources—it blossoms from within when the mind grows calm and the heart becomes pure.

One of the most beloved and inspiring scriptures is the Bhagavad Gita, a heartfelt dialogue between Prince Arjuna and Lord Krishna. Here, Krishna explains that yoga extends beyond meditation into every aspect of daily life. He outlines three primary paths:

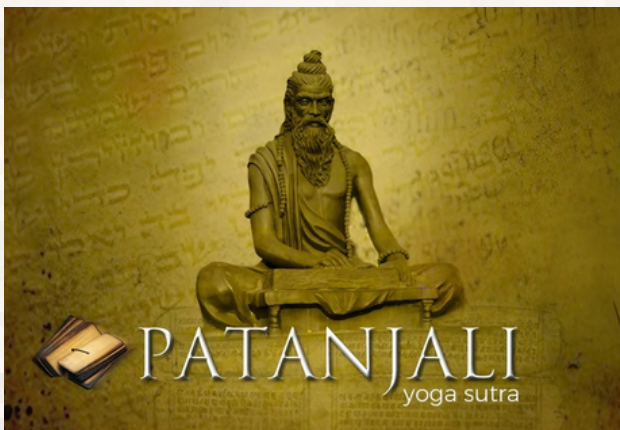


Karma Yoga: Performing our duties with honesty and without attachment to outcomes

Bhakti Yoga: Offering love and devotion to the Divine

Jnana Yoga: Seeking deep understanding of our true nature

The Gita gently encourages us to live with courage, faith, and compassion. It assures us that even amid life's confusion, inner peace is possible through surrender.



Another cornerstone text is Patanjali's Yoga Sutras. Patanjali presents yoga in a clear, systematic way, describing the Eight Limbs as a step-by-step path toward mind control, ethical living, and profound meditation. His teachings show how to cultivate calmness, focus, and inner stillness. Ultimately, Patanjali reveals that yoga's true purpose is to quiet the fluctuations of the mind, allowing us to experience our essential nature: pure, peaceful, and joyful.

Later texts such as the Hatha Yoga Pradipika and Gheranda Samhita focus on the body, breath, chakras, and vital energy. They view the body as a sacred instrument on the spiritual journey. When cared for gently through practice, inner energy flows freely, bringing balance and vitality.

Together, these scriptures convey a single, timeless message:

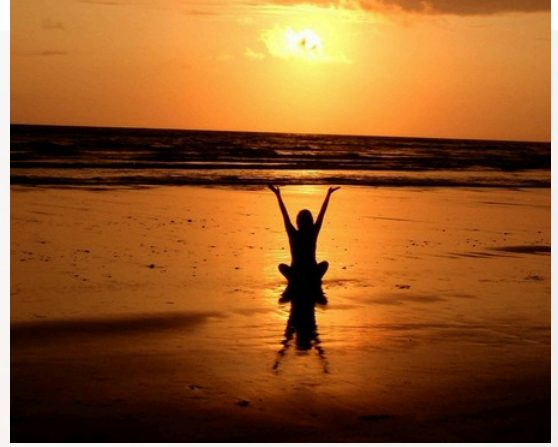
Yoga is a journey from the outer world to the inner world.

They remind us that peace is not something we must seek externally—it already resides within. Through breath, awareness, and an open heart, we can reconnect with that inner peace every day.

How to Know Your Yoga Sādhana Is Taking Root:

Gentle Signs Your Practice is Transforming You

We, the yogis and wellness seekers, we've all probably wondered, 'Is this actually working?' Yoga Sādhana, isn't about viral poses. It's a dedicated practice that leads to subtle transformation from the inside out. Drawing from the ancient wisdom of the Hatha Yoga Pradīpikā (Chapter 2, Verse 78), composed by Svātmārāma, the signs of accomplishment in Haṭha Yoga (हठ सिद्धि लक्षणं Hatha-siddhi-lakṣaṇam) are clearly explained. This verse aids as a guide for practitioners to recognize when their dedicated sādhana is purifying the body, prāṇa, and mind, paving the way toward higher states of yoga.



-Swagata C

The ślokā reads:

वपुः कृशत्वं वदने प्रसन्नता नादस्फुटत्वं नयने सुनिर्मले ।
आरोगता बिन्दुजयोऽग्निदीपनं नाडीविशुद्धिर्हठसिद्धिलक्षणम् ॥

*vapuḥ kṛśatvaṃ vadane prasannatā nāda-sphuṭatvaṃ nayane sunirmale
ārogaṭā bindu-jayo'gni-dīpanaṃ nāḍi-viśuddhir haṭha-siddhi-lakṣaṇam*

वपु कृशत्वं (VAPU KRŚATVAṀ -SLIMNESS OF BODY)

As the practice deepens, body naturally sheds excess weight without extreme effort. The practitioner feels leaner and lighter, free from excess accumulated fat, as the practice balances metabolism and removes āma, toxins.

वदने प्रसन्नता (Vadane Prasannatā -Brightness on Face)

A serene glow appears on the face, reflecting inner clarity and the harmonization of prāṇa. This is the radiance achieved through improved circulation and natural detoxification.

नाद स्फुटत्वं (Nāda Sphuṭatvaṃ - Clarity of Voice)

The practice clears chakras and boosts lung power, making your voice steady and resonant. This sign enhances inner confidence and communication. The anāhata nāda, unstruck inner sound becomes audible during meditation, indicating the awakening of subtle perception.

नयने सु निर्मले (Nayane Su Nirmale - Clear Eyes)

The eyes become pure, bright, and free from dullness, signifying enhanced vitality and ojas.

आरोगता (Ārogaṭā - Freedom from Disease)

The practitioner enjoys robust health, with immunity from ailments, as the doṣas, bodily humors come into equilibrium.

बिन्दुजय (Bindu Jaya- Control Over Semen and Ovum)

Mastery over the vital essence (bindu) is achieved, conserving ojas and directing energy upward for spiritual growth feeling more energetic physically, mentally and intellectually.

अग्निदीपनं (Agni Dīpanam - Active Digestive Fire)

The jāṭharāgni, digestive fire becomes strong and balanced, ensuring efficient digestion and vitality.

नाडी विशुद्धि (Nāḍi Viśuddhi - Purity of Subtle Energy Channels)

The subtle channels are cleansed, allowing free flow of prāṇa, which is the foundation of all higher attainments in yoga.

These lakṣaṇas are not mere physical changes but profound indicators of the purification of body (deha-śuddhi), energy (prāṇa-śuddhi), and mind (manas-śuddhi). The signs aren't miracles that can be achieved overnight. As the Haṭha Yoga Pradīpikā emphasizes, consistent and disciplined sādhana under proper guidance leads to these transformations, ultimately preparing the sādhaka for the journey of Rāja Yoga. Practitioners in the modern era, may observe these signs emerging subtly over time. Patience and sincerity remain essential, as true siddhi unfolds naturally through devoted practice. These signs would craft the story of progress and evolution of each one immersed into Yoga Sādhana.

OUR ACTIVITIES




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