

SANATAN PRAVAH

Autumn | Ashwin Krishna Pratipada | 08 Sep 2025. ₹ 51



A POSITIVE INITIATIVE TOWARDS THE INDIAN KNOWLEDGE TRADITION

AIMS & OBJECTS OF THE “SANATAN PRAVAH TRUST”

The Trust is committed to promoting holistic well-being, preserving Indian spiritual traditions, and fostering environmental responsibility through the following key objectives:

i) Eco-Conscious Management of Puja Materials:

The Trust shall establish facilities for the respectful collection, handling, and environmentally sound disposal of used puja materials such as flowers, ashes, offerings, and deity idols. These efforts will be guided by principles of Sanātana Dharma and ecological ethics, ensuring that sacred remnants are treated with reverence and not discarded as waste. Composting, artificial immersion tanks, and eco-recycling will be adopted to honor both spiritual values and nature.

ii) Promotion of Yoga and Ayurveda:

The Trust shall actively promote, teach, and practice Yoga and Ayurveda as time-tested systems of physical health, mental clarity, and spiritual upliftment. Workshops, retreats, and daily classes will be conducted to help individuals integrate these disciplines into their lives.

iii) Revival of Traditional Rituals and Calendar Wisdom:

The Trust aims to revive awareness of traditional Indian rituals and festivals, emphasizing the spiritual and scientific relevance of the ancient Indian lunar calendar (Panchāᅅga). Educational programs will guide people to align daily life and celebrations with cosmic rhythms and seasonal changes.

iv) Organization of Cultural and Health Events:

The Trust will host public events, spiritual festivals, wellness camps, and awareness campaigns centered on India’s cultural and spiritual heritage, making ancient knowledge accessible and relevant to all age groups.

v) Acceptance of Donations and Contributions:

The Trust may receive donations, grants, and offerings—both monetary and in kind—from individuals, institutions, firms, and organizations within India and abroad. All such resources will be managed to fulfill the stated objectives in alignment with legal norms and spiritual intent.

vi) Public Charitable Status:

This Trust is expressly and irrevocably declared as a Public Charitable Trust, operating solely for the benefit of society at large.

FESTIVALS AND CELEBRATIONS OF AUTUMN SEASON

Festivals and Celebrations of Ashwin Month

Sankashti Chaturthi Vrat : Ashwin, Krishna Chaturthi (10 Sep, 2025)

Indira Ekadashi Vrat : Ashwin, Krishna Ekadashi (17 Sep, 2025)

Mahanavami : Ashwin, Shukla Navami (01 Oct, 2025)

Vijayadashami : Ashwin, Shukla Dashiki (02 Oct, 2025)

Papankusha Ekadasi Vrat: Ashwin Shukla Ekadashi (03 Oct, 2025)

Festivals and Celebrations of Kartik Month

Sankashti Chaturthi Vrat : Kartik, Krishna Chaturthi (10 Oct, 2025)

Rama Edadashi Vrat : Kartik, Krishna Ekadashi (17 Oct, 2025)

Dhanteras : Kartik, Krishna Trayodashi (19 Oct, 2025)

Narak Chaturdashi : Kartik, Krishna Chaturdashi (20 Oct, 2025)

Deepawali : Kartik, Amavasya (21 Oct, 2025)

Bhaidooj : Kartik, Shukla Dwitiya (23 Oct, 2025)

Chhath : Kartik, Shukla Shashti (27 Oct, 2025)

Prabodhini Ekadashi Vrat : Kartik, Shukla Ekadashi (02 Nov, 2025)

Kartik Purnima : Kartik, Purnima (05 Nov 2025)

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Autumn Issue – Where Tradition Meets Today’s Challenges

Dear Readers,

Autumn is a season of change and reflection. The cool winds and falling leaves remind us that life is about balance and renewal. With the same spirit, we are very happy to present the autumn issue of our magazine. This issue brings together articles that connect ancient wisdom, Indian traditions, and modern-day concerns, offering something meaningful for every reader.

We begin with Ritucharya in Ayurveda on page 6, which explains how to live in tune with the seasons for good health. On page 9, Why India Must Not Import Puja Items from China raises an important question about keeping our traditions pure and supporting local artisans who create sacred items with devotion.

Spiritual seekers will enjoy Hamsopanishad on page 13, which shares deep knowledge about the soul. On page 17, Mahabharata Made Simple makes the great epic easier to understand for all readers. Continuing the devotional theme, Sankashti Chaturthi Vrat on page 22 guides us in observing a festival with faith and discipline.

Our journey into science and tradition continues on page 26 with Nadi in Astronomy, where the movements of the stars are linked with human life. On page 30, The Sushruta Samhita reminds us of India’s ancient brilliance in surgery and medicine. On page 33, The Divine Figure of Bhagwat Mahapuran brings stories of the Lord that inspire us with devotion and wisdom.

Turning to present-day challenges, Why Anxiety Is the Silent Productivity Killer and How Workplaces Can Fight Back on page 37 explores how mental health affects professionals and how workplaces can create healthier environments.

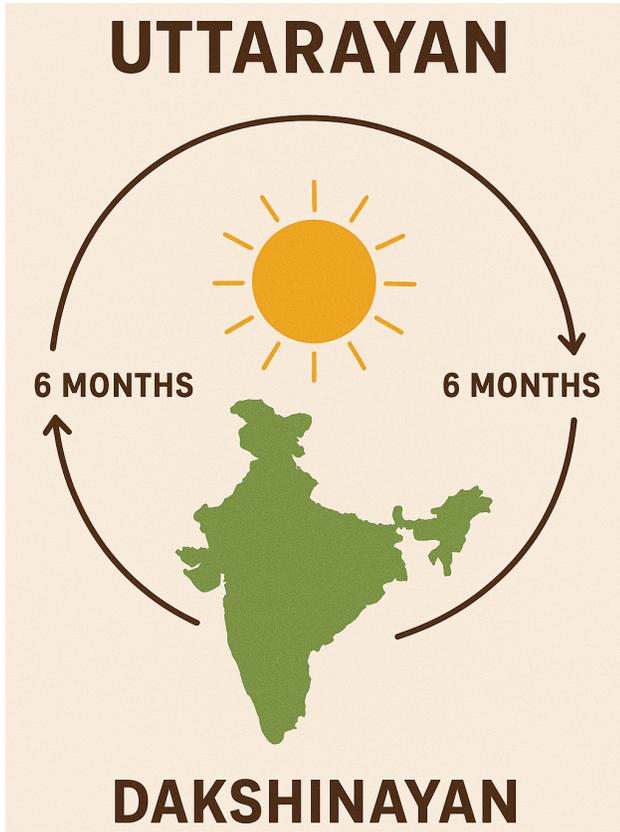
Finally, on page 41, we feature Akashteer – The Indigenous Iron Dome of India. At first, it may seem unusual to discuss modern warfare in a magazine of Ayurveda and spirituality. But peace is possible only when a nation is strong enough to defend it. Akashteer is not just about defense technology; it is a symbol of India’s self-reliance and readiness to safeguard peace in the future.

We hope this autumn issue fills you with knowledge, faith, and confidence. May it inspire you to live with balance, just as nature teaches us this season.

Warm regards,

Chief Editor
Sanatan Pravah Ttust

Ritucharya in Ayurveda: The Ancient Science of Living in Harmony with the Seasons



Ayurveda, the ancient Indian science of life, emphasizes that human health depends on the harmonious relationship between the body, mind, and the external environment. One of the most profound ways it maintains this harmony is through Ritucharya — the seasonal regimen. The term combines Ritu (season) and Charya (routine), signifying the disciplined lifestyle and dietary practices tailored for each season.

The foundational Ayurvedic texts such as Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya highlight that seasonal transitions influence the three doshas — Vata, Pitta, and Kapha. These doshas fluctuate with environmental changes, and if not balanced, can lead to disease. Ritucharya acts as a preventive measure, preparing the body and mind for each season's challenges.

Why Ritucharya is Important:

Nature operates in cycles — the sun's position, temperature, humidity, and food availability shift throughout the year. Human physiology is directly influenced by these changes. For example:

Winter: Cold and heavy qualities aggravate Kapha.

Summer: Heat increases Pitta.

Rainy season: Digestive power weakens, making the body vulnerable.

Ignoring these changes can disrupt dosha balance, weaken immunity (Ojas), and create a fertile ground for disease. Ritucharya helps:

1. Maintain Agni (digestive fire) according to seasonal strength.
2. Prevent dosha aggravation and seasonal illnesses.
3. Optimize energy, immunity, and mental balance.
4. Align with the circadian and circannual rhythms of nature.

Understanding the Ayurvedic Year – Six Ritus (Seasons):

Ayurveda divides the year into two solstitial phases (Ayana):

1. Uttarayana (Northern Solstice / Adana

Kala: During this time sun moves northwards. Uttarayana includes Shishira, Vasanta and Grishma Ritu. During these 6 month in out body Energy-drains, dryness increases, Pitta rises gradually.

2. Dakshinayana (Southern Solstice / Visarga

Kala: During this time Sun moves southwards. Dakshinayana includes Varsha Sharad and Hemanta Ritu. These 6 months are very good for our body and it is basically Nourishing phase for our body, cooling influence our body and Kapha increases gradually.

Detailed Ritucharya for Each Season is explained below:

Uttarayana:

1. Shishira Ritu (Late Winter): Includes Mid-January to Mid-March.

Climate: Intensely cold and dry.

Effect: Kapha accumulation continues, Vata may slightly rise, Agni remains strong.

Guiding Principle: Continue nourishing but prepare for spring cleansing.

Diet: Similar to Hemanta but with a focus on warming spices. Barley, millet, dairy, jaggery, and soups are beneficial. Avoid excessive cold and raw foods.

Lifestyle: Daily oil massage, warm baths. Protect from cold winds, wear warm clothing. Engage in physical activities to prevent Kapha stagnation.

2. Vasanta Ritu (Spring): Includes Mid-March to Mid-May.

Climate: Mild warmth, melting snow leads to increased moisture.

Effect: Kapha liquefies and aggravates; Pitta starts to rise.

Guiding Principle: Detox and lighten the system.

Diet: Light, easily digestible foods — barley, honey, green gram, bitter vegetables. Reduce heavy, oily, and sweet foods. Drink warm water; use spices like trikatu (ginger, black pepper, long pepper).

Lifestyle: Practice Regular exercise, brisk walks, and yoga to counter Kapha. Do Dry powder massage (Udvardana) to reduce fat and stickiness. Daytime sleep should be avoided to prevent Kapha aggravation.

3. Grishma Ritu (Summer): Includes Mid-May to Mid-July.

Climate: Hot, dry, intense sunlight.

Effect: Vata increases; Pitta accumulates; Agni weakens.

Guiding Principle: Stay cool, hydrated, and avoid excessive exertion.

Diet: Take Light, cooling foods — rice, wheat, milk, ghee, seasonal fruits (mango, melon). Sweet, bitter, and astringent tastes are preferred. Avoid excessive spices, salt, and sour foods.

Lifestyle: Avoid overexposure to sun; rest during midday heat. Use sandalwood paste, cool baths, light cotton clothes. Gentle yoga and pranayama (Sheetali, Sheetkari) for cooling.

Dakshinayana:

4. Varsha Ritu (Monsoon): Includes Mid-July to Mid-September.

Climate: Rainy, humid, cloudy.

Effect: Vata aggravates; Agni is weak; Pitta accumulates.

Guiding Principle: Protect digestion, avoid dampness.

Diet: Take Warm, freshly cooked foods with ghee to aid digestion. Old rice, barley, wheat, moong dal; sour and salty tastes help balance Vata. Avoid raw salads, leafy greens (prone to contamination), and stale food.

Lifestyle: Keep dry, avoid getting wet in rain unnecessarily. Use medicated oils for massage to prevent joint pain. Boil water before drinking; practice light indoor exercises.

5. Sharad Ritu (Autumn): Includes Mid-September to Mid-November.

Climate: Clear skies, pleasant days, slightly warm afternoons.

Effect: Pitta aggravates; Vata remains balanced.

Guiding Principle: Pacify Pitta and cleanse the system.

Diet: Take Cooling foods — rice, milk, ghee, bitter vegetables, pomegranate. Avoid oily, spicy, and fermented foods. Drink clean water; use herbs like amla and neem.

Lifestyle: Practice Moonlight walks, avoiding midday sun. Take Cooling therapies like Shirodhara with coconut oil. Practice gentle yoga, avoid excessive heat-generating activities.

6. Hemanta Ritu (Early Winter): Includes Mid-November to Mid-January.

Climate: Cold, heavy, nourishing.

Effect on Doshas: Kapha accumulates; Vata is pacified; Agni is strong.

Guiding Principle: Nourish and strengthen the body.

Diet: Eat snigdha (unctuous), guru (heavy), and ushna (warm) foods. Wheat, rice, milk, ghee, sesame seeds, nuts, and meat soups are ideal. Spices like ginger, garlic, black pepper maintain warmth.

Lifestyle: Oil massage (Abhyanga) with sesame oil to prevent dryness. Do Sunbathing in the morning for warmth and vitamin D. Exercise and do yoga to use strong Agni for building stamina.

Practical Modern Adaptations:

To adapt Observe local seasons, apply following principles to your regional climate.

1. Modify foods based on local availability but maintain Ayurvedic qualities (warm/cool, light/heavy).
2. Use seasonal produce to align with nature's cycle.
3. Incorporate modern fitness routines (swimming in summer, indoor strength training in winter) with Ayurvedic logic.

Why India Must Stop Importing Puja Items from China: A Call for Sanatan Quality Certification



India is a land of deep spiritual heritage, where devotion is expressed daily through countless rituals, prayers, and offerings. Temples and homes alike resonate with the sounds of bells, the fragrance of incense, and the glow of lamps. These sacred acts of worship, known collectively as puja, are not merely customs; they are living expressions of Sanatan Dharma — the eternal way of life.

Yet, in recent years, an unsettling reality has emerged: India spends thousands of crores of rupees each year importing puja-related items from countries like China. These imports include statues of deities, photo frames, decorative lamps, incense stands, and other ritual accessories. While they may appear harmless, the implications of this trade are far-reaching — touching upon issues of national security, environmental sustainability, economic independence, and spiritual authenticity.

Massive Outflow of Wealth:

Every year, a substantial portion of India's foreign currency reserves is spent on importing puja items from China. Even

though India has a rich tradition of artisanship and the resources to produce these items domestically, foreign-made goods — often cheaper and mass-produced — flood the market, outcompeting local craftsmen.

This is not a small leak in the economy; it is a significant outflow of wealth. If redirected towards Indian manufacturers, this money could support village economies, revive traditional art forms, and generate employment for thousands.

Funding Adversaries:

The economic concern deepens when we consider that China has openly supported Pakistan during conflicts such as **Operation Sindoor**. This means that the rupees we spend on Chinese imports can indirectly contribute to funding nations and activities hostile to India. It is, in effect, a bitter irony — unknowingly sponsoring forces that undermine our own security, even while engaging in acts of worship meant to safeguard and bless our homes and nation.

What the Shastras Say:

Sanatan scriptures — the Vedas, Agamas, and Puranas — are explicit about the materials suitable for making sacred idols and puja items. According to these texts, statues and other sacred objects should be made of natural, pure, and satvik materials such as:

- Metals like gold, silver, copper, and bronze
- Clay and mud

- Wood from sacred trees
- Stone carved in prescribed forms

These materials are considered capable of holding and radiating spiritual energy when consecrated through ritual. In contrast, synthetic, plastic, or chemically processed items are not prescribed for worship and may even be considered inauspicious.

The Issue with Imported Puja Items:

The majority of puja goods imported from China are made from synthetic resins, cheap plastics, and chemically painted surfaces. While they may look attractive and mimic traditional forms, they lack the sanctity and scriptural alignment that true worship demands. Moreover, they cannot be respectfully disposed of after use — a significant spiritual and environmental concern.

Non-Biodegradable and Harmful:

One of the core principles in Sanatan Dharma is Ahimsa — non-violence, which extends to the environment. Traditionally, when a statue or sacred object is no longer in use, it is immersed in a river or buried in the earth, allowing it to return to nature harmlessly. Natural materials decompose without polluting the environment.

However, plastic and synthetic materials do not decompose. When immersed in rivers during Visarjan (idol immersion), they release toxins, harm aquatic life, and contribute to the already severe pollution of India's water bodies. Thus, imported synthetic puja items are not only spiritually unsuitable but also environmentally hazardous.

Lack of Awareness Among the Public:

The average consumer purchasing a puja item often assumes that it is made from traditional, natural materials. The external finish of synthetic idols and lamps can be deceptively similar to clay or metal. Without proper labeling, most buyers have no way of knowing whether the item aligns with scriptural prescriptions.

Absence of a Quality Standard:

India has various consumer protection standards for food safety, electronics, and manufactured goods. However, there is no official quality certification to indicate whether a puja item is scripturally compliant, environmentally friendly, and made from safe materials. In a secular country like India, the government may not define religious suitability — but Sanatan believers themselves can and should create such a system.

Learning from Precedent: The Dairy Import Example:

Recently, India cancelled a trade deal with the United States involving dairy products because American cows are often fed non-vegetarian diets, making the resulting milk non-veg by Indian standards. This decision was made to uphold cultural and dietary principles valued by millions of Indians. A similar approach can be taken regarding puja items. If a product does not meet the criteria set by Shastras and Sanatan traditions, it should not be sold as a sacred article for worship.

Proposed Solution: A Sanatan Quality Certification System:

The Sanatan Quality Standard (SQS) would:

- 1. Certify materials** — ensuring that statues, lamps, and other puja items are made only from scripturally approved, eco-friendly materials.
- 2. Label authenticity** — enabling buyers to easily identify items that are worthy of worship.
- 3. Promote local artisans** — giving preference to Indian-made goods and reviving traditional craftsmanship.
- 4. Protect the environment** — by discouraging non-biodegradable materials.
- 5. Preserve tradition** — ensuring that spiritual practices remain in harmony with the principles laid down by Sanatan Dharma.

Implementation:

1. Form a Sanatan Standards Board consisting of Vedic scholars, artisans, environmental scientists, and consumer rights experts.
2. Develop clear guidelines based on scriptural references for materials and craftsmanship.
3. Partner with BIS (Bureau of Indian Standards) for recognition of the certification.
4. Launch public awareness campaigns explaining the importance of certified products.
5. Introduce eco-friendly disposal methods in line with traditional practices.

Economic Benefits of the Sanatan Quality System:

- 1. Saving Foreign Exchange:** By reducing or eliminating imports of synthetic puja items, India could save thousands of crores in foreign currency every year.
- 2. Boosting Local Economy:** Increased demand for domestically made puja goods will directly benefit Indian artisans, particularly in rural and temple town economies such as Jaipur, Puri, Varanasi, Madurai, and Kanchipuram.
- 3. Employment Generation:** Reviving traditional crafts will create jobs for metalworkers, woodcarvers, stone sculptors, and clay artisans.

The Role of Awareness Campaigns:

For this change to take root, public education is essential. Many devotees are unaware that the items they use in worship may be spiritually unsuitable, harmful to the environment, or foreign-made. Awareness campaigns could involve:

1. Workshops in temples and community halls
2. Educational videos on social media
3. Flyers and labels at shops selling puja items
4. Collaborations with spiritual leaders and gurus
5. Involvement of schools to teach children about traditional materials and eco-friendly practices.

Immediate Measures:

1. Encourage temples and spiritual organizations to commit to using only scripturally approved, eco-friendly puja items.
2. Request shopkeepers to label products with “Natural Material” or “Synthetic Material” tags.

Policy Measures:

1. Petition for the introduction of an SQS certification system.
2. Impose higher import duties on synthetic puja goods to discourage their entry into the market.

Long-Term Cultural Shift:

1. Cultivate pride in using Indian-made, traditional items.
2. Revive festivals like Shilp Mela to showcase local craftsmanship.
3. Promote the gifting of certified eco-friendly puja items.

Conclusion:

Sanatan Dharma teaches that every act of worship should be in harmony with nature and aligned with scriptural injunctions.

The materials we use in puja are not just decorative; they are carriers of divine energy, and their purity matters. By continuing to import cheap, synthetic puja items from China, we not only undermine our artisans and traditions but also contribute to environmental harm and, indirectly, to nations that work against our own.

The solution lies in creating and enforcing a Sanatan Quality Standard for puja items, educating the public, and promoting eco-friendly, locally made alternatives. Such a system would honor our scriptures, protect our environment, safeguard national interests, and revive the rich artisanal heritage of India.

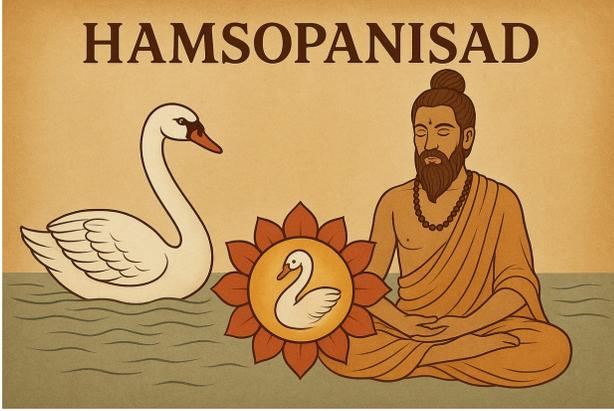
By making this conscious choice, we ensure that our worship is pure, our environment is respected, our artisans are supported, and our nation’s resources are preserved. In doing so, we transform puja from being merely a ritual into a truly holistic act — one that serves the divine, the people, and the planet.

The Soul is Eternal

The soul is never born, nor does it ever die; once it exists, it never ceases to be. It is unborn, eternal, imperishable, and timeless. Though the body is destroyed, the soul is never slain.

- Bhagavad Gītā 2.20

Hamsopanishad: A Simple guide to Breathe, Self and Liberation



Among the many minor Upaniṣads, the Haṁsopaniṣad is unique. Its subject is very subtle, yet very practical: the meditation on the Haṁsa mantra. Every living being breathes. With every breath, a subtle sound arises: “So” with inhalation and “Ha” with exhalation. This creates the natural mantra So’ham (“I am That”). The Haṁsopaniṣad reveals how this apparently ordinary process of breathing is in fact the eternal proclamation of truth—our identity with Brahman.

The Upaniṣad is written in the style of a dialogue between the sage Yājñavalkya (a seer famous in the Bṛhadāraṇyaka Upaniṣad) and Śaunaka (a noble seeker, who also appears in the Muṇḍaka Upaniṣad). Śaunaka asks the ultimate question: “What is that supreme knowledge by which one attains liberation? What is this mystery of the Haṁsa?”

Yājñavalkya answers by revealing Haṁsa Vidyā—the meditation on the Self through the breath—and shows how it culminates in Brahmavidyā, the highest knowledge.

The Symbolism of the Swan (Haṁsa):

Before diving into the text, we must understand why the Upaniṣad uses the swan as its central image.

1. The Swan as the Soul:

In Indian tradition, the swan is a symbol of the ātman (soul). Just as a swan is said to be able to separate milk from water, so too the awakened Self can separate truth from illusion.

2. The Swan as Freedom:

The swan is graceful, unattached, moving freely across sky and water. Similarly, the liberated sage (paramahaṁsa) moves freely in the world, untouched by pleasure or pain.

3. The Swan as Breath:

The word “Haṁsa” also mirrors the sound of breath—ham on exhalation, sa on inhalation. Thus every breath is already chanting the mantra of identity with the Supreme. So the Haṁsa is not only a bird, but a metaphor of the soul, the mantra of breath, and the symbol of freedom.

Structure of the Haṁsopaniṣad:

The text is relatively short but very condensed. It can be divided into the following themes:

1. The dialogue between Śaunaka and Yājñavalkya.
2. The explanation of the Haṁsa mantra as the natural breath.

3. The meditation on Haṁsa in the heart-lotus.

4. The journey of the Haṁsa through states of consciousness (waking, dream, deep sleep, turiya).

5. The realization that Haṁsa = Paramātman = Brahman.

6. The fruit of Haṁsa Vidyā—liberation and the state of the Paramahaṁsa.

The Dialogue:

Śaunaka approaches Yājñavalkya and asks:

“O revered sage, what is the supreme knowledge that grants liberation? What is this Haṁsa, whose secret is said to be the highest?”

Yājñavalkya replies:

“Listen carefully, O Śaunaka. The Haṁsa is the very Self that dwells in all beings. It is known by the mantra So’ham—‘I am That.’ By meditating upon it, one transcends death and attains immortality.”

Haṁsa as Breath-Mantra:

The Upaniṣad now describes how Haṁsa is hidden in breath. With inhalation, the subtle sound “So” arises. With exhalation, the sound “Ha” arises. Together they form the mantra: So’ham (I am That). The average human breathes about 21,600 times a day. Thus the mantra is chanted 21,600 times daily by every living being—without effort, without initiation, without break. This is called ajapā-japa: the mantra that is recited without chanting.

Even if one does not know it, the breath is proclaiming: “I am That, I am Brahman.” The task of the yogi is to become aware of this truth.

The Haṁsa in the Heart:

The Upaniṣad instructs the seeker to meditate on the Haṁsa as dwelling in the heart-lotus. The heart is described as a lotus with twelve petals, shining with subtle light. At the center sits the Haṁsa, radiant, pure white, beyond the touch of ignorance. It is smaller than the smallest atom, yet greater than the entire universe. This Haṁsa is the witness of all states: waking, dream, and deep sleep. Through steady meditation, the yogi realizes that this inner Haṁsa is none other than the eternal Self.

The Journey of Haṁsa Through States:

The Upaniṣad explains that the Haṁsa moves through the four states of consciousness:

1. **Jāgrat (Waking State)** – The Haṁsa experiences the outer world through the senses.
2. **Svapna (Dream State)** – The Haṁsa experiences inner worlds through impressions of the mind.
3. **Suṣupti (Deep Sleep)** – The Haṁsa rests in causal ignorance, without desire or fear.
4. **Turīya (The Fourth State)** – Beyond waking, dream, and sleep. Here the Haṁsa shines as pure Consciousness, identical with Brahman.

The yogi, by meditating on Haṁsa, gradually moves awareness inward until resting in Turīya—the state of liberation.

Haṁsa as Jīvātman and Paramātman:

At first, the seeker sees the Haṁsa as the Jīvātman—the individual soul riding on the breath. But deeper reflection reveals that the true Haṁsa is not bound by the body, senses, or even prāṇa. It is the Paramātman—the Supreme Self—limitless, eternal, the source of all beings. Thus the Upaniṣad equates: Haṁsa = So’ham = Brahman.

The Highest Realization:

The Upaniṣad declares: “He who knows this Haṁsa as Brahman becomes immortal. He is freed from bondage. For him there is no rebirth, no sorrow, no delusion.” Such a knower is called a Paramahaṁsa—the “Supreme Swan.” The Paramahaṁsa moves freely in the world, like a swan on water—touching but not clinging. He is beyond rituals, beyond caste, beyond worldly duties, yet inwardly united with all.

The Fruit of Haṁsa Vidyā:

The Upaniṣad concludes by extolling the fruit of this knowledge: The yogi who meditates on Haṁsa becomes free from the wheel of birth and death. He transcends dualities—joy and sorrow, gain and loss. He abides in Brahman, the infinite bliss. His very life becomes a teaching, radiating peace to others.

Essential Nature of Haṁsa Vidyā:

From this teaching, we can summarize the essential nature of Haṁsa Vidyā:

1. **Universality** – Every being breathes, so every being already participates in the mantra.
2. **Naturalness** – No initiation is needed; the mantra is in-built.
3. **Simplicity** – Awareness of breath is enough; no complex ritual is required.
4. **Depth** – What begins as breath awareness culminates in realization of Brahman.
5. **Directness** – It is not a step toward Brahmavidyā; it is Brahmavidyā when fully understood.

Practical Meditation Guide (as implied in the Upaniṣad):

1. Sit quietly, spine erect, body relaxed.
2. Bring awareness to your natural breathing.
3. Notice the subtle sound of So with inhalation and Ham with exhalation.
4. Silently affirm: “So’ham—That I am.”
5. Let the mind rest on this awareness.
6. Feel the Haṁsa seated in the heart-lotus, shining with radiant light.
7. As thoughts arise, return gently to breath and mantra.
8. Gradually, awareness expands beyond breath into pure stillness—the state of Turīya.
9. Rest there, in the truth: “I am Brahman.”

Relevance for the Modern Seeker:

1. Even today, the teaching of the Haṁsopaniṣad is extremely relevant: It requires no elaborate ritual—anyone can practice.

2. It integrates easily with daily life, since breathing is constant.
3. It transforms ordinary awareness into meditation.
4. It offers a direct path to realization without dependence on external conditions.

Conclusion:

The Haṁsopaniṣad reveals the supreme truth in the simplest possible way. Every breath is amantra. Every moment of life is repeating: “I am That, I am Brahman.” To recognize this truth, to meditate upon it, and to realize

it fully is Haṁsa Vidyā. And Haṁsa Vidyā, in its essence, is Brahmavidyā—the knowledge that liberates. Thus the Upaniṣad gives us the highest knowledge in the most intimate way: through the breath that sustains our very life. The Haṁsopaniṣad teaches that the Haṁsa (breath-self) is none other than the Supreme Self. Meditation on the natural mantra So’ham leads the seeker from ordinary awareness of breath to the realization: “I am Brahman.” This is liberation, the state of the Paramahaṁsa.

Bhagwat Gita Śloka 2.50

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥

Endowed with wisdom, one discards both good and bad deeds in this world. Therefore, strive for yoga; yoga is skill in action.

Bhagwat Gita Śloka 2.70

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥

Just as rivers enter into the ever-full, unmoving ocean without disturbing it, so too the desires enter into the sage who is at peace; but one who longs for desires is never satisfied.

Mahābhārata Made Simple: Understanding Its Structure and Flow



The Mahābhārata, composed by the sage Vyāsa, is one of the greatest epics of world literature and the largest single literary composition known to humanity. It is revered as an Itihāsa—a historical narrative interwoven with profound spiritual, moral, and philosophical teachings. The text is traditionally said to contain over one lakh ślokas (verses), spread across eighteen Parvas or major books. These Parvas are further subdivided into many upaparvas or subsections.

Before entering into the main narration of events, the Mahābhārata begins with two important preliminary sections—Anukramāṇikā Parva and Parvasaṅgraha Parva.

Anukramāṇikā Parva (The Preface):

The very first parva of the Ādi Parva is the Anukramāṇikā (See Monsoon Edition 2025). In this section, Ugraśrava Sauti, the narrator, introduces the context of the story.

He describes how the sage Vyāsa composed the epic with divine inspiration, how Gaṇeśan agreed to be the scribe, and how the work came to be narrated at different gatherings of sages. The Anukramāṇikā gives us the background of the transmission of the epic and establishes its divine authority. It also outlines the scope of the Mahābhārata as not merely a tale of the Kuru dynasty, but as an encyclopedic work encompassing dharma, artha, kāma, and mokṣa—the four aims of human life.

Parvasaṅgraha Parva (The Book of Contents):

Immediately following the Anukramāṇikā, we encounter the Parvasaṅgraha Parva, which is also a part of the Ādi Parva. The word saṅgraha means collection or summary. This parva serves as the “table of contents” of the epic, enumerating the names of all the parvas and their subdivisions, along with a brief outline of what each contains. It is through this parva that the structure of the Mahābhārata is systematically presented, much like a map before a long journey.

Thus, the Parvasaṅgraha Parva is not merely an index, but also a guiding light for readers, students, and reciters of the epic. It gives us a holistic vision of the monumental work and prepares us for the depth and diversity of the narrative that follows.

The Structure of the Mahābhārata:

Traditionally, the Mahābhārata is divided

into 18 major parvas (mahāparvas). Each of these the heroes to heaven. The Parvasaṅgraha Parva gives us a concise digest of all these, making it invaluable for grasping the grand design of Vyāsa's work.

Parvas are further subdivided into smaller sections. In addition to the main eighteen, there are also certain khila parvas (appendix-like portions), which are considered supplementary.

The eighteen parvas are:

1. Ādi Parva
2. Sabhā Parva
3. Vana Parva
4. Virāṭa Parva
5. Udyoga Parva
6. Bhīṣma Parva
7. Droṇa Parva
8. Karṇa Parva
9. Śalya Parva
10. Sauptika Parva
11. Strī Parva
12. Śānti Parva
13. Anuśāsana Parva
14. Āśvamedhika Parva
15. Āśramavāsika Parva
16. Mausala Parva
17. Mahāprasthānika Parva
18. Svargārohaṇa Parva

Each parva focuses on a certain phase of the narrative—from the genealogy of the Kuru dynasty, to the great dice game, the exile of the Pāṇḍavas, the Kurukṣetra war, the teachings of Bhīṣma, and finally the ascent of the heroes to heaven.

The Parvasaṅgraha Parva gives us a concise digest of all these, making it invaluable for grasping the grand design of Vyāsa's work.

Parvasaṅgraha Parva in Detail:

The Parvasaṅgraha Parva forms a critical part of the Ādi Parva. Its main function is to provide a systematic summary of the Mahābhārata. By carefully reading this parva, one gains:

1. Knowledge of the order of parvas.
2. An outline of major events in each parva.
3. An understanding of the interconnections of stories.
4. A recognition of the encyclopedic nature of the epic

Below is a detailed account of the eighteen parvas as summarized in the Parvasaṅgraha Parva.

1. Ādi Parva (The Book of Beginnings):

This parva sets the foundation of the epic. It contains the genealogies of the Kuru and Pāṇḍava dynasties, stories of sages, and the birth of the central characters. The tale of Devavrata (Bhīṣma) taking his terrible vow, the marriage of Śāntanu, the birth of the Pāṇḍavas and Kauravas, and the rivalry among them are described here. The section also narrates the story of Draupadī's svayaṃvara, where Arjuna wins her hand.

2. Sabhā Parva (The Book of the Assembly Hall):

This parva describes the building of the grand assembly hall at Indraprastha by Maya the Asura, the establishment of Yudhiṣṭhira's court, and the fateful dice game. The deceitful play by Śakuni leads to the humiliation of Draupadī and the exile of the Pāṇḍavas for thirteen years.

3. Vana Parva (The Book of the Forest):

The longest of all parvas, the Vana Parva narrates the exile of the Pāṇḍavas in the forest. Here, numerous legends, discourses, and teachings are interwoven. Arjuna acquires divine weapons, Bhīma encounters Hanumān, and many moral tales are told to Yudhiṣṭhira to strengthen his resolve.

4. Virāṭa Parva (The Book of Virāṭa):

The Pāṇḍavas spend their thirteenth year in disguise in the court of King Virāṭa. Draupadī serves as a maid, Bhīma as a cook, Arjuna as a eunuch-dancer, and the others in different roles. The climax comes with the battle where Arjuna, disguised as the charioteer Bṛhannalā, defeats the Kaurava army.

5. Udyoga Parva (The Book of the Effort):

This parva narrates the preparations for the great war. Repeated attempts for peace are made, including Kṛṣṇa's famous embassy to Hastināpura. Despite his divine counsel, Duryodhana rejects peace, sealing the fate of war.

6. Bhīṣma Parva (The Book of Bhīṣma):

The first phase of the Kurukṣetra war is fought under the command of Bhīṣma. Most importantly, this parva contains the Bhagavad Gītā, the profound dialogue between Śrī Kṛṣṇa and Arjuna, which lays down the essence of Dharma, devotion, and liberation.

7. Droṇa Parva (The Book of Droṇa):

After Bhīṣma falls, Droṇa takes command. The war intensifies. On the thirteenth day, Abhimanyu, Arjuna's heroic son, is killed in the Chakravyūha formation, marking one of the most tragic episodes of the war.

8. Karṇa Parva (The Book of Karṇa):

Karna, the great warrior and tragic hero, becomes commander of the Kaurava forces. Fierce battles take place, culminating in the fateful duel between Arjuna and Karṇa, where Karṇa is slain.

9. Śalya Parva (The Book of Śalya):

Śalya, the king of Madra, takes command of the Kaurava army but is killed by Yudhiṣṭhira. This parva describes the final slaughter and the fall of Duryodhana.

10. Sauptika Parva (The Book of the Sleepers):

This short but gruesome parva narrates the night massacre by Aśvatthāmā, Kṛpa, and Kṛtavarmā. They kill the sleeping sons of the Pāṇḍavas, leading to Draupadī's inconsolable grief.

11. Strī Parva (The Book of the Women):

The aftermath of war is described here, especially the lamentations of the widows, mothers, and daughters of slain warriors. Gandhārī curses Kṛṣṇa for allowing the destruction.

12. Śānti Parva (The Book of Peace):

This is the largest philosophical portion. Bhīṣma, lying on his bed of arrows, instructs Yudhiṣṭhira on Rājadharmā (duties of a king), Āpaddharma (duties in adversity), and Mokṣadharmā (path to liberation). It is a treasury of dharmic wisdom.

13. Anuśāsana Parva (The Book of Instructions):

Continuing his discourse, Bhīṣma elaborates on charity, duties of various varṇas, ethics, and devotion to Śiva. He finally attains liberation when the sun moves northward (uttarāyaṇa).

14. Āśvamedhika Parva (The Book of the Horse Sacrifice):

Yudhiṣṭhira performs the Āśvamedha sacrifice under Kṛṣṇa's guidance. Arjuna follows the sacrificial horse to establish sovereignty. This parva also contains the Anuḡītā, where Kṛṣṇa repeats some teachings to Arjuna.

15. Āśramavāsika Parva (The Book of the Hermitage):

Dhṛtarāṣṭra, Gāndhārī, and Kuntī retire to the forest for a life of penance. Vidura merges into Yama, and eventually the elders die in a forest fire, attaining peace.

16. Mausala Parva (The Book of the Clubs):

This parva describes the destruction of the Yādava dynasty. A quarrel among the Yādavas leads to their annihilation with iron clubs, fulfilling Gāndhārī's curse. Śrī Kṛṣṇa too departs from the world.

17. Mahāprasthānika Parva (The Book of the Great Journey):

The Pāṇḍavas, with Draupadī, renounce their kingdom and set out for the Himalayas on their final journey. One by one, they fall, until only Yudhiṣṭhira reaches the gates of heaven with a dog who represents Dharma.

18. Svargārohaṇa Parva (The Book of the Ascent to Heaven):

The final parva describes Yudhiṣṭhira's ascent to heaven, his vision of hell and heaven, and his reunion with his brothers and Draupadī in the celestial realm.

Significance of the Parvasaṅgraha Parva:

The Parvasaṅgraha Parva is not just a technical index. It carries deeper significance:

1. A Guide for Recitation and Study – In the ancient oral tradition, having a structured summary was essential for reciters to remember and transmit the epic.

2. A Philosophical Hint – By summarizing all parvas at the outset, the parva teaches that life, like the epic, is a journey with many phases—beginnings, struggles, victories, tragedies, renunciation, and liberation.

3. A Symbol of Unity in Diversity – The Mahābhārata is vast and multi-layered, yet the Parvasaṅgraha shows its unity by binding all stories under one structure.

4. Spiritual Preparation – Just as the Bhagavad Gītā prepares Arjuna for battle, the Parvasaṅgraha prepares the reader for the epic journey of dharma, adharma, and ultimate mokṣa.

Conclusion:

The Parvasaṅgraha Parva of the Mahābhārata is much more than a table of contents; it is the architectural blueprint of a spiritual and literary monument. Along with the Anukramāṅikā Parva, it sets the stage for the great story, situating the reader in the vast landscape of history, philosophy, and devotion that follows. By enumerating the

eighteen parvas, their subdivisions, and their major events, this section of the epic gives us a panoramic view of Vyāsa’s creation. For students of literature, history, and spirituality alike, the Parvasaṅgraha Parva serves as an essential key to understanding the Mahābhārata in its totality.

The journey through the parvas—beginning with the genealogies of the Kurus, culminating in the great war, followed by renunciation, and finally ascent to heaven—mirrors the journey of the human soul through worldly life, struggles, dharma, renunciation, and liberation.

Thus, the Parvasaṅgraha Parva is both a map and a mirror: a map of the greatest epic of humanity, and a mirror of the eternal journey of human life.

Cicero: The Voice of Rome

Long ago, in ancient Rome, there lived a brilliant man named Marcus Tullius Cicero (106–43 BCE). Born in a small town, he rose to greatness through his sharp mind and powerful words. Cicero became one of Rome’s finest orators, lawyers, and philosophers. He believed in justice, reason, and the power of law. In his speeches, he often reminded Romans that true greatness was not in wealth or power, but in virtue and service to the Republic. His writings on duty, friendship, and the nature of laws inspired generations after him. But Cicero’s honesty also made him enemies. When Rome was torn by power struggles, he spoke boldly against corruption. This courage cost him his life—he was executed in 43 BCE. Though killed, Cicero’s words never died. His ideas about law, freedom, and duty still echo across the world, making him Rome’s eternal voice.

Sankashti Chaturthi Vrat: The Sacred Fast to Remove Obstacles and Gain Blessings



In the vast tapestry of Hindu culture and spirituality, festivals and fasts play a central role in connecting human life with the divine. Among these, Sankashti Chaturthi Vrat holds a unique place as it is deeply associated with Lord Ganesha, the remover of obstacles and the harbinger of success, wisdom, and prosperity. Observed every month on the fourth day (Chaturthi) of the Krishna Paksha (waning phase of the moon), this vrat is regarded as one of the most powerful practices for devotees seeking relief from difficulties, attainment of peace, and fulfillment of desires.

The word Sankashti itself comes from Sanskrit—Sankat meaning “difficulty” or “trouble” and Hara meaning “to remove.” Thus, Sankashti Chaturthi literally signifies the day dedicated to Lord Ganesha for

removing obstacles and granting freedom from troubles. While Chaturthi vrat is observed twice in a lunar month—on the Shukla Paksha (known as Vinayaka Chaturthi) and Krishna Paksha (known as Sankashti Chaturthi)—it is the Sankashti vrat that is especially associated with devotion, penance, and overcoming hardships.

Mythological Significance:

Hindu scriptures and legends provide several accounts highlighting the greatness of Sankashti Chaturthi and its transformative power.

The Story of Ganesha’s Boon:

According to one legend, Lord Shiva once declared that whoever worships his son Ganesha on Chaturthi with devotion will have their obstacles removed. Goddess Parvati too blessed this day, promising that Ganesha would fulfill the wishes of his devotees. Thus, the vrat became a sacred means of connecting with Ganesha’s energy.

King’s Liberation from Obstacles:

One of the popular stories associated with Sankashti Chaturthi is narrated in the Bhavishya Purana. A king once faced endless difficulties in his kingdom—crop failures, poverty, and disease. An old sage advised him to observe Sankashti Chaturthi vrat with full devotion to Lord Ganesha. The king fasted,

performed rituals, and after the moonrise, offered prayers. Gradually, all obstacles in his kingdom vanished, prosperity returned, and peace was restored.

Ganesha and the Moon:

Another important story is linked to the famous incident when Lord Ganesha cursed the moon for mocking him. As per the legend, anyone who looked at the moon on Ganesha Chaturthi would be falsely accused. Later, the curse was modified, and devotees were instructed to worship Ganesha on Sankashti Chaturthi to overcome difficulties, misfortunes, and wrong accusations.

When is Sankashti Chaturthi Observed?

Sankashti Chaturthi is observed every month on the fourth day of the waning moon (Krishna Paksha). That means there are twelve Sankashti Chaturthi vrats in a year, each associated with a specific form of Ganesha and a unique vrat katha.

However, the most important of all is the Magha Krishna Chaturthi, also known as Sakat Chauth, celebrated widely in North India, especially by mothers praying for the well-being of their children. When Sankashti Chaturthi falls on a Tuesday, it is called Angaraki Sankashti Chaturthi, and is considered especially powerful.

1. Preparations for the Vrat:

Devotees wake up early before sunrise, bathe, and wear clean clothes. The house and puja space are cleaned, and a small idol or image

of Lord Ganesha is placed on a decorated altar. Fruits, flowers, durva grass, and modaks are arranged as offerings.

2. Observing the Fast:

Fasting begins early in the morning and continues until the moonrise at night. Some devotees observe a nirjala fast (without food or water), while others may consume fruits, milk, and water. Food prepared without grains and onions/garlic is sometimes taken in the evening after moonrise.

3. Puja Rituals:

In the evening, devotees light a lamp before the idol and chant Ganesha mantras like “Om Gan Ganapataye Namah”. The Sankashti Chaturthi Vrat Katha specific to the month is recited. Offerings include durva grass, flowers, coconut, and especially modaks—Lord Ganesha’s favorite sweet. Arati is performed with devotion, singing hymns and bhajans in praise of Ganesha.

4. Moon Worship:

The vrat culminates at night with the sighting of the moon. After offering arghya (water) and prayers to the moon, devotees break their fast. This act symbolizes completion of the vrat and receiving divine blessings.

Mantras and Prayers for Sankashti Chaturthi:

While there are many prayers for Ganesha, some are particularly recited during this vrat:

1. Vakratunda Mahakaya Suryakoti Samaprabha.
2. Ganapati Atharvashirsha

3. Sankashta Nashana Ganesha Stotra (composed by Narada Muni).

Chanting these with faith is believed to remove obstacles, bring clarity, and increase inner strength.

Spiritual and Psychological Benefits of the Vrat:

1. Removal of Obstacles:

The foremost benefit is the removal of physical, mental, and spiritual obstacles. Devotees experience a smoother flow in life, whether in career, relationships, or health.

2. Cultivation of Discipline:

Observing a strict fast once every month instills self-control and discipline, which is essential for spiritual growth.

3. Purification of Mind and Body:

Fasting helps detoxify the body, while prayers and mantras cleanse the mind, aligning devotees with divine energy.

4. Strengthening Faith and Devotion:

The act of dedicating an entire day to Lord Ganesha fosters deep connection with the divine, filling life with positivity and hope.

5. Protection and Prosperity:

Mothers especially observe Sankashti vrat for the long life and protection of their children. Families pray for prosperity, peace, and removal of generational difficulties.

Regional Observance of Sankashti Chaturthi:

In Maharashtra:

Maharashtra is one of the strongest centers of Ganesha worship. Here, Sankashti Chaturthi is observed with grandeur, with temples like Siddhivinayak in Mumbai witnessing massive crowds.

In North India:

Known as Sakat Chauth, this vrat is particularly popular among women. They fast for the well-being of their sons and families.

In South India:

Devotees chant the Sankashta Hara Chaturthi Vrata Katha in Tamil and Kannada traditions, with rituals varying slightly but keeping the essence intact.

The Symbolism of Sankashti Chaturthi:

Beyond rituals, Sankashti Chaturthi holds profound symbolism. Chaturthi represents the fourth state of consciousness—turiya, which transcends waking, dreaming, and deep sleep. Ganesha's elephant head symbolizes wisdom, big ears for listening more, and small mouth for speaking less. Breaking coconuts represents breaking the ego. Thus, the vrat is not merely about rituals but about transforming oneself spiritually.

Modern Relevance of Sankashti Vrat:

In today's fast-paced world filled with stress and uncertainties, Sankashti Chaturthi provides a spiritual anchor. The practice of

fasting, prayer, and devotion not only reduces stress but also enhances inner clarity. Many young professionals and students too observe this vrat, seeking blessings for career success, studies, and personal growth.

Conclusion:

Sankashti Chaturthi Vrat is not just a ritual but a deeply spiritual discipline that connects devotees to the divine energy of Lord Ganesha—the remover of obstacles and the giver of wisdom. By observing this vrat with sincerity, one experiences not only material prosperity. but also spiritual upliftment.

It is a monthly reminder to purify ourselves, strengthen our faith, and seek divine guidance in our journey of life. As devotees bow before Lord Ganesha on Sankashti Chaturthi, they echo the universal prayer:

“Vighnaharta, remove our obstacles, guide us with wisdom, and bless us with peace and prosperity.”

In this way, Sankashti Chaturthi continues to shine as a timeless spiritual practice, relevant across generations, cultures, and geographies—bridging human aspiration with divine grace.

Pampa: The First Poet of Kannada

In the 10th century, a great Kannada poet named Pampa lived. He is remembered as the Ādi Kavi—the First Poet of Kannada literature. Pampa worked in the court of the Chalukya king Arikesari at Vemulavada. Though he was close to the king, he was also deeply devoted to Jain philosophy.

Pampa wrote two famous works—Ādi Purāṇa and Vikramārjunavijaya (Pampa Bhārata). In Ādi Purāṇa, he described the life and teachings of Rishabhanatha, the first Jain Tirthankara. In Vikramārjunavijaya, he retold the Mahābhārata, but with a special touch: he compared his patron king Arikesari to Arjuna, the heroic warrior of the epic.

What made Pampa unique was his language and style. At a time when Sanskrit was the main language of literature, Pampa proved that Kannada could also express great ideas, epic stories, and deep philosophy. His writing was simple, clear, and musical, which made it easy for people to enjoy.

Because of his contribution, Pampa is honored as one of the “Three Gems of Kannada Literature,” along with Ponna and Ranna. His works not only enriched Kannada but also gave it a strong foundation as a literary language. Even today, Pampa’s poetry continues to inspire readers.

Nadi in Astronomy: Cosmic Influences on Health, Personality and Human Destiny



The term Nadi is one of the most fascinating and multidimensional concepts in Indian thought. It is used in Ayurveda, Yoga, Jyotisha (Vedic astrology), and astronomy to represent the subtle channels of energy flow, the rhythm of life, and the cosmic connections between human beings and the universe. When we study Nadi in the context of astronomy and astrology, it reveals how cosmic vibrations influence human health, temperament, and destiny. Ancient seers observed the movement of planets, stars, and cosmic bodies and correlated them with Nadi Shastra, a branch of knowledge that deals with energy channels in the body and the subtle connections of humans with the cosmos.

This article explores Nadi from the astronomical and astrological perspectives, its effect on health, how to identify one's Nadi, and the influence it exerts on human nature.

Nadi in Astronomy and Astrology:

In Indian astronomy and astrology, Nadi

represents an ancient classification system used in Nakshatra-based astrology. Every nakshatra (constellation) is divided into three types of Nadis:

1. Adi Nadi (Vata Nadi)
2. Madhya Nadi (Pitta Nadi)
3. Antya Nadi (Kapha Nadi)

These three Nadis correspond to the Tridoshas (Vata, Pitta, Kapha) of Ayurveda and are linked to the energies that govern life and the cosmos. Just as celestial bodies have their rhythm and cycles, every human being carries a subtle rhythm defined by their Nadi. This classification is very important in astrology, especially in marriage compatibility, as two people with the same Nadi are traditionally considered incompatible because it may cause disharmony in health, temperament, or progeny.

From an astronomical point of view, Nadi represents how cosmic energies flowing through constellations and planetary alignments resonate with the subtle energy channels of the human body. It is an intersection of astronomy, Ayurveda, and metaphysical science.

Nadis their astronomical aspect, body influence and Nature are explained as follows:

1. Adi Nadi (Vata Dominant):

i) Astronomical Aspect: Corresponds to

lightness, speed, and air-like movement of celestial forces.

ii) **Body Influence:** Governs the nervous system, brain activity, and movement of prana (life-force).

iii) **Nature:** People with Adi Nadi are usually quick in thought, restless, creative, and innovative. They may, however, suffer from anxiety, stress, and disorders of the nervous system if imbalanced.

2. Madhya Nadi (Pitta Dominant):

i) **Astronomical Aspect:** Relates to fire and transformation. Just like the sun governs heat and metabolism in the cosmos, Madhya Nadi reflects fiery energy.

ii) **Body Influence:** Controls digestion, metabolism, and hormonal balance.

iii) **Nature:** People with Madhya Nadi are energetic, courageous, ambitious, and disciplined. They may, however, face issues related to anger, inflammation, ulcers, or excessive heat in the body.

3. Antya Nadi (Kapha Dominant):

i) **Astronomical Aspect:** Relates to water and stability. Just like the moon controls tides and water bodies, Kapha energy governs stability and nourishment.

ii) **Body Influence:** Governs immunity, growth, lubrication of joints, and strength.

iii) **Nature:** People with Antya Nadi are calm, compassionate, nurturing, and reliable. However, they may face problems like obesity, laziness, respiratory diseases, and lethargy if imbalanced.

1. Adi Nadi and Health:

Positive: Strong nervous system, quick reflexes, adaptability.

Negative: Anxiety, insomnia, joint pain, irregular digestion, restlessness.

2. Madhya Nadi and Health:

Positive: Strong digestion, sharp intellect, and good stamina.

Negative: Hyperacidity, ulcers, skin rashes, anger issues, hypertension.

3. Antya Nadi and Health:

Positive: Strong immunity, physical strength, and calm mind.

Negative: Obesity, diabetes, respiratory issues, sluggishness.

The harmony or imbalance of a person's Nadi directly affects their physical and mental well-being. Ayurveda prescribes diet, lifestyle, yoga, and meditation practices depending on the dominant Nadi.

How to Identify the Nadi of a Person:

Identifying Nadi is done in multiple ways, combining both astronomy (astrology) and Ayurveda.

1. By Birth Nakshatra:

Each nakshatra is divided into one of the three Nadis. By knowing a person's birth nakshatra (constellation at the time of birth), their Nadi can be identified. For example:

Ashwini, Ardra, Punarvasu → Adi Nadi

Bharani, Rohini, Purva Phalguni → Madhya Nadi

Krittika, Mrigashira, Pushya → Antya Nadi
(A full mapping exists in astrology texts.)

2. By Pulse Diagnosis (Nadi Pariksha in Ayurveda):

Ayurvedic practitioners read the pulse at the wrist to determine the balance of Vata, Pitta, and Kapha. The rhythm, speed, and force of the pulse indicate the dominant Nadi.

3. By Nature and Behavior:

A restless, quick, and talkative person often belongs to Adi Nadi. A fiery, ambitious, and focused person usually belongs to Madhya Nadi. A calm, patient, and nurturing person is often Antya Nadi dominant.

How Nadi Affects the Nature of a Person:

Nadi not only governs health but also defines temperament, emotional tendencies, and behavior.

Adi Nadi People: Creative, fast learners, innovative thinkers, spiritual seekers. At times they may be inconsistent, overly imaginative, or prone to stress.

Madhya Nadi People: Brave, confident, logical, and disciplined. They excel in leadership roles but may struggle with anger, competitiveness, and impatience.

Antya Nadi People: Gentle, compassionate, forgiving, and stable. They bring harmony to relationships but may resist change and become lazy if not motivated.

Astronomy, Nadi, and Cosmic Connection:

The science of Nadi shows the link between

microcosm (human body) and macrocosm (universe). Just as stars and planets have a rhythm of motion, the human body too has subtle rhythms represented by Nadi. The flow of prana (life energy) through Ida, Pingala, and Sushumna Nadis in yogic philosophy corresponds to lunar, solar, and cosmic forces observed in astronomy.

Ida Nadi: Moon channel, cooling, feminine, intuitive.

Pingala Nadi: Sun channel, heating, masculine, logical.

Sushumna Nadi: Central channel, balance, spiritual awakening.

This connection shows that Nadi is the bridge between astronomy, astrology, and human health.

Nadi and Marriage Compatibility in Astrology:

One of the most practical uses of Nadi in Vedic astrology is in marriage compatibility. According to Ashtakoota Milan (the 8-point system of matching horoscopes), Nadi Dosha is the most important. If both partners have the same Nadi, it is believed to cause:

- i) Health problems in children.
- ii) Misunderstandings in marital life.
- ii) Imbalance in compatibility of body and mind.

However, remedies exist through rituals, mantras, and conscious lifestyle adjustments.

Balancing the Nadi for Health and Harmony:

If a person's Nadi is imbalanced, it can lead to physical and mental disorders. Traditional methods to balance Nadis include:

Yoga and Pranayama: Especially Nadi Shodhana (alternate nostril breathing) to harmonize Ida and Pingala Nadis.

Diet and Ayurveda: Tailored diet to balance Vata, Pitta, or Kapha.

Meditation and Chanting: Sound vibrations influence subtle energy channels.

Astronomical Awareness: Living in harmony with lunar and solar cycles, planetary timings, and seasonal rhythms.

Conclusion:

Nadi in astronomy and astrology is not just about constellations or planetary influences—it is a deep science that connects the cosmic universe with the human body and mind. By understanding Nadi, we gain insights into health, temperament, and relationships.

In astronomy, Nadi signifies cosmic rhythms reflected in constellations. In health, it defines the flow of prana and the balance of Vata, Pitta, and Kapha. In personality, it governs human nature—creative, fiery, or nurturing. In astrology, it is crucial for compatibility and life predictions. Thus, Nadi Shastra beautifully integrates the macrocosm of stars with the microcosm of human life, reminding us that we are not separate from the universe but are a living reflection of it.

Marie Curie: The Woman Who Discovered Radioactivity

Marie Curie was a great scientist from Poland who later worked in France. She loved learning about the secrets of nature. Together with her husband Pierre, she worked for many years in a small laboratory, studying different minerals.

While studying a mineral called pitchblende, Marie noticed something special. It gave off a strange energy, even in the dark. This made her very curious. After years of experiments, she discovered two new elements—polonium and radium. These substances released powerful energy, which she named radioactivity. Her discoveries changed science and medicine. Radium was later used in cancer treatment, and her work helped develop X-rays. However, Marie did not know how dangerous radiation was. She often worked without protection, which made her ill. Still, she continued her research with courage. Marie Curie's life shows how hard work and curiosity can lead to discoveries that help the whole world.

The Suśruta Saṃhitā: India's Gift of Surgical Knowledge to the World



The Suśruta Saṃhitā is one of the oldest and most detailed texts on medicine and surgery in the world. Written more than 2000 years ago, it is a classical text of Ayurveda, the traditional system of medicine in India. While the Charaka Saṃhitā focuses mainly on internal medicine, the Suśruta Saṃhitā is famous for its descriptions of surgery, anatomy, and medical procedures.

Suśruta, the author of this great text, is often called the “Father of Surgery”. His book describes not only surgery but also diet, lifestyle, disease prevention, and ethics for doctors. Many of his surgical methods were far ahead of his time, and some are still used in modified forms today.

The Suśruta Saṃhitā is part of the Bṛhat-trayī (“Great Trio”) of Ayurveda, along with the Charaka Saṃhitā and Aṣṭāṅga Hṛdaya. It stands as a shining example of ancient India's advanced medical knowledge.

Who Was Suśruta?

Suśruta is believed to have lived around the 6th century BCE, though some scholars

suggest later dates. He is described as a student of Dhanvantari, the divine physician in Indian tradition, who is considered the god of Ayurveda. Suśruta compiled his medical teachings into the Suśruta Saṃhitā, making it a practical guide for physicians and surgeons. Suśruta was not only a doctor but also a teacher. He trained students in surgery using creative methods. For example, he advised them to practice making incisions on fruits, vegetables, and leather before performing surgery on humans. This shows his scientific and hands-on approach to education.

Structure of the Suśruta Saṃhitā:

The text is divided into six main sections (Sthānas):

- 1. Sūtra Sthāna (Fundamentals):** General principles of medicine, surgery, and doctor's ethics.
- 2. Nidāna Sthāna (Diagnosis):** Causes, symptoms, and classification of diseases.
- 3. Śārīra Sthāna (Anatomy & Physiology):** Detailed study of the human body and embryology.
- 4. Cikitsā Sthāna (Treatment):** Management and treatment of diseases through medicines, diet, and surgery.
- 5. Kalpa Sthāna (Pharmacy & Toxicology):** Preparation of medicines, poisons, and their antidotes.
- 6. Uttara Tantra (Special Disciplines):** Eye diseases, ear, nose, throat, pediatrics, psychiatry, and other specialties.

Each part contains precise instructions, showing Suśruta's systematic approach to medicine.

Key Contributions of Suśruta Saṃhitā:

1. Surgery (Śalya Tantra):

Suśruta is most famous for his surgical skills. His text describes more than 300 surgical procedures and about 120 surgical instruments, including knives, scissors, forceps, and probes. These instruments were often made of iron or bronze and designed with great care.

Some important surgical techniques in the Suśruta Saṃhitā include:

Rhinoplasty (Nose Reconstruction): Suśruta described how to reconstruct a nose using skin from the cheek or forehead. This is considered the earliest record of plastic surgery in the world.

Cataract Surgery: He explained how to remove cataracts by using a curved needle to push the cloudy lens aside, allowing light to enter the eye again.

Lithotomy (Stone Removal): Suśruta detailed how to remove bladder stones safely.

Fractures and Dislocations: He classified fractures and gave methods for setting bones using splints and bandages.

Caesarean Section: He described surgical delivery of babies in certain cases.

These methods show that ancient Indian surgeons had highly advanced knowledge long before modern medicine.

2. Anatomy:

The Suśruta Saṃhitā contains one of the earliest studies of human anatomy. Suśruta insisted that students learn by dissecting dead bodies. He explained muscles, bones, blood vessels, and organs in detail. This scientific approach was unique in the ancient world.

He also described the circulatory system, noting that blood flows through channels (srotas), and emphasized the heart as a central organ.

3. Medical Ethics:

Suśruta placed great importance on the character of a physician. He taught that a doctor should be disciplined, compassionate, clean, and truthful. He also stressed that doctors must always aim to help the patient, never to harm.

This reflects the Ayurvedic principle: "The physician who fails to show compassion is not a true healer."

4. Diet and Lifestyle:

Like other Ayurvedic texts, the Suśruta Saṃhitā emphasizes that health depends on balance between body, mind, and environment. He advised:

- i) Eating seasonal foods in moderation.
- ii) Following a daily routine (Dinacharya) and seasonal routine (Ritucharya).
- iii) Practicing cleanliness and hygiene.
- iv) Avoiding overwork and emotional stress.

5. Special Branches of Medicine:

The Uttara Tantra section shows that Suśruta's knowledge extended beyond surgery. It includes:

Ophthalmology (Eye Care): Detailed descriptions of 76 eye diseases and their treatments.

ENT (Ear, Nose, Throat): Treatments for ear pain, nasal blockages, throat infections.

Pediatrics (Kaumara Bhritya): Care of children, breastfeeding, childhood diseases.

Toxicology (Agada Tantra): Treatment of snake bites, insect stings, and poisoning.

Psychiatry (Bhuta Vidya): Mental health, causes of psychological disorders, and their treatment.

Modern Relevance of Suśruta Saṃhitā:

The Suśruta Saṃhitā is not just an ancient book—it still influences modern medicine today.

1. Surgical Techniques: Rhinoplasty described by Suśruta is considered the foundation of modern plastic surgery. In fact, British surgeons in the 18th century studied Indian methods to improve their own.

2. Medical Education: Suśruta's insistence on practical training and dissection is the same principle used in medical schools today.

3. Holistic Health: His focus on prevention, diet, and lifestyle is in harmony with today's ideas of wellness and preventive healthcare.

4. Ethics: The values of compassion and responsibility remain core principles of modern medicine.

Conclusion:

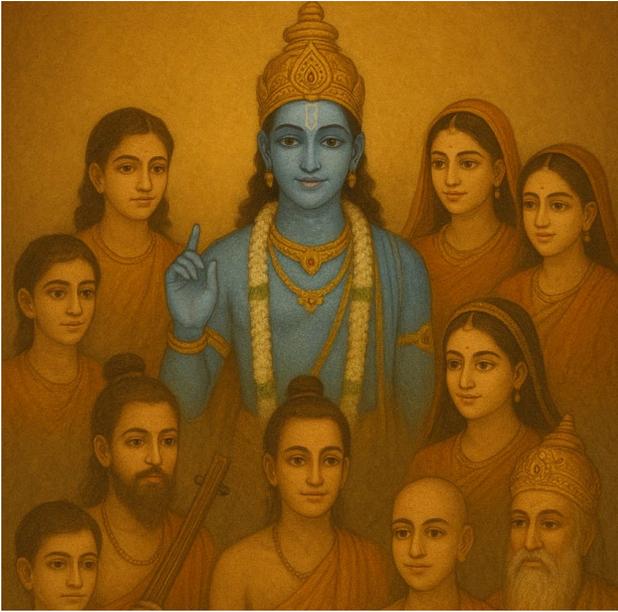
The Suśruta Saṃhitā is more than a medical text—it is a window into the wisdom of ancient India. Suśruta's brilliance as a surgeon, teacher, and thinker made him centuries ahead of his time. His work proves that Ayurveda was not just about herbs and lifestyle but also about advanced medical science, surgery, and anatomy.

Bhagavad Gita 18.66

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

“Abandon all varieties of duties and simply surrender unto Me.
I shall deliver you from all sins; do not fear.”

Divine Figures of the Bhagavata Mahapurana: Main Characters and Their Lessons



The Bhagavata Mahapurana or Śrīmad Bhāgavatam is one of the most important texts of Sanatan Dharma. It is considered the essence of all Vedic wisdom, focused mainly on devotion (bhakti) to Lord Vishnu, especially in His form as Shri Krishna. The scripture has twelve sections (skandhas) and contains thousands of verses. It tells the story of creation, various incarnations of Lord Vishnu, and the teachings of saints, sages, and devotees.

A great text like the Bhagavata Purana cannot be understood without knowing about its main characters. These characters are not just figures in a story—they represent dharma (righteousness), devotion, divine knowledge, and the eternal play (lila) of the Lord. Below, we will discuss the most important characters of the Bhagavata Purana, their role in the text, and their deeper meaning in simple English.

1. Lord Vishnu – The Supreme Protector:

The central figure of the Bhagavata Purana is Lord Vishnu, also called Narayana, Hari, or Bhagavan. He is described as the source of all creation, the preserver of the universe, and the ultimate refuge of all beings. In the Purana, Lord Vishnu appears in different forms or avatars whenever dharma declines and adharma (evil) rises. Through these incarnations, He protects devotees, destroys demons, and restores balance in the world.

Key roles of Lord Vishnu:

- i) As Matsya, Kurma, Varaha, and Narasimha – protecting the world from destruction.
- ii) As Vamana – teaching humility to King Bali.
- iii) As Rama – showing the path of dharma and virtue.
- iv) As Krishna – playing the sweetest divine lila and teaching the essence of bhakti.

For devotees, Vishnu represents the eternal truth. He is the thread holding all stories and characters together.

2. Lord Krishna – The Heart of the Bhagavata:

Although many incarnations of Vishnu are mentioned, the tenth skandha of the Bhagavata is entirely dedicated to Krishna lila. Krishna is considered the complete and most charming form of God. His character is unique — He is a child, a mischievous boy, a

cowherd, a friend, a lover, a king, and the Supreme Being, all at once.

Key roles of Lord Krishna:

- i) Childhood pastimes in Gokul and Vrindavan – stealing butter, dancing on Kaliya serpent, showing the universe in His mouth.
- ii) Love with Gopis and Radha – symbolizing pure devotion, where devotees forget everything in love of God.
- iii) Protector of Dharma – killing demons like
- iv) Kansa, Putana, and Shishupala.
- v) Guide of humanity – as in the Mahabharata, giving the Bhagavad Gita to Arjuna.

Krishna is not just a character; He is the very soul of the Bhagavata Mahapurana. The text says: "Krishna is the Supreme God Himself, and hearing His stories purifies the heart."

3. Devi Radha – The Embodiment of Pure Devotion:

Though not directly named in all verses of the Bhagavata, Radha is the heart of Krishna's Vrindavan lila. She represents the highest devotion (parama bhakti). Radha's love for Krishna is selfless and unconditional. She does not love Krishna for His powers or miracles, but for who He is. In her, we see the soul's deepest longing to unite with God. Radha and the gopis leave everything behind just to hear the sound of Krishna's flute. Her

character teaches us that real devotion means forgetting ego, pride, and worldly desires, and surrendering completely to the Lord.

4. The Gopis of Vrindavan – Devotees of Pure Love:

The gopis (cowherd women) of Vrindavan are among the most celebrated characters. They symbolize pure love for God, beyond rules, rituals, or logic. When Krishna plays His flute at night, the gopis leave their homes, families, and duties, just to meet Him. This act is not seen as disobedience but as the highest form of surrender. Their devotion is so deep that they forget their own selves in love of Krishna. The gopis teach us that true bhakti is when the devotee loves God without expecting anything in return.

5. Prahlada – The Devotee Child:

Prahlada, the son of the demon king Hiranyakashipu, is one of the most inspiring characters of the Bhagavata Purana. Though born in a family of asuras, he was a great devotee of Lord Vishnu from childhood.

His father hated Vishnu and tried many times to kill Prahlada. But Prahlada never gave up his devotion. Finally, Lord Vishnu appeared as Narasimha (half-man, half-lion) and protected Prahlada by killing Hiranyakashipu. Prahlada represents unshaken faith. His story shows that devotion is stronger than fear, family pressure, or worldly threats.

6. Dhruva – The Boy Who Found God:

Another famous character is Dhruva, a young prince. He was hurt when his stepmother insulted him and denied him a place on his father's lap. Sad and angry, he went to the forest to worship Lord Vishnu. With strong determination and deep meditation, even as a child, Dhruva pleased Lord Vishnu. The Lord blessed him with a permanent place in the sky as the Dhruva star (Pole Star).

Dhruva's story teaches us the power of determination and devotion. Even a child can achieve God if his heart is pure.

7. Sage Narada – The Divine Messenger:

Narada Muni is one of the most important saints in the Bhagavata. He appears many times, guiding kings, devotees, and even demons towards the path of bhakti. He teaches Dhruva to meditate on Vishnu, consoles Prahlada, and inspires Vyasa to compose the Bhagavata Purana. Narada carries a veena (musical instrument) and always sings the name of Hari.

Narada represents the spreading of devotion and knowledge. His character shows how saints help humanity connect with God.

8. Vyasa and Shuka – The Storytellers :

The Bhagavata Mahapurana is told in a chain of narrators. At the root is Vyasa, the great sage who compiled the Vedas, Mahabharata, and the Puranas. But even after all this work Vyasa felt sad and incomplete.

Then, Narada told him to write a text purely dedicated to bhakti. Vyasa meditated on Lord Vishnu and composed the Bhagavata Purana. Later, Vyasa's son Shukadeva (Shuka) narrated the Bhagavata to King Parikshit, who had only seven days left to live. Shuka was a liberated soul from birth, full of divine knowledge. His narration is what we read today as the Bhagavata Purana.

Vyasa and Shuka represent the divine teachers who preserve and pass down wisdom to humanity.

9. King Parikshit – The Listener:

Parikshit, the grandson of Arjuna and son of Abhimanyu, plays a key role. Cursed to die within seven days, he renounced his kingdom and sat on the banks of the Ganga to hear the Bhagavata Purana from Shukadeva.

His deep desire to hear about God in his last days shows the importance of satsanga (holy company) and shravan (listening to divine stories). Through Parikshit, the Purana teaches us how to prepare for death—with devotion and surrender.

10. Rishabhadeva and His Sons:

Rishabhadeva, an incarnation of Vishnu, appears in the fifth skandha. He taught his sons about the path of self-control, renunciation, and devotion. Among his hundred sons, Bharata became famous, and India was later called Bharata Varsha after him. Their stories show the value of discipline, detachment, and the spiritual duty of rulers.

11. Kapila – Teacher of Sankhya:

Another important character is Kapila Muni, also considered an incarnation of Vishnu. He taught his mother Devahuti the philosophy of Sankhya—explaining the difference between soul and matter. Kapila’s teachings in the Bhagavata are about self-realization, meditation, and detachment from material illusion.

12. Other Devotees and Characters :

Apart from the main figures, many other characters add depth to the Bhagavata:

Uddhava – Krishna’s close friend and messenger of His final teachings.

Rukmini – Krishna’s chief queen and a symbol of pure devotion.

Akrura – The devotee who brought Krishna and Balarama to Mathura.

Bali Maharaja – Who surrendered everything to Vamana and became an eternal devotee.

Gajendra, the Elephant – Who prayed to Vishnu in danger and was saved.

All these stories highlight different aspects of devotion—surrender, humility, courage, and love.

Conclusion:

The Bhagavata Mahapurana is not just a book of stories—it is a mirror of divine life.

Its characters are not ordinary; they are reflections of spiritual truths. Vishnu and Krishna show us the ultimate reality. Radha and the Gopis show us the sweetness of love for God. Prahlada and Dhruva show us the power of childlike devotion. Narada, Vyasa, and Shuka show us the role of teachers. Parikshit shows us how to face death with faith. Together, these characters guide us on the path of bhakti, devotion, and God-realization. The Bhagavata Purana tells us that human life is successful only when we remember God, hear His stories, and surrender to Him with love.

Do you know

- 1. The Shampoo was invented in India! The word comes from the Sanskrit word “Champu”, meaning to massage.**
- 2. India’s Chess (Chaturanga) and Snakes & Ladders originated here, later spreading worldwide.**
- 3. India is home to the world’s highest rail bridge, the Chenab Bridge in Jammu & Kashmir, taller than the Eiffel Tower.**

Why Anxiety Is the Silent Productivity Killer and How Workplaces Can Fight Back



Anxiety is a natural human emotion. Almost everyone feels nervous before an interview, presentation, or big decision. But when worry becomes constant, overwhelming, and uncontrollable, it turns into an anxiety disorder. Today, anxiety disorders are among the most common mental health conditions worldwide, affecting millions of people across all age groups.

In professional life, anxiety can silently reduce performance, lower confidence, and even lead to career stagnation. At the same time, workplaces are beginning to recognize this hidden issue and are introducing HR policies, mental health tools, and wellness programs to help employees cope.

This article explores anxiety disorders in simple terms, their effect on professional life and productivity, available tools to manage them, and HR initiatives being adopted globally.

What is Anxiety?

Anxiety is the body's natural reaction to stress. It prepares us to respond to challenges.

For example:

- i) Feeling nervous before giving a speech
- ii) Getting tense before a job interview
- iii) Worrying before a big meeting

This type of anxiety is normal and sometimes even helpful.

What is an Anxiety Disorder?

When anxiety becomes excessive, frequent, and persistent, interfering with daily life, it is called an anxiety disorder.

Types of Anxiety Disorders:

1. Generalized Anxiety Disorder (GAD): Constant worry about work, health, or routine life issues.
 2. Social Anxiety Disorder: Fear of social situations, presentations, or interacting with colleagues.
 3. Panic Disorder: Sudden panic attacks with sweating, palpitations, and fear of losing control.
 4. Phobias: Intense fear of specific things (e.g., flying, heights).
 5. Obsessive-Compulsive Disorder (OCD): Repeated unwanted thoughts and repetitive behaviors.
 6. Post-Traumatic Stress Disorder (PTSD): Anxiety after traumatic experiences.
-

Impact on Work Performance:

Reduced Productivity: Constant worry lowers concentration, leading to errors and delays.

Missed Opportunities: Social anxiety can prevent employees from speaking up in meetings or networking.

Absenteeism: Frequent sick leaves due to panic attacks or stress-related symptoms.

Decreased Creativity: Fear of failure blocks innovative thinking.

Perfectionism: Spending too much time checking and re-checking work, slowing progress.

Impact on Career Growth:

- i) Difficulty in public speaking and giving presentations.
- ii) Avoiding leadership roles due to fear of responsibility.
- iii) Struggles in team collaboration due to constant self-doubt.
- iv) Higher chances of burnout, leading to job changes or career breaks.

Emotional Impact at Workplace:

- i) Constant fear of making mistakes.
- ii) Feeling isolated from peers.
- iii) Overthinking feedback or criticism.
- iv) Low self-esteem and confidence.

How Anxiety Affects Productivity:

Studies show that anxiety-related issues cost businesses billions of dollars annually in lost productivity. Here's how:

1. Cognitive Impairment:

Anxiety affects memory, concentration, and decision-making. Employees take longer to complete tasks.

Physical Symptoms:

Headaches, fatigue, insomnia, muscle tension, and digestive problems reduce workplace energy.

Workplace Relationships:

Difficulty in communication may cause misunderstandings. Team conflicts arise due to irritability or withdrawal.

Procrastination & Avoidance:

Fear of failure leads employees to delay projects.

Turnover & Attrition:

Employees with unmanaged anxiety are more likely to resign, causing hiring and training costs for organizations.

Tools Available to Deal with Anxiety Disorders:

Thankfully, several tools and methods can help individuals cope with anxiety:

1. Breathing Exercises & Meditation:

Simple breathing techniques reduce panic and calm the mind. Apps like Headspace, Calm, Insight Timer help with guided meditation.

2. Physical Activity:

Regular exercise reduces stress hormones and boosts mood. Even a 20-minute walk can make a difference.

3. Journaling:

Writing down worries helps process emotions.

4. Healthy Lifestyle:

Balanced diet, reduced caffeine, proper sleep, and hydration improve mental resilience.

5. Time Management:

Breaking work into smaller tasks prevents overwhelm.

Professional Help:

1. Therapy & Counseling:

Cognitive Behavioral Therapy (CBT) helps change negative thought patterns. Exposure therapy reduces phobias and social anxiety.

2. Medication:

Prescribed by psychiatrists when symptoms are severe. Includes antidepressants and anti-anxiety drugs.

3. Support Groups:

Sharing experiences with peers provides comfort and peace .

HR Initiatives to Handle Anxiety in the Workplace:

Organizations now recognize that mental health = employee productivity. Many HR departments are taking proactive steps:

A. Awareness & Training:

- i) Conducting workshops and webinars on stress management.
- ii) Training managers to recognize signs of anxiety.

- iii) Creating safe spaces where employees can talk openly.

B. Employee Assistance Programs (EAPs):

- i) Confidential counseling services offered by companies.
- ii) Helplines for immediate support.

C. Flexible Work Policies:

- i) Work-from-home or hybrid models to reduce commute stress.
- ii) Flexible working hours to manage anxiety triggers.

D. Mental Health Days:

- i) Offering paid leave specifically for mental well-being.

E. Wellness Programs:

- i) Yoga and mindfulness sessions at the workplace.
- ii) Subsidized gym memberships and fitness apps.

F. Supportive Culture:

- i) Leaders sharing their own mental health journeys.
- ii) Encouraging peer support groups within organizations.
- iii) No stigma policies against employees seeking therapy.

G. Periodic Assessments:

- i) Anonymous surveys to check workplace stress levels.
- ii) Regular HR check-ins for high-stress roles.

Global HR Practices:

1. Google:

Offers mindfulness courses and wellness centers on campus.

2. Microsoft:

Provides 12 free counseling sessions per year for employees.

3. TCS & Infosys:

Launched dedicated mental health helplines. Introduced workshops on resilience and stress management.

4. Unilever:

Has a global mental well-being strategy focusing on reducing stigma.

Practical Tips for Employees:

- i) Recognize triggers (deadlines, presentations, lack of breaks).
- ii) Use workplace resources (EAP, HR support, wellness apps).

- iii) Set boundaries (log off after work hours).
- iv) Take short breaks every 90 minutes to recharge.
- v) Talk to a mentor or supportive colleague.

Conclusion:

Anxiety disorders are not a sign of weakness—they are real medical conditions that affect millions of professionals worldwide. Left unaddressed, anxiety can reduce productivity, stall careers, and impact organizational success.

The good news is that with the right self-help strategies, professional support, digital tools, and HR initiatives, anxiety can be managed effectively.

Workplaces that prioritize mental health as much as physical health not only build happier employees but also achieve higher productivity, lower turnover, and stronger organizational growth.

The Purpose of Life

Life's desires should not be directed toward sense gratification. One should live simply, keeping the body fit, but the true purpose of human life is to inquire into the Absolute Truth.

-Śrīmad Bhāgavatam, Skandh 2, Chapter 1, Verse 10

Akashteer – The Indigenous Iron Dome of India



The Akashteer system represents a remarkable leap in India's defence technology. It is an AI-driven, mobile Automated Defence Control and Reporting System (ADC&RS) that has been purpose-built to strengthen India's air defence network. Designed and developed by Bharat Electronics Limited (BEL) in close collaboration with the Defence Research and Development Organisation (DRDO) and the Indian Space Research Organisation (ISRO), the system stands as a true symbol of the Atmanirbhar Bharat initiative, showcasing indigenous innovation at its best.

Akashteer became operational in April 2024, marking the beginning of a new era in India's ability to secure its skies. The long-term plan involves the deployment of 455 units, with 107 already delivered by the end of 2024. These numbers highlight both the speed and seriousness with which the Indian defence establishment is modernising its air defence architecture.

The system is packed with cutting-edge features that make it highly effective in the modern battlefield. Its ability to perform AI-based automation, process sensor fusion inputs, enable decentralized control, and function through mobile deployment ensures that it can respond quickly and intelligently to multiple aerial threats. Furthermore, Akashteer is fully integrated with the Indian Air Force's Integrated Air Command and Control System (IACCS) as well as the Navy's TRIGUN network. Together, they feed into the Joint Air Defence Centre (JADC), which allows all three services—Army, Air Force, and Navy—to coordinate seamlessly and avoid duplication or friendly fire incidents.

The true test of Akashteer came during Operation Sindoor, when India faced a massive wave of drone and missile attacks. In this high-pressure combat situation, Akashteer proved its worth by achieving a 100% intercept rate, neutralising every single aerial threat launched against India. This performance not only boosted the confidence of the armed forces but also sent a strong message to adversaries that India's skies are now guarded by one of the world's most advanced defence systems.

Beyond its battlefield success, Akashteer holds deep strategic significance. Being fully indigenous, it strengthens India's self-reliance in defence production, reduces dependency

on foreign suppliers, and establishes the country as a leader in futuristic air defence solutions. Globally, its performance positions India among the select few nations capable of developing and deploying such advanced systems, making it a game-changer with major strategic impact.

Cutting-Edge Features:

i) AI-Driven Automation: Akashteer processes radar and sensor data automatically, detects incoming threats, prioritizes them, and selects the best intercepting weapon—all with minimal human input.

ii) Sensor Fusion & C4ISR Integration: It merges inputs from 3D tactical radars, low-level light weight radars, Akash Missile System sensors, and satellites like CARTOSAT and RISAT, offering a unified air picture.

iii) Inter-Service Coordination: Akashteer seamlessly links with the Air Force's IACCS and the Navy's TRIGUN networks. Together, they feed into the Joint Air Defence Centre (JADC), enabling coordinated tri-service air defence with minimized friendly fire risks.

iv) Autonomous & Rapid Engagement: By decentralizing decision-making, field units can act swiftly—even against supersonic threats—without waiting for higher command, drastically reducing response times.

v) Expandable & Future-Ready: Akashteer's architecture allows upgrades—software or hardware—ensuring adaptability to emerging threats.

Deployment & Operational Rollout:

i) Project Timeline: in March 2023 (₹2,400 crore contract), Akashteer entered Indian Army service in April 2024.

ii) Current Status: By November 2024, 107 units had been delivered, with a total of 455 units planned by April 2027.

iv) Validation & Trials: By late 2024, Akashteer had undergone successful validation trials simulating realistic war scenarios.

Combat-Proven in Operation Sindoor:

i) Akashteer's first large-scale use came during Operation Sindoor in May 2025. India faced a barrage of Pakistani drones, missiles, and loitering munitions and activated its multi-layered air defence network. Akashteer emerged as a critical component in shielding Indian skies.

ii) The system reportedly achieved 100% intercept success, neutralizing all incoming threats including drones, missiles, micro UAVs, and loitering munitions within its defensive sectors.

iii) It rendered Pakistan's foreign-supplied systems—like HQ-9, HQ-16—and even Bayraktar TB2 drones ineffective.

iv) DRDO Chairman confirmed that while BrahMos spearheaded the offensive operations, Akashteer safeguarded the skies.

v) In the Army's view, this deployment marked a strategic turning point—ushering in next-gen, AI-powered, integrated air defence in real warfare.

Strategic Significance & Global Impact:

Made in India: Akashteer is fully indigenous, built entirely with local technology—radars, chips, software—making it a strong symbol of India's defence self-reliance.

Defence Modernization: It stands among other landmark indigenous platforms like Arjun tanks, Tejas fighter aircraft, ATAGS artillery, and more—reflecting India's evolving defence tech landscape under Make in India.

Global Recognition: Analysts have likened Akashteer to a “seismic shift” in warfare, placing India alongside a handful of nations with fully autonomous air defence control systems.

Strategic Message: Its success signals to adversaries and allies that India now possesses predictive, not just reactive, air defence capabilities.

Conclusion:

Akashteer isn't just a defence system—it's the embodiment of India's ambition to modernize, indigenize, and lead in future warfare. With AI-driven decisions, mobility, seamless integration across forces, and proven combat effectiveness, it marks a pivotal leap in how India defends its skies.

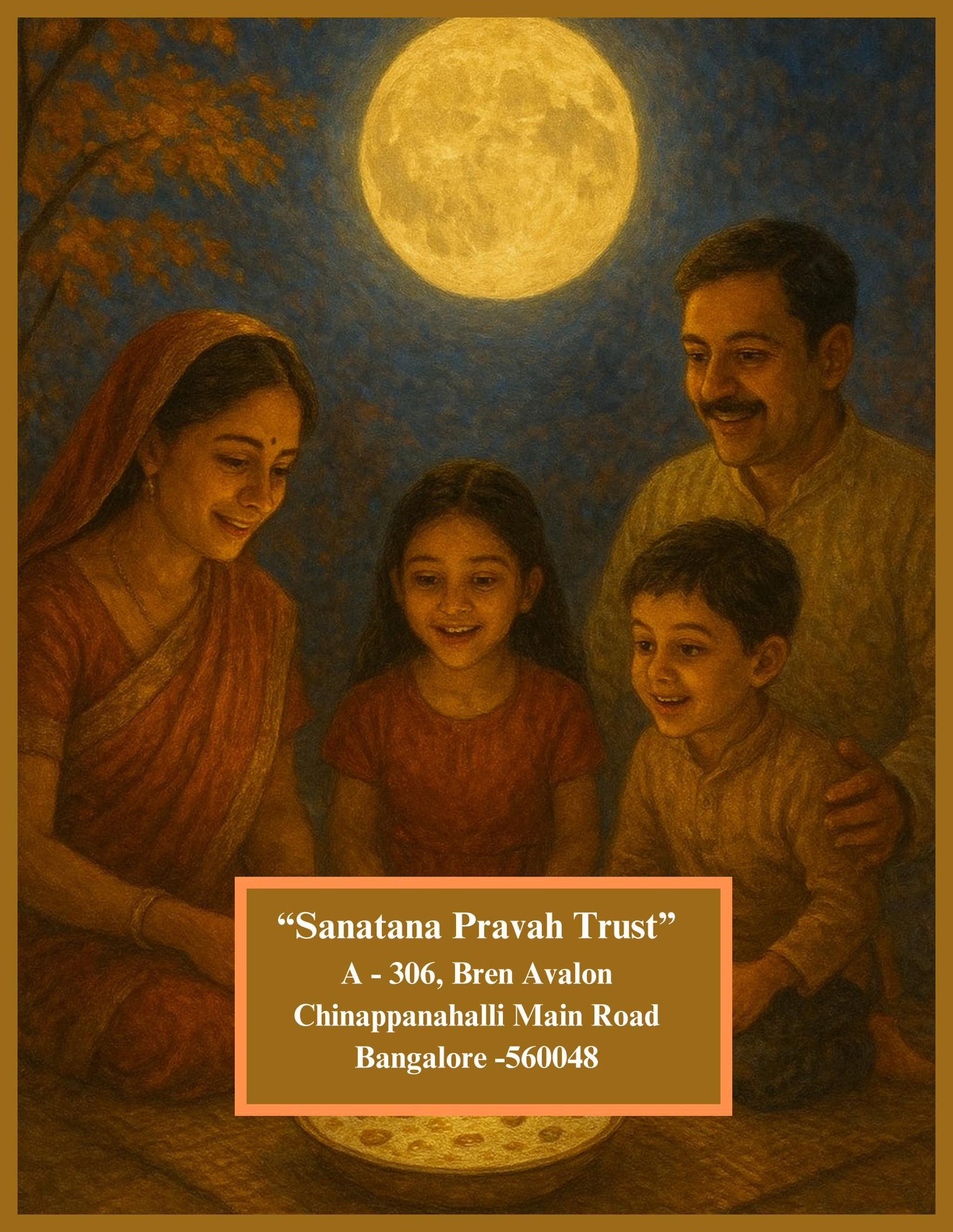
Timeless Wisdom

"The only true wisdom is in knowing you know nothing."

- Socrates (469–399 BCE)

"We are what we repeatedly do. Excellence, then, is not an act, but a habit."

-Aristotle (384–322 BCE)



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