

YOGA LIFE

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**Gurujī Rishiputra Balayogi Dr Anandaji was Chief Guest
at International Day of Yoga 2026 celebrations at S-VYASA Yoga University, Bengaluru**



Gururaj Dr. Anandaji featured in National Conclave of the Indian Yoga Association at Kaivalyadhama



Dhivya Priya Bhavanani and Anandraj Bhavanani with Maa Hansaji Yogendraji



Dhivya Priya Bhavanani and Anandraj Bhavanani with Gururaj Dr. H. R. Nagendraji



The Entire IYA Yoga Parivaar Comes Together with Joy at Kaivalyadhama



Om Ganapathaye!
FIFTY SEVEN YEARS IN THE PROPAGATION
OF CLASSICAL RISHICULTURE ASHTANGA YOGA

COVER STORY

Yoga Life celebrates the vibrant global expression of the **Rishiculture Ashtanga Yoga** tradition through inspiring events, meaningful collaborations & dedicated Seva by the ever-growing **Gitananda Yoga** family.

Our **Front Cover** features **Guruji Rishiputra Balayogi Dr. Anandaji** as **Chief Guest** at the **International Day of Yoga 2026** celebrations hosted by **S-VYASA University, Bengaluru**, where he inspired everyone with his message on Yoga as our **Divine Mother**.

We also highlight **Guruji's** participation in the **National Conclave of the Indian Yoga Association** at **Kaivalyadhama** where he served as a distinguished speaker and moderator. **Dhivya Priya Bhavanani** and **Anandraj Bhavanani** received loving blessings of **Maa Hansaji Yogendra & Guruji Dr. HR Nagendra**. The **Dynamic Bhavanani Siblings** also assisted their **Father-Guru** in a well-received **Gitananda Hatha Yoga** session.

IDY celebrations at **Pondicherry** were led by **Yogasadhaki Dhivya Priya Bhavanani** at the **Gitananda Integrative Therapies Academy** and **Sri Kambaliswamy Madam** while the flourishing **French Chapter** of the **Rishiculture Gitananda Yoga Family** held **Festival du Gitananda Yoga** at **Parc Napoléon III, Vichy** with outstanding sessions led by **Yogacharini Jnanasundari** & her loving Team.

We share the joy from **Palermo, Italy**, where the **Centro di Cultura Rishi** celebrated **IDY 2026** in collaboration with the **Embassy of India in Rome & the Unione Induista Italiana**. The tranquil backdrop of the **Lega Navale Italiana** was lit up with the energy of the dedicated **Sadhakas**.

The official publication of **Yoga Jivana Satsangha (International)**; **Vishwa Yoga Samaj (Worldwide Yoga Congress)**; **Sri Kambaliswamy Madam (Samadhi Site)**; **SPARC (The Society for the Preservation of Ancient Rishi Culture)**; **ICYER (International Centre for Yoga Education and Research)** at **Ananda Ashram, Tamil Nadu**. Published from **Ananda Ashram City Centre** at **Yoganjali Natyalayam, 25, II Cross, Iyyanar Nagar, Pondicherry-605 013, India**.

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CONTENTS

LIVE YOGA, MANIFEST DIVINITY	- 02
KARMA: THE SCIENCE OF CONSCIOUS ACTION — A YOGIC AND SCIENTIFIC EXPLORATION	- 05
MUDRAS AND FINGER MODES IN KINESIOLOGY	- 11
THE WISDOM OF THE TRIGUNA	- 20
SAMADHI PADA: A PATH OF SELF DISCOVERY	- 23
SANSKRIT MANTRA: FROM SOUND TO INNER TRANSFORMATION	- 27
GRATITUDE FOR MY CHOSEN YOGA FAMILY	- 30

Yoga Yatra 2026 team from **S-VYASA** was led by **Dr. Nagarajan** and their educational visit to **ICYER** was enriched by the loving blessings of **Param Pujya Ammaji**, enlightening **Satsangha** with **Guruji & uplifting Bhajans** with **Shaktimaa Devasenaji**. This memorable experience embodied the living tradition of the **Guru-Shishya Parampara**.

May these inspiring moments remind us that **Yoga is a universal family**, uniting hearts across nations through wisdom, service, and the timeless light of the **Gitananda** tradition.

LIVE YOGA, MANIFEST DIVINITY

Gurujī Rishiputra Balayogi Dr ANANDAJI

Ashram Acharya and Chairman ICYER at Ananda Ashram, Pondicherry.

The International Day of Yoga has transformed the way the world understands yoga. When the idea was first introduced globally, many perceived Yoga primarily as a system of physical exercises, postures, and stretches that promoted fitness and flexibility. While these physical benefits are undoubtedly important, they represent only a small aspect of a much larger and deeper tradition. Through IDY, India has helped the world rediscover yoga as one of humanity's greatest gifts—a practical spirituality that can be lived by everyone, regardless of age, culture, religion, or nationality.

The essence of yoga is not merely found in what we do on the mat but in how we live our lives. Yoga teaches us to bring awareness, harmony, and purpose into every thought, every word, and every action. It is a way of living in which the spiritual dimension permeates all aspects of daily life. The great sage Maharishi Patanjali defined yoga as "*Yogas chittavrittinirodhah*"—the mastery and refinement of the fluctuations of the mind. When the mind becomes calm and clear, life itself becomes an expression of yoga.

One of the most important messages of IDY is that yoga is not an individual pursuit aimed solely at personal gain. True yoga expands our awareness beyond ourselves and connects us with the larger human family. The ancient prayer, "*Lokah Samastah Sukhino Bhavantu*" May all beings everywhere be happy and free—captures this spirit beautifully. Every genuine yogic practice ultimately cultivates compassion, responsibility, and a commitment to the welfare of all. This is the spiritual essence of yoga that the world is gradually beginning to appreciate.

At the same time, modern society faces challenges that were unimaginable to previous generations. Today we are more digitally connected than ever before, yet many of us feel increasingly disconnected from ourselves. Our youngsters spend hours scrolling through screens, engaging with an endless stream of information, entertainment, and social interaction. Technology has given us unprecedented opportunities to connect with others, but it has also created a situation in which we seldom spend time connecting with our own inner being.

This is why Param Pujya Ammaji often said that along with technological advancement, we urgently need a digital detox. The mobile phone can connect us with the world, but yoga connects us with ourselves. Unless we establish that inner connection, no amount of external connectivity can bring lasting fulfillment.

The wisdom of the Bhagavad Gita reminds us of this profound truth. Lord Krishna declares, "*Bandhuratmatmanastasyayenatmaivatmanajitah*" – the self is the friend of one who has mastered oneself. The same teaching continues by reminding us that the undisciplined self can become one's own enemy.

When we understand ourselves, we become our greatest ally; when we neglect self-awareness, we create our own suffering.

Yoga provides the tools for this process of self-discovery. Through conscious breathing, mindful movement, relaxation, meditation, and self-reflection, we learn to understand the workings of our body, emotions, and mind. Gradually we discover an inner source of peace that is not dependent upon external circumstances. This inner stability enables us to navigate life's challenges with greater resilience and wisdom. As we become more centred within ourselves, we begin to realize that our health, happiness, and well-being do not have to depend entirely on external conditions or the approval of others. Instead, we become active participants in shaping our own destiny.

Yogamaharishi Dr Swami Gitananda Giri Guru Maharaj, often expressed profound truths in the simplest possible language. He would say, "If you want to be happy, do happy things. If you want to be healthy, do healthy things." Behind this simple statement lies a fundamental yogic principle: our experiences are shaped by our choices. Health arises from healthy living. Happiness arises from constructive attitudes and actions. Peace arises from cultivating peace within ourselves. Yoga teaches us to take responsibility for these choices and to consciously create the conditions for our own growth and well-being.

Unfortunately, many people still view yoga as an activity to be performed for twenty or thirty minutes each day, or perhaps as something to be celebrated once a year on Yoga Day.

Such an understanding misses the true spirit of yoga. Yoga is not merely an exercise programme; it is a way of life. Every breath can become an opportunity for mindfulness. Every interaction can become an opportunity for compassion. Every action can become an opportunity for self-mastery. When awareness permeates our thoughts, words, and deeds, yoga ceases to be something we do and becomes something we are.

The Bhagavad Gita beautifully states, "*Yogahkarmasukaushalam*" Yoga is excellence in action." This timeless teaching reminds us that yoga is expressed through the quality of our living. Whether we are working, studying, serving, caring for our families, or interacting with society, yoga invites us to bring awareness, balance, and excellence into every moment. Such a life naturally promotes health, happiness, harmony, and fulfilment.

Ultimately, the purpose of yoga is to awaken and manifest the divine potential that already exists within every human being.

Yoga does not ask us to become someone else; rather, it helps us discover who we truly are. Beneath our fears, distractions, and limitations lies an immense reservoir of wisdom, strength, creativity, and compassion. Through sincere practice and mindful living, this latent potential gradually unfolds.

As we celebrate International Day of Yoga 2026, let us remember that yoga is far more than a set of postures or a once-a-year event. Let us embrace yoga as a living philosophy, a practical spirituality, and a pathway to self-discovery. Let us learn to disconnect periodically from the noise of the digital world so that we may reconnect with the silence within. Let us cultivate awareness in every breath, mindfulness in every action, and compassion in every interaction.

If we truly live yoga, health and happiness will naturally follow. More importantly, we will begin to manifest the divinity that resides within us. Let this be our commitment on this International Day of Yoga: to live yoga every day, to serve humanity through our actions, and to become the best version of ourselves.

Live Yoga. Manifest Divinity.

KARMA: THE SCIENCE OF CONSCIOUS ACTION — A YOGIC AND SCIENTIFIC EXPLORATION

Yogacharini ANANDHI and
Guruji Rishiputra Balayogi Dr ANANDAJI, Founders Sannidhi

Introduction:

In contemporary culture, the word *karma* is often reduced to a simplistic notion of reward and punishment: “what goes around comes around.” Popular understanding treats karma almost as a cosmic bookkeeping system that distributes fortune or misfortune according to one's deeds. However, the classical Indian yogic tradition presents a far more nuanced, psychological, and deeply scientific understanding of *karma*.

From the perspective of *Maharishi Patanjali's Yoga Darshana*, *karma* is not merely an external law governing events in the world. *Karma* is the subtle mechanism through which consciousness becomes conditioned. **Every thought, emotion, intention, perception, and action leave impressions upon the mind-field (*chitta*). These impressions gradually shape personality, tendencies, habits, cognition, emotional reactivity, and ultimately destiny itself.**

The yogic understanding of *karma* therefore extends beyond morality into the realms of psychology, neuroscience, behavioural conditioning, and consciousness studies. Ancient Indian seers perceived that human suffering does not arise merely from circumstances, but from unconscious patterns embedded within the psyche. Modern science increasingly validates this insight through discoveries in neuroplasticity, habit formation, stress physiology, psychoneuroimmunology, and epigenetics.

The science of *karma* is thus not merely metaphysical speculation. It is a profound exploration of how repeated patterns of thought and action shape the human organism at physical, mental, emotional, and energetic levels.

Karma in Yoga Darshana

The Sanskrit word *karma* derives from the root *kri*, meaning “to act.” In yogic philosophy, *karma* encompasses far more than physical action alone. It includes:

- Thoughts
- Emotions
- Intentions
- Speech
- Behavioural tendencies
- Psychological reactions
- Subconscious impulses

Maharishi Patanjali's *Yoga Sutra* explains that human suffering arises due to the *panchaklesha* – ignorance (*avidya*), ego-identification (*asmita*), attachment (*raga*), aversion (*dvesha*), and fear-based clinging (*abhinivesha*). These *klesha* generate actions rooted in unconsciousness, which in turn create deeper conditioning.

Thus, *karma* is intimately connected to the cyclical nature of conditioning:

Thought → Action → Impression → Tendency → Habit → Character → Destiny.

Modern psychology describes similar loops through behavioural reinforcement theory and neural conditioning. Repeated behaviours strengthen neural pathways, making future repetition more likely. The yogic sages observed this same process thousands of years ago through direct meditative insight.

Yoga therefore seeks not merely behavioural correction, but purification of the very source from which behaviour emerges.

Karma as Conditioning of Consciousness

The yogic model of the mind proposes that every experience leaves behind a subtle impression known as a *samskara*. These *samskara* accumulate over time and influence perception, emotion, and future action.

Modern neuroscience parallels this understanding through the principle of neuroplasticity – the brain's ability to reorganize itself based on repeated experiences and behaviours.

Neurons that repeatedly fire together form stronger synaptic connections. Over time, repeated emotional states and behaviours become automatic patterns. Chronic anger strengthens anger pathways. Repeated fear strengthens fear circuits. Compassion, mindfulness, and equanimity similarly create new neural patterns.

This is remarkably close to the yogic understanding that repeated *karmic* patterns deepen *samskaric* grooves within consciousness.

The sages therefore understood that *karma* is not punishment imposed externally by a deity. *Karma* is self-conditioning through repeated unconscious participation in mental and behavioural patterns.

The Neuroscience of Karma - Habit Loops and Automaticity

Modern neuroscience demonstrates that much of human behaviour is automatic rather than conscious. The basal ganglia, a region associated with habit

formation, stores repeated behavioural patterns, allowing actions to occur with minimal conscious effort.

Similarly, yoga teaches that most human beings function through *vasana* — subconscious tendencies that drive behaviour automatically. Without awareness, life becomes mechanical.

This explains why individuals repeatedly engage in patterns they intellectually know are harmful:

- Addictive behaviour,
- Destructive relationships,
- Compulsive anger,
- Anxiety loops,
- Emotional reactivity, and
- Self-sabotage.

Yoga identifies these as *karmic* tendencies operating beneath conscious awareness.

Meditative practices interrupt these automatic loops by increasing self-observation and enhancing activity in regions associated with executive control and emotional regulation, particularly the prefrontal cortex.

Thus, yogic awareness transforms *karma* by bringing unconscious patterns into conscious observation.

Stress Physiology and Karmic Reactivity

The modern nervous system exists in a state of chronic overstimulation. Constant sensory bombardment, digital hyper-connectivity, emotional stress, and cognitive overload activate the sympathetic nervous system continuously.

From a yogic perspective, such chronic agitation increases *rajas* — the guna associated with restlessness, overactivity, impulsivity, and mental turbulence. This *rajasic* state generates reactive *karma*. When the nervous system remains dysregulated:

- Emotional impulsivity increases,
- Cognitive clarity decreases,
- Fear responses dominate, and
- Decision-making becomes reactive rather than conscious.

Scientific studies show that chronic stress elevates cortisol levels, impairs immune function, disrupts digestion, affects sleep cycles, and alters emotional processing.

Yoga recognized this psychophysiological relationship long before modern medicine. Yogic practices were designed specifically to reduce *rajasic* over activation and cultivate *sattva* – clarity, harmony, balance, and higher discernment.

Increased *sattva* enhances the human capacity for conscious action rather than conditioned reaction.

Karma and the Tri-Guna

The doctrine of the *tri-guna* provides one of the most sophisticated psychological frameworks in Indian philosophy.

The three *gunas* are:

Tamas – inertia, ignorance, dullness

Rajas – activity, restlessness, agitation

Sattva – harmony, clarity, wisdom

All *karmic* activity emerges through the interplay of these three forces.

Tamasic Karma: Actions rooted in ignorance, laziness, confusion, violence, or apathy create deeper unconsciousness and suffering.

Rajasic Karma: Actions driven by ambition, craving, competition, ego, attachment, and constant activity generate agitation and psychological instability.

Sattvic Karma: Actions arising from awareness, compassion, balance, service, and wisdom purify consciousness and enhance inner stability.

Modern psychology similarly distinguishes between impulsive/reactive behaviour and reflective/self-regulated behaviour. *Sattvic* functioning correlates strongly with emotional regulation, resilience, prosocial behaviour, and psychological well-being.

Thus, the cultivation of *sattva* may be understood not only spiritually, but neuropsychologically.

Karma Yoga: The Transformation of Action

The *Bhagavad Gita* introduces one of humanity's greatest psychological and spiritual teachings: *Karma Yoga*.

Karma Yoga does not mean withdrawal from action. Rather, it transforms the inner orientation behind action. The *Gita* teaches: “act without attachment, perform duty without ego-identification, surrender outcomes, maintain equanimity, and offer action to a higher consciousness”.

This teaching has profound psychological implications. Attachment to outcomes produces anxiety, fear of failure, comparison, chronic dissatisfaction, and emotional exhaustion. Research in positive psychology and mindfulness studies demonstrates that excessive outcome fixation correlates with stress and reduced well-being. **Process-oriented engagement, however, enhances flow states, intrinsic motivation, and psychological resilience.**

Karma Yoga therefore functions as a sophisticated method of cognitive-emotional regulation.

- Action becomes meditation.
- Daily life becomes spiritual practice.

Epigenetics and Intergenerational Karma

One of the most fascinating modern scientific developments relevant to *karma* is epigenetics. Epigenetics demonstrates that environmental experiences, stress, trauma, lifestyle, and behavioural patterns can influence gene expression and potentially affect future generations.

This does not prove metaphysical *karma* in a literal sense. **However, it strongly supports the yogic insight that actions leave consequences extending beyond immediate visible effects.** Trauma patterns, emotional conditioning, and behavioural tendencies can propagate across generations biologically, psychologically, and socially.

The yogic tradition has long maintained that unresolved *samskara* perpetuate suffering until brought into awareness and transformed.

The Role of Awareness in Transforming Karma

Yoga repeatedly emphasizes one central principle:

- o Awareness transforms *karma*. Without awareness; action becomes compulsion; thought becomes conditioning; emotion becomes bondage.
- o With awareness; reaction becomes response; compulsion becomes choice; conditioning becomes transformation.

Modern neuroscience supports this through findings on mindfulness-based interventions, which demonstrate measurable changes in:

- Emotional regulation,
- Stress reduction,
- Attentional control,
- Cognitive flexibility, and
- Neural integration.

Meditative awareness weakens automatic reactivity and strengthens conscious regulation. **In yogic terms, awareness gradually burns *karmic conditioning* through the fire of consciousness.**

Karma, Consciousness, and Human Evolution

The yogic sages viewed human life not merely as biological existence, but as an opportunity for evolution of consciousness. **The purpose of yoga is therefore not simply physical fitness or stress management. It is liberation from unconscious *karmic conditioning*.** Every moment presents a choice: unconscious reaction or conscious response, craving or contentment, ego or surrender, agitation or awareness, bondage or freedom.

This capacity for conscious choice is one of the greatest powers of the human being.

Modern civilization has advanced technologically, yet psychologically humanity often remains deeply reactive, fragmented, and externally driven. **The science of *karma* reminds us that true evolution is inward.**

Without transformation of consciousness, external progress alone cannot eliminate suffering.

Conclusion

The yogic doctrine of *karma* is not a primitive superstition, nor merely a religious belief. It is a sophisticated science of human conditioning and transformation. Long before neuroscience, psychology, and behavioural science emerged, the Indian rishis recognized the conditioning power of repeated thought and action, the role of subconscious impressions, the impact of emotional states on behaviour, the importance of awareness, and the possibility of inner transformation.

Modern science increasingly validates these ancient insights.

Karma therefore must be understood not as fatalistic destiny, but as dynamic conditioning that can be transformed through awareness, discipline, sattvic living, and yogic practice. The ultimate teaching of yoga is profoundly empowering: human beings are not prisoners of conditioning. Through awareness, conscious action, and spiritual practice, *karma* can evolve from bondage into liberation.

And in that transformation lies the true purpose of yoga.

MUDRAS AND FINGER MODES IN KINESIOLOGY

Yogacharini KALAVATHI,
Senior Mentor Gitananda Yoga, OM Studio, UK

My choice of essay has come about from a common interest I have found between my training as a Kinesiologist with the Kinesiology Association and with my professional background of over 25 years in a traditional Indian Yoga lineage. Although these fields have different roots, I often see them overlap in practice, especially in this case when it comes to the use of the hands. In both yoga and kinesiology, the hands are active and expressive, playing an important role in perception, awareness, communication and subtle energetic control.

When we use the hands and fingers in specific ways in Yoga it is called Mudra, it is the art and science of gesture. In kinesiology when we use the hands in similar ways we refer to them as finger modes although they are also called by some, hand modes. These modes are specific finger positions used during kinesiology muscle testing to gather information from the body and often reveal things we might not notice on a conscious level.

In this essay, I explore the origins of finger modes in kinesiology, how they function in the body, and compare them with yogic mudras, drawing on my experience in the Rishiculture Ashtanga Yoga tradition of Swami Gitananda Giri. My aim is to explain how finger modes work, share how they feel in practice, show why intention and presence matter, and how they fit into the long tradition of using gestures to communicate.

Historical Origins of Finger Modes in Kinesiology

Finger modes in kinesiology are often linked to Dr Alan Beardall's work in the 1970s. He was a chiropractor and a student of George Goodheart, and he helped develop what is now called Clinical Kinesiology. Whilst working on a client, Beardall noticed that during muscle testing, a weak muscle had become strong for no apparent reason. He happened to notice that the client's fingers were touching in a certain way. When the fingers were apart, the muscle remained weak, but when they touched, strength returned. This pattern suggested that finger position was affecting the body's muscle response.

Beardall naturally became curious and began testing different finger and hand positions. He found that certain positions always led to specific changes in muscle tone. He suggested that each position created a unique energy or vibration that interacted with the body's energy field. When this matched an imbalance in the system, it caused a clear change in muscle response (Beardall, 1976). After Beardall's first discoveries, later practitioners developed finger modes into more advanced systems. Bruce and Joan Dewe documented in excess of 300 finger modes and organised them into clear categories, allowing practitioners to address different types of imbalance systematically.

Other contributors expanded their use even more. Sheldon Deal explored links between finger modes and specific indicator points on the body, often connected to acupuncture meridians. Richard Utt combined hand modes with assessments of organ function and energy centres and Richard Holding continued to refine their clinical use within Clinical Kinesiology.

Together, these developments turned finger modes into a diagnostic tool, helping practitioners look beyond surface symptoms to find deeper patterns of imbalance. Each mode became part of a symbolic conversation between practitioner and client, connecting conscious intention with the body's natural intelligence.

Historical Origins of Mudras in Yoga

I am going to simplify the history of Mudra in Yoga since it could easily be an essay in its own right. The traditional name for Hinduism is **Sanatana Dharma**, which means an eternal law or an eternal way of life. This encompasses a way of living a moral, ethical and virtuous life with the view to spiritual growth. Within this way of life, you will find spiritual culture, philosophies, yoga, meditation, deities and core beliefs. Sanatana Dharma goes back tens of thousands of years and most of this was recorded orally, however written texts can be dated pre 1500BC.

Some of these early texts mention mudra. Mantra Sastra (the book of incantations), Upasana Sastra (the book of worship and prayers), and Natya Sastra (the book of classical dances). In the yogic tradition, texts like Hatha Yoga Pradipika, Yoga Vashishtha, Gheranda Samhita, Patanjali's Yoga Sutras, and Shiva Samhita

all talk about Mudra as being a very deep and secretive knowledge for the accomplishment of Turiya, Samadhi and Kaivalya or enlightenment. It is all to do with the realisation of our true self and becoming one with Sat, the ultimate truth.

Mudras are seen as precious jewels and are tools to be used on the path of self-growth and ultimately awakening. Mudra communication can be between two people (interpersonal), between the mind and the body (intrapersonal) and between the individual and the universal (transpersonal). There are many classes of mudra: *hastha* (hands) is the most usual, *mana* (openings of the head), *kaya* (body/postural), *bandhas* (energy locks) and *adhara* (base of the spine or the perineum). It is not known exactly where the mudras originated but they can be found mentioned in the texts and seen in the oldest pictures of deities and in the oldest carvings on temples or rock faces. It is thought that they were used to communicate before verbal language.

Finger Modes as a Language of the Body

In kinesiology, finger modes work as a silent language. Muscle testing gives us the response, and the finger positions guide the questions we ask the body. Each mode is like asking the body a specific question, and the answer comes through changes in muscle tone.

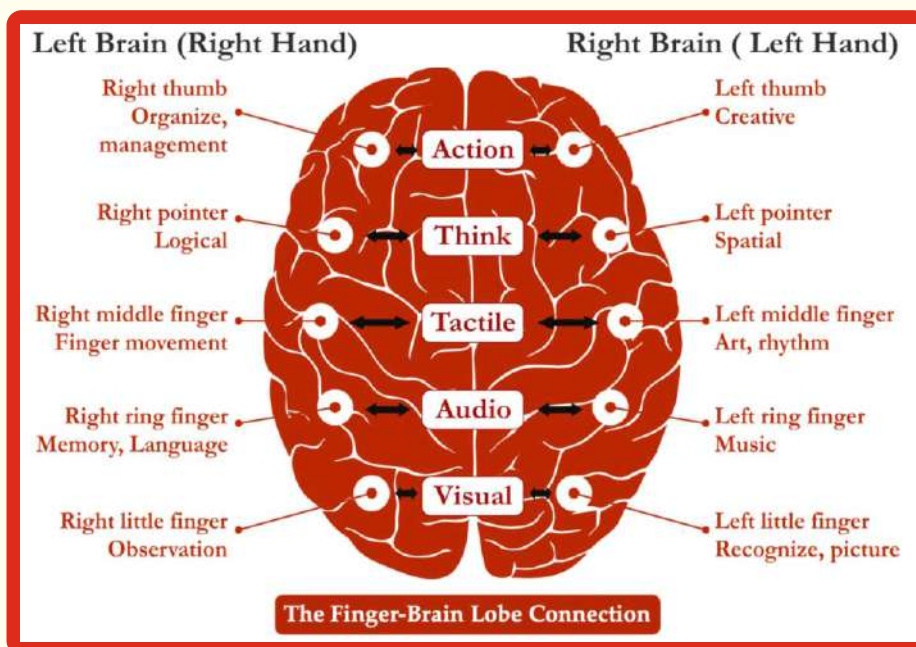
In kinesiology, when we find what we call a strong indicator muscle, we know that the system being tested should be balanced, but it may not tell the whole story. Sometimes, a strong response can mask underlying emotional imbalances or stress that may not be immediately evident. A weak or a rigid or hypertonic response shows an imbalance. Even though the responses are simple, they can yield very precise information when interpreted properly. For example, through further exploration and dialogue, additional emotional, structural, biochemical or energetic imbalances might surface, demonstrating the complexity and rich nuances inherent in muscle testing.

Like any skill, the more you practice, the more sensitive you become, and the better you understand this way of communicating. It is more than just a simple yes or no, even if it seems that way at first. Each person responds differently, so you

need to adjust your approach accordingly to be able to interpret the line of communication. The hands act as a bridge between our conscious awareness and the body's deeper processes. This shows that kinesiology is part of a long tradition of healing systems that see the body as intelligent and able to communicate, not just as separate parts.

Biomechanics and Neurological Foundations

Although people often talk about finger modes in terms of energy, their effects are based on real biomechanical and neurological processes. The hands, especially the fingertips, have some of the highest numbers of sensory receptors in the body. Even small changes in finger position activate complex sensor networks.



These sensory signals are processed in the somatosensory cortex, which has a large area devoted to the hands. Research on the human motor cortex, as shown in somatotopic maps, reveals some differences from the classic cortical homunculus, yet still shows that specific finger movements correspond to distinct areas of brain activity. This suggests that different hand positions and gestures influence broader neuromuscular responses.

Each finger mode involves small changes in how the joints, muscles, and fascia work together. For example, gently rubbing a thumb and a finger together might create a tingly sensation in the thumb pad, showing an energetic shift in subtle fields. These changes affect the signals sent to the central nervous system, which then creates a physical response. In this way, changes in muscle tone during testing are part of a dynamic feedback loop, not something mysterious. At the same time, kinesiology recognises that nerve signals do not operate in isolation. The body is an integrated system where organs, nerves, hormones, emotions, and energy interact.

Resonance, Intention, and Presence

When I work with finger modes, I notice how important intention and presence are. In my experience, the accuracy of a muscle test often reflects the practitioner's state of mind. If I am distracted or agitated, the responses can be unpredictable, but if I am calm and focused, the body responds much more clearly. In the same way a client can affect the muscle testing results; however, with sensitivity, a practitioner can detect this and realign the client.

In practice, this shows me that finger modes rely on resonance, not force. The way I position my fingers sends a subtle sensory and energetic signal, and my focus shapes how it is received. When everything is aligned, it feels as if the client's neuromuscular system quietly responds in real time to the signals from my hands.

When you bring your fingers together, you create circuits of subtle sensory feedback. At the same time, there also seems to be an energetic effect, forming pathways that interact with patterns already present in the client's system. The mechanical and energetic aspects are not separate; they work together naturally in the body. **This matches what sychoneuroimmunology shows: our thoughts, feelings, and sensory experiences all affect how the body functions.** Finger modes give practitioners a practical way to work with both the physical and subtle aspects of the body simultaneously.

Yogic Mudras as a Parallel System

As a yoga practitioner trained in depth within the Gitananda tradition, I see clear parallels between finger modes and mudras. Mudras are seen as precise

gestures that direct and seal pranic energy to support physical health, emotional balance, and spiritual growth.

The Sanskrit word 'mudra' comes from roots meaning 'to delight' (mud) and 'to draw forth' (dru). Practising mudras is meant to bring hidden energy into conscious expression. These gestures are not just symbolic. They are functional and can affect our breath, posture, muscle tone, and mental state, helping us refine our own energy and connect with the Cosmos. Across various cultures, mudras are part of a wider tradition of hand gestures used in spiritual and artistic practices. In dance traditions like Bharatnatyam, hand gestures are used to tell stories and convey emotions, highlighting the universal appeal and significance of gestures across different cultural rituals.

The way they work is like how we see finger modes work in kinesiology. When you make a particular connection, the nervous system is stimulated and energy flows. The result of that flow of energy will depend upon the connection created. The idea that a simple hand position in kinesiology could reveal complex information felt familiar, since we often use mudras in Yoga to create different effects in the body. Just as our state of mind can affect finger mode readings in kinesiology, it can also interfere with the subtle transfer of energy in mudras. For example, when using hashta mudras to guide air into different parts of the lungs, we can override this energetic instruction in two ways: by unconsciously breathing forcefully where we are used to, or by consciously forcing the breath to go elsewhere. When we relax and let the breath flow naturally, it follows where the mudra directs it.

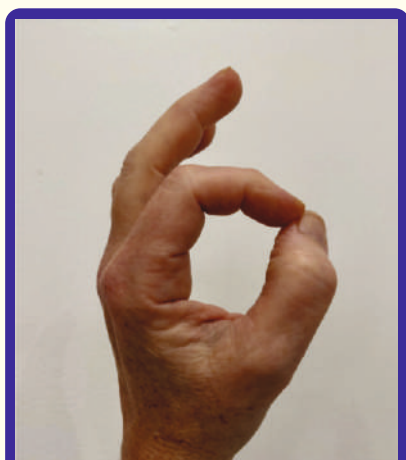
Mudras are taught as tools to refine awareness and regulate internal processes. Their effects depend not only on the correct physical form but also on bhavana, the inner attitude or feeling with which the gesture is performed. Without presence and intention, the gesture would be superficial.

Comparative Reflection: Mudras and Finger Modes

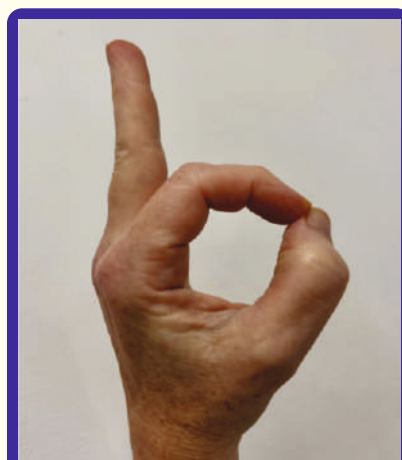
When you compare finger modes and mudras, you see clear similarities despite their different backgrounds. Both systems use specific finger combinations

to influence internal states. Both rely on the practitioner's awareness and intention, and both see the hands as microcosms of the whole system, the macrocosm.

In yogic physiology, the hands are seen as extensions of the nervous system and as maps of elemental and energetic relationships. Each finger corresponds to specific qualities or elements, and their combinations influence the flow of prana through the nadis (energy channels) and across the panchakosha, the five layers of human existence. The thumb represents fire, the index finger air, the middle finger ether, the ring finger earth, and the little finger water. In kinesiology, fingers are also linked to specific domains, such as structure, biochemistry, emotion, and energy. While these mappings come from different systems, the main idea is similar: the hand reflects the whole.



Structural Finger Mode



Gnana Mudra

In Yoga and Ayurveda, each finger corresponds to specific qualities or elements, and their combinations influence the flow of prana through the nadis (energy channels) and across the panchakosha, the five layers of human existence. The thumb represents fire, the index finger air, the middle finger ether, the ring finger earth, and the little finger water. In kinesiology, fingers are also linked to specific domains, such as structure, biochemistry, emotion, and energy. While these mappings come from different systems, the main idea is similar: the hand reflects the whole.

The main difference is in their approach. Kinesiology explores the body's intelligence through inquiry and feedback, using muscle testing to check results. For example, a kinesiology practitioner might see a muscle's response to a specific stimulus as clear evidence of an imbalance or an energetic shift. **Yoga, on the other hand, works through cultivation and inner experience, where evidence often comes from personal insight and transformation.** A yoga sadhak (practitioner) may notice deeper meditative states or improvements in flexibility and well-being as signs of progress. In practice, both systems aim to restore balance and coherence, helping people reach a healthy and positive state.

As someone who works in both fields, I find that each discipline deepens the other. Bringing yogic presence into kinesiology improves sensitivity and clarity. Using kinesiology's structured inquiry in yoga practice highlights the importance of precision, embodiment, and checking results. I also see the benefit of exploring the use of mudra on another person to determine how we can positively affect another who may be less able.

Conclusion: Reflective Practice and Integration

In my own kinesiology and teaching practice, working with finger modes has shown me the importance of listening rather than imposing. The body consistently reveals what it needs when given the right conditions. This requires technical skill, but also humility and presence. When I integrate yogic awareness into my kinesiology sessions, I stay grounded and neutral. **By paying attention to my breath, posture, and my internal states, I find the lines of communication become clearer, and in turn, kinesiology has strengthened my yoga teaching by reminding me that subtle experiences can be embodied and verified.**

In both disciplines, the hands stand out as a sacred meeting point of body, mind, and energy, which is seen across cultures from yogic mudras and blessing gestures to healing touch and modern kinesiology. When we simply bring the two palms together in front of the chest (Namaskara Mudra), a gesture which can be seen around the world, we unite the left side of our body and brain with the right, bringing balance to our system whilst also creating a closed circuit of energy whilst activating the energy at the heart. This beautiful mudra literally means '*I bow to the God manifesting in you.*' It is an interpersonal Mudra.

Exploring and understanding the biomechanics of finger modes highlights their neurological depth: each tiny movement activates vast sensory regions in the brain, linking physical and energetic responses. At the same time, exploring the cross-cultural parallels with the yogic mudras broadens our appreciation of how gesture functions as a universal language of energy. Through reflection on these connections, we can see how both kinesiology and Yoga strive towards a similar aim, and that is of communication, balance and harmony between all aspects of our being.

The universal language of the body can bridge physiology and energy, inquiry and experience, practitioner and client, and knowledge and healing. In the end, both kinesiology and Yoga encourage a deeper way of listening. **Whether through muscle testing or meditative gesture, the hands become tools for dialogue, reminding us that the body is always speaking to those who are ready and willing to listen.**



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THE WISDOM OF THE TRIGUNA

Guruji Rishiputra Balayogi Dr ANANDAJI

Ashram Acharya and Chairman ICYER at Ananda Ashram, Pondicherry.

Indian culture understands that all manifest existence functions through the interplay of three fundamental forces known as the *Triguna*: Tamas, Rajas, and Sattva. These are not merely abstract philosophical concepts reserved for scholarly discussion. They are living realities functioning within every human being at every moment of life.

Everything we think, feel, desire, resist, pursue, or avoid is influenced by these three gunas. They operate within the body, mind, emotions, behaviour, and consciousness itself. Yoga provides a profound framework through which these forces may be understood rather than unconsciously obeyed.

Tamas is the force of inertia and stability. Without Tamas there would be no structure, no grounding, and no ability to sleep, rest, or recover. Tamas gives form to existence itself. Yet when Tamas dominates life without awareness, it becomes heaviness, dullness, laziness, fear, resistance, and stagnation.

Tamas may be compared to a heavy cube – stable, unmoving, and fixed. Stability is essential for life. But when stability loses awareness, it hardens into inertia. Many people unknowingly live within tamasic patterns, becoming comfortable in limitation and resistant to growth or transformation because tamas always prefers the familiar, even when the familiar creates suffering.

At the other end of the spectrum lies Rajas, the force of activity, movement, passion, and outward expression. Rajas resembles a rolling ball that cannot stop moving. It creates ambition, desire, achievement, competition, craving, and continuous external engagement. Modern society glorifies rajasic living. Humanity is conditioned toward constant achievement, production, accumulation, and competition. **Even spirituality has become rajasic for many seekers who endlessly collect techniques, workshops, certifications, and experiences while rarely cultivating inner stillness.** Without Rajas there would be no movement, no creativity, no transformation, and no progress. Action is necessary for life. The

problem begins when activity becomes compulsive and awareness disappears. Then movement turns into agitation, desire becomes endless dissatisfaction, and the nervous system becomes exhausted through constant stimulation. **This is why yoga places such importance upon cultivating Sattva, the guna of harmony, clarity, wisdom, and balance.**

Sattva may be understood through the image of a pyramid firmly grounded below while simultaneously aspiring upward. This symbol beautifully expresses the essence of sattvic living. One remains rooted in reality while inwardly evolving toward higher awareness. A sattvic person is calm without becoming passive, active without becoming restless, and detached without becoming cold or indifferent. Sattva brings peace, discrimination, harmony, and clarity. In a sattvic state, actions arise consciously rather than compulsively. Yoga never teaches hatred toward Tamas or fear toward Rajas, nor should one become spiritually arrogant about sattva itself. The yogic path is not about violently suppressing the gunas, but about understanding them wisely and recognising their rightful place within life.

Tamas is necessary for sleep and stability.

Rajas is necessary for action and creativity.

Sattva is necessary for wisdom and inner harmony.

The true yogic art lies in balance. One of the great misunderstandings about spirituality is the belief that yoga demands rejection of worldly life. This has never been the true spirit of Indian culture. **Yogic wisdom has always recognised the importance of living fully and consciously.** The ancient Vedic teachings describe the *Purusharthas*, the four aims of human life: **Dharma, Artha, Kama, and Moksha.** Dharma refers to righteous living. Artha refers to material wellbeing and right earning. Kama refers to pleasure, beauty, relationship, and emotional fulfillment. Moksha refers to liberation.

Indian spirituality never denied the natural human need for prosperity, creativity, love, or enjoyment. Rather, it taught that Artha and Kama must function within the framework of Dharma so that life gradually evolves toward Moksha. There is nothing inherently spiritual about repression. Denying life does not create

enlightenment. **Yoga teaches conscious enjoyment without attachment or slavery to desire.** This understanding is beautifully summarised in the ancient Vedic dictum as exemplified by the Isha Upanishad '*Tena Tyaktena Bhunjeethaah*' that can be translated as '*Renounce and enjoy.*'

At first this appears contradictory, yet true renunciation does not mean escaping from life. **It means releasing unconscious attachment, compulsiveness, and possessiveness. One may participate fully in life while remaining inwardly free.** This balance is deeply needed in the modern world where humanity constantly swings between Tamas and Rajas. Some collapse into lethargy, escapism, and depression, while others exhaust themselves through endless ambition, overstimulation, and restless activity. Few cultivate the art of sattvic balance.

The practices of yoga gradually restore this harmony. Through asana, pranayama, relaxation, meditation, self-study, and conscious living, the nervous system becomes calmer and the mind grows clearer. Awareness deepens. Gradually the gunas are witnessed rather than unconsciously identified with. This witnessing awareness marks an important milestone on the yogic path. The moment anger, fear, restlessness, or dullness can be observed without immediate identification, yoga has already begun.

The triguna theory therefore offers a profound map for understanding human behaviour, suffering, growth, and spiritual evolution. It reveals the changing movements of nature while pointing toward that which exists beyond them. Beyond Tamas, beyond Rajas, beyond Sattva, there exists the silent witnessing consciousness, the Self itself. That inner awareness remains untouched by the fluctuations of nature. **And Yoga, ultimately, is the journey back to That.**



SAMADHI PADA: A PATH OF SELF DISCOVERY

Yogasadhaki DAWN M. BROWNING,
Gitananda Yoga Mentor, USA

My understanding of yoga, based on the teachings inspired by this Yoga Darshan course, has grown in surprising and nourishing ways. My prior study of the Yoga Sutras of Patanjali, one course with Dr. Ananda Ji and his book *Understanding the Yoga Darshan* grounded the timeless teachings in a way beyond 'yoga philosophy.' This course has elevated my understanding of these concepts and their relevance to my day-to-day circumstances. You are tremendously gifted teachers and live yoga so generously and authentically.

Before describing the concept of the different levels of Samadhi, I wanted to share two ways this course (so far through the Samadhi Pada) has shifted my perspective. Thank you for graciously receiving my additional reflections.

I. Previous over-emphasis on the chittavrittis in the scope of yoga for modern life.

Previously, when asked "What is yoga?," I might answer, "Yoga is the quieting of the vrittis, or fluctuations on the mind, where it becomes calm and embodied into a luminous form." That isn't wrong. The Samadhi Pada, as presented here, offers far greater insight and most importantly, cultural context for the Yoga Darshan.

When Chitta, the mind, the cosmic intelligence embodied, is calm, it is truthful. But when Chitta is agitated, it becomes fragmented and divided. Through the process of yoga, we restrain the Chitta.

II. Concept of the Chitta Bhumi

In Session Three (Sutras I:5-11), Anandaji discussed and illustrated the Chitta Bhumi, the five states or levels of mind, in a way I found both brilliant and immediately relatable. When I saw the illustrated depictions of the five states, I instantly saw it as a time-series of data moving from high- to lower-frequency (like data I analyze daily). The first state is muda – dull, flat, a straight line with no signal at all, like clay or mud. The second is kshipta, totally distracted – very noisy, with so much static the mind cannot stay fixed. This is akin to the human experience right now, where attention spans are shrinking rapidly. The third is vikshipta, partially distracted, and I think many of us, and our society as a whole, are somewhere between kshipta and vikshipta. Beyond that is ekagrata, a one-pointed pattern.

Reflecting on writing this essay, ekagrata is where I want to be and I reach this on my best days. I want to achieve this more frequently. The mind holds great power here, and you can see the gaps between thoughts. And the fifth level is nirodha – also a straight line, but a perforated one, meaning it is sensing and perceiving but is unaffected by fluctuations. It is a fully controlled mind, where realizations emerge from inner awareness without distortion.

Seeing the Chitta Bhumi illustrated this way reminded me of a personal story and clarified something I hadn't been able to articulate before. In 2003, I knocked on the door at my home yoga studio in Tucson, Arizona. There was no class at this time (I mixed up the days), but I was in a volatile emotional state. The owner and my first yoga teacher, Bonnie, opened the door, saw my disappointed response, and gave me the prayer of St. Francis to sit with while she met with the plumber who was there. And as I was leaving, she told me she thought I would really benefit from being more steady because she saw my emotional state swing from high to low and back again. She sent me home with a translation and commentary of the Yoga Sutras by Swami Satchitananda – a book that is still on my bookshelf, 23 years later. **Only now, through Dr. Ananda's teachings and seeing the Chitta Bhumi illustrated, do I truly understand what she meant. She wasn't saying change who you are. Although that's how I perceived it at the time (somewhat offended). But I now see that she was right. The teachings around vrittis and the five states of mind are exactly what she was pointing to.**

This also connects to sutra I.11 and the nature of memory. Memory is that which prevents experiences from getting lost; we remember so we can learn. The best course of action is not to forget the experience, even traumatic ones. Forgive and let go of the people involved but learn from the experience itself. That can lead to post-traumatic growth, but only safely and effectively after the trauma has passed.

Description of the different levels of Samadhi

The seven stages of Samadhi were beautifully illustrated. Stages 1 and 2 encompass gross-thought based states; Savitarka Samapatti is the stage where the mind engages with the name, meaning, and image – or gross phases of an object. Stage 2, Nirvitarka Samapatti is when the mind no longer brings its own

associations. Only the object shines forth, like a crystal taking on the color of whatever it rests against. The meditator is there, but increasingly transparent. I found the metaphor of the crystal very effective. Stage 3, Savichara Samapatti, progresses from gross to subtle qualities and thoughts. The meditator moves to more subtle dimensions, going below the gross surface into its essence.

Stages 4 through 7 are attuned to the Seed or Sabija. Stage 4, Nirvichara Samapatti is where subtle thoughts dissolve. Stage 5, the Alinga State, is seedless, beyond all vrittis, all attachments, all I-ness. This is the threshold where prajna (direct wisdom) begins to awaken and subtle associations are released. Dr. Ananda called this the "alinga" stage - the unmarked, the place where the awakening of prajna begins. Beyond Stage 5, the ego (the 'royal I-ness') is entirely gone. "The riverbed is not holding the water; it just lets it flow" Dr. Ananda described Swamiji's teaching as an example of wisdom flowing directly from the Akashic Record with no labels, no references, no 'according to', just pure prajna arising in the moment. In Stage 6, Prajna is fully awakened and Stage 7, Universal experiential wisdom pervades. There is no longer verbal knowledge and this stage marks the end of bondage and limitation.

The through-line Dr. Ananda emphasized is: **Samadhi is not attainment, it is uncovering.** As shared in the story of the Golden Buddha covered in clay shared by dear Anandhi, the gold was always there. As samskaras are cleared layer by layer (first the visible ones, then the hidden ones that come forward once the surface is clean), the natural luminosity emerges. Even the positive, salutogenic samskaras of sadhana must eventually be transcended, because any habit, even a good one, is still conditioning, and freedom requires moving beyond all conditioning.

Sadhaka Tattva - Supportive Aspects

Reflecting on the supportive aspects in my own life, I recognize that as a teacher, I'm always a student too. I only teach what I have embodied myself. I've written about them. I've thought about them. I have assimilated them into this vessel, that is me, with my mind and my voice and my body. Only then do I feel comfortable attempting to transmit them to others.

Dr. Ananda effectively and consistently reminds us: *“Without self-reflection, there is no self-growth. Without self-reflection, there is no self-realization. Self-effort is the currency of self-growth.”* The metaphor of cleaning the window that is your lens of perception is part of every practice in the Gitananda Yoga tradition. Through this course, I now see how living these teachings affects how I show up in my vocation. Academic research is an exciting field and is also difficult on many days. Yet, seeing the effort required to exercise tejas with writing as a yogic act has provided me solace and renewed my motivation.

I take great effort and care to make sure that what I am presenting honors the tradition and is as true as it can be, as close as it is to the source, and delivered with reverence and respect. Investing this same level of effort in my vocation is becoming a new expression of yoga for me and one I find deeply enriching. Thank you.

Badhaka Tattva – Disruptive Aspects

Exploring the Samadhi Pada in this Satsanga has revealed my proximity to disruptive forces that I accepted were part of “busy, modern life.” I am reminded that we perceive life **as we are, not as it is**. Each of us interprets and perceives the world through our unique window, and that window is shaped by our history. At times, when my mind is in a rajasic state, thinking about what is to come, or how I am to meet my responsibilities and show up in places and for those I have committed to, I am more emotionally reactive than I would be otherwise. One or two words from someone I love, I can perceive as criticism, or I could receive as a compliment. Each of those perceptions has its own separate path. That gap or the misperception of what is and what I perceive is one source of disruption. Other tendencies as disruptive influences are also present in my life, such as emotional reactivity and resistance.

The beauty of this is that awareness of this pattern is the first step toward shifting it, clearing my mind, being grateful for all I have – including this Paramparai and yoga family – and choose to be present. **Through continued practice, reflection, and sustained effort, I am learning that yoga brings us back to an active process of control over the subconscious and unconscious mind, enabling us to discover our own true nature.**

SANSKRIT MANTRA: FROM SOUND TO INNER TRANSFORMATION

Shaktimaa Yogacharini DEVASENA BHAVANANI
General Secretary, ICYER and Yoganjali Natyalayam

Over the years, many students have expressed curiosity about Sanskrit language in spiritual practice. For some, it is the challenge of pronunciation of certain syllables and mantras; for others, it is the deeper question of its place within spiritual tradition.

It is a thoughtful question, and one that invites us to look deeper into the purpose of mantra chanting itself.

For me, the answer has never been about God understanding one language over another. The Divine is beyond language itself. Prayer offered with sincerity can arise in Tamil, English, Hindi, Italian, or any other language. What matters is the devotion and awareness behind it.

Yet Sanskrit occupies a unique place in our Hindu tradition. It is often called Devabhasha, the language of the devas – the celestial beings or higher intelligences described in our scriptures. Panini, the ancient sage, systematized its grammar, preserving a language whose sounds have been carefully maintained for thousands of years. In our tradition, sound is not viewed merely as communication but as a form of energy.

As Ammaji often explains, every akshara (syllable) carries its own vibration. Sanskrit syllables are articulated through different points in the mouth and throat, engaging the vocal and respiratory system in a precise manner. These vibrations are believed to interact with various dimensions of our physical, mental, and energetic being. When chanted correctly, the sounds activate different regions of the body, regulate the breath, steady the mind, and create a sense of inner harmony. In this way, chanting becomes not only a spiritual practice but also a form of self-regulation and inner alignment.

This understanding is closely connected to yoga. As Ammaji explains, these sacred sounds help us move towards a state of Swasthya, a state of inner comfort and completeness. Through repetition of sacred sounds, the scattered mind gradually becomes focused. Perhaps this is why mantra practice has remained such an important aspect of spiritual life across generations. In many ways, chanting

becomes a support for well-being through awareness, breath, and contemplation—an area that Dr. Sir has been helping many people understand through his work. This aligns with the principle of salutogenesis, where health is understood as something that is actively generated through inner harmony rather than merely maintained externally.

The same principle can be observed in temples. Traditional temples are not merely places where people gather to pray. They were designed according to precise principles involving geometry, sound, ritual, and symbolism. Mantras form an important part of this process and continue to be chanted as part of the temple tradition. The vibrations of these chants are believed to be absorbed and retained within the temple space, creating a field where sound, form, and consciousness interact continuously. This continuity has preserved not only the words themselves but also the deeper experiential quality they carry.

At the same time, devotion is never limited to Sanskrit alone. A heartfelt bhajan in Tamil, a prayer in English, or a simple cry from the heart can be equally powerful. Language becomes secondary when sincerity is present. Devotional songs primarily express emotion and devotion, while mantras are traditionally used as tools for concentration, transformation, and inner alignment.

I have also observed how sacred names influence daily life. In many families, children are named after their Kuladevata, a favourite deity, or respected ancestors. In doing so, families preserve memory, lineage, and spiritual connection. Sometimes grandparents' names are also passed down to grandchildren, keeping alive the remembrance of generations that came before us.

Similarly, many people naturally repeat divine names throughout the day. Our Swamiji often utters the word “Shiva”, and I too find myself doing the same. At least by invoking a divine name repeatedly, we keep reminding ourselves of higher qualities and positive energies.

In Tamil, people often exclaim "Ayyo" when faced with difficulty or frustration. While it is a natural expression of distress, many elders encouraged the

remembrance of divine names such as Rama, Krishna, or Shiva instead. When difficulties arise, many instinctively call out "Rama." Such remembrance can immediately shift the mind from agitation towards awareness. Even in moments of irritation or exhaustion, repeating a sacred name often brings a sense of freshness and steadiness.

Ultimately, the value of Sanskrit does not lie in exclusivity or superiority. Its significance lies in the way it has been preserved as a vehicle for sound, contemplation, and inner transformation. Whether through Sanskrit mantras, devotional songs, prayer, or silent meditation, the goal remains the same: to awaken the deeper dimensions of consciousness and move towards a state of wholeness, peace, and harmony.



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GRATITUDE FOR MY CHOSEN YOGA FAMILY

Yogasadhaki DHIVYA PRIYA BHAVANANI
Director GITA and Deputy Director YOGNAT

As I count down to turning 23 and reflect upon the blessings of the past 22 years, today my heart overflows with gratitude for a family that was not bound to me by blood, geography or obligation but by something far more profound: love, yoga and a shared spiritual journey.

I have been blessed with a wonderful family by birth, but I have also been blessed with an extraordinary family by choice, my extended Gitananda Yoga family spread across the world. Though many of you live thousands of miles away, across different countries, time zones and continents, distance has never diminished your presence in my life. Time and again, you have shown me that family is not defined by bloodlines, but by the people who choose to stand beside, guide, encourage and love you unconditionally.

When I look back at my life, I realize that many of my memories have all of you woven into them. You were not simply people I met along the way; you were people who helped raise me. You watched me grow from a mischievous little toddler running around with endless energy to a school-going child trying to understand the world around her. You saw me navigate the uncertainties of adolescence, supported me through the transformative years of my teens and continued to walk beside me as I stepped into college and moved away to a new city. As I journeyed through postgraduate studies and entered new chapters of adulthood, your guidance, encouragement, blessings and unwavering faith in me never ceased.

Many of you have witnessed my life unfold phase by phase. You celebrated my victories as though they were your own and stood beside me through disappointments, challenges and moments of self-doubt. Even when you could not be physically present, your calls, messages, prayers, advice and love bridged every distance. What makes me especially grateful is that not once have I felt like an outsider. Not once have I felt that I was “less family” because we did not share blood. You welcomed me into your homes, hearts, lives and families with a love so genuine that I never had to question where I belonged. You have treated me as a daughter, niece, sister and family member in every sense of the word. The love I have received from all of you has never been conditional upon biology; it has been

rooted in something far deeper, a conscious choice to care, nurture, guide and support.

Beyond the personal love and support I have received, many of you have also played an invaluable role in shaping my professional journey, especially in the field of Yoga. So much of who I am today as a student, practitioner, teacher, speaker and representative of this beautiful tradition has been influenced by your guidance, mentorship, encouragement and example. You have shared your knowledge generously, opened doors to opportunities, offered wisdom when I needed direction, celebrated my milestones and inspired me to strive for excellence while remaining rooted in the values of our Guru Parampara. Every achievement I have had in Yoga carries a piece of your contribution within it. The confidence with which I teach, the sincerity with which I practice, the discipline with which I continue to learn and the devotion with which I try to serve are all reflections of the countless lessons I have received from this extended family over the years.

Whenever people appreciate me for being caring, compassionate, generous, dependable or thoughtful, I know those qualities did not emerge on their own. They were cultivated through years of observing all of you. I learned by watching how you treated others. I learned from your generosity, humility, kindness, ability to serve and willingness to give without expecting anything in return. If today people describe me as someone who gives wholeheartedly, loves deeply, cares sincerely and shows up for others, much of that credit belongs to all of you. You were my examples. You showed me what family looks like. You showed me what selfless love looks like. You showed me what it means to stand by someone, even when it is inconvenient and to celebrate another person's success as your own.

Some of my most difficult moments became turning points because of your support. Whenever life brought challenges, confusion, heartbreaks, uncertainty or setbacks, there was always someone from this extended family of mine ready to listen, advise, encourage or simply remind me of my own strength. What could have become breakdowns often became breakthroughs because of your wisdom, faith in me and unwavering support. Each one of you holds a special place in my heart. To me, you are not merely members of a yoga community. You are my beloved aunts and uncles, brothers and sisters, mentors and guides. Many of your children have become my little brothers and sisters and caring for them, spending time with them and watching them grow has been one of the greatest joys of my life.

The bond we share is a uniquely beautiful one, a yogic kinship that transcends borders, languages, cultures, generations and even bloodlines. Ours is a family connected through shared values, growth, experiences and a Guru Parampara. It is a bond of hearts, not genetics and of spirit, not circumstance. For this immeasurable blessing, I offer my deepest gratitude to our revered Gitananda Yoga Guru Parampara, Swamiji, Ammaji, Dr. Sir and Devasena Miss whose vision, teachings and guidance created a community that embodies the true spirit of family. Through them, I have been blessed with relationships that have enriched every stage of my life and shaped me in ways that words can scarcely express.

As I reflect on these 22 years, I know with certainty that I am not the person I am today because of my efforts alone. I am the sum of countless acts of love, guidance, encouragement, blessings, teachings and kindness received from so many of you over the years. When people know me today as “DPB,” they are seeing not just one individual, but the collective influence of an entire family that chose to invest in, believe in, nurture, guide and love me. The values I carry, the love I give, the resilience I possess, the service I offer and the person I continue striving to become all bear your imprint.

Thank you for never making me feel like I did not belong.

Thank you for treating me as your own.

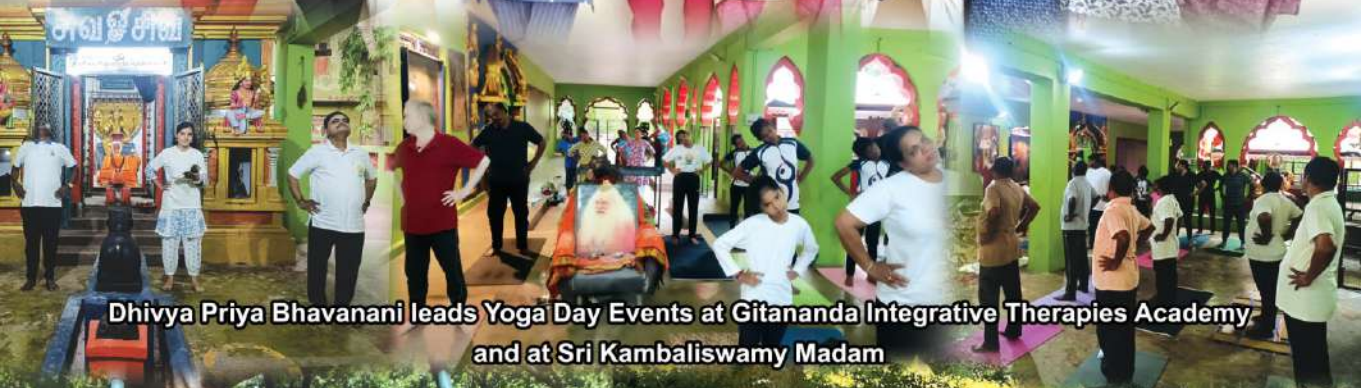
Thank you for raising, guiding, teaching, believing in and loving me through every phase of life.

And thank you for continuing to walk beside me as I step into the years ahead.

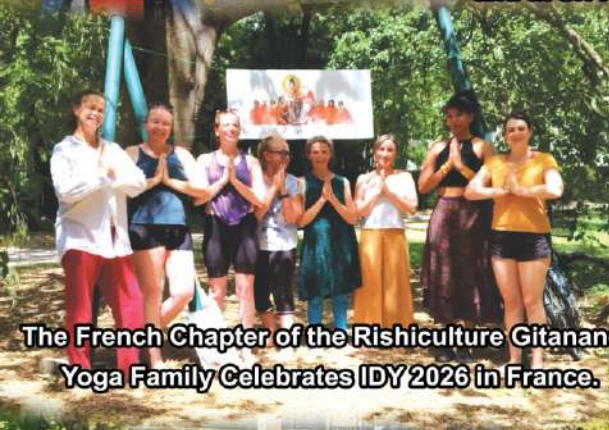
If there is anything good in me today, be it personally, professionally, spiritually or simply as a human being, it is because I have been fortunate enough to be loved, guided, and raised by all of you. My heart carries endless gratitude for each and every one of you. Today and always, I celebrate the incredible blessing of having an extended loving family that chooses, embraces and loves me unconditionally.

With all my love, gratitude and reverence today and always.

~ Your Dhi!



Dhivya Priya Bhavanani leads Yoga Day Events at Gitananda Integrative Therapies Academy and at Sri Kambaliswamy Madam



The French Chapter of the Rishiculture Gitananda Yoga Family Celebrates IDY 2026 in France.



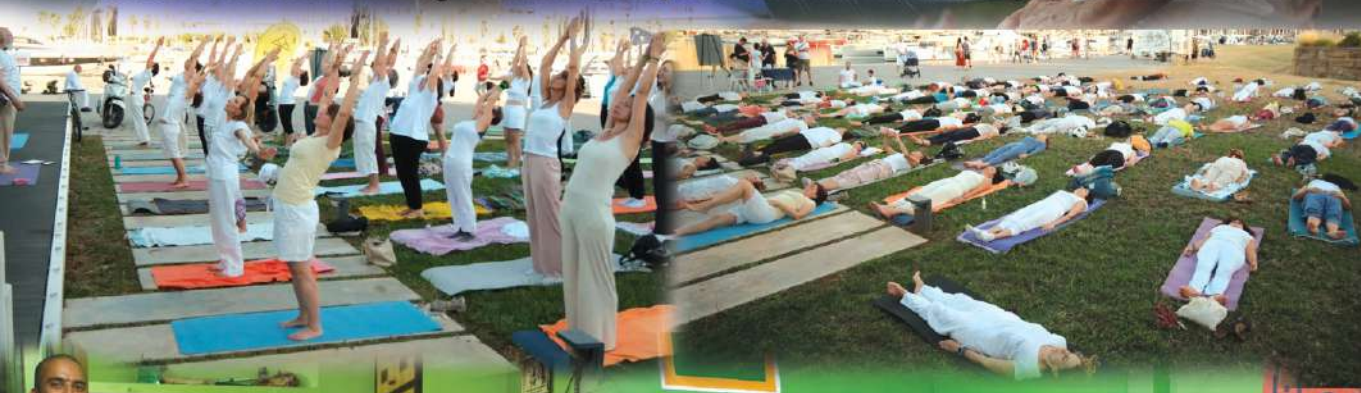
Festival du Gitananda Yoga on the International Day of Yoga at Parc Napoléon III in Vichy, France



Amazing Sessions led by Yogacharini Jnanasundari, Julie Valsells, Célia Mouetron, Maëlle, Annie, and Raphaëlle with committed team of volunteers



International Day of Yoga celebrated by Centro di Cultura Rishi at La Cala, Palermo, Italy in collaboration with Embassy of India in Rome, the Unione Induista Italiana, and Ananda Ashram.



Blessings from Ammaji, Satsanga with Guruji and Bhajans with Shakti Maa Devāsenaji



Yoga Yatra 2026 Team of Students and Faculty from S-VYASA Yoga University led by Dr. Nagarajan visited ICYER Ananda Ashram