

It is the Higher Power which does everything, and the man is only a tool. If he accepts that position, he is free from troubles; otherwise, he courts them. -Ramana Maharshi

EDITORIAL

Shiv Shivoham and Yog- 'A Path to Embrace Serenity'

COMBATING TERRORISM

errorism remains one of the most persistent threats to glob-al peace and security. It transcends borders, ideologies, and religions, making it a complex and evolving challenge. To effectively combat terrorism, governments, international organizations, and civil society must adopt a comprehensive, coordinated strategy that addresses not only the symptoms but also the root causes.

Terrorism is often driven by a combination of political, ideological, economic, and social factors. While some groups pursue nationalist or separatist goals, others are motivated by religious extremism or opposition to foreign intervention. Terrorist tacticssuch as bombings, mass shootings, cyber-attacks, and hostagetaking-are intended to spread fear, gain media attention, and influence political decisions. Understanding these motivations is essential for designing effective counterterrorism policies.

A core component of counterterrorism is the strengthening of intelligence capabilities. Governments must invest in modern surveillance technologies, data analysis, and inter-agency coordination to detect threats before they materialize. International cooperation plays a vital role here; information sharing among countries helps track suspects, dismantle networks, and disrupt plots. Counterterrorism units must also be trained to respond swiftly and effectively to attacks while respecting human rights and the rule of law.

Military and law enforcement measures alone cannot eradicate terrorism. Many individuals are drawn to extremist ideologies due to marginalization, poverty, lack of education, or perceived injustice. Combating these underlying drivers requires long-term investments in economic development, education, and social inclusion. Communities must be empowered to provide alternatives to radicalization and to build resilience against extremist narratives. Counter-radicalization programs, especially targeting vulnerable

youth, have proven effective in many countries. These programs offer mentorship, vocational training, and ideological counterarguments that challenge the legitimacy of terrorism. Religious and community leaders also play a crucial role in debunking extremist ideologies and promoting tolerance.

The internet has become a powerful tool for terrorists, enabling them to recruit, plan, and spread propaganda globally. Social media platforms are often used to radicalize individuals and coordinate attacks. To counter this, governments and tech companies must collaborate to monitor online content, shut down extremist websites, and counter disinformation campaigns. At the same time, protecting freedom of expression and privacy rights remains a delicate but necessary balance.

Robust legal frameworks are essential to prosecuting terrorists and preventing abuse of counterterrorism measures. Anti-terrorism laws should be clear; proportionate, and aligned with international human rights standards. The misuse of such laws to target political opponents or suppress dissent can backfire, alienating communities and fostering resentment that fuels extremism.

The United Nations, through its Counter-Terrorism Committee and other mechanisms, provides guidance and support to member states. Regional organizations like NATO, the African Union, and ASEAN also play important roles in coordinating security efforts. Effective multilateral cooperation ensures that no country becomes a safe haven for terrorists due to weak governance or lack of capacity.

PROF. POONAM PARIHAR hivoham" and "Yoga" are deeply Sintertwined, with Lord Shiva often revered as the Adi-yogi, the first yogi, and the of yoga. source "Shivoham," meaning "I am Shiva," is a powerful mantra that signifies

the inherent divinity within each individual and their potential for self-realization, a core concept in yoga.

Shivoham: The mantra "Shivoham" translates to "I am Shiva" or "I am He".

Significance: It's a declaration of the nondualistic nature of reality, suggesting that the individual self (Atman) is ultimately identical to the universal consciousness (Brahman), often symbolized by Shiva.

Connection to Yoga: This mantra is used in yoga and meditation practices to cultivate a sense of oneness with the divine and to realize one's true nature.

Yoga and Shiva: Shiva is widely regarded as the origin and Adi yogi (first yogi), the source of yoga and its teachings. He is considered the first guru who imparted knowledge of yoga to humanity, specifically to the seven legendary sages known as the Saptarishis. Shiva's connection to yoga is profound, representing the ultimate Self-awareness and the power behind various yoga practices like asana, pranayama, mantra, and meditation. In essence, Lord Shiva is not just a deity but a powerful symbol of Yoga, representing the ultimate state of consciousness that yoga aims to achieve.

Shiva is also associated with Prana (life force), representing the highest and purest form of Prana, making him the "Great Prana" or "Mahaprana". Shiva embodies the drive for transcendence and the quest for the ultimate truth, which is at the heart of yoga and spiritual seeking

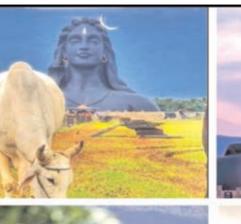
Origin of Yoga: Hindu mythology and scriptures attribute the discovery of the science of yoga to Lord Shiva's deep meditative states, where he explored self-realization and inner transformation.

Shiva as a Symbol: Shiva embodies the qualities of a yogi - renunciation, detachment, and deep meditation - making him a powerful symbol for those practicing yoga.

Shiva Yoga: In astrology, "Shiva Yoga" refers to a specific planetary alignment that can bring transformative energy to an indi-

- 'Yoga is a skill in action-The Bhagawad Gita.'
- Yoga is the art of knowing yourself'-Patanjali.

• Vivekananda viewed yoga as a transformative practice that allowed individuals to realize their inner divinity and connect with the higher self.'



Shatakam: The Nirvana

Shatakam, a hymn attributed to Adi

Shankaracharya, is closely associated with

the concept of "Shivoham". It describes the

nature of reality and the individual's true self,

emphasizing that the individual is not limited

by their physical body, mind, or worldly iden-

tities, but is ultimately consciousness and

Yoga in Practice: The practice of yoga,

including asanas (postures), pranayama

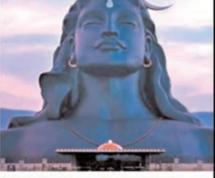
(breath control), and meditation, is seen as

a path to realize the truth expressed in the

mantra "Shivoham" - the oneness of the

In essence, the connection between

Shivoham and yoga lies in their shared goal:





the realization of one's true self and the union with the divine, a journey often undertaken through the practice of yoga and the contemplation of the mantra "Shivoham". Yoga, when approached as a spiritual practice, aims to cultivate a deeper connection with the divine or a sense of oneness with all existence, ultimately leading to self-realization. It's not just physical exercise but a path that nourishes the body, mind, and soul, expanding consciousness and fostering a sense of inner peace and well-being.

Yoga and Divinity:

Connection to the Divine: Yoga, at its core, is a spiritual discipline that can guide individuals towards an experience of the divine or a higher power within themselves and the universe.

Self-Realization: Through practices like meditation, asanas (postures), and breath control, yoga helps individuals realize their true nature, which is often seen as a spark of the divine or an aspect of the universal consciousness.

Spiritual Growth: Yoga practices can facilitate spiritual growth by promoting selfawareness, emotional balance, and a sense of interconnectedness with all beings, leading to a more meaningful and fulfilling life. Finding the Divine Within: Yoga can help individuals discover the divine presence within themselves, leading to a sense of

inner peace, strength, and transformation, according to some yoga traditions.

Yoga and Spirituality:

Spiritual Awakening: Yoga can be a powerful tool for spiritual awakening, helping individuals connect with their inner selves and explore their spiritual potential.

Mind-Body Harmony: Yoga emphasizes the interconnectedness of the mind and body, promoting a holistic approach to wellbeing that can enhance both physical and spiritual health.

Beyond Physical Exercise: While yoga can improve physical fitness, its deeper purpose lies in cultivating inner peace, self-awareness, and a connection to something larger than oneself.

Symbolism: The lotus flower, often associated with yoga, symbolizes purity and spiritual development, representing the journey from the mundane to the divine.

Personal Journey: Ultimately, yoga is a personal journey that can lead to a deeper understanding of oneself, the world, and one's place in the universe and one can embrace serenity through yoga" means using the practice of yoga to find and cultivate a state of calm, peacefulness, and freedom from worry. It involves not just the physical postures (asanas) but also mindful movement, breathwork (pranayama), and meditation, all of which contribute to mental clarity and emotional balance. Ultimately, it's about connecting with your inner self and finding a sense of inner peace amidst the ups and downs of life.

Yoga significantly impacts the development of moral values by fostering self-awareness, promoting ethical behavior, and encouraging compassion. Through practices like meditation and asanas, yoga cultivates inner peace, which can translate into more ethical interactions with others and the environment.

Panch Parivartan: A Decisive Initiative Towards India's Cultural Renaissance

individual self with the divine.

bliss (Chidananda Rupa).

vidual's life.

Nirvana

AMRISH KUMAR

oday, when India is grappling with new questions about its identity and cultural recognition amidst the strong winds of globalization, the concept of 'Panch Parivartan' Rashtriya presented $\mathbf{b}\mathbf{y}$ $_{\mathrm{the}}$ Swayamsevak Sangh emerges as a symbol of deep and visionary national contemplation.

This is not merely an organizational program, but an extension of the Sangh's original spirit in which, by awakening the soul of the nation, society can once again be made a vibrant, organized, and culturally enriched entity. The Sangh has always believed that a nation is not merely geography, but a cultural power, whose protection lies not only in boundaries, but in the unity of thought, conduct, and character. Panch Parivartan is the next stage of this ideological journey, where, transcending the confines of the Sangh branches, it seeks to make the entire society a participant in the journey of transformation.

It is a call to return the nation to its original form, where the feeling of 'self', the sense of duty, reverence for nature, social harmony, and the strength of the family together create a capable, organized, and aware India.

As the Rashtriya Swayamsevak Sangh moves towards its centenary year 2025-26, the concept of 'Panch Parivartan' that it has presented is not merely a series of five points of thought, but a strategic direction for India's social, cultural, and spiritual renaissance. This initiative suggests that if the nation is to move towards permanent and sustainable development, the focus must not be merely on material resources and modernity but on the fundamental consciousness of society, family structure, environmental balance, and the selfawareness of civic duties.

considers the western lifestyle synonymous with modernity, this awareness reminds us of the uniqueness of our languages, attire, food habits, and worldview. In this spirit, adopting khadi, handicrafts, Ayurvedic lifestyle, and local products is not merely economic self-reliance, but the reestablishment of cultural self-respect.

2. Restoration of Civic Duties:

In modern democracies, much discussion happens around rights, but in the Indian perspective, 'duty' itself is considered religion. If every citizen sincerely fulfills duties like paying taxes, obeying the law, protecting public property, and maintaining cleanliness, governance and administration will automatically become empowered. This discipline contributes to nation-building by becoming part of civic life culture.

sumerist culture has endangered this balance. Measures such as water conservation, tree plantation, organic farming, abandonment of plastic, and energy saving are now not only environmental responsibilities but also moral duties. Panch Parivartan calls for awakening this forgotten consciousness.

4. Social Harmony:

Social harmony is the foundation of India's unity. Tendencies of division based on caste, religion, language, and region weaken the nation internally. Initiatives like inter-caste marriage, community feasts, and Dalit upliftment efforts at the village level not only connect society but also empower it. This transformation is a solid social project

logues, collective events, honoring elders, and inculcating cultural values among children can once again make families vibrant, strong, and cultured. This effort of the Rashtriva

Swayamsevak Sangh is moving towards establishing India not just as a technological and economic superpower, but as a moral, cultural, and humanistic nation. If society moves forward united in this direction, the centenary year can become not just a celebration but the beginning of a new era for India. In our society, when talking about transformation, often governments, policies, and institutions are looked at, but lasting and deep transformation comes when ordinary citizens themselves accept responsibility. The objective of Panch Parivartan is the same, to make every individual an active participant .When the consciousness of society awakens, even small efforts produce great effects. For example, if a neighborhood resolves to conduct collective tree plantations every year, or adopts rainwater harvest-

ing, it not only spreads environmental awareness but also educates the next generation. The beginning of transformation is not through any slogan or campaign, but through inner sensitivity and moral responsibility. When this sensitivity expands, it becomes culture, and that is the essence of Panch Parivartan. This article is the initial part of a series based on "Panch Parivartan." We will discuss these five transformations presented by the Rashtriya Swayamsevak Sangh in detail in upcoming articles, which will include topics like: 'Selfhood and Indigenous Consciousness', 'Culture of Civic Duty', 'Environmental Protection from an Indian Perspective', 'Challenges of Social Harmony' and 'Role of Family Awakening. Each article will be connected to this fundamental introduction and will be published in sequence so that readers can gain a comprehensive perspective.

The Five Pillars of Panch Parivartan: 1. Self-Awareness:

Connects with self-pride, cultural values, and India's thousands of years old traditions. When today's generation

3. Environmental Balance:

Indian tradition has always revered the environment, rivers as mothers, trees as deities, and animals and birds as symbols of coexistence. Today's contowards equality and coexistence. 5. Family Awakening :

Family awakening attempts to reunite families that are disintegrating in the race for modernity. Lack of dialogue, technological dependence, and single living styles have weakened the Indian family institution. Weekly family dia-

(The writer is an Independent Columnist)

Chenab Bridge-The Arch of Modi's New India

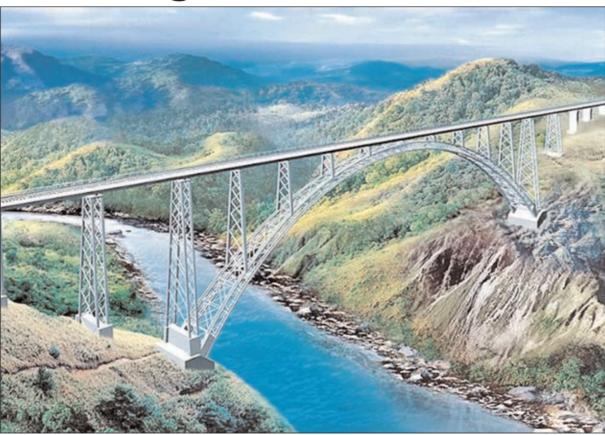
TUSHI DEB

n the kaleidoscope of national progress, there are moments when infrastructure ceases to be merely functional and acquires the character of a developmental metaphor. The Chenab Bridgepoised as the world's highest railway arch, towering above the windswept river in Jammu and Kashmir-is one such creation. It is not just a marvel of civil engineering but a monument to the Narendra Modi government's reimagining of nationalism and development.

For decades, national integration was spoken of in sentimental abstractions. From Jawaharlal Nehru's cautious constitutionalism to Indira Gandhi's populist stances, the promise of integrating Kashmir into the Indian mainstream remained just a promise, often deferred, frequently diluted. Projects were conceived and shelved. Political will waxed and waned. The mountain passes of Kashmir were treated more like buffers than bridges.

Then came a paradigm shift-bold, decisive, and deeply ideological. The abrogation of Article 370 in 2019 was not merely a constitutional manoeuvre. It was a political signala declaration that the time for halfmeasures had passed. But an act alone cannot sustain national unity. What was needed was physical integration, one that reshaped lived experience.

In the fog-laced valleys of Jammu and Kashmir, where once the echoes



of uncertainty reverberated through the Pir Panjal, now rises a steel arcthe Chenab Bridge. Soaring 359 metres above the riverbed, it is not merely an engineering marvel; it is a resounding metaphor for Prime Minister Narendra Modi's vision of a united, connected, and assertive Bharat

Let us be clear: the Chenab Bridge is not just another infrastructural feat. It is the crown jewel of the Udhampur-Srinagar-Baramulla Rail Link Project-a dream languishing in bureaucratic inertia and strategic indecision for decades. It took Narendra Modi's decisive leadership to breathe life into this project. His

tenure has seen the bridge transform from blueprint to reality, rising defiantly above the ravines that once symbolised isolation and abandonment.

But Modi's political significance does not lie in the mere laying of steel and stone. It lies in the symbolism of inclusion.

In the classical Nehruvian tradition, India's first Prime Minister often spoke of "temples of modern India." Yet, the difference is stark. Nehru's dams and steel plants, while visionary, were driven more by ideological idealism than political realism. Nehru gave India the scaffolding of modernity. Indira Gandhi wove populism into it. But Narendra Modi has transformed development into a tool of national consolidation. Whether it's a toilet in a tribal village, a highway in Ladakh, or a bridge over the Chenab, each project under Modi carries a dual message: "vikas" and "rashtravaad." This is not merely governance-it is the forging of a New India where the map and the mind are both being redrawn.Modi's approach is pragmatic nationalisminfused with strategic foresight.

Let us also not forget the security implications of the Chenab Bridge. The bridge lies in a region where the Line of Control is not too distant and where instability has been weaponised for decades. In strengthening logistical mobility, Modi has addressed an unspoken but vital requirement-the rapid movement of defence personnel and equipment. The bridge, thus, is both a civilian and a strategic asset-a dual-purpose lifeline in a geopolitically sensitive zone.

Critics may scoff and call it optics. But if optics are accompanied by outcomes, if symbolism is backed by steel, and if politics translates into bridges that span

centuries of alienation, then Modi has succeeded where many only promised.

Under Modi, 11 years of governance is not a whispered slogan confined to New Delhi. Union Jal Shakti Minister CR Patil has highlighted this in a recent press conference. He stated, "Before 2014, indulging in appeasement and creating rifts among people to be in power had become India's political culture. However, Modi has changed this culture in 11 years. He has established a more transparent and accountable government that people have full faith in.'

Modi's developmental policies have decisively altered polity, with nationalism becoming a primary factor. In contrast to the Nehruvian consensus, which viewed nationalism as an elite abstraction, and Indira Gandhi's politics, which used development as electoral appeasement, Modi has treated both nationalism and development as intertwined forces. His infrastructure is ideological: his development is civilizational. The Chenab Bridge is not merely a logistical link. It is a metaphor for a new India-unapologetically nationalist, logistically integrated, and emotionally inclusive. The Chenab Bridge today stands as a national statement of the transformation of dreams to deeds. Hence, as trains begin to cross this magnificent arch, they will carry more than just passengers. They will carry an idea of Bharat-connected, complete, and committed.