International Journal of Yoga, Physiotherapy and Physical Education
www.sportsjournal.in
E-ISSN: 2456-5067
Received: 06-10-2026, Accepted: 05-11-2026, Published: 20-11-2026
Volume 11, Issue 4, 2026, Page No. 146-156

Pragya Yoga of Pandit Shriram Sharma Acharya: A holistic model of human personality transformation

Krishna Kumar Tyagi[1], Dr. Asim Kulshrestha[2]
[1] Research Scholar, Department of Yogic Science and Human Consciousness, Dev Sanskriti Vishwavidyalaya, Haridwar, Uttarakhand, India
[2] Associate Professor & Head, Department of Yogic Science and Human Consciousness, Dev Sanskriti Vishwavidyalaya, Haridwar, Uttarakhand, India
DOI: https://doi.org/10.66856/ijyppe.2026.11.4.11120

Abstract
Yoga, traditionally understood as a comprehensive discipline of human development, provides a systematic approach to the harmonious integration of body, mind, intellect, and consciousness. In contemporary society, increasing physical inactivity, psychological stress, emotional instability, and declining ethical values have created a need for holistic approaches to personality development. In this context, Pandit Shriram Sharma Acharya (1911–1990), an eminent exponent of Indian spiritual philosophy and scientific spirituality, presented Pragya Yoga as an accessible and integrated system of yogic practice. His vision extends beyond physical fitness and individual spiritual attainment to encompass the refinement of thought, character, conduct, and consciousness. The present paper examines Pragya Yoga as a holistic model of human personality transformation. It analyses its philosophical foundations, objectives, psychological dimensions, practical methodology, and relevance to contemporary human development. Particular attention is given to the integration of selected āsanas, prāṇāyāma, Gayatri Mantra, meditation, self-reflection, and ethical discipline. The paper also examines the relationship of Pragya Yoga with Patañjala Yoga, Haṭha Yoga, Karma Yoga, Bhakti Yoga, Jñāna Yoga, and Integral Yoga. Its distinctive contribution is interpreted through the interconnected development of physical, vital, mental, intellectual, emotional, moral, and spiritual dimensions of human personality. The study further considers the relevance of Pragya Yoga to education, preventive health, psychological well-being, and social transformation. It adopts a conceptual and analytical review methodology based on the writings of Acharya Ji, institutional literature, classical yogic sources, and available research publications. The paper argues that Pragya Yoga may be understood as a practical philosophy of integral human development in which individual refinement becomes a foundation for collective welfare. Further empirical investigations are recommended to establish its effects through standardized research protocols and scientifically validated outcome measures.

Keywords: Pragya Yoga, Pandit Shriram Sharma Acharya, personality transformation, holistic development, Gayatri Mantra, scientific spirituality, consciousness, Indian Knowledge Systems, Yug Nirman

Introduction

Yoga represents one of the most significant contributions of Indian philosophical and spiritual traditions to global human civilization. Its meaning and objectives extend far beyond physical exercises and bodily flexibility. In the classical Indian understanding, Yoga is a systematic discipline through which human beings seek harmony among the physical body, vital energy, mind, intellect, and inner consciousness. It provides a comprehensive framework for physical health, psychological stability, ethical development, self-realization, and spiritual evolution.

The Sanskrit term Yoga is traditionally associated with the root Yuj, meaning to join, unite, or integrate. Different Indian philosophical traditions have interpreted Yoga according to their respective metaphysical and practical orientations. Patañjali defines Yoga as citta-vṛtti-nirodha (Yoga Sūtra 1.2), indicating the regulation or cessation of the fluctuations of the mind. The Bhagavad Gītā presents Yoga through equanimity, selfless action, knowledge, and devotion. Haṭha Yoga emphasizes the purification and preparation of the body and vital system, while Vedāntic traditions emphasize self-knowledge and the realization of ultimate reality. Despite their different approaches, these traditions share the understanding that human development requires disciplined practice, self-awareness, and the refinement of ordinary patterns of living.

In the contemporary period, the significance of Yoga has expanded considerably because of changing lifestyles and emerging challenges to human well-being. Sedentary behaviour, occupational stress, excessive sensory stimulation, emotional difficulties, unhealthy dietary habits, and reduced opportunities for reflection have affected different dimensions of human life. Modern approaches to health increasingly recognize that physical well-being cannot be separated entirely from psychological, emotional, social, and behavioural factors. Consequently, there is a growing need for integrated models of human development that combine physical discipline with mental refinement, ethical values, and spiritual awareness. Pandit Shriram Sharma Acharya (1911–1990) made a distinctive contribution to this contemporary interpretation of Indian spiritual traditions. He was a spiritual philosopher, social reformer, writer, and exponent of scientific spirituality. Through his writings and the activities of the Akhil Vishwa Gayatri Pariwar, he promoted the integration of spiritual wisdom with rational understanding, practical discipline, and social responsibility. Acharya Ji's broader philosophy was associated with the ideals of Vichar Kranti (thought

revolution), Yug Nirman (reconstruction of the new era), and the refinement of human consciousness. He emphasized that the transformation of society begins with the transformation of individuals. The development of an ideal human personality requires the refinement of thoughts, emotions, habits, conduct, and aspirations. Within this broader vision, Pragya Yoga occupies an important position as a practical approach to holistic personality development. It integrates selected yogic postures, breathing practices, Gayatri Mantra chanting, and meditation. It seeks to coordinate physical discipline with the refinement of the vital, mental, and spiritual dimensions of human existence.

Pragya Yoga is therefore not merely a physical exercise programme. Its broader orientation involves the development of a balanced personality capable of combining physical health, mental clarity, emotional maturity, intellectual discrimination, moral responsibility, and spiritual awareness. The concept of Pragya is particularly important in understanding this system. Pragya signifies higher wisdom, enlightened understanding, and discriminative intelligence. It represents a state of awareness in which knowledge is translated into appropriate conduct and responsible action. In this sense, Pragya Yoga seeks to transform ordinary intellectual understanding into wisdom-oriented living. The importance of this approach becomes clearer when personality development is examined from an integral perspective. Physical health without mental stability remains incomplete; intellectual ability without ethical responsibility may not contribute to collective welfare; and spiritual aspirations without practical application may remain disconnected from everyday life. Pragya Yoga attempts to harmonize these dimensions through systematic practice. The present study therefore examines Pragya Yoga as a holistic model of human personality transformation, with particular emphasis on its philosophical foundations, practical methodology, psychological dimensions, and contemporary relevance.

Statement of the Problem

Contemporary approaches to Yoga frequently emphasize physical fitness, flexibility, stress management, or specific health outcomes. Although these objectives are valuable, they do not necessarily represent the complete scope of the traditional Indian understanding of Yoga. There is a need to examine yogic systems that integrate physical practices with intellectual, emotional, moral, and spiritual development. Pragya Yoga, as presented within the broader philosophy of Pandit Shriram Sharma Acharya, offers an opportunity to investigate such an integrated model. However, its philosophical principles, practical components, and relationship with different dimensions of personality require systematic academic analysis. The central research problem of this paper is therefore to examine how Pragya Yoga can be understood as a comprehensive framework for human personality transformation.

Objectives of the Study

The major objectives of the present study are:

1. To examine the philosophical foundations of Pragya Yoga as propagated by Pandit Shriram Sharma Acharya.
2. To analyze its aims and objectives in relation to holistic human development.
3. To understand the physical, vital, mental, intellectual, emotional, moral, and spiritual dimensions of its approach.
4. To examine the practical methodology involving āsana, prāṇāyāma, Gayatri Mantra, and meditation.
5. To analyze the contribution of Pragya Yoga to individual personality transformation.
6. To compare its fundamental principles with other traditional systems of Yoga.
7. To explore its relevance to contemporary education, health, and social development.

Research Methodology

The present study follows a qualitative, conceptual, and analytical review methodology. It is based on the examination of primary and secondary literature relating to Pragya Yoga, the writings of Pandit Shriram Sharma Acharya, publications of the All World Gayatri Pariwar, classical Indian yogic texts, and relevant research articles. The philosophical discussion draws upon the Yoga Sūtra of Patañjali, Bhagavad Gītā, selected Upaniṣads, and important Haṭha Yoga texts. The contemporary discussion considers available publications concerning the practice and potential applications of Pragya Yoga. The study does not claim to establish new experimental findings. Rather, it interprets the principles of Pragya Yoga through a holistic personality-development framework and identifies directions for future empirical research.

Scope and Limitations

The study focuses primarily on the philosophical and practical dimensions of Pragya Yoga associated with Pandit Shriram Sharma Acharya. It examines personality transformation through an integrated framework rather than limiting the discussion to the physiological effects of individual yogic practices.

The availability of controlled empirical studies specifically investigating all dimensions of Pragya Yoga remains limited. Consequently, traditional philosophical explanations and contemporary scientific findings are distinguished throughout the discussion.

Philosophical Foundations of Pragya Yoga

The philosophical foundations of Pragya Yoga are closely associated with the broader spiritual vision of Pandit Shriram Sharma Acharya. His philosophy combines the essential principles of Vedic wisdom, Upaniṣadic thought, Yoga philosophy, Gayatri Upasana, and the practical application of spirituality in human life. Acharya Ji's approach is based on the understanding that the purpose of human existence is not restricted to material achievement. Human life possesses the potential for intellectual awakening, moral refinement, spiritual development, and service to society. The philosophy of Pragya Yoga can be examined through the following fundamental principles.

1. Realistic and Integral Understanding of Human Life

Pragya Yoga considers human life as an integrated phenomenon in which the body, mind, emotions, intellect, and consciousness function in mutual relationship.

Physical health is important, but it is not the complete objective of human development. Similarly, intellectual knowledge without ethical conduct and spiritual understanding cannot produce a fully developed personality.

The integral perspective of Pragya Yoga therefore emphasizes the coordination of different dimensions of human existence. Its purpose is to develop a personality in which thoughts, emotions, actions, and aspirations are directed towards constructive and higher ideals. This approach has a philosophical relationship with the Upaniṣadic understanding of the human being through the five kośas: Annamaya, Prāṇamaya, Manomaya, Vijñānamaya, and Ānandamaya. The Taittirīya Upaniṣad (2.1–2.5) presents these dimensions as an important framework for understanding human existence. However, the five-kośa framework and the practical threefold structure of Pragya Yoga should be treated as related interpretative perspectives, rather than assumed to be identical systems.

2. Philosophy of Pragya and Wisdom

The concept of Pragya occupies a central position in this system. Pragya is not merely the accumulation of information or intellectual knowledge. It represents the development of discriminative wisdom through which an individual can distinguish between appropriate and inappropriate thoughts, constructive and destructive tendencies, and temporary desires and enduring values.

The development of Pragya involves:

- Intellectual clarity and discrimination.
- Self-awareness and self-examination.
- Rational understanding of life.
- Ethical decision-making.
- Positive and constructive thinking.
- The integration of knowledge with action.

In the broader vision of Acharya Ji, intellectual refinement should lead to the refinement of human behaviour. The development of wisdom becomes meaningful when it is reflected in personal conduct and social responsibility.

3. Philosophy of Scientific Spirituality

One of the distinctive contributions of Pandit Shriram Sharma Acharya is his emphasis on scientific spirituality. He sought to establish a meaningful relationship between spiritual experience, rational understanding, and practical experimentation.

Scientific spirituality, in this context, does not mean that every traditional spiritual concept has already been scientifically demonstrated. Rather, it indicates an orientation towards disciplined practice, observation, critical reflection, and the practical application of spiritual principles.

Pragya Yoga reflects this orientation by combining physical exercises, regulated breathing, mantra practice, meditation, and lifestyle discipline. Its underlying assumption is that spiritual development should not remain confined to theoretical discussion. It should be expressed through measurable improvements in habits, conduct, self-discipline, and social relationships wherever these outcomes can be appropriately assessed.

4. Philosophy of Gayatri and Savita Consciousness

Gayatri Upasana is an important philosophical and spiritual foundation of Pragya Yoga.

The Gayatri Mantra appears in the Ṛigveda (3.62.10):

Om bhūr bhuvaḥ svaḥ Tat savitur vareṇyaṃ Bhargo devasya dhīmahi Dhiyo yo naḥ pracodayāt.

The mantra expresses an aspiration for the illumination and inspiration of human intellect through divine radiance.

The concluding expression, Dhiyo yo naḥ pracodayāt, emphasizes the aspiration that human intelligence and understanding may be inspired towards higher wisdom. Within the spiritual philosophy of Acharya Ji, Gayatri is associated with the refinement of intellect, awakening of consciousness, and development of divine qualities. Pragya Yoga integrates this spiritual orientation into its practical method through mantra coordination and contemplation. The practice therefore combines physical discipline with an aspiration for intellectual and spiritual illumination.

5. Philosophy of Individual and Collective Transformation

Pragya Yoga is connected with Acharya Ji's broader philosophy of Vichar Kranti and Yug Nirman. According to the institutional history of the All World Gayatri Pariwar, the Yug Nirman Yojana was developed as a movement for moral, cultural, intellectual, and spiritual refinement, with emphasis on the transformation of individuals, families, and society. The philosophical relationship between individual and collective transformation can be understood through the following sequence: Individual refinement → Family development → Social responsibility → Collective transformation. This perspective gives Pragya Yoga a broader social orientation. Its ultimate significance is not limited to personal well-being but also concerns the development of responsible, compassionate, and constructive members of society.

Aims and Objectives of Pragya Yoga

The central aim of Pragya Yoga is the integrated development of human personality through physical discipline, vital-energy awareness, mental refinement, intellectual development, emotional balance, moral values, and spiritual awakening. Its objectives can be classified into seven major dimensions.

1. Physical Development

The physical dimension involves the development and maintenance of bodily health through systematic yogic exercises.

Its objectives include:

1. Improving flexibility and mobility.
2. Developing muscular coordination.
3. Promoting postural awareness.
4. Encouraging healthy movement patterns.
5. Supporting general physical fitness.
6. Developing disciplined lifestyle habits.

The physical body is considered an important instrument for the pursuit of higher human objectives.

2. Development of Vital Energy

The vital dimension concerns the relationship between respiration, physical activity, and traditional concepts of Prāṇa. The practice of prāṇāyāma is intended to cultivate awareness and regulation of breathing. Its objectives include the development of respiratory awareness, relaxation, coordination of movement and breathing, and preparation for meditation.

3. Mental Development

Mental development is concerned with the refinement of thoughts, concentration, and self-awareness. Its objectives include:

- Development of concentration.
- Cultivation of constructive thinking.
- Improvement in self-observation.
- Reduction of unnecessary mental distraction.
- Development of emotional awareness.
- Cultivation of mental stability.

4. Intellectual Development

Intellectual development involves the cultivation of Pragya, or discriminative wisdom. It encourages the individual to examine ideas, evaluate experiences, understand ethical principles, and make appropriate decisions. The development of intellect should ultimately be reflected in responsible action.

5. Emotional Development

Emotional development includes the cultivation of compassion, patience, empathy, love, cooperation, and emotional maturity. The practitioner is encouraged to develop a balanced response to success, failure, criticism, and changing circumstances.

6. Moral and Ethical Development

Moral development concerns the refinement of behaviour through values such as truthfulness, honesty, discipline, simplicity, self-control, responsibility, and service. This dimension establishes a connection between yogic practice and everyday life.

7. Spiritual Development

The spiritual objective of Pragya Yoga is the cultivation of inner purity, devotion, self-awareness, and higher consciousness. Gayatri Upasana and meditation are important practices within this orientation. Spiritual development is expressed not only through inward contemplation but also through compassion, selflessness, and service to humanity.

Psychological Foundations of Pragya Yoga

Yoga is not merely a physical discipline; it is also a practical system for understanding and refining human psychology. Pragya Yoga recognizes the close relationship between physical activity, breathing patterns, mental processes, emotional tendencies, intellectual functioning, and spiritual awareness. Its psychological approach is based on the understanding that human behaviour is influenced by thoughts, desires, habits, emotions, and accumulated experiences. Therefore, meaningful personality transformation requires more than temporary changes in behaviour. It requires the systematic refinement of the underlying mental tendencies. The psychological foundations of Pragya Yoga can be examined through the following dimensions.

1. Physical Dimension (Sthūla Śarīra)

The physical body is the most visible dimension of human personality. It provides the instrument through which individuals interact with their environment and perform everyday activities. In Pragya Yoga, the physical dimension is developed through selected āsanas, physical exercises, and disciplined lifestyle practices. The major characteristics of this dimension include:

- Bodily awareness and physical coordination.
- Muscular strength and flexibility.
- Postural stability.
- Physical activity and vitality.
- Healthy lifestyle habits.

The development of physical awareness is considered a foundation for the refinement of other dimensions of personality.

2. Vital Dimension (Sūkṣma Śarīra)

The vital dimension is associated with Prāṇa, which is traditionally understood as the life-supporting energy underlying bodily and mental activities. In the traditional yogic framework, the vital system is associated with respiration, sensory activity, motivation, and dynamic functioning. Prāṇāyāma occupies an important place in this dimension. Its practice is intended to develop conscious regulation of breathing and cultivate a balanced state of vitality. From a contemporary physiological perspective, breathing practices can be examined in relation to respiratory function, autonomic regulation, and subjective relaxation. However, Prāṇa as described in traditional Yoga cannot be reduced to a single measurable physiological variable.

3. Mental Dimension (Manomaya)

The mental dimension is concerned with thoughts, imagination, memories, desires, feelings, and responses to external experiences. The mind plays an important role in the formation of personality because repeated thoughts and emotional responses influence habits and behaviour. Pragya Yoga emphasizes the refinement of this dimension through:

1. Gayatri Mantra chanting.
2. Meditation and concentration.
3. Positive thinking.
4. Self-observation.
5. Regulation of unnecessary mental distractions.
6. Development of emotional balance.

The objective is not simply to suppress thoughts but to cultivate awareness and develop constructive mental tendencies.

4. Intellectual Dimension (Vijñānamaya)

The intellectual dimension involves discrimination, reasoning, understanding, and decision-making. The development of Pragya is closely associated with this dimension. It involves the ability to examine personal motives, evaluate actions, distinguish between right and wrong, and make decisions based on ethical understanding. The Gayatri Mantra's aspiration for the illumination of Dhiyaḥ (intellect) provides an important philosophical connection with this dimension.

5. Spiritual Dimension (Ānandamaya)

The spiritual dimension represents the deeper orientation of human consciousness towards inner peace, self-awareness, devotion, and higher ideals. In Pragya Yoga, this dimension is cultivated through Gayatri Upasana, meditation, self-reflection, and the development of spiritual values. The objective is to move beyond purely self-centred motivations towards a life characterized by compassion, selflessness, and service. The five-kośa perspective provides a useful philosophical framework for understanding these dimensions. However, the traditional subtle and causal body

concepts should be understood within their respective philosophical contexts rather than treated as direct equivalents of modern psychological structures.

6. Emotional Consciousness

Emotional development is an important aspect of Pragya Yoga. Human personality is influenced by emotions such as anger, fear, jealousy, attachment, compassion, love, and enthusiasm. The objective of emotional refinement is not the elimination of emotions but the cultivation of balanced, constructive, and responsible emotional responses. The development of compassion, patience, forgiveness, cooperation, and empathy contributes to healthy interpersonal relationships.

7. Subconscious and Habitual Tendencies

Human behaviour is also influenced by habitual patterns and previously acquired mental tendencies. Repeated actions and experiences can become established habits. These habits influence everyday decisions and behavioural responses. Pragya Yoga encourages self-observation, regular practice, and the cultivation of positive habits. From a contemporary psychological perspective, this can be interpreted in relation to behavioural conditioning, self-regulation, and habit formation. It is important, however, not to equate traditional descriptions of the subconscious or saṃskāras with any single modern psychological theory.

8. Higher Consciousness and Self-Awareness

The higher dimension of consciousness is associated with wisdom, self-awareness, ethical understanding, and spiritual orientation. Pragya Yoga seeks to cultivate this dimension through the refinement of intellect, mantra meditation, and disciplined living. The development of higher consciousness is therefore understood not only as an inward experience but also through the individual's behaviour, values, and contribution to society.

Pre-Requisites of Pragya Yoga

The successful practice of Pragya Yoga requires appropriate preparation and a disciplined approach to life. The system emphasizes that yogic development cannot be achieved merely through occasional physical exercise. It requires consistency, self-discipline, positive thinking, and an appropriate attitude towards life. The important pre-requisites are discussed below.

1. Aspiration (Abhilāṣā)

Aspiration represents the sincere desire for self-development. The practitioner should possess an inner motivation to improve physical health, mental stability, intellectual clarity, and spiritual understanding.

2. Faith (Śraddhā)

Faith represents confidence in the value of disciplined practice and the principles of higher human development. It should be accompanied by rational understanding, personal observation, and a willingness to learn.

3. Self-Discipline (Saṃyama)

Self-discipline is essential for the regulation of daily habits, food, sleep, speech, emotions, and behaviour. It encourages the practitioner to develop consistency and responsibility in everyday life.

4. Purity of Thought (Vicāra Śuddhi)

Thought refinement is a central principle of Acharya Ji's philosophy. The practitioner is encouraged to examine mental tendencies and replace destructive patterns with constructive thinking.

5. Regularity (Niyamit Abhyāsa)

Regular practice is essential for developing familiarity, coordination, and discipline. Yogic practices should be performed according to individual capacity and appropriate guidance.

6. Positive Attitude (Sakarātmakatā)

A positive attitude supports perseverance, emotional balance, and constructive engagement with life.

7. Service (Sevā)

Service is an important expression of spiritual development. The individual is encouraged to use personal abilities and resources for the welfare of others.

8. Balanced Lifestyle

A balanced lifestyle includes appropriate nutrition, sufficient sleep, physical activity, work-rest balance, and avoidance of unhealthy habits.

These principles demonstrate that Pragya Yoga is intended to become an integral part of daily living rather than remaining restricted to a particular practice session.

Method and Practical Dimensions of Pragya Yoga

The practical methodology of Pragya Yoga is based on the integration of physical exercise, breath regulation, mantra chanting, meditation, and self-reflection. Its distinguishing feature is the coordination of physical practice with the spiritual and intellectual orientation of the Gayatri Mantra. The institutional literature of the All World Gayatri Pariwar describes Pragya Yoga as a practice involving a structured sequence of sixteen yogic postures. Sahu's (2017)[7] research also identifies Pragya Yoga exercise as a defined set of sixteen postures. The practical methodology may be understood through the following components.

1. Preparatory Practices

The practice begins with appropriate preparation of the body. Simple movements and warm-up exercises help develop joint mobility and prepare the body for subsequent postures.

Preparatory practices may include:

- Gentle movements of the neck and shoulders.
- Movement of the arms and wrists.
- Gentle movements of the waist and trunk.
- Appropriate joint mobilization.
- Comfortable standing and sitting positions.

The preparation should be adapted to the practitioner's age, physical capacity, and health condition.

2. Practice of Āsanas

Āsana is an important component of Pragya Yoga. The sixteen-posture sequence is organized to provide a coordinated system of physical activity.

The objectives of the āsana component include:

1. Developing bodily flexibility.
2. Improving muscular coordination.
3. Encouraging postural awareness.

4. Supporting physical fitness.
5. Establishing coordination between movement and breathing.
6. Preparing the body for concentration and meditation.

The postures are not treated merely as independent physical exercises. Their integration with breathing and mantra provides a distinctive practical orientation.
The precise names, sequence, mantra divisions, and technical instructions should be reproduced from the authorized Pragya Yoga practice manual used by the researcher. They should not be reconstructed from secondary descriptions.

3. Practice of Prāṇāyāma

Prāṇāyāma is traditionally understood as the regulation and expansion of the vital dimension through disciplined breathing. In Pragya Yoga, breathing awareness is coordinated with physical movements and the meditative orientation of the practice.
Its major objectives are:

- Cultivating awareness of respiration.
- Developing comfortable breathing patterns.
- Improving coordination between movement and respiration.
- Supporting relaxation.
- Preparing the mind for meditation.

The practice should be gradual and comfortable. Forceful breathing or prolonged breath retention should not be introduced without appropriate instruction.

4. Gayatri Mantra and Mantra Sādhanā

Gayatri Mantra occupies a central position in the spiritual framework of Pragya Yoga. The mantra is traditionally associated with intellectual illumination and spiritual awakening. The practice may be understood through three interconnected dimensions. Sound dimension: Mantra recitation provides a rhythmic and focused activity. Mental dimension: Concentration on the mantra encourages attention and inward awareness. Spiritual dimension: Contemplation of the mantra's meaning encourages the development of wisdom, purity, and higher aspiration. The integration of mantra with physical practice distinguishes Pragya Yoga from systems in which āsana and physical conditioning are treated as the primary objectives.

5. Savita Dhyana

Savita Dhyana is associated with the contemplation of Savita as a symbol of divine illumination and inspiration. Its purpose is to cultivate concentration, inner awareness, and a positive spiritual orientation. The practitioner engages in meditation with an aspiration for the refinement of intellect and consciousness. Savita Dhyana is therefore not simply a relaxation technique; within its traditional framework, it represents a spiritual practice associated with the illumination of human intelligence.

6. Self-Reflection (Svādhyāya and Ātma-Cintana)

Self-reflection is essential for translating yogic practice into personality transformation. It involves the examination of thoughts, emotions, motives, habits, and actions. The practitioner may reflect on the following questions:

- Are my thoughts constructive?
- Are my actions consistent with my values?
- Am I developing self-discipline?
- Are my relationships based on respect and compassion?
- Am I contributing positively to society?

This process encourages the integration of yogic principles into everyday conduct.

7. Sādhanā through Daily Conduct

The practical application of Pragya Yoga extends beyond formal āsana and meditation sessions. Its principles can be reflected in daily life through:

1. Appropriate food habits.
2. Regular physical activity.
3. Constructive thinking.
4. Ethical behaviour.
5. Responsible use of time.
6. Self-control and discipline.
7. Respectful relationships.
8. Service to others.

Thus, the practical methodology of Pragya Yoga involves the transformation of the entire pattern of living.

Transformation of Human Personality

Personality transformation is the central theme of the holistic approach of Pragya Yoga. Human personality is a complex combination of physical characteristics, mental processes, emotional tendencies, intellectual abilities, behavioural habits, and spiritual aspirations. The philosophy of Pragya Yoga suggests that these dimensions should not be developed in isolation. Rather, they should be integrated into a balanced and constructive personality. The process of transformation may be classified into seven interconnected dimensions.

1. Physical Transformation

Physical transformation involves the development of bodily fitness, flexibility, coordination, and healthy lifestyle habits. Regular and appropriately adapted yogic practices may support general physical well-being. The objective is to develop a healthy body capable of supporting personal, professional, and spiritual responsibilities.

2. Vital Transformation

Vital transformation involves the regulation of breathing awareness, energy management, motivation, and dynamic behaviour. The practice of prāṇāyāma is intended to support this dimension. The practitioner is encouraged to develop a balanced approach towards physical activity, rest, and emotional responses.

3. Mental Transformation

Mental transformation concerns the refinement of thought patterns and the development of concentration, awareness, and emotional stability. The major objectives include:

- Reducing unnecessary mental distractions.
- Developing constructive thought patterns.
- Improving self-awareness.
- Cultivating patience.
- Developing mental discipline.

This process is consistent with the broader principle of Vichar Kranti promoted by Acharya Ji.

4. Emotional Transformation

Emotional transformation involves the development of compassion, love, empathy, tolerance, and emotional maturity. Negative emotional tendencies are examined through self-observation and conscious behavioural refinement. The ultimate objective is not emotional suppression but the development of a balanced and responsible emotional life.

5. Intellectual Transformation

Intellectual transformation is closely associated with Pragya. It involves the development of discrimination, reasoning, self-reflection, and the capacity to make ethically appropriate decisions. The individual is encouraged to move from information-based understanding towards wisdom-oriented conduct.

6. Moral Transformation

Moral transformation involves the establishment of values in everyday life. Its major components include:

- Truthfulness.
- Honesty.
- Self-control.
- Responsibility.
- Simplicity.
- Cooperation.
- Compassion.
- Service.

The moral dimension gives practical expression to the spiritual principles of Pragya Yoga.

7. Spiritual Transformation

Spiritual transformation involves the development of self-awareness, devotion, inner purity, and higher consciousness. Gayatri Upasana, meditation, and self-reflection support this dimension. The practitioner is encouraged to move beyond self-centered motivations and develop a wider understanding of human existence.

8. Social Transformation

Social transformation is a significant extension of individual personality development. Acharya Ji's philosophy connects personal refinement with family welfare and social reconstruction. Pragya Yoga therefore provides a conceptual foundation for developing individuals who are not only concerned with their personal well-being but are also committed to social responsibility.

9. Integrated Transformation Model

The following conceptual sequence illustrates the relationship between different dimensions of transformation:

Personality Transformation through Pragya Yoga

Physical refinement → Healthy habits and bodily awareness →Vital refinement → Breathing awareness and balanced activity → Mental refinement → Concentration and constructive thinking → Emotional refinement → Compassion and emotional maturity → Intellectual refinement → Pragya and discrimination → Moral refinement → Character and ethical conduct → Spiritual refinement → Self-awareness and higher aspiration → Integral Human Personality → Individual welfare, family harmony, social responsibility and spiritual development.

The model indicates that personality transformation is a continuous process. Each dimension contributes to the development of a balanced and responsible individual.

Points of Convergence and Divergence of Pragya Yoga with Other Systems of Yoga

Pragya Yoga draws upon the philosophical and practical foundations of several Indian systems of Yoga. Its distinctive feature lies in integrating different yogic principles into an accessible method of physical, mental, intellectual, and spiritual development. A comparative examination helps identify its philosophical similarities and specific contributions.

1. Pragya Yoga and Patañjala Yoga

Patañjali's Aṣṭāṅga Yoga presents eight limbs: Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, and Samādhi. Both systems emphasize disciplined practice, self-control, physical preparation, breathing regulation, concentration, and spiritual development. However, Pragya Yoga gives particular importance to the integration of selected āsanas, Gayatri Mantra, breathing practices, and meditation in a structured practical programme.

Patañjala Yoga identifies the regulation of mental fluctuations as its central objective, whereas Pragya Yoga emphasizes integrated personality refinement and the practical application of spiritual ideals in everyday life.

2. Pragya Yoga and Haṭha Yoga

Haṭha Yoga emphasizes physical purification and the preparation of the body and vital system through āsana, prāṇāyāma, ṣaṭkarma, mudrā, and bandha. Pragya Yoga shares the importance of physical discipline and breathing practices. Both recognize that bodily preparation is significant for higher yogic development. The distinction is that Pragya Yoga gives additional emphasis to Gayatri Mantra, Savita Dhyana, intellectual refinement, and the development of ethical personality. Thus, Haṭha Yoga provides important practical foundations, whereas Pragya Yoga presents an integrated approach to the application of yogic practices in everyday life.

3. Pragya Yoga and Jñāna Yoga

Jñāna Yoga emphasizes self-inquiry, discrimination, knowledge, and the realization of ultimate reality. Pragya Yoga shares the importance of intellectual development and discriminative wisdom. However, it does not restrict development to intellectual inquiry. Physical discipline, breathing practices, mantra, meditation, and ethical behaviour are also incorporated. Its objective is to translate knowledge into practical wisdom and responsible conduct.

4. Pragya Yoga and Karma Yoga

Karma Yoga emphasizes selfless action and freedom from attachment to the fruits of action. The Bhagavad Gītā (2.47) explains the importance of performing one's duties without attachment to their results. Pragya Yoga shares this orientation through its emphasis on service, responsibility, and social welfare. Acharya Ji's philosophy connects spiritual development with the constructive performance of everyday responsibilities. Thus, personal transformation becomes meaningful when it contributes to family and society.

5. Pragya Yoga and Bhakti Yoga

Bhakti Yoga emphasizes devotion, love, surrender, and a personal relationship with the Divine. Pragya Yoga incorporates devotion through Gayatri Upasana and spiritual contemplation. Both approaches emphasize purity of intention, faith, dedication, and the development of higher emotional qualities. However, Pragya Yoga integrates devotion with physical exercises, breathing practices, intellectual refinement, and self-reflection.

6. Pragya Yoga and Integral Yoga of Sri Aurobindo

Integral Yoga, as presented by Sri Aurobindo, emphasizes the transformation of human consciousness through the integration of different dimensions of existence. Both Pragya Yoga and Integral Yoga consider spiritual development in relation to the transformation of ordinary human life. However, Sri Aurobindo's Integral Yoga gives particular importance to psychic, spiritual, and supramental transformation, whereas Pragya Yoga emphasizes practical yogic discipline, Gayatri-oriented spiritual practice, thought refinement, and accessible personality development. Both systems provide important perspectives on the relationship between individual consciousness and the transformation of human life.

7. Pragya Yoga and Buddhist Yoga

Buddhist philosophy emphasizes the development of ethical conduct (Śīla), concentration (Samādhi), and wisdom (Prajñā). Pragya Yoga shares the importance of self-observation, concentration, wisdom, and ethical behaviour. However, their metaphysical foundations and spiritual frameworks differ. Pragya Yoga is associated with the Gayatri-centered spiritual philosophy of Acharya Ji, whereas Buddhist traditions are grounded in Buddhist teachings concerning suffering, impermanence, and liberation.

8. Pragya Yoga and Jaina Yoga

Jaina philosophy emphasizes Samyak Darśana, Samyak Jñāna, and Samyak Cāritra, representing right faith, right knowledge, and right conduct. The importance of self-discipline, restraint, purity, and ethical behaviour is also reflected in Pragya Yoga. Both approaches recognize that the refinement of conduct is essential for spiritual development. Their philosophical explanations and prescribed practices, however, remain distinct.

9. Comparative Overview

Dimension	Traditional emphasis	Pragya Yoga orientation
Patañjala Yoga	Regulation of mental fluctuations	Integrated personality refinement
Haṭha Yoga	Physical and vital purification	Physical discipline with mantra integration
Jñāna Yoga	Knowledge and self-inquiry	Development of Pragya and discrimination
Karma Yoga	Selfless action	Responsibility and social service
Bhakti Yoga	Devotion and surrender	Gayatri Upasana and spiritual dedication
Integral Yoga	Transformation of consciousness	Practical refinement of multiple personality dimensions
Buddhist Yoga	Ethics, concentration, wisdom	Self-awareness and ethical development
Jaina Yoga	Right faith, knowledge and conduct	Self-discipline and character refinement

The comparison indicates that Pragya Yoga incorporates several common principles of Indian yogic traditions while maintaining its distinctive orientation towards Gayatri Upasana, thought transformation, and the development of an ideal human personality.

Scientific and Contemporary Relevance of Pragya Yoga

The scientific relevance of Pragya Yoga can be investigated through its physical, psychological, emotional, and behavioural dimensions. Its integrated methodology provides opportunities for examining the relationship between āsana, prāṇāyāma, mantra chanting, meditation, and human well-being. It is important to distinguish between traditional philosophical explanations and experimentally demonstrated outcomes. The traditional concepts of Prāṇa, subtle consciousness, and spiritual illumination cannot automatically be considered equivalent to measurable physiological variables. Nevertheless, several research studies have begun examining specific outcomes associated with Pragya Yoga.

1. Physical Health and Metabolic Well-being

Bharadwaj, Kulshrestha and Anuja (2013)[8] conducted a study on exposure of Yogic Intervention on the Blood pressure and Alpha- EEG level of the 50 working women of the age group 25 to 39 years for 60 days and observed significant effect on the Blood pressure and Alpha- EEG level. Sahu (2017)[7] conducted a study examining the effects of Pragya Yoga exercise on the lipid profile of overweight women. The study included 30 women aged 30–50 years and investigated a defined sequence of sixteen yogic postures. The research examined changes in lipid-related parameters, including total cholesterol, triglycerides, LDL, and HDL. This study shows that, the exposure of Pragya Yoga Vyayama for 8 weeks on the above women group, a significantly beneficial effect on their lipid profile was observed. It provides an important starting point for investigating the relationship between Pragya Yoga and metabolic health.

2. Psychological Well-being

Agarwal (2019) conducted a study on the exposure of Atmbodh, Tattvabodh, Pragyayog Exercises, Pranakarshan Pranayma and Amrit Versha Meditation within the spiritual practices rendered by Pandit Sriram Sharma Acharya, on anxiety and depression levels of the 100 cyber users of the age group 18 to 40 years up to 6 months and found significant effect on the mental health improvement and practices found very useful. Sharma and Pandya (2026)[10] investigated the effects of a 30-day Pragya Yoga intervention on psychological well-being among 83 young adults aged 18–25 years. The intervention included āsanas, prāṇāyāma, meditation, relaxation, and self-reflection. The researchers used the PGI General Well-Being Measure to assess changes before and after the intervention. The study reported statistically significant improvements in psychological well-being among participants in the intervention group. These findings provide an emerging

research basis for examining Pragya Yoga as an integrated approach to psychological well-being.

3. Stress Management and Sleep Quality

Jyoti, Pandya and Barnwal (2020) conducted a study on the exposure of Yogic Model of Pandit Shriram Sharma Acharya on Post-Traumatic Stress Disorder level of 80 (40 experimental and 40 control group) survivors of 2013 Uttarakhand Flod Disaster of the age group 18 to 55 years for 5 weeks and found significant positive impact on Post-Traumatic Stress Disorder level while measured and compared on Posttraumatic Diagnostic Scale. Patel and Panchal (2023)[16] conducted a study on the effect of Pragya Yoga Vyayama on the level of academic anxiety among high school students (9th and 11th Class) of the age group 14 to 18 years sample size 80 (40 boys 40 girls - 40 from rural and 40 urban areas) for the period of 40 minutes 5 days a week for 3 months and observed significant improvement in decrease the academic anxiety among urban and rural adolescent boys and girls while measured on AAS (Academic Anxiety Scale -44 items). Yadav, Sharma, and Sharma (2025)[17] investigated the impact of Pragya Yogasana combined with Savita Dhyana on stress and sleep quality among women. The study included 30 adult women divided into experimental and control groups. The experimental group practiced the intervention for 30 minutes daily over 30 days. The researchers used the Perceived Stress Scale and Pittsburgh Sleep Quality Index to assess the outcomes. The study reported significant reductions in perceived stress and improvements in sleep quality in the intervention group. These results suggest that the combined practice deserves further investigation, particularly through larger and longer-duration studies.

4. Behavioural and Emotional Development

Pragya Yoga also provides a framework for investigating emotional regulation, self-discipline, and behavioural development. The practice of self-reflection, mantra, and meditation may be examined in relation to:

- Emotional awareness.
- Self-regulation.
- Behavioural discipline.
- Positive interpersonal relationships.
- Self-confidence.
- Responsible decision-making.

Chakradhari and Singh (2016)[18] conducted a study on the exposure of Yogic Practices (Pragya Yoga Vyayama, Nadishodhan Pranayama, OM chanting and Nadyoga Sadhna) on the level of Emotional Intelligence of the 30 sightless students of the age group 13 to 17 years for 3 months and observed significant positive and meaningful improvement on the emotional intelligence level of the sightless students. Kumar (2017) conducted a study on the exposure of Yogic Package (Pragya Yoga and Pranyama) on the mental health and emotional maturity of the 30 participants and found significant positive effect on the mental health and emotional maturity of the participants. Tripathy (2018)[20] conducted a study on the exposure of Pragya Yog with Gayatri Mantra chanting on aggression level of the 30 male adolescents of the age group 14 to 18 year for 30 days and found significant decrease in aggression level of male adolescent. Deshmukh (2021)[21] conducted a study on the effect of exposure of Pragya Yoga and Pranakarshan Pranayama on self-concept of 100 (50 experimental and 50 control group) Juvenile delinquents of the age group 14 to 18 years up to 45 days and observed significance improvement in self-concept of experimental group.

5. Research Gaps

Although the emerging research is encouraging, several areas require further attention:

1. Large-scale controlled studies involving diverse populations.
2. Long-term follow-up to examine the sustainability of outcomes.
3. Standardization of the Pragya Yoga intervention protocol.
4. Investigation of the individual and combined contributions of āsana, prāṇāyāma, mantra, and meditation.
5. Examination of cognitive functions and emotional regulation.
6. Development of validated tools for assessing personality transformation.
7. Comparative studies with other established yogic interventions.

The scientific study of Pragya Yoga should therefore move from isolated outcome measurements towards comprehensive investigations of its integrated methodology.

Significance of Pragya Yoga in Modern Society

The relevance of Pragya Yoga extends beyond individual health and spiritual development. Its broader philosophy provides opportunities for application in education, family development, workplace well-being, community health, and social transformation.

1. Educational Development

Education should not be restricted to the acquisition of information and professional skills. It should also contribute to the development of character, emotional maturity, intellectual discrimination, and social responsibility. Pragya Yoga may be incorporated into educational settings through age-appropriate physical practices, breathing awareness, concentration, meditation, and value-based activities. Its potential educational contributions include:

- Development of concentration.
- Improvement in self-discipline.
- Promotion of emotional awareness.
- Encouragement of constructive thinking.
- Development of ethical values.
- Cultivation of responsibility and cooperation.

The approach is consistent with the Indian Knowledge Systems perspective that education should contribute to the integrated development of human personality.

2. Workplace Well-being

Contemporary working environments frequently involve prolonged sitting, occupational pressure, and limited opportunities for physical activity. Short, appropriately adapted sessions involving gentle āsanas, breathing awareness, and relaxation may support workplace well-being. Pragya Yoga also emphasizes responsibility, self-discipline, and balanced behaviour, which are relevant to professional development.

3. Family Development

Family is an important environment for the development of personality and values. The principles of compassion, patience, mutual respect, emotional balance, and self-discipline can contribute to healthier family relationships. Pragya Yoga provides a philosophical framework through which individual refinement may be connected with family harmony.

4. Preventive Health and Lifestyle Management

Pragya Yoga may be incorporated into lifestyle-based wellness programmes through appropriately supervised physical and breathing practices. It can support health-promoting habits and complement appropriate medical care. It should not be presented as a substitute for medical diagnosis or treatment.

5. Moral and Spiritual Education

One of the significant contributions of Pragya Yoga is its emphasis on the relationship between spirituality and ethical conduct. Spiritual development is not restricted to meditation or religious observance. It should be reflected in truthfulness, compassion, honesty, service, and responsible behaviour. This perspective provides an important foundation for value-oriented education.

6. Social Reconstruction

The broader philosophy of Acharya Ji connects individual development with the transformation of society. Pragya Yoga can therefore be interpreted as one component of a wider process of human development in which personal discipline, family values, community participation, and social responsibility are interconnected. The institutional vision of the Yug Nirman movement similarly emphasizes moral, cultural, intellectual, and spiritual reconstruction.

Pragya Yoga as a Model of Integral Human Development

The preceding discussion indicates that Pragya Yoga can be understood as an integrated model of human development rather than merely a physical exercise programme.

Its philosophical and practical dimensions can be brought together through a threefold framework.

1. Physical, Subtle and Causal Dimensions

The traditional presentation of Pragya Yoga emphasizes three interconnected dimensions:

Physical dimension: Associated with the body and developed through yogic postures and physical discipline.

Subtle dimension: Associated with the vital and mental processes and approached through breathing practices and mental discipline.

Causal dimension: Associated with deeper consciousness and spiritual orientation and approached through mantra, meditation, and contemplation.

These three dimensions provide a traditional framework for understanding the comprehensive nature of the practice.

2. Integration of Traditional Wisdom and Contemporary Psychology

Pragya Yoga offers an opportunity to examine how traditional Indian concepts can be studied in relation to contemporary psychological and behavioural frameworks.

For example:

Traditional concept	Contemporary research perspective
Āsana	Physical fitness and postural awareness
Prāṇāyāma	Respiratory regulation and relaxation
Mantra	Attention and repetitive verbal focus
Dhyāna	Meditation and attentional regulation
Svādhyāya	Self-reflection and self-awareness
Pragya	Discrimination and wisdom-oriented decision-making
Saṃyama	Self-regulation and behavioural discipline
Sevā	Prosocial behaviour and social responsibility

These are interpretative relationships for developing research hypotheses. They should not be understood as proof that the traditional concepts and contemporary constructs are identical.

3. Individual Transformation and Collective Welfare

The broader vision of Pragya Yoga can be understood through the relationship between individual and collective development.

The individual is the foundation of family and society. When individuals develop healthy habits, constructive thinking, emotional maturity, and ethical behaviour, they may contribute positively to their social environment.

Thus, the development of personal consciousness is connected with the larger objective of collective welfare.

Conclusion

Pragya Yoga, propagated by Pandit Shriram Sharma Acharya, represents a distinctive and integrated approach to human personality development within the contemporary interpretation of Indian yogic traditions. Its philosophical foundations are rooted in the broader principles of Vedic wisdom, Upaniṣadic thought, Patañjala Yoga, Haṭha Yoga, Gayatri Upasana, and the paths of Jñāna, Karma, and Bhakti. However, its distinctive contribution lies in the integration of these principles with the practical objectives of physical well-being, mental refinement, intellectual awakening, emotional maturity, ethical development, and spiritual consciousness. The present study demonstrates that Pragya Yoga should not be understood merely as a sequence of yogic postures. Its methodology combines selected āsanas, prāṇāyāma, Gayatri Mantra, meditation, self-reflection, and disciplined living. These components collectively provide a framework for the integrated development of human personality. The psychological dimension of Pragya Yoga highlights the interconnected nature of physical, vital, mental, intellectual, emotional, and spiritual processes. Its emphasis on thought refinement and discriminative wisdom is particularly significant because it connects personal development with ethical behaviour and responsible decision-making. Another important characteristic is the relationship between individual transformation and collective welfare. The philosophy of Vichar Kranti and Yug Nirman provides a broader social context in which personal refinement becomes a foundation for family development and social reconstruction. Emerging research publications have begun investigating its potential effects on physical health, psychological well-being, stress, and sleep quality. These studies provide an initial empirical foundation, although more extensive and methodologically rigorous investigations are required before drawing broader conclusions. In the contemporary context, Pragya Yoga has potential relevance to educational development, lifestyle management, psychological well-being, moral education,

and community health promotion. Its integrated approach provides opportunities for meaningful dialogue between traditional Indian knowledge systems and contemporary scientific research.

In conclusion, Pragya Yoga may be understood as a holistic model of human personality transformation in which physical discipline, mental refinement, intellectual wisdom, emotional balance, moral responsibility, and spiritual awareness are interconnected. Its broader vision is the development of an enlightened and responsible human personality capable of contributing to the welfare of both the individual and society. Thus, the significance of Pragya Yoga lies not merely in the practice of Yoga but in the transformation of the entire pattern of human living.

References

1. Acharya SS. Pragya Yoga. Yug Nirman Yojana Press, Shantikunj, Haridwar, n.d.
2. All World Gayatri Pariwar. Origin of mission, n.d. https://www.awgp.org/en/spiritual_wisdom/change_of_era/yug_nirman_satsankalpa/origin_of_mission
3. All World Gayatri Pariwar. Literature and teachings of Pandit Shriram Sharma Acharya, n.d. https://literature.awgp.org/english
4. Bhagavad Gītā. Śrīmad Bhagavad Gītā, n.d. (Specify the edition and translator consulted.)
5. Iyengar BKS. Light on yoga. George Allen & Unwin, 1966.
6. Patañjali. Pātañjalayogaśāstra (Yoga Sūtra), n.d. (Specify the edition and translator consulted.)
7. Sahu R. Impact of Pragya Yoga exercise on lipid profile among overweight women. Dev Sanskriti Interdisciplinary International Journal,2017:9:11–17. https://doi.org/10.36018/dsiij.v9i.121
8. Bharadwaj I, Kulshrestha A, Anuja. Effect of Yogic Intervention on the Blood pressure and Alpha- EEG level of the working women. Indian Journal of Traditional Knowledge,2013:12(3):542-546.
9. Agarwal K. Effect of Atmbodh, Tattvabodh, Pragyayog Exercises, Pranakarshan Pranayma and Amrit Versha Meditation within the spiritual practices rendered by Pandit Sriram Sharma Acharya, on anxiety and depression levels of the cyber users. Pragya Yoga Sadhana: book, published by Sri Vedmata Gayatri Trust, 2022, 111.
10. Sharma A, Pandya C. Effect of Pragya Yoga as a holistic practice in promoting psychological well-being in young adults. Dev Sanskriti Interdisciplinary International Journal,2026:27:6–13. https://doi.org/10.36018/dsiij.27.405
11. Sharma SS. Pragya Yoga: An exercise for healthy and happy life. All World Gayatri Pariwar, n.d.
12. Sharma SS. Vichar Kranti: Thought transformation. Yug Nirman Yojana Press, Shantikunj, Haridwar, n.d.
13. Sri Aurobindo. The synthesis of yoga. Sri Aurobindo Ashram, 2005.
14. Taittirīya Upaniṣad. Taittirīya Upaniṣad, n.d. (Specify the Sanskrit edition and translator consulted.)
15. Jyoti, Pandya C, Barnwal S. Effect of Yogic Model of Pandit Shriram Sharma Acharya on Post-Traumatic Stress Disorder level of survivors of 2013 Uttarakhand Flod Disaster. International Journal of Applied Research,2020:6(5):436-441.
16. Patel P, Panchal D. Effect of Pragya Yoga on the level of academic anxiety among high school students. International Journal of Yogic, Human Movement and Sports Sciences,2023:8(2):440-444.
17. Yadav M, Sharma A, Sharma I. The impact of Pragya Yoga and Savita Dhyana on stress levels and sleep quality of women. Dev Sanskriti Interdisciplinary International Journal,2025:26:1–6. https://doi.org/10.36018/dsiij.26.376
18. Chakradhari KR, Singh VK. Effect of Yogic Practices on the level of Emotional Intelligence of the sightless students. DEV SANSKRITI: Interdisciplinary International Journal,2016:8:30-35.
19. Kumar R. Effect of Yogic Package (Pragya Yoga and Pranyama) on the mental health and emotional maturity of the participants. Pragya Yoga Sadhana: book, published by Sri Vedmata Gayatri Trust, 2022, 110.
20. Tripathy M. Effect of Pragya Yog with Gayatri Mantra chanting on aggression level of the male adolescents. Elysium Journal,2018:5(1):1-7.
21. Deshmukh SK. Effect of Pragya Yoga and Pranakarshan Pranayama on self-concept of Juvenile Delinquents. DEV SANSKRITI: Interdisciplinary International Journal,2021:17:57-61.