

September 2026



योगा संपत्ति

A Monthly Journal of SVYASA (Deemed to be University)



**Dr. Manjunath N. K. Attended Independence Day
"At Home" Reception at Rashtrapati Bhavan**



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EDITORIAL

Dr H R Nagendra
President S-VYASA



GOLDEN JUBILEE OF PRASHANTI KUTIRAM

Fifty Years of Yoga for Humanity — Towards Viksit Bharat 2047

The Golden Jubilee of Prashanti Kutiram, the residential campus of S-VYASA, celebrates fifty years of dedicated service through Yoga, education, scientific research, integrative healthcare, and nation-building. From a humble centre for yogic living, it has grown into an internationally recognized institution where the timeless wisdom of Bharat is integrated with modern science for the well-being of humanity.

This historic milestone is further enriched by the Birth Centenary of Mananiya Shri H. V. Seshadri Ji, whose ideals of discipline, patriotism, selfless service, and social harmony continue to inspire generations of students and nation-builders.

From 13–23 November 2026, Prashanti Kutiram will host the Golden Jubilee Deliberations: Towards Viksit Bharat 2047, bringing together eminent policymakers, scientists, academicians, healthcare professionals, and spiritual leaders. The deliberations will focus on national priorities including integrative health, Yoga research, Indian Knowledge Systems, artificial intelligence, sustainability, women's empowerment, and governance, with recommendations aimed at shaping India's developmental journey.

The celebrations will also feature the Golden Jubilee Cultural Festival, themed "From Rajas to Sattva," showcasing India's rich philosophical and artistic heritage through music, dance, theatre, and devotional presentations rooted in the values of Dharma, Dāna, Dayā, and Dama.

As S-VYASA looks ahead, it renews its commitment to expanding evidence-based Yoga education, integrative healthcare, and scientific innovation. The Golden Jubilee stands as both a tribute to five decades of achievement and a collective call to build a healthier, more compassionate, and harmonious Viksit Bharat 2047.



Message From the Vice Chancellor

Dr. Manjunath N K
Vice Chancellor
S-VYASA Deemed to be University
Bengaluru



Namaste.

The month of September brings with it a unique confluence of spiritual, cultural, and educational celebrations that inspire us to reflect on the timeless values of wisdom, devotion, gratitude, and inner transformation. At S-VYASA, we view these occasions not merely as festivals and commemorative events, but as opportunities to deepen our understanding of yogic living and its relevance in contemporary society.

This month, we celebrate **Sri Krishna Janmashtami** on **4 September 2026**, commemorating the birth of Lord Krishna, whose teachings in the Bhagavad Gita continue to illuminate the path of selfless action, equanimity, and spiritual wisdom. Krishna's message encourages us to perform our duties with dedication while remaining anchored in inner awareness. The principles of Karma Yoga, Bhakti Yoga, and Jnana Yoga presented in the Gita remain highly relevant for achieving personal excellence and societal harmony.

On **5 September 2026**, we observe **Teachers' Day**, a special occasion dedicated to honoring the invaluable contributions of teachers, mentors, and guides who shape lives through knowledge and wisdom. In the Indian tradition, the Guru is revered as the dispeller of darkness and the guide who leads seekers toward self-realization. At S-VYASA, we express our heartfelt gratitude to all teachers and educators whose dedication nurtures intellectual growth, character development, and holistic well-being among students and society at large.

The month is also marked by the auspicious celebrations of **Gowri and Ganesha Festivals**, which symbolize purity, prosperity, wisdom, and the removal of obstacles. Goddess Gowri represents strength, compassion, and divine grace, while Lord Ganesha embodies wisdom, discernment, and auspicious beginnings.

As we celebrate these significant occasions, let us renew our commitment to the values of yoga—self-discipline, mindfulness, compassion, and service. The integration of ancient wisdom with modern scientific understanding remains central to S-VYASA's mission of promoting holistic health, education, and societal well-being.

May the blessings of Lord Krishna, Goddess Gowri, and Lord Ganesha inspire us all to progress on the path of knowledge, health, happiness, and inner fulfillment.

We also welcome all the students joining S-VYASA University (2026 batch), and thank their parents for their trust in us, as they gone through the traditional 'Deeksharambh' ceremony.



Dr. Manjunath N. K. Attended Independence Day “At Home” Reception at Rashtrapati Bhavan

Dr. Manjunath N.K. Hon'ble Vice-Chancellor of S-VYASA Deemed to be University, attended the prestigious Independence Day “At Home” Reception hosted by the Hon'ble President of India, Smt. Droupadi Murmu, at the Rashtrapati Bhavan Cultural Centre, New Delhi, on 15 August 2026.

The reception was organized as part of the celebrations marking the 80th Independence Day of India and was attended by distinguished dignitaries, policymakers, academicians, and leaders from various sectors across the country.



Dr. Manjunath N. K. represented S-VYASA Deemed to be University at this esteemed national event, reflecting the University's growing contribution to higher education, research, yoga, and holistic health. His participation provided an opportunity to engage with eminent personalities and reaffirm S-VYASA's commitment to national development through education, research, and service.

S-VYASA is honored by this recognition and remains dedicated to advancing excellence in yoga-based education, scientific research, and societal well-being.



S-VYASA Delegation Invites Hon'ble Union Education Minister for Golden Jubilee Celebrations

A delegation from S-VYASA Deemed to be University comprising Dr. H. R. Nagendra (Guruji), Dr. Manjunath N. K. (Vice Chancellor), Dr. Rabindra Acharya, Dr.

Kadambini Acharya, and Dr. Amit Singh met Shri Prahlad Joshi Ji, Hon'ble Union Minister of Education, Government of India, New Delhi, and extended a formal invitation to grace the Golden Jubilee Celebrations of Prashanti Kutiram and the Birth Centenary Celebrations of Shri H. V. Sheshadri Ji, scheduled to be held on 13 November 2026 at Prashanti Kutiram, Bengaluru.



During the meeting, the delegation briefed the Hon'ble Minister about the 50-year journey of Prashanti Kutiram in the fields of Yoga, education, research, healthcare, and holistic development. The significance of commemorating the Birth Centenary of Shri H. V. Sheshadri Ji, a distinguished thinker and nation-builder, was also highlighted.

The Hon'ble Minister appreciated the contributions of S-VYASA in promoting Yoga-based education, research, and holistic well-being, and conveyed his best wishes for the successful conduct of the celebrations.



धर्मसूत्रम् (Dharmasūtram)



Prof. Ramachandra G Bhat

Former Vice Chancellor
S-VYASA deemed to be University, Bengaluru

औत्पत्तिकस्तु शब्दस्यार्थेन सम्बन्धः, तस्य ज्ञानमुपदेशः, अव्यतिरेकश्चार्थे अनुपलब्धे,
तत् प्रमाणं बादरायणस्य अनपेक्षत्वात् || जैमिनिमीमांसासूत्रम् १.१.५ || - 1

Autpattikas tu śabdasyārthena sambandhaḥ, tasya jñānam upadeśaḥ, avyatiṛekaścārthe anupalabdhe,
tat pramāṇaṁ Bādarāyaṇasyānapekṣatvāt. ||Jaimini Mīmāṃsā Sūtram 1.1.5||

Meaning: On the other hand, the relation of the word with its meaning is inborn (and eternal), consequently injunction (which is a form of word) is the means of knowing dharma, and it is unfailing in regard to objects not perceived (by other means of knowledge), it is authoritative, according to Badarayana, specially as it is independent or self-sufficient in its authority.

In the series of Adhikaranas, 5th sūtra explains why the Veda should be accepted as the ultimate pramāṇa for धर्माचारण (Dharma-Ācharaṇa), the practice of Dharma. Dharma is another name for practice. It is not merely giving sermons or issuing orders. It teaches what is to be done and what is not to be done. That is very important. Without such guidance, practice is not possible. This चोदना (chodanā), or injunction, must originate from the Vedas. Why has such importance been attached to the Vedas? That question is addressed in this lengthy aphorism.

There are many other pramāṇas, such as perception and inference. Perception also has its own role, and the other pramāṇas strengthen the knowledge or cognition obtained through perception. Perception has a very vital role in understanding the outer world. However, this mortal world is only the surface of a much deeper reality. Its core is the inner mysterious world—the immortal world—which is guided by the science of consciousness. Entry into this domain is possible only through the Vedic injunctions, the चोदनाः (chodanāḥ). Why these injunctions possess such supreme importance is precisely the question answered by this aphorism.

शब्दस्यार्थेन सम्बन्धः औत्पत्तिकः । This is how these words are to be understood. औत्पत्तिक (autpattika) means that which is naturally eternal in its very nature. औत्पत्तिकः इति नित्यं ब्रूमः, as explained in the शाबरभाष्य (Śabara Bhāṣya). By its very origin and intrinsic nature, Veda is eternal. Infinity and eternality are therefore the characteristics of Vedic words. The Vedic word and its meaning are inseparably interconnected. Consequently, within this pramāṇa, there is no possibility of human error. What are human errors? भ्रम, प्रमाद, आलस्य, मौढ्य, मन्द्य—illusion, error, lethargy, foolishness, ignorance, and hallucination. Human speech is not free from these limitations, but Vedic words are free from all such probable errors. Therefore, every Vedic उपदेश (Upadeśa) or चोदना (Chodanā) is objective in its very nature. That is why Vedic words are the real proofs. They are the highest form of evidence for understanding both the mortal and immortal worlds, the secular and the divine, the visible and the invisible, the tangible and the intangible.



Hence औत्पत्तिकः means स्वाभाविकः. The विधि (vidhi) or injunction expressed through verbal forms such as लिङ्, लोट्, तव्यत्, तव्य, and अनीयार् becomes pramāṇa. Through these verbal injunctions, the sentences found in the ब्राह्मण (Brāhmaṇa) portions of the Vedas perform the function of चोदना. For example: ब्राह्मणो न हन्तव्यः, न कलञ्जं भक्षयेत्, सत्यं ब्रूयात्, प्रियं ब्रूयात्. These injunctions are the true guidance for understanding Dharma. Likewise, expressions such as कर्तव्यः, कुर्यात्, करोतु, करणीयम्, and लोकहितं मम करणीयम् function as Vedic injunctions. That is their real significance.

तस्य ज्ञानमुपदेशः। अव्यतिरेकश्चार्थे अनुपलब्धे। In matters that remain beyond sensory perception and tangibility, the Vedic verbal injunctions alone provide proper guidance. Why is this so? Because these words emerged from the consciousness of the great ऋषि (R̥ṣis). Their minds were intuitional minds, not merely minds of logic, analysis, and synthesis. Logical reasoning undoubtedly plays an important role in understanding, yet it remains conditioned. Whatever we understand through logical, analytical, and synthetical processes depends upon cause and effect. Thus arise relationships such as साध्यसाधनभाव, ज्ञाप्यज्ञापकभाव, बोध्यबोधकभाव, अनुयोगीप्रतियोगीभाव, and निरूप्यनिरूपकभाव. Through these interconnected relationships, one kind of pramāṇa emerges. However, Vedic knowledge is not conditioned or limited by such relationships. It transcends them. Through the intuitional mind, which arises from yogic practices, याग (yāga), and austerities, a higher cognition emerges. That alone is the real pramāṇam.

The relationship between word and meaning is therefore entirely natural in Vedic statements such as सत्यं वद। धर्मं चर। स्वाध्यायान्मा प्रमदः। These are more than sermons; they are Vedic injunctions. The word "sermon" is insufficient to express their true significance. Such revelations arose from minds purified through Yoga and Yāga, endowed with ऋतम्भरा प्रज्ञा. This is the distinctive characteristic of the R̥ṣis and Munis, the spiritual masters. From their intuitive flashes emerged these Vedic injunctions, preserved in the form of ब्राह्मणवाक्य. Therefore, according to माधवाचार्य (विद्यारण्य), मन्त्रब्राह्मणात्मको वेदः. Just as the Mantras are the authority for understanding the nature of the deities, the Brāhmaṇa sentences are the authority for the practice of Dharma. Only with this understanding should one approach Vedic practice. Hence देवतोद्देशेन द्रव्यत्यागो यागः. All 'यज्ञ (yajña)s, 'याग (yāga)s, Vedic austerities, and practices are guided by these ब्राह्मणवाक्य. Therefore, they are called चोदनावक्य, and they are the pramāṇa for धर्म and धर्मानुष्ठान.



Yoga Upanishad Sara – 19

Prof M Jayaraman

Dean, Division of Yoga Spirituality



From Breath to Brahman:

A Journey Through the Śāṇḍilya Upaniṣad

Introduction

The Śāṇḍilya Upaniṣad is the fifty-eighth among the traditional canon of one hundred and eight Upaniṣads and belongs to the Atharvaveda. It is counted among the Yoga Upaniṣads, the body of texts that set the discipline of Yoga within a Vedāntic frame, so that its goal is not bodily mastery alone but the direct realisation of the Brahman. The teaching unfolds as a dialogue: the sage Śāṇḍilya questions the teacher Atharvan, who expounds the eightfold path of Yoga in progressively deeper detail before turning, in the later chapters, to the nature of the non-qualified Brahman itself.

What distinguishes the text is its comprehensiveness. It moves from ethical foundations and postural instruction, through a detailed cartography of the subtle body—its channels (nāḍī), vital airs (prāṇa) and centres—into elaborate breath discipline, the seals (mudrā) and locks (bandha), and finally into the psychic powers (siddhi) and the metaphysics of liberation. In one continuous treatment it bridges the practical technology of Yoga and the contemplative goal of non-dual realisation, making it a valuable primary source for practitioner and scholar alike.

The dialogue form is not incidental to the teaching. Śāṇḍilya does not ask a single question and receive a single reply; he returns again and again, and each return marks a deepening of the enquiry. He first asks for the means to the Ātman and is given the eight limbs; having received the outer discipline, he asks by what means the channels are purified, and is given the anatomy of the subtle body; having mastered the technical account, he asks for the Brahma-vidyā itself; and having heard the nature of the Brahman, he asks how the one can appear as the many. The structure of the text therefore mirrors the structure of the path: practice raises the very questions that only knowledge can answer, and the teacher meets the seeker at each new threshold. To read the Upaniṣad in sequence is thus to be led, question by question, from the regulation of the breath to the recognition of the Self.





Structure of the Text

The Upaniṣad is arranged in three chapters (adhyaṃya). The first, by far the most extensive, is divided into eleven sections (khaṇḍa) and forms the yogic core. It expounds the eight limbs in sequence—Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi—and sets out the anatomy of the subtle body, the ten vital airs, the nāḍīs, the disciplines of breath, and the mudrās and bandhas that rouse the Kuṇḍalinī and lead the mind to its ecstatic dissolution. The second chapter, recognising that technique alone does not confer realisation, seeks the Brahma-vidyā: the Brahman is defined as Existence, Wisdom and endlessness—ungraspable, beyond speech and mind, attainable only through knowledge—and the identity of the individual self with the supreme Self is affirmed. The third chapter resolves how the one actionless Brahman appears as a manifold world, through the doctrine of the three forms of the formless Brahman and a series of etymological meditations on the divine names, closing with the affirmation of Om as the Truth.

The proportions of the text are themselves instructive. The overwhelming weight of the first chapter signals that the tradition regarded the disciplined preparation of body, breath and mind as no mere preliminary but as the substantial labour of the path; yet the placement of the two shorter chapters at the close, as the goal toward which all that labour is directed, ensures that the reader never mistakes the means for the end. The movement is deliberately from the many to the one—from ten Yamas and ten Niyamas, eight postures, fourteen nāḍīs and ten vital airs, down through the progressive interiorisation of the higher limbs, to the single, partless Brahman in which all multiplicity is resolved.

Thematic Summary

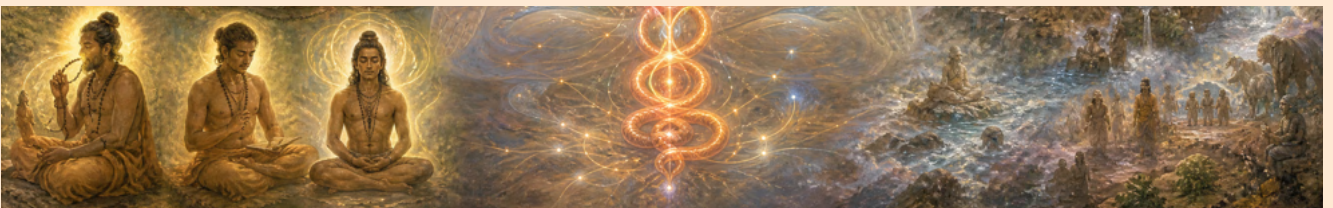
Chapter I gives the fullest yogic content. The ten Yamas and ten Niyamas are each defined; the eight postures are described with their benefits, including the Bhadrāsana as a panacea and the Mayūrāsana as the destroyer of disease. The subtle body is then mapped: the navel plexus, the coiled Kuṇḍalinī, fourteen principal nāḍīs with Suṣumnā as the pathway to liberation, and the ten vital airs with their seats and functions, illustrated by a vivid account of digestion as the interplay of fire, water and breath. The practical heart is the exposition of Prāṇāyāma—its ratios of Pūraka, Kumbhaka and Recaka correlated to the syllables of the Praṇava, its varieties such as Ujjāyī, Śītkāra and Śītala, and the three bandhas and the seals culminating in the Vaiṣṇavī and Khecari Mudrās. The chapter closes with the higher limbs and with Samādhi as the union of the individual and supreme Self in unconditioned bliss.



The ethical foundation deserves emphasis, for the text is careful to define each observance rather than merely name it. Non-violence is the abstention from causing pain to any being by thought, word and deed; truthfulness is speech that is both true and conducive to welfare; temperance in food is the taking of nourishing, agreeable food while leaving a fourth of the stomach empty. The Niyamas are treated with the same care, and the section on prayer (japa) is unusually precise, distinguishing oral, whispered and mental recitation and assigning to each a progressively greater fruit. This insistence on definition reflects a conviction that the moral and dispositional ground must be secured before the manipulation of breath and vital force can be safe or fruitful—a sequencing the text observes throughout.

The account of the subtle body is equally deliberate. The body is measured in *āṅgula* (digit-lengths); the seat of fire is located, the navel plexus with its twelve spokes described, and the Kuṇḍalinī set coiled at the base. Around the central Suṣumnā, the Iḍā and Piṅgalā are correlated with Moon and Sun, inertia and mobility, the nectar-position and the poison-position, so that the regulation of breath through the two becomes the regulation of the whole psychophysical economy. The ten vital airs are assigned their seats and their offices—Prāṇa in the region of the mouth and navel, Apāna below, Samāna distributing the chyle, Udāna carrying aloft, Vyāna pervading—together with the five minor airs governing such functions as belching, blinking and yawning. The physiological imagination here is concrete and functional, and it is this concreteness that later makes the therapeutic claims of the text intelligible.

Chapters II and III turn from practice to realisation. Together they subordinate all technique to the knowledge of the non-dual Brahman, presenting Yoga and Jñāna as two complementary modes of the dissolution of the mind, and teaching that one who meditates in the attitude “I am He” becomes the knower of the Brahman and attains beatitude. The Brahman of Chapter II is described almost entirely by negation—without hands or feet, eyes or ears, tongue or body, beyond the reach of speech and mind—yet also affirmed as the inner Self of all beings, their origin and their dissolution, the one existence that alone is real. Chapter III then supplies the positive counterpart, showing through the three forms how that one reality accommodates the appearance of a world without ceasing to be one, and offering the figure of Dattātreya, nude and tranquil, as the object upon which the seeker may fix the meditation “I am He.”



Distinctive Contributions

Much of the Śāṇḍilya Upaniṣad restates teaching common to the wider Yoga and Vedānta traditions. Several formulations, however, are distinctive to it or preserved here with a fullness not readily found together elsewhere. These are the passages that most reward study.

Distinctive feature	Why it matters
Integration of astanga, subtle-body anatomy and Advaita in one text	The Yogasūtras give the limbs but little physiology; the Haṭha texts give physiology but thinner metaphysics. This text carries the student through all three in a single argument.
Graded quantification of the fruit of Japa	Oral japa yields the base fruit, whispered a thousandfold, and mental japa ten-thousandfold—a precision on mantra practice rarely stated so exactly.
Prāṇāyāma correlated with the Pranava and three goddess-forms	Pūraka, Kumbhaka and Recaka are mapped onto A, U and M, and onto Gāyatrī, Sāvitrī and Sarasvatī, binding breath to mantric and iconographic meditation.
The etymological (nirvacana) path to realisation	Chapter III derives Brahman, Ātman, Maheśvara and Dattātreyā from their roots and makes the derivation itself a meditation: “he who knows the derivation knows everything.”
The doctrine of the three forms of the formless Brahman	The indivisible, divisible, and partly divisible—partly indivisible triad gives a compact resolution of how the one becomes the many, integrating Māyā and the guṇas.

These are the features for which the text merits study not as one more restatement of familiar doctrine, but as an integrative primary source that preserves the practitioner’s technical detail while keeping sight of its contemplative end.

Two of these contributions deserve fuller comment. The correlation of Prāṇāyāma with the Pranava is more than a mnemonic device. By identifying in-breath, retention and out-breath with A, U and M, and each of these in turn with a goddess of a particular complexion and vehicle, the text transforms a bodily technique into an act of mantric worship: the practitioner does not merely count the breath but meditates, within it, on the very syllables whose utterance is the Pranava, and thereby on the presiding forms of the sacred word. The breath becomes the body of the mantra. This fusion of prāṇic technique with mantric and iconographic contemplation is characteristic of the Yoga Upaniṣads at their most integrated, and the Śāṇḍilya states it with particular clarity.

The etymological method of the final chapter is equally striking. Rather than defining the Brahman only by negation, Atharvan derives the great names from their verbal roots—the Brahman as that which grows and causes all to grow, the Ātman as that which pervades, obtains and consumes all, Maheśvara as the lord who grows through the power of the Self, Dattātreyā as the self-given grace bestowed upon the sage Atri. To know these derivations, the text says, is to know everything; the meditation on the meaning of the name becomes itself a mode of realisation. For a tradition in which the mantra and its meaning are inseparable, this nirvacana approach is not etymological curiosity but a disciplined path by which the intellect is led, through the semantics of the sacred word, to the reality the word denotes.



Therapeutic and Wellness Insights

Read with a practitioner's eye, the Upaniṣad offers a coherent programme of health—preventive, curative and restorative—always in service of a contemplative goal. Its foundations are ethical and dietary: temperance in food (*mitāhāra*), external and internal cleanliness, and purity of mind. Its postures carry specific effects, and sustained *Prāṇāyāma* is said to purify the *nāḍīs*, with observable signs of progress—lightness of body, beauty of form, increase of vital warmth and the manifestation of inner sound (*nāda*). Beyond these, particular breaths are prescribed as targeted therapy, an early articulation of the rationale that underlies much of modern *yoga-cikitsā*.

Breath as Targeted Therapy

Prāṇāyāma	Stated therapeutic effect
Ujjāyī	Increases the gastric fire; removes phlegm
Śītkāra	Prevents thirst, hunger and drowsiness
Śītala	Relieves dyspepsia, disorders of the spleen, fever and biliousness

The physiological reasoning behind these claims is worth drawing out, for the text supplies it. The digestive fire is located in the middle of the body, and health is understood as the right relation of that fire to the vital airs and the bodily humours; disease is imbalance in this economy. The breaths therefore act on health precisely because they act on the fire and the airs. *Ujjāyī*, drawn with a sound that fills the region between heart and throat, is said to kindle the abdominal fire and clear phlegm; *Śītala* and *Śītkāra*, drawn coolingly through tongue and lips, temper excess heat and settle the appetites. The signs of *nāḍī*-purification—lightness, warmth, clarity of complexion and the arising of inner sound—are presented not as rewards but as diagnostic markers, by which the practitioner may read the state of the subtle body from the condition of the gross one.

The wider therapeutic vision is one of graded, individualised practice. The vital air is to be drawn, held and released according to one's capacity, likened to the taming of a lion or elephant “little by little”; practised rashly it can harm, practised with due care it heals. Focused attention itself is framed as restorative—*Dhāraṇā* on the

navel with the destruction of disease, holding the breath at the big-toes with agility of the body, and various holdings of the breath and drawings of the vital air with freedom from fatigue, thirst and a range of ailments. Even the special dhāraṇā that fixes the mind, breath and gaze together upon a single locus is credited with immunity from disease. Ethical living, wholesome diet, posture, regulated breath and concentration thus form a single integrated system whose aim is not merely the absence of illness but the steadiness of mind that opens onto liberation. The therapeutic and the soteriological are, in this text, two ends of one continuum: what makes the body light and the fire bright is the very discipline that steadies the mind for its dissolution in the Self.

A note of caution: the advanced retentions, the bandhas and the surgical Khecari procedure are traditional instructions transmitted under a qualified teacher and are not to be attempted from a text alone.

Conclusion

The Śāṇḍilya Upaniṣad rewards close study precisely because it refuses to separate the outer and inner dimensions of Yoga. By setting the eight limbs, the subtle-body anatomy and the disciplines of breath and seal within a frame that culminates in the knowledge of the non-dual Brahman, it shows the student that āsana, prāṇāyāma and dhāraṇā are not ends in themselves but graduated means to the dissolution of the mind and the realisation of the Self.

For the serious student, engagement with the text strengthens practice in several ways at once. It grounds technique in a precise traditional physiology, so that the discipline is understood rather than merely performed; it clarifies the therapeutic rationale behind particular breaths and postures, so that practice can be applied with discernment; it situates the psychic powers within their proper contemplative context, so that they are seen as by-products of concentration rather than as its goal; and, most importantly, it keeps the whole enterprise oriented toward its declared end, the beatitude that comes from knowing the Brahman. To study the Śāṇḍilya Upaniṣad is thus to recover Yoga in its integral sense—a disciplined path in which health of body, steadiness of breath and purity of mind converge upon the direct vision of the Truth that shines at the summit of the Praṇava.



The Transformative Power of Dynamic Suryanamaskar: A Personal Journey Through Intensity, Energy, and Inner Awakening

By Krzysztof Stec (72), Warsaw, Poland Senior Lecturer, Jan Długosz University

Part-2 : The 1022-Round Experience: Energy, Effortlessness, and Extraordinary Physiological Response

One day in late spring 2005, during my usual 216 rounds, I felt so light and joyful that I continued effortlessly. I reached 404 rounds when suddenly I felt a tremendous jolt in my mūlādhāra chakra — like an elephant kicking me from within. From that moment, I was no longer the doer. I became the witness, watching my body move through the 12 poses at about 7.5 seconds per round, following the Rishikesh Series of the Bihar School of Yoga. The practice became completely effortless, carried by the immense power of awakened Kundalini Shakti and prāṇa flowing through the nāḍīs.

Important clarification for the reader

This was not my first experience of Kundalini-related phenomena. During my years in Swami Muktananda's ashram, I had experienced many unmistakable movements of prāṇa-śakti, including spontaneous kriyās, inner pulsations, and energetic surges — always in his presence, always with full awareness. These experiences gave me a clear internal “reference point.” Therefore, when the surge in my mūlādhāra occurred during Suryanamaskar, I recognized it instantly and without doubt. It was not imagination, not suggestion, not a first-time confusion — it was a familiar, unmistakable activation of Kundalini Shakti.

I continued until 1022 rounds, stopping only because my rational mind warned me about possible muscle pain the next day.

Yet no pain came.

For the next 3–4 days, I slept only 3–4 hours per night, feeling fully energized, mentally clear, and almost weightless. Despite increasing my workload fivefold, I experienced no muscle soreness or cramping. According to exercise science, such a sudden increase should produce pronounced Delayed Onset Muscle Soreness (DOMS), caused by eccentric contractions, micro-damage, inflammation, and temporary strength loss. Yet none of these occurred.





Objective physiological markers

The intensity of the effort was confirmed by acute body-mass loss: 82.5 kg → 78.0 kg, a reduction of 4.5 kg (5.5%) in just over two hours. Any coach would classify this as world-class aerobic and thermoregulatory load. Years later, laboratory measurements at Jan Długosz University confirmed that during a one-hour DSN session my metabolic intensity reached 14.5–16 MET, approximately 99% of my maximal aerobic capacity. At age 63, such values are exceptional. My VO_2max of 56.6 ml/kg/min is considered elite for this age group.

Why no DOMS? A scientific explanation

Dynamic Suryanamaskar uses fluid, wave-like transitions with minimal eccentric loading — the main cause of DOMS. Unlike running or strength training, DSN distributes load evenly across many muscle groups and emphasizes concentric and isometric control. Biomechanically, it resembles elite cycling more than running. As a result, even extreme volumes may produce minimal muscle damage.

Comparison with elite endurance sports

Elite runners: high eccentric load → high DOMS

Triathletes: mixed loading → medium–high DOMS

Elite cyclists: mostly concentric → low DOMS

DSN: minimal eccentric load → very low DOMS

Metabolically:

Elite runners: 16–20 MET

Triathletes: 14–18 MET

Elite cyclists: 12–18 MET

My DSN: 14.5–16 MET (at age 63!)

Acute mass loss:

DSN: 4.5 kg in 2 hours

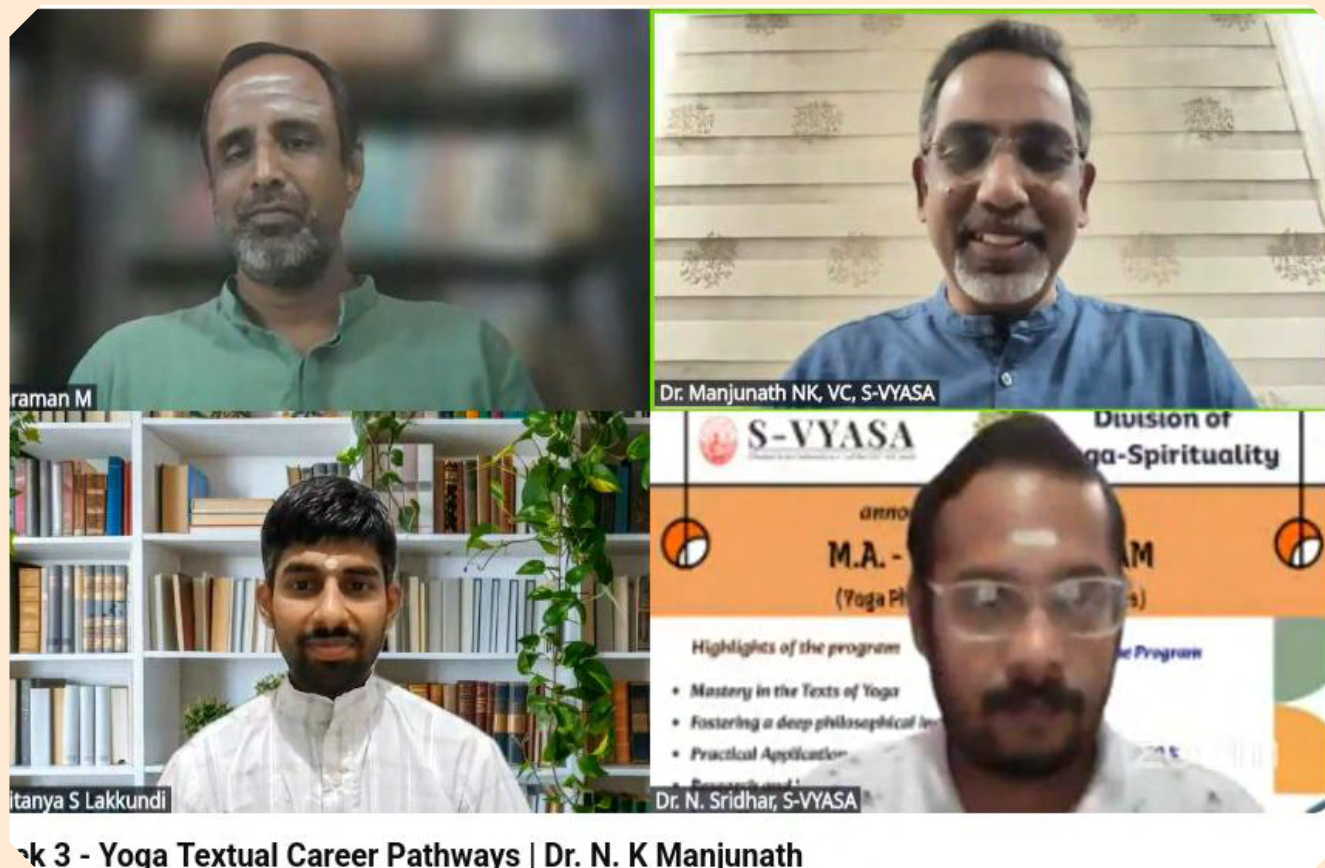
Runners: 2–3 kg per hour in heat

Triathletes: 3–4 kg over 8–12 hours

Cyclists: 1–2 kg per hour in mountains

Taken together — the absence of DOMS, the high MET values, the substantial mass loss, and the elite VO_2max — these findings reveal a unique combination of neuromuscular efficiency, autonomic regulation, and metabolic flexibility rarely seen even among endurance athletes.

REPORT ON THE INTERNATIONAL WEBINAR SERIES: “THE FUTURE OF YOGA BEGINS WITH ITS TEXTS”



Week 3 - Yoga Textual Career Pathways | Dr. N. K Manjunath

The Division of Yoga and Spirituality, S-VYASA Deemed to be University, Bengaluru, organised a four-week International Online Lecture Series titled “The Future of Yoga Begins with Its Texts” throughout the month of July 2026, held every Friday (10th, 17th, 24th, and 31st July). The series aimed to demonstrate how deep textual knowledge of traditional Yoga Darshana elevates professional practice across teaching, research, therapy, and academics.

The events successfully served as a precursor to the promotion of all degree programmes of the University, including M.Sc. Yoga, B.Sc. Yoga, and Diploma in Yogic Science, with special focus on M.A. Yoga Darshana. The four-week session series featured distinguished speakers who explored the importance of textual knowledge in Yoga education, research, and career development. Week 1 – 10 July: Dr. Anuradha Choudry, Associate Professor, IIT Kharagpur, spoke on “Travel the Globe Teaching Yoga Texts: Your Passport to a Global Career,” highlighting global career opportunities through authentic textual knowledge. Week 2 – 17 July: Prof. M. Jayaraman, Dean Academics (I/C), S-VYASA, addressed “Textual Studies and Research in Yoga: Its Importance and Scope,” focusing on textual research and curriculum development. Week 3 – 24 July: Dr. N. K. Manjunath, Hon'ble Vice-Chancellor, S-VYASA, spoke on “Excel in Yoga Therapy and Research Through Textual Knowledge,” emphasizing the integration of classical texts with evidence-based Yoga therapy and research. Week 4 – 31 July: Dr. Vinayachandra Banavathy addressed “Modern Research & Emerging Narratives on Yoga: Why Textual Studies Matter,” highlighting contemporary perspectives and critical analysis in Yoga studies.



Academic Programme Highlight

During the proceedings, Dr. N. Sridhar, Vice Principal, School of Yogic Sciences, provided an overview of the academic offerings at S-VYASA. He placed special emphasis on the M.A. Yoga Darshana programme, elaborating on how its curriculum is tailored to equip students with the textual, research, and practical competencies highlighted across the four webinar sessions.

Participation & Institutional Reception

The lecture series generated significant interest across academic and professional circles:

- Registration: Over 300+ participants registered for the series.
- Live Attendance: Each live Zoom session maintained an active audience of 50 to 80 participants.
- Digital Reach: Simultaneous streaming on YouTube garnered an aggregate of 300+ views.

The event received high appreciation from Hon'ble Vice-Chancellor Dr. N. K. Manjunath and senior university administrative officials for its execution, scholarly rigor, and alignment with S-VYASA's mission to integrate traditional textual wisdom with contemporary scientific applications.

The four-week international webinar series successfully highlighted the indispensability of textual studies in modern Yoga careers. The Division extends its sincere gratitude to the management, guest speakers, faculty members, and participants who contributed to the success of this initiative.

The programme was conceptualized under the leadership of Prof. M. Jayaraman, Dean Academics (I/C) and Dean, Division of Yoga and Spirituality. The webinar series was structured into four distinct weekly modules, each led by an eminent scholar focusing on a specialized career pathway. The overall event was coordinated by Shri Chaitanya S. Lakkundi, Assistant Professor, Division of Yoga and Spirituality, alongside active support from the departmental faculty.

Bhagavadgita Anuloma Krama Examination Conducted at Prashanthi Kutiram



Under the auspices of the Lalita Ramalakshmi Trust, the Srimad Bhagavadgita Anuloma Krama Examination was successfully conducted on 30th July 2026 at Prashanthi Kutiram. The examination took place at Tarangini in a serene and spiritually elevating atmosphere.

Six dedicated participants successfully completed the examination by demonstrating their exceptional command over the Srimad Bhagavadgita through flawless recitation in both chronological (Anuloma Krama) and reverse (Viloma Krama) order, showcasing their remarkable memory, discipline, and scriptural proficiency. The successful participants were:

1. Smt. Kanamarlapudi Sukanya, Andhra Pradesh
2. Smt. Attuluri Krishna Priya, Andhra Pradesh
3. Smt. Madhavi Kiran Vyamasani, Hyderabad
4. Smt. Vijaya Alapati, Andhra Pradesh
5. Smt. Kanaka Padmavathi Yeluri, Andhra Pradesh
6. Smt. Sakunthala Palepu, Hyderabad

The examination was conducted in the gracious presence of Honorable Guruji Dr. H. R. Nagendra. The panel of examiners comprised Acharyaji Ramachandra G. Bhat, Distinguished Professor; Dr. V. Nagarajan; and Smt. Shreeparna, who assessed the participants.

The successful candidates were felicitated during the Prarthana Milan programme. The dignitaries presented them with certificates, mementoes, and cash prizes in recognition of their sincere effort, devotion, and outstanding accomplishment in preserving and promoting the sacred tradition of Srimad Bhagavadgita recitation.



Swami Vivekananda - The Humanist - 22

Dr. K. Subramanyam
Former Chancellor, S-VYASA



Swami Vivekananda looked at his Master with great respect and reverence because he found in him a humanist. A Guru is not only a great scholar and torchbearer, but also a humanist, with immense love and affection for all.

Sri Ramakrishna is described by Swami Vivekananda as the best of the Avatars. Among all the Avatars, the highest form of humanism is manifested more in Sri Ramakrishna than in anyone else. Sri Rama is an Avatar, Sri Krishna is an Avatar, and Sri Ramakrishna is also an Avatar. Sri Rama is kind and compassionate. Sri Krishna is no less. But Sri Ramakrishna is more. Sri Rama accommodates evil as long as it is not disastrous, because he is kind. Sri Krishna eliminates evil in its initial stages itself, because he is kind towards the vast majority of good people. Sri Ramakrishna assimilates evil because he loves even the evil-minded and bad people. He is himself an ocean of love, nullifying even a speck of bitter drop.

Lord Sadashiva swallowed poison to save mankind from death and disaster. Mother Nature is always engaged in taking away the unwanted and purifying it. She recycles everything for the benefit of mankind. There is nothing like evil in any society if there is always an abundant shower of love and affection. Even the impure and the evil will get transformed into purity and goodness.

The policy of Sri Ramakrishna is seen in increasing the number of his brothers. In addition to his three younger brothers, he added to the group Guha, the tribal chief; Sugriva, the Vanara king; and Vibhishana, the Rakshasa prince. He was never in a hurry to punish anybody. He could have easily killed Ravana on the very first day of the war, but instead, he parried

him and asked the evil-doer to go home and try for transformation.

Sri Krishna, on the very sixth day, killed Putana, the demoness and embodiment of impurity and evil, by sucking the very life out of her as she tried to nurse Him with poisoned milk. He went on killing many Rakshasas like Trinavarta, Bakasura, Dhenukasura, and so on, out of His love for saving the good people. Later, He asked Arjuna to wage a war for the elimination of Adharma.

Sri Ramakrishna, unlike the other two, is the lover of transformation itself. He was a master at transforming even the lowest of intellectuals into giants of spirituality. Latu, an illiterate boy, was transformed into Adbhutananda Maharaj. Girish Chandra Ghosh, a wholesale sinner, was purified and elevated to the status of a spiritual giant.

It is only a sinner who needs an Avatar for remedying his sins and growing into a good person. A person scoring high marks can get a seat anywhere, but what about a below-average student? Should he not get an opportunity to study and rise high? A person of merit and virtue is sure to rise high and secure a place in heaven after death. But what about sinners? Should they be condemned and burnt in the fires of hell forever? No, is the answer of Sri Ramakrishna.

The humanism of Sri Ramakrishna is such that nobody is left in the lurch. It is this quality of Sri Ramakrishna that has won the heart of Swami Vivekananda. Born as a humanist, Swami Vivekananda was brought up to be a greater humanist by his parents. He was developed into the form of the greatest humanist by the Avatar Murti, Sri Ramakrishna Paramahansa.



Prashanthi Volleyball League 2026: Celebrating Teamwork, Sportsmanship and the Spirit of Competition



The Prashanthi Volleyball League 2026 was successfully conducted from 20 July to 5 August 2026 with the objective of promoting sportsmanship, teamwork, discipline, physical fitness, and healthy competition among students. The league witnessed enthusiastic participation from students and staff members of Prashanthi, providing a vibrant platform for participants to showcase their sporting talents while strengthening the spirit of camaraderie and team bonding.

The league featured 14 teams, comprising 10 boys' teams and 4 girls' teams, with a total of 51 matches played throughout the tournament. The enthusiastic participation and competitive spirit displayed by the teams made the league an engaging and memorable sporting event.



Inauguration Ceremony

The league was inaugurated on 20 July 2026 in the presence of respected dignitaries, faculty members, sports officials, team captains, and team members. The inauguration was graced by Dr. Vasudeva Vaidya, Dr. N. K. Manjunath, Prof. S. Shiva Sankara Sai, Prof. Sony Kumari, Dr. Navya, Dr. Sushmitha, Dr. Prashanth, Dr. Prajwal, Dr. Praveen, Prof. Vikas Rawat, and Prof. Sridhar.

The event was coordinated by the Sports Secretary of SSYNM, Pramod; Student Representative, Parthiv; and Arogyadhama Coordinator, Pavan, along with the participating team captains and team members. The inauguration commenced with the hoisting of the flag, followed by inspiring addresses by the dignitaries, who encouraged the participants to uphold the values of discipline, teamwork, and sportsmanship throughout the league.



A Celebration of Team Spirit

The league continued from 20 July to 5 August, with 51 matches played among the participating teams. Both the boys' and girls' teams participated with great enthusiasm, determination, and competitive spirit. Beyond the sporting contest, the matches provided students with valuable opportunities to develop teamwork, leadership, discipline, coordination, communication, and sportsmanship.

Volleyball, as a team sport, requires every player to work in harmony with others, respond quickly to changing situations, and place the interests of the team above individual achievement. The league therefore served not merely as a sporting competition but also as an opportunity for students to cultivate qualities that are essential for personal growth and a balanced life.





The energetic participation of the students also created a lively atmosphere across the campus, fostering friendship and camaraderie among players and encouraging a positive sporting culture within the Prashanthi community.

The boys' final was played between Weekend Warriors and Dhakshas. After an exciting and closely contested match, Dhakshas emerged as the winners, while Weekend Warriors secured the runners-up position.

In the girls' final, Thunder Queens faced Sushrutha Team in a competitive encounter. Sushrutha Team emerged victorious, with Thunder Queens securing the runners-up position.

The final matches reflected the dedication, preparation, and team spirit demonstrated by all the players throughout the league.

The Prashanthi Volleyball League 2026 concluded successfully on a high note, with active participation and enthusiastic support from students, faculty members, coordinators, and sports officials. The league went beyond the boundaries of competition, creating opportunities for students to experience the values of fitness, teamwork, discipline, leadership, perseverance, and mutual respect.

While the winning teams celebrated their achievements, the efforts of every participating team deserve equal appreciation. The league provided students with memorable experiences of teamwork, friendship, camaraderie, and sportsmanship, reinforcing the importance of integrating physical activity and healthy competition into student life. It was a celebration not only of volleyball but also of the collective spirit and vibrant energy of the Prashanthi community.



Creating a Culture of Cleanliness Through the Shoe Rack Initiative

“Great transformations often begin with the simplest of habits.”

The Shoe Rack Awareness Initiative, led by Dr. Sayma Khan, demonstrated how consistent effort and collective responsibility can inspire lasting behavioural change. Conceived to promote cleanliness, discipline, and respect for shared spaces, the initiative encouraged members of the university community to use the designated shoe racks outside Annapurna Hall.

For 21 consecutive days, two volunteers were stationed at the entrance of Annapurna Hall, courteously guiding visitors to place their footwear in the designated racks. Their patient engagement and gentle encouragement gradually transformed awareness into action. Within just three weeks, the overwhelming majority of students, faculty, staff, and visitors had adopted the practice, making the initiative a resounding success.



In recognition of her exemplary leadership and significant contribution, Dr. Sayma Khan received a Letter of Appreciation from the university management. The accompanying photograph captures this moment of recognition, honouring her vision and commitment to fostering a culture of discipline and shared responsibility.

The campaign was strengthened by the wholehearted efforts of Gauri, Mujeeb, Navneet, Parikshit, Trina, Nishil, Manogana, Yogshree, Chaitanya, Monalisa, Mr. Gyan Prakash, Mr. Aakash, and Mr. Bharat, whose dedication and teamwork played a pivotal role in its success. Their contribution beautifully exemplified the adage, “Many hands make light work.”

More than an awareness campaign, the Shoe Rack Awareness Initiative became a quiet reminder that a disciplined campus culture is built through simple, consistent actions.

Success stories at Arogyadhama – Department of Psychiatry

Under the able guidance of Dr Nagarathna and her team of doctors and therapists, Arogyadhama's Department of Psychiatry deals with diseases and disorders related to the mind, brain, emotions, and behavior.

At Arogyadhama, an integrated approach combining Yoga Therapy, naturopathy, Ayurveda, appropriate medication, dietary management and lifestyle modification is used to support holistic wellbeing.

Integrated Approach of Yoga Therapy in the Management of Major Depressive Disorder with Associated Psychosomatic Symptoms – Case of Harsh Pamnani, 43 years

Mr. Harsh Pamnani, a 43-year-old married male working in market service, was admitted to Arogyadhama on 24/02/2026 and discharged on 09/03/2026 after a 14-day stay. He was diagnosed with Major Depressive Disorder along with psoriasis, hypothyroidism and pre-diabetes.

Chief Complaints

- Disturbed sleep for the past 6 months.
- Known case of pre-diabetes for the past 1 year.
- Known case of hypothyroidism for the past 2 years.
- Known case of psoriasis for the past 10 years.

- Persistent negative thoughts, overthinking, work-related stress and reduced concentration for the past 6 months.

History of Presenting Illness

- Persistent stress, excessive worrying, overthinking and sleep disturbance since September 2025.
- Symptoms worsened over the following 3 months, from December 2025.
- The patient was diagnosed with depression and had taken treatment for the same from Khana Ashram.
- The patient also reported easy fatigability, generalised weakness after walking approximately 2 km and excessive sleepiness.
- The patient visited Arogyadhama on 24/02/2026.

Integrated Treatment Approach

Integrated Approach of Yoga Therapy (IAYT)

- Special yoga techniques for depression and sleep quality.
- Kriya and pranayama.
- Cyclic Meditation, Mind Sound Resonance Technique and relaxation techniques.
- Breathing practices, Sukshma Vyayama and Yogasanas.





Integrated Naturopathy and Ayurveda Approach

An integrated naturopathy and Ayurveda approach incorporates a range of therapeutic and supportive practices. Naturopathy treatments include hot oil application with steam bath, cold immersion bath with Epsom salt, Ganjii turmeric bath, FBM with steam bath, NUWM with Epsom salt, and sauna bath with chest pack. General naturopathy advice includes barefoot walking, sun bath, prayer, mild walking after dinner, lavender oil aromatherapy, and local Ganjii turmeric paste application. Hydrotherapy recommendations include neutral showers, hot foot immersion, neutral abdominal packs, neutral/cold spinal baths, and gastro-hepatic packs. Ayurveda treatments comprise Sarvanga Abhyanga, Triphala Taila, Swedana, Snehapana, Pottali Ghrita, and Virechana. Prescribed medications include Stalopam, Cipcal, and Dhyana Neuron D.

Dietary Details

- Early morning – Beetroot juice / Carrot juice / Overnight soaked methi water / Bitter gourd juice / Ash gourd juice / Jeera water with overnight soaked nuts, essentially Brazil nuts.
- Breakfast – Fermented rice ganji seasoned with flaxseeds, pumpkin seeds, sunflower seeds or groundnut chutney powder OR millet dosa / millet khichdi / millet upma or grain-based alternatives.
- Lunch – Jowar roti / Ragi ball / Wheat chapati / Brown rice + boiled vegetables + dal / sambar + buttermilk with jeera powder and hing.
- Snacks – Dry fruits laddu / Green tea / Poha + fresh coconut + jaggery / boiled sprouts salad.
- Dal – Green gram / tur dal etc.
- Boiled vegetables – Carrot, beans, green leafy vegetables, cabbage, cauliflower, pumpkin etc.
- Salads – Cucumber, carrot, beetroot, onion, tomato or fruit salad.
- Dinner – Fruit salad / vegetable salad + soup / buttermilk OR boiled diet OR khichdi.

Parameter	On Admission	At Discharge
Pulse (beats/min)	80	78
Blood Pressure (mmHg)	112/80	98/60
Respiratory Rate (cpm)	18	16
Bhramari Time (sec)	07	12
Medication Score	4	4
Weight (kg)	88.3	84.6
Height (cm)	168	168
BMI (kg/m ²)	31.3	30
Symptom Score	9	4

SUCCESS STORY

The case presentation documented improvement following the integrated intervention.

- Reduced negative thoughts.
- Reduced anxiety and stress.
- Reduced overthinking.
- Improved sleep quality.

Five Kosha Integrated Approach

- Special techniques to reduce anxiety and improve sleep quality.
- Pranayama and breathing practices to reduce persistent overthinking and stress.
- OM, Cyclic Meditation and Mind Sound Resonance Technique to improve concentration.
- Reading books to support lifestyle modification, following Yama, Niyama, Bhakti Yoga and Raja Yoga.
- Prayer, spiritual wellbeing and Karma Yoga.

Kosha	Approach / Focus
Annamaya Kosha	Physical and lifestyle-oriented practices.
Pranamaya Kosha	Pranayama and breathing practices.
Manomaya Kosha	Meditation, relaxation and techniques supporting mental and emotional wellbeing.
Vijnanamaya Kosha	Lifestyle modification, reading and practices based on Yama, Niyama, Bhakti Yoga and Raja Yoga.
Anandamaya Kosha	Prayer, spiritual wellbeing and Karma Yoga.



Follow-up Recommendations

Lifestyle Modifications

- Post-dinner 15-minute slow walk (compulsory).
- Water intake: 3–4 liters/day.
- Avoid cruciferous vegetables.
- Regular evening walks for 30 minutes.
- Continue Yoga practices as advised.

Dietary Guidelines

- Vegetables: Roots and tubers, leafy vegetables; avoid cruciferous vegetables.
- Greens: Spinach, fenugreek.
- Pulses: Green gram, Bengal gram.
- Fruits: Oranges, guava, apples, papaya, Indian blackberry. Avoid fruits in major quantities: mango, banana.
- Grains: Whole grains, multigrains.
- Sprouts: Moong + groundnut + channa + methi + horse gram.
- Beans: Soyabeans / rajma / kidney bean.
- Replace tea/coffee with green tea or herbal drinks.
- Avoid refrigerated food, processed food, junk food, fast food and bakery products, deep-fried items, salty food and spicy food.
- Reduce oil intake. Ghee can be taken 1 tsp/day in a meal.

Follow-up Advice

- 777 Oil / Psorolin Oil – for external application.
- Atrisor topical cream – for external application.
- Brahmi tablet 1-0-1 – after food with warm water.
- Ashwagandha tablet 1-0-1 – after food with warm water.
- Triphala tablet 1-0-1 – before food with warm water.

Healing the Healers Through Yoga

Dr. Soubhagyalaxmi Mohanty inspires healthcare professionals at Narayana Health to embrace yoga as a way of life.

“Yoga is not just a practice but a way of life that nurtures the body, mind, and spirit,” remarked Dr. Soubhagyalaxmi Mohanty, Deputy Director of Centre for Doctoral Studies, S-VYASA University while inspiring healthcare professionals at the Yogasana Competition organized by the Department of Yoga and Rehabilitation, Narayana Health, on 29 July 2026 at the Mazumdar Shaw Medical Center, Bommasandra. The event brought together doctors, nursing staff, and employees in a celebration of health, harmony, and holistic well-being.



Welcomed with a warm felicitation as the Chief Guest and External Judge, Dr. Mohanty inaugurated the programme by lighting the ceremonial lamp alongside Dr. Muralidhar Kanchi, Dr. Thimmappa Hegde, Dr. Komal Prasad, Dr. Sanjay Mehrotra, Dr. Anuradha B. S., and Dr. Subramanyan Kannan. In her inaugural address, she highlighted yoga's role in enhancing physical health, mental resilience, and emotional well-being, encouraging healthcare professionals to make yoga an integral part of their lives. The dignitaries also underscored the importance of yoga in preventive healthcare and holistic wellness.

The competition saw enthusiastic participation, with 35 of the 41 registered contestants competing in the men's and women's categories. Participants showcased their balance, flexibility, and concentration through Surya Namaskar and selected yogasanas, including Vrikshasana, Dhanurasana, and Chakrasana. Evaluating the performances alongside Internal Judge Mr. Surya Narayan Panigrahy, Dr. Mohanty appreciated the participants' discipline and dedication to yoga.

The event concluded with First and Second Prizes being awarded in both categories, while Dr. Sanjay Mehrotra received the Best Performer Award. The trophies and certificates were presented by Dr. Devi Prasad Shetty, Chairman and Founder of Narayana Health Ltd., who commended the initiative for fostering a culture of wellness within the institution.

Adding a lasting dimension to the event, Dr. Muralidhar Kanchi, Director of Academics, announced that the Yogasana Competition would henceforth be held annually, with winners being honoured every year on 21 June, the International Day of Yoga.

One-Day Wellness Program for Indian Revenue Service Officers

S-VYASA University successfully conducted a One-Day Wellness Program for 14 Indian Revenue Service (IRS) officers under the Mid-Career Training Programme (MCTP) on 8 August 2026.



The program provided participants with an experiential introduction to yoga and holistic wellness. Prof. Shiva Shankara Sai, Pro Vice-Chancellor, S-VYASA University, led the introductory session on the relevance of yoga for holistic health. Dr. Sridevi K. J., Director – Short Term Programs and Faculty Coordinator, conducted sessions on Ergonomics, Chair Yoga, and Krida Yoga, focusing on practical approaches to workplace wellness, posture, relaxation, and stress management.

The participants responded enthusiastically and expressed high satisfaction with the sessions, appreciating their practical relevance to professional and personal well-being. They also expressed their intention to incorporate the practices into their daily routine and share the importance of yoga and wellness with their colleagues.

The program was successfully coordinated by Dr. Sridevi K. J. and concluded with positive feedback from all participants.

Integrating Yoga and Indian Traditional Systems for Healthy Aging

Dr. Shashi Bala Singh

ICMR-Emeritus Scientist,

Former Director, NIPER, Hyderabad & Director General, Life Sciences (DG LS),

Defence R&D Organization (DRDO)

India is undergoing a rapid demographic transition, with the population aged 60 years and above projected to increase from approximately 100 million in 2011 to nearly 230 million by 2036. By then, almost one in seven Indians will be older adults, reflecting a profound shift in the country's demographic profile. Improvements in nutrition, sanitation, and healthcare have contributed to increased life expectancy; however, longevity must be accompanied by strategies that promote healthy aging, preserve functional independence, and enhance quality of life.

Population aging is accompanied by a growing prevalence of chronic non-communicable diseases (NCDs), including cardiovascular disease, diabetes, chronic respiratory disorders, musculoskeletal conditions, neurodegenerative diseases, and mental health disorders. These conditions impose a substantial burden on individuals, families, and the healthcare system. The average out-of-pocket expenditure for inpatient care in private health facilities exceeds ₹31,000, and healthcare costs remain a major cause of financial hardship for Indian households. By 2030, nearly 45% of India's disease burden is expected to occur among older adults, underscoring the urgent need for preventive, affordable, and sustainable healthcare strategies. Strengthening primary healthcare by integrating evidence-informed Indian traditional systems of medicine with conventional healthcare offers a promising approach to promoting healthy aging and reducing the burden of chronic disease.

India has developed one of the world's most comprehensive models for integrating traditional systems of medicine within its public healthcare framework through the Ministry of AYUSH, encompassing Ayurveda, Yoga and Naturopathy, Unani, Siddha, Sowa-Rigpa, and Homoeopathy. This integrative approach aligns with the World Health Organization's vision of evidence-based Traditional, Complementary and Integrative Medicine (TCIM), which advocates the appropriate integration of validated traditional medical practices into national health systems to strengthen primary healthcare and improve population health.



Among the AYUSH systems, Yoga occupies a unique position as both a lifestyle intervention and a complementary therapeutic modality. A growing body of scientific evidence demonstrates that regular Yoga practice improves balance, flexibility, muscular strength, cardiorespiratory fitness, sleep quality, cognitive function, emotional well-being, and overall quality of life in older adults. Yoga has also been shown to reduce stress, anxiety, depression, and frailty while supporting the prevention and management of major NCDs, including hypertension, type 2 diabetes, cardiovascular disease, chronic pain, and osteoarthritis. Importantly, Yoga should be integrated with conventional medical care as an evidence-informed complementary intervention rather than viewed as a substitute for standard treatment.

Ayurveda and Yoga are complementary pillars of India's traditional knowledge systems that together provide a holistic framework for healthy aging. Yoga promotes healthy movement through asanas, enhances respiratory efficiency through pranayama, and cultivates mental resilience through meditation and mindfulness. These practices help maintain mobility, balance, muscle strength, and cognitive function while reducing the physiological effects of chronic stress.

Ayurveda complements Yoga by providing individualized lifestyle recommendations based on prakriti (constitutional type) and the dynamic balance of the three doshas—Vata, Pitta, and Kapha. Aging is traditionally associated with an increase in Vata, which may manifest as joint stiffness, reduced mobility, sleep disturbances, digestive irregularities, and cognitive decline. Personalized interventions, including appropriate nutrition, daily routines (dinacharya), seasonal regimens (ritucharya), therapeutic oil massage (abhyanga), and selected herbal preparations under qualified medical supervision, aim to maintain physiological balance, enhance tissue nourishment (dhatu), and preserve vitality (ojas).

The integration of Yoga and Ayurveda provides a comprehensive and sustainable model for healthy aging by combining physical activity, healthy nutrition, mental well-being, restorative practices, and individualized preventive care. Such an approach encourages self-care, functional independence, social engagement, and resilience, enabling older adults to remain active contributors to society while reducing healthcare utilization and improving quality of life.

As India continues to experience rapid population aging, integrating Yoga and Indian traditional systems into primary healthcare and community-based geriatric services offers a culturally acceptable, affordable, and evidence-informed strategy for promoting healthy longevity. Consistent with the National Health Policy (2017), the vision of the Ministry of AYUSH, and the Sustainable Development Goals, particularly SDG 3 (Good Health and Well-being), this integrative model has the potential to transform healthy aging by emphasizing prevention, person-centred care, and active participation in health. Indian researchers need to investment in high-quality research, implementation science, and interdisciplinary collaboration will further strengthen the evidence base and facilitate the integration of Yoga and Indian traditional systems into holistic geriatric care.

Strengthening IKS Initiatives: SPOC Visits Campus to Review Internship Project



The School of Computer Science and Applications proudly celebrates the successful selection of its IKS Internship proposal, “AI Enabled Pramāṇa-Saṃvāda for Comparative Knowledge Analysis of Ayurvedic and Allopathic Therapeutics toward Evidence-Informed Health Understanding,” under the IKS Division, Ministry of Education, Government of India. Led by Dr. Geethanjali B, Assistant Professor, as Principal Investigator, with Dr. Divya M. O, Dr. Ashvini Alashetty, and Mr. Prasath as Co-Principal Investigators, the project brings together interdisciplinary expertise to explore how artificial intelligence can create meaningful bridges between traditional Indian knowledge and contemporary healthcare. Rooted in the principle of Pramāṇa-Saṃvāda, the initiative seeks to develop an AI-enabled framework for comparative knowledge analysis of Ayurvedic and Allopathic therapeutics, promoting evidence-informed understanding while respecting the richness of India’s traditional knowledge systems.

As part of the ongoing initiative, Mr. Shakti Swarup Rath, IKS Internship Project SPOC from Delhi, visited the School of Computer Science and Applications on 12 August 2026 on behalf of the IKS Division, Ministry of Education, to review the progress of the project and engage with the team regarding IKS-supported initiatives. Dr. Jayaraman M, Vice Principal, Yoga Sciences, Jigani Campus, also visited the campus in connection with his IKS project initiative, further strengthening the spirit of collaboration across the institution. Dr. Sachin Sharma, Dean, School of CSA encouraged the During the visit, student interns Ms. Deeksha and Mr. Salim Akthar presented the project and demonstrated the developed system. The presentation received an encouraging response from the IKS SPOC, who expressed appreciation for the project being fully operational and successfully up and running. The initiative has also received strong encouragement and continued support from Dr. Sachin Sharma, Dean, School of Computer Science and Applications, whose guidance and encouragement have played an important role in fostering this interdisciplinary research initiative. The milestone reflects not only the technological capabilities of the student interns but also the institution’s growing commitment to nurturing research that connects Indian Knowledge Systems, artificial intelligence, and interdisciplinary innovation.

Deeksharambh 2026–2027: Transforming Higher Education Through Holistic Induction



In an era where higher education is rapidly evolving beyond traditional classroom lectures, S-VYASA Deemed-to-be University has demonstrated a transformative approach to welcoming its newest cohorts. The City Campus in Bengaluru recently conducted Deeksharambh 2026–27, a fortnight-long Student Induction Programme tailored for newly admitted undergraduate students across the BBA, B. Com, BCA, and B. Tech streams. The programme seamlessly integrated academic orientation with experiential learning, team dynamics, digital empowerment, wellness, and real-world outreach.



Executive Overview & Institutional Vision

The core philosophy of Deeksharambh is rooted in S-VYASA's vision of holistic education — a philosophy that balances technological competence and professional acumen with emotional intelligence, mindfulness, and physical well-being. Rather than subjecting students to continuous administrative briefings, the University structured an immersive schedule that transitioned students from high-energy team exercises to contemplative outdoor retreats and interactive tech workshops. The initial phase focused on introducing incoming undergraduate students to campus culture, setting a strong foundation for peer connection, design methodology and institutional alignment. The induction kicked off with a seamless registration drive managed by the Deeksharambh team. The formal Inaugural Ceremony commenced with floral tributes to Swami Vivekananda, traditional lamp lighting, and invocation prayers. Honoured by the presence of Founder Guruji Dr. H. R. Nagendra and Vice Chancellor Dr. N. K. Manjunath Sharma, the session highlighted S-VYASA's unique educational model, culminating in the felicitation of meritorious students. The distinguished guests inspired students with insights on yoga, personal well-being, resilience, and holistic growth. Actor and dancer Ms. Yamuna Srinidhi shared her transformative journey with yoga and encouraged students to embrace it as a way of life, Director of Engineering, Capital One - Mr. Lakshmi Narasimha highlighted India's expanding technology opportunities and the importance of employability, communication, and AI fluency and Founder of The World of Silence – Mr. Rituparna Sharma urged students to build inner strength, dream big, recognise opportunities, and confidently face life's challenges. Chief Guest- an Eminent Academician Dr. Gururaj Karajagi emphasised that true education should build self-confidence, humility, strong values, and respect for parents and society. Drawing from his interaction with former President Dr. A. P. J. Abdul Kalam, he highlighted the importance of translating words into meaningful action, stressing that values are reflected through what we do rather than what we merely say. He encouraged students to make the most of their journey and use their education to contribute meaningfully to society.



Voices of Inspiration - Insights from the Experts

- Teamwork Makes Dream Work – Mr. Aftab, Training Consultant lead the session by introducing students to effective communication, teamwork and collaborative leadership. Practical activities helped students understand the importance of coordination and collective effort in achieving common goals.
- Building Group Dynamics– An experiential session by Mr. Aftab, Training Consultant focused on developing trust, cooperation and positive group relationships. Interactive exercises encouraged students to appreciate diversity and strengthen peer bonding.
- Bonding – Bonda & Soup – The workshop conducted by Dr. Parvathy Venu, Co-Founder, Chaayyii Lifestyles on mindfulness and artistic expression to encourage reflection and emotional connection among students. It promoted empathy, peer bonding and awareness of personal well-being.
- Intrapersonal Skills and Team Dynamics – Mr. Rajendra Kulkarni, Founder & Director, Xplore Consultancy Services gave a session which focused on self-awareness, interpersonal effectiveness and effective team participation. Students were guided on developing the behavioural and professional skills required for academic and workplace environments. The masterclass provided students with practical guidance on professional branding and career readiness.
- LinkedIn Optimization – Building Your Professional Brand – Dr. Saravana Kumar S. introduced students to professional networking and effective LinkedIn profile development. Students learned strategies for profile curation, digital visibility and personal branding. Live profile reviews and placement-oriented suggestions helped students understand how to present themselves effectively in the professional digital space.
- Break the Shell and Inspire the World – Mr. Thomas John Rose, Motivational Speaker gave a motivational session which encouraged students to overcome self-imposed limitations and develop confidence. It emphasised mental resilience, positive thinking and the importance of recognising one's potential.
- AI and Yoga: Technology, Human Intelligence and the Future of Holistic Well-being– Mr. Sreekanth K. Arimanithaya, CEO, Exponent Ecosystem- The session explored the convergence of artificial intelligence, machine learning, neuro-technologies and ancient yogic knowledge. It highlighted the potential of technology to support personalised approaches to holistic health and well-being.





Beyond Academics: Learning & Growth

Across all the phases of the Deeksharambh programme, S-VYASA faculty organised a diverse range of activities for the incoming BBA, B.Com, BCA and B.Tech students, with an emphasis on holistic development, wellness, creativity, teamwork, innovation, professional readiness and experiential learning. The faculty-led activities included Yoga, Krida Yoga & Aerobics, cultural and nature club induction through Tech Tarang – The Waves of Creativity, Design Thinking workshops, and Technology-Enabled Treasure Hunts that promoted collaboration, observation, critical thinking and problem-solving. Students were also introduced to academic and research resources through National Librarians' Day activities and engaged in mindfulness, nature-based learning and stress-management activities at Pyramid Valley International. Experiential visits to the Bengaluru Traffic Management Centre and Police Command Centre provided practical exposure to real-time traffic monitoring, emergency response systems, urban management technologies and civic safety mechanisms. Most importantly an Anti-Ragging Awareness Session- "Be a Buddy, Not a Bully" to create awareness among students regarding the meaning, nature and consequences of ragging was conducted. Collectively, these faculty-led initiatives created an engaging orientation environment that connected academic learning with physical well-being, creativity, professional development, institutional engagement and real-world experiences.

Deeksharambh 2026–2027 marked a successful beginning for the incoming undergraduate batch by combining holistic wellness, leadership, engineering, artificial intelligence, and design thinking into a comprehensive induction experience. The programme emphasized academic readiness, personal growth, professional development, and community engagement.

More than 300 students developed optimized LinkedIn profiles and personal branding skills before the start of their academic journey. Interactive civic awareness sessions with traffic and emergency response departments, along with technology-driven campus treasure hunts, enhanced teamwork, leadership, practical exposure, and peer integration.

By seamlessly blending traditional wisdom with modern education, S-VYASA University established Deeksharambh as a model orientation programme that equips students with confidence, technical competence, ethical values, and a strong foundation for future academic and professional success.

Rope & Belt Therapy Workshop A Holistic Approach to Musculoskeletal Rehabilitation



Bridging Medical Science and Yogic Rehabilitation

The Centre for Open and Distance Education (CODE), S-VYASA, in association with the S-VYASA School of Yoga & Naturopathic Medicine (SSYNM), successfully organized a Two-Day Intensive Hands-on Workshop on Rope & Belt Therapy on 20 & 21 July 2026 at Samskruthi Bhavan, S-VYASA University, Bengaluru. Conducted under the theme “An Integrated Yogic Approach for Musculoskeletal Rehabilitation,” the programme attracted 220 registrations, with 150 participants actively attending the workshop. The sessions were led by Dr. Vineeta Ketkar, Founder Trustee of the Gnosis Medical Yoga Foundation, Pune, along with an experienced team of Rope & Belt Therapy (RBT) Consultants.

The workshop brought together yoga therapists, BNYS students, healthcare professionals, faculty members, researchers, and yoga practitioners for an intensive learning experience that combined scientific understanding with practical therapeutic applications. The programme aimed to equip participants with evidence-based knowledge and clinical skills for managing common musculoskeletal disorders through Medical Yoga Therapy.



Evidence-Based Learning

The workshop introduced participants to the principles of Medical Yoga Therapy and the role of Rope & Belt Therapy (RBT) in the management of Osteoarthritis of the Knee, Cervical Spondylosis, and Lumbar Spondylosis. Dr. Vineeta Ketkar explained the scientific basis of degenerative musculoskeletal conditions, emphasizing anatomy, biomechanics, pathology, and clinical assessment. Participants were also introduced to the 5R Principles of Medical Yoga Therapy—Resolve, Reverse, Restore, Rejuvenate, and Regenerate—which highlight how these principles guide rehabilitation and functional recovery.

Interactive Hands-on Training

The workshop featured extensive practical sessions in which participants learned to apply modified home yogic practices, ambulatory belts, and Rope & Belt Therapy techniques. Demonstrations included therapeutic stretches, strengthening practices, calf stretch belt applications, double-knot foot stretch, bilateral scapular depression (BSD), cervical traction, lumbar traction, pelvic lift techniques, and postural correction methods.

Participants also gained practical exposure to patient history taking, clinical assessment, and X-ray interpretation, enabling them to correlate radiological findings with appropriate therapeutic interventions. Under the close supervision of Dr. Vineeta Ketkar and the RBT Consultants, every participant had the opportunity to practice the techniques with individual guidance and corrections, making the learning process highly interactive and clinically relevant.



A Transformative Learning Experience

The programme successfully balanced theory and practice, helping participants understand both the techniques and their therapeutic benefits. The interactive sessions focused on posture correction, joint mobility, pain reduction, and improved functional capacity.

The workshop received enthusiastic feedback for its scientific approach, practical relevance, and holistic perspective. By integrating modern medical concepts with yogic practices, CODE, S-VYASA reaffirmed its commitment to evidence-based yoga education and innovative rehabilitation techniques.

Ongoing Funded Research Projects at Prashanti Kutiram Campus of S-VYASA

Project Title: Influence of Quantum Coherence and Entanglement on the Efficacy of Homeopathic Treatment

Funding Agency: Central Council for Research in Homoeopathy (CCRH), Ministry of AYUSH, Government of India

Project Duration: 2 Years

Project Description: This interdisciplinary research project investigates the potential role of quantum biological mechanisms in explaining the therapeutic effects of homeopathic medicines. Led by Prof. Narayan Behera as Principal Investigator, the study develops mathematical models and numerical simulations to examine how quantum coherence, entanglement, and tunneling may influence the biological activity of ultra-diluted homeopathic remedies.

The project explores the hypothesis that highly diluted homeopathic preparations retain biologically relevant quantum information capable of interacting with living systems. The theoretical framework examines how quantum coherence and entanglement may protect this information from environmental decoherence while enhancing electron and proton tunneling within cellular environments. Such quantum effects are expected to improve mitochondrial energy transfer, cellular respiration, and other fundamental biochemical processes, ultimately leading to measurable changes in gene expression and cellular function.

Advanced theoretical tools, including the WKB approximation and Lindblad master equations, will be employed to model these quantum processes. The models will be applied to selected homeopathic medicines—Lycopodium, Arsenicum album, Lachesis, and Platina—to identify potencies predicted to exhibit optimal quantum energy transport. These potencies will be prepared by the Central Council for Research in Homoeopathy (CCRH) and subsequently evaluated through Gas Discharge Visualization (GDV) and Bio-Well studies to investigate their biological effects and compare experimental observations with theoretical predictions.



Project Title: CPHC Swasthgram

Funding Agency: Gates Foundation, USA

Duration of the project: 3 Years

Brief Project Description: Despite the scientifically proven benefits of yoga and several government initiatives promoting its practice, yoga adoption remains low in India. Studies indicate that fewer than one-fourth of Indian youth practise yoga regularly, while a nationwide survey reported that only 11.8% of the population engages in yoga. The prevalence is even lower in rural areas, where only 9% of people practise yoga. Despite growing evidence supporting yoga for the prevention and management of non-communicable diseases (NCDs) and mental health disorders, little is known about how rural communities perceive yoga, the barriers that limit its adoption, and the sustainability of practice without supervision. Furthermore, evidence on the effectiveness of online yoga delivery compared with in-person sessions remains limited, particularly in underserved settings.

To address these gaps, the project aims to evaluate the impact of community-based yoga interventions on NCDs and mental health outcomes, while also exploring community perceptions, adherence patterns, and barriers to sustained practice. The study aligns with national health priorities, including initiatives of the Ministry of AYUSH, the National Programme for Prevention and Control of Non-Communicable Diseases (NP-NCD), and Ayushman Bharat, and seeks to generate evidence for scalable, cost-effective, and digitally deliverable yoga-based healthcare models for rural populations.

Project Title: CCRYN–CCMBIY–S-VYASA: Collaborative Centre for Mind-Body Interventions through Yoga

Funding Agency: Central Council for Research in Yoga & Naturopathy (CCRYN), Ministry of AYUSH, Government of India

Duration of the Project: 5 Years

Brief Project Description: The Collaborative Centre for Mind-Body Interventions through Yoga (CCMBIY) is a joint initiative of the Central Council for Research in Yoga & Naturopathy (CCRYN), Ministry of AYUSH, Government of India, and Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), Bengaluru. The centre aims to generate high-quality scientific evidence on the role of yoga and mind-body practices in promoting health and managing various health conditions.

Currently, CCMBIY is conducting research focused on developing and validating short-term yoga modules that can be safely practiced during acute migraine attacks and episodes of primary dysmenorrhea. These interventions are designed to provide accessible, non-pharmacological options for symptom relief and improved quality of life. Another key project examines changes in brain activity using electroencephalography (EEG) following guided mental imagery techniques in healthy individuals. This research seeks to better understand how yogic practices influence brain function, attention, emotional regulation, and overall well-being, thereby contributing to the growing evidence base for yoga-based healthcare interventions.



Project Title: Gender Equity and Disability in India: An Intersectional Study of Women with Disabilities and the Role of Yoga in Holistic Well-Being an RCT study

Funding Agency: Indian Council of Social Science Research (ICSSR)

Duration of the project: 2 Years

Brief Project Description: Women with disabilities in India experience multiple and intersecting forms of disadvantage arising from gender, disability, socio-economic status, and social exclusion. These factors significantly influence their access to education, employment, healthcare, social participation, and overall quality of life. Despite policy initiatives promoting inclusion and equality, there is limited empirical evidence on the lived experiences and holistic well-being of women with disabilities, particularly from an intersectional perspective.

The proposed study aims to examine how gender, disability, and socio-economic factors interact to shape opportunities, participation, and well-being among women with disabilities in Karnataka, India. The study will adopt a mixed-methods approach comprising two phases. The first phase involves a cross-sectional survey of 500 persons with disabilities to assess education, employment, health, social participation, and barriers to inclusion. Qualitative interviews will further explore their lived experiences, challenges, and coping mechanisms.

The second phase will be a randomized controlled trial involving 100 women with disabilities to investigate the effectiveness of a yoga-based intervention in enhancing holistic well-being. Outcomes related to quality of life, resilience, sleep quality, self-esteem, pain, fatigue, and physical health will be assessed.

By integrating quantitative and qualitative findings, the study seeks to generate evidence on intersectional inequalities, identify barriers and facilitators to well-being, and evaluate the role of yoga as a culturally relevant and accessible intervention. The findings are expected to inform gender-responsive disability policies, inclusive development programs, and holistic health promotion strategies for women with disabilities in India.

Project Title: Integrative Yoga-based lifestyle program for enhancing Self-regulation and Personality Development in children and adolescents of ASSAM State - “SAMATVAM”.

Funding Agency: Gates Foundation, USA

Duration of the Project: 3 Years

Brief Project Description: The Assam Samatvam initiative is a specialized provincial sub-project designed to develop and implement the translation of validated yoga protocol in small burst technique to enhance self-regulation, mental wellbeing, and holistic personality development among children and adolescents in Assam. Operating in alignment with the Government of Assam’s (GoA) ongoing multidisciplinary schemes, the program prioritizes mitigating critical socio-behavioral vulnerabilities—such as psychological distress, impulsive behaviors, school disruption, and substance abuse—particularly in regions facing economic distress and flood-induced environmental displacement.

Implemented across two structured phases, the initiative builds sustainable local capacity within existing state health and educational frameworks. Institutional educators are trained as “Thrive Mentors” and exceptional student leaders are developed as “Nurture Helms” to deliver customized wellness modules in secondary schools and colleges. Concurrently, the platform integrates digital toolsets and PanchKosha-based wellness analytics directly into the state’s E-Prashtuti live tracking dashboard. By extending comprehensive primary mental health services to the grassroots level, this initiative establishes a transformative, evidence-backed model for mainstreaming adolescent mental health into government public health programming.

Title of the Project: IKS Centre for Vedic Wellness Practices

Funding Agency: IKS Division, Govt. of India and Matching Grants from S-VYASA

Project Duration: 2 Years

Brief Project Description:

1. 4 researches will be conducted under the IKS Centre for Vedic Wellness Practices.
2. Vedic Wellness Module Validation - Validation of Vedic Wellness practices for various diseases according to the sections of Arogyadhama in S-VYASA
3. Re-establishing the Indian roots of Naturopathy from Atharvaveda Samhita
4. Esad Rapso, Rgveda Mantra Intervention for Cognitive Fog
5. Amurya Yanti, Atharvaveda Mantra Intervention for Heavy Menstrual Bleeding

S-VYASA Hosts National Workshop on Qualitative Research Methods

The Centre for Doctoral Studies, in collaboration with the Anvesana Research Laboratory, successfully organized a three-day National Workshop on Qualitative Research and Analysis Methods at S-VYASA, Prashanti Kutiram Campus, Bengaluru, from 17-19 July 2026.

The workshop was conceived by Dr. Soubhagyalakshmi Mohanty, Deputy Director, Centre for Doctoral Studies, and Prof. Ramesh M. N., Director of Research and Development, Anvesana Research Laboratory.

The workshop attracted 89 participants from around 14 states across India, comprising faculty members, research scholars, clinicians, healthcare professionals, postgraduate students, and independent researchers. Designed as an intensive hands-on programme, the workshop focused on strengthening qualitative research competencies through expert-led sessions and practical training.

The inaugural ceremony at Shruti Mandir was graced by Guruji Dr. H. R. Nagendra and other university dignitaries. The workshop featured sessions by Ms. Aparna Nanda and Dr. Ashmitha Prasad from Kasturba Medical College, Manipal, covering qualitative research paradigms, ethics, study design, sampling, data collection, coding, and thematic analysis using QualCoder, NVivo, and MAXQDA.

Participants also visited the Anvesana Research Laboratory, where Ph.D. scholars showcased ongoing research facilities and explored opportunities for future collaboration.

The concluding day featured Dr. Naveen Salins, Director of Research, Kasturba Medical College, Manipal, who delivered a session on academic and qualitative writing. A live Focus Group Discussion provided participants with practical experience in moderation techniques, probing methods, and group dynamics, bringing the workshop to a successful close.



80th Independence Day & Foundation Day Celebration

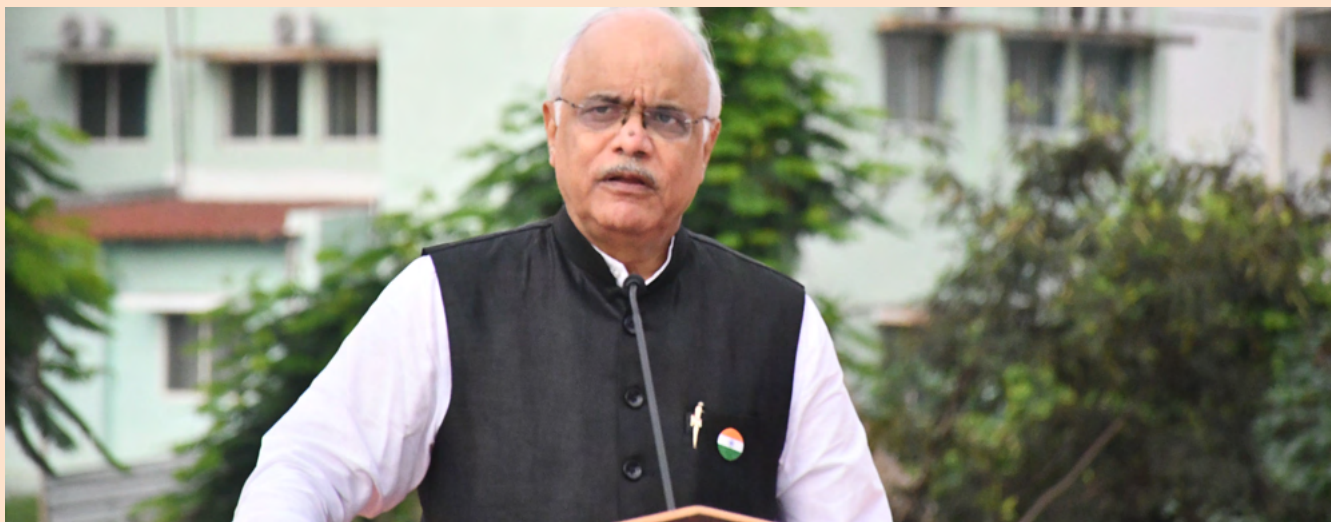


S-VYASA Deemed-to-be University celebrated the 80th Independence Day along with the Foundation Day of the institution on 15 August 2026 at Vivek Vihar, Prashanti Kutiram. The programme commenced at 7:00 AM in the presence of distinguished dignitaries, faculty members, students and members of the S-VYASA community with National song, followed by flag hoisting and National Anthem.

The celebration was organized to commemorate the historic occasion of India's Independence and to mark the Foundation Day of S-VYASA, bringing together the university community in a spirit of patriotism, unity and institutional pride.

The programme was graced by Dr. Vinay Sahasrabuddhe, Former President of the Indian Council for Cultural Relations (ICCR) and Former Member of Rajya Sabha, as the Chief Guest. The programme was presided over by Prof. Ramachandra Bhat, Director, VMAC-VTR, S-VYASA.

The programme was also attended by Dr. R Nagaratna , Director of arogyadhama, Prof. N V Raghuram, Dr B R Ramakrishna, former vice chancellor, Prof. Siva Sankara Sai, Pro- Vice chancellor, Prof. Sony Kumari, Registrar, Dr. Vasudev vaidya , Deputy Registrar, Svyasa and principals of three schools, along with the university faculty, staff and students.



The celebration reflected the values of patriotism, service, unity and responsibility towards the nation. The occasion also provided an opportunity to remember the sacrifices of the freedom fighters and to reflect upon India's journey since independence. Alongside the national celebration, the Foundation Day proceedings highlighted the vision, values and growth of S-VYASA and its continued commitment to yoga, naturopathy, education, research and service.

The celebration included various ceremonial and academic proceedings, addresses by dignitaries and activities commemorating the significance of Independence Day and the Foundation Day of S-VYASA.

The address by the Chief Guest, Dr. Vinay Sahasrabuddhe, formed an important part of the programme, providing an opportunity for the university community to reflect on India's achievements, responsibilities and future aspirations.

The programme also emphasized the role of educational institutions and young students in contributing meaningfully to the nation's development while upholding Indian values, culture and traditions.

The 80th Independence Day and Foundation Day Celebration at S-VYASA Deemed-to-be University was a memorable and inspiring occasion. The programme brought the university community together to celebrate India's independence, honour the nation's heritage and commemorate the establishment and continuing journey of S-VYASA.

The celebration concluded on a note of patriotism, gratitude and renewed commitment towards self-development, social responsibility, national service and the vision of a healthier and more harmonious society.



S-VYASA Holds 67th Academic Council Meeting



The 67th Academic Council Meeting (ACM) was held on 23 July 2026 at Shruthi Mandir, S-VYASA, Prashanthi Kutiram Campus. The meeting commenced with an attendance of 53 members.

S-VYASA Convenes 69th Executive Council Meeting



The 69th Executive Council Meeting (ECM) was convened on 24 July 2026 in the Tarangini Board Room, S-VYASA, Prashanthi Kutiram Campus. The meeting commenced with the attendance of 21 members.

S-VYASA Signs MoU with Swasth Technological Solution Pvt. Ltd.

S-VYASA, Deemed to be University, entered into a Memorandum of Understanding (MoU) with Swasth Technological Solution Pvt. Ltd. on 27 July 2026 at the Tarangini Board Room, Prashanti Kutiram Campus, Bengaluru.



The MoU was signed by Mr. Pramod G. C., Managing Director and Chief Executive Officer (CEO) of Swasth Technological Solution Pvt. Ltd., and Prof. Sony Kumari, Registrar, S-VYASA, marking the beginning of a strategic collaboration between the university and the technology firm.

The primary objective of the MoU is to design, develop, test, launch, and support a unified S-VYASA digital ecosystem, leveraging technological innovation to strengthen the University's digital infrastructure and services.

The signing ceremony was attended by the university's senior leadership, including Dr. H. R. Nagendra Guruji, Dr. H. R. Dayananda Swamy, Dr. N. K. Manjunath, Shri Shiva Prasad T. R., Dr. S. Siva Sankara Sai, Prof. Sony Kumari, and Dr. Vasudev Vaidya.

Representing Swasth Technological Solution Pvt. Ltd., Ms. Malathi Arya, Project Coordinator, and Ms. Nithya R., Director and Chief Financial Officer (CFO), were also present. The occasion was further graced by Shri Shiva Prasad T. R., National Organising Secretary, Hindu Economic Forum, who attended the event along with Mrs. Arpitha.

13th Offline YIC Batch Successfully Conducted at Aastamgam Ayurveda College



The 13th Offline Batch of the YIC (Yoga Instructor's Course), S-VYASA's flagship programme, was successfully conducted at Aastamgam Ayurveda College, Vavanoor, near Thrissur, commencing in the first week of May 2026. The batch had 18 participants, who appeared for the final examination held on 8 and 9 August 2026.

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1976-2026

S-VYASA & VYASA

13-22 NOVEMBER 2026



Yoga



Education



Research



Healthcare



Service to Humanity

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Vivekananda Rock Memorial & Vivekananda Kendra Kanyakumari



श्रद्धांजलि

Mananeeya

Shri A. Balakrishnan Ji

President, Vivekananda Kendra, Kanyakumari

With profound grief and a deep sense of loss,
Vivekananda Rock Memorial and Vivekananda
Kendra Kanyakumari mourn the passing of
Mananeeya Shri A. Balakrishnan Ji,
President of Vivekananda Kendra
Kanyakumari

One of the earliest Jeevanvratīs of Vivekananda Kendra,
he was trained directly under the inspiring guidance of
Mananeeya Eknathji Ranade,
the founder of the Kendra.

From the North-East to Kanyakumari, he devoted his
life to the ideals of Swami Vivekananda through
tireless Seva, Tyaga and dedication to the nation.

As General Secretary for two decades, then as Vice-President
and later as President of the Kendra (from 2020),
he played a pivotal role in the growth and expansion
of our activities – especially in the field of
Vivekananda Kendra Vidyalayas
and numerous service initiatives across Bharat.

His simple, disciplined and selfless life,
deep commitment to the mission of the Kendra and
unwavering dedication to Bharat will remain
an eternal inspiration.

Though he is no longer with us in his physical form,
the ideals he lived by and the legacy he leaves behind
will continue to guide us.

“ The goal is not only to
serve the society but also
to mould ourselves.
– Eknathji Ranade ”

A LIFE OF SEVA AND SAMARPAN

- One of the first batch of Jeevanvratīs
of Vivekananda Kendra
- General Secretary
(1981 – 2001)
- Vice-President
(2001 – 2020)
- President
(from 2020)
- First posting was as the Zonal Organizer of the
North-East and continued there in various
capacities including the Secretary of Vivekananda
Kendra Vidyalayas in Arunachal Pradesh till 1981
- A source of inspiration to generations
of Karyakartas

We offer our heartfelt श्रद्धांजलि
at the feet of the Divine and pray for
the eternal peace of his noble soul.

॥ ॐ शान्तिः शान्तिः शान्तिः ॥



IN LOVING MEMORY

JAYASHREE



Jayashree was a caring, soft-spoken Karma Yogini who served the VYASA and S-VYASA family devotedly. At sixty, she departed peacefully on an auspicious day. May her soul attain eternal Sadgati.

ॐ शान्तिः शान्तिः शान्तिः



Every Saturday,
an hour of *timeless wisdom*
from a Master who lives Yoga.

Saturday Weekly Global Satsang Series

— with —

**Padma Shri
Dr. H. R. Nagendra**



“

Offered selflessly as
a service to humanity,
these satsangs inspire,
guide and transform lives
across the world. ”



GLOBAL REACH

Join from anywhere
in the world



HYBRID SESSIONS

On-campus at S-VYASA
& Online via Zoom



DEEP WISDOM

Rooted in the scriptures,
relevant to modern life



LIVE Q&A

Personal guidance,
practical insights

Come. Listen. Reflect. Grow.

Be part of a global community of sincere
seekers on the path of Yoga.



Your presence, a heart open to learn,
and a sincere question –
that is all you need.
We welcome you with warmth.



STYĀNA (स्थान) AND ĀLASYA (आलस्य) – DISTINCTLY DIFFERENT



ASPECT	STYĀNA (स्थान) Mental Dullness / Stagnation	ĀLASYA (आलस्य) Laziness / Physical Inertia
Meaning	Mental dullness, stagnation, lack of enthusiasm	Physical laziness, inertia, unwillingness to exert effort
Nature	Problem of the MIND	Problem of the BODY
Primary Guna	Tamas affecting the mind	Tamas affecting the body
State	Mind is unable to initiate effort	Body is unwilling to exert effort
Desire to Practice	May sincerely want to practice but cannot generate motivation	Knows and can practice but prefers comfort and rest
Main Symptoms	Lack of inspiration, mental heaviness, apathy, lack of interest	Sleepiness, procrastination, physical inactivity
Modern Equivalent	Apathy, burnout, mental inertia	Laziness, sedentary behavior, avoidance, postponement
Best Remedy	Inspiration, satsanga, study, uplifting company, meditation	Physical activity, āsanas, disciplined routine, prāpāyāma

- Cannot focus
- No interest
- Mind becomes dull
- Feels spiritually dry



- Keeps postponing meditation
- Falls asleep while sitting
- Wants to lie down
- Avoids practice altogether



STYĀNA – “I CAN’T.”
(Mental dullness)



Mental incapacity to engage in Yoga,
even when one wishes to.



ĀLASYA – “I WON’T.”
(Physical laziness)



Physical unwillingness to exert effort,
despite knowing the value of practice.



Progress in Yoga requires both an alert mind and an active body.
Recognizing the difference helps in applying the appropriate remedy.



Maitri



Friendliness

toward those who are happy

When we see others happy
or successful, may we
cultivate friendliness
in the heart.

Rejoice in their happiness.
Let there be no jealousy,
only goodwill.



May all be happy.
May their happiness
increase.



By cultivating Maitri, we replace jealousy with friendliness,
and the mind becomes peaceful and open.



Join the Satsang
WhatsApp Group
for regular updates



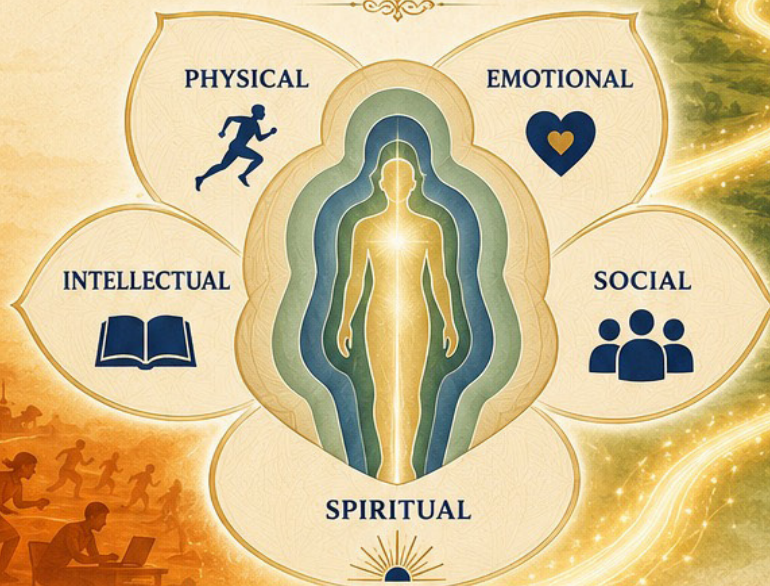
THE PURPOSE OF OUR CULTURAL FESTIVAL

A DIRECTION ROOTED IN INDIAN VALUES

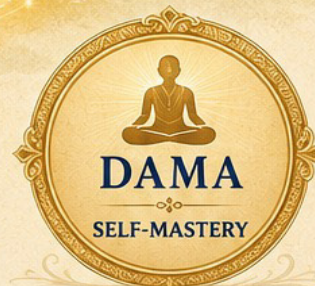


DHARMA
The Guiding Principle

SATTVA



RAJAS



FROM RAJAS TO SATTVA

Through Dharma, Dāna, Dayā and Dama

TOTAL PERSONALITY DEVELOPMENT



CULTURE THAT ENTERTAINS • VALUES THAT TRANSFORM



SATTVIC INDIVIDUALS • HARMONIOUS FAMILIES • A STRONGER NATION

THE STUDENT BEFORE THE INTERVIEW

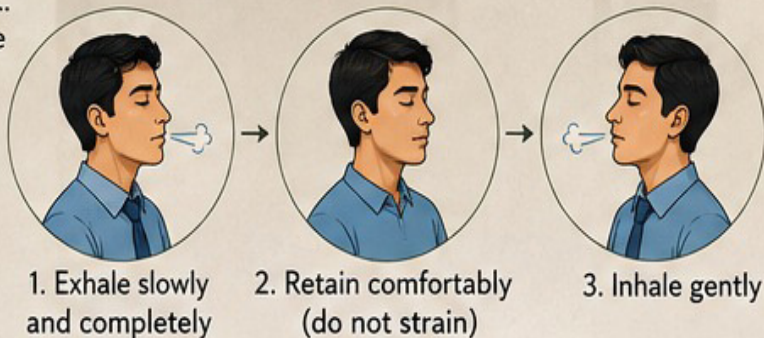
Arjun had an important interview. Though well prepared, he was nervous and his mind was disturbed.

1. DISTURBED MIND



2. PRACTICE OF PRACCHARDANA-VIDHĀRAṆA

He exhaled slowly and completely... then remained still for a comfortable pause before inhaling again.



3. CALM MIND, CONFIDENT PERFORMANCE

His heart settled, thoughts became clear and he entered the interview room with confidence and answered calmly.



When the breath is disturbed, the mind becomes disturbed.

When the breath is quiet, the mind also becomes quiet.

This is the practical message of Yoga Sūtra 1.34.

PATAÑJALI YOGA SŪTRA 1.34

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ १.३४ ॥

Pracchardana-vidhāraṇābhyāṁ vā prāṇasya

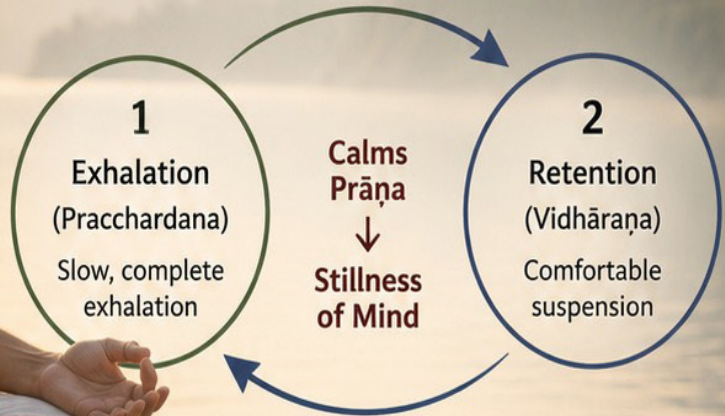
- Pracchardana** – complete, controlled exhalation
Vidhāraṇa – retention, restraint or suspension
Ābhyāṁ – through these two practices
Vā – or
Prāṇasya – of the breath or vital energy



Meaning:

The mind may also be calmed and made steady through the controlled exhalation and retention of the breath.

Pracchardana – Vidhāraṇa



The retention should never be forced.
It must be practised gradually, comfortably,
and preferably under competent guidance.



WHEN THE BREATH IS QUIET, THE MIND BECOMES QUIET.



Knowledge, Awareness. Transformation.

50
YEARS OF
YOGA AND BEYOND
1973-2023

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Serving Humanity

SUMMARY

YOGA-MEDITATION TEACHERS IN EVERY VILLAGE

A Scalable Grassroots Wellness Model for India



! THE NEED (Problem Statement)

- Rising lifestyle diseases, stress, mental health issues
- Limited access to qualified wellness instructors in villages
- Lack of livelihood opportunities for rural youth
- Huge gap in preventive healthcare systems

➔ India needs a scalable grassroots wellness model

THE VISION

Train 2 Yoga-Meditation Teachers per village (1 Male + 1 Female)

- ✓ Covering ~6 lakh villages
- ✓ Building a 10-15 lakh instructor network



THE SOLUTION

AI + Field Implementation Hybrid Model

- ✓ AI-powered LMS for training
- ✓ Local mentors + community engagement
- ✓ Standardized certification
- ✓ Direct village deployment

IMPACT

- Preventive healthcare at scale
- Rural employment generation
- Reduced healthcare burden
- Social harmony & wellbeing



Execution Model

Free Entry
Meditation Course (App-based)
AI Learning + Tracking
Certification YIC (₹1000)
Deployment Teach in villages

Technology Advantage
• Multi-language LMS
• AI-based guidance
• Practice tracking
• Mobile-first

Outreach Strategy

- Panchayats & Gram Sabhas
- Schools & Youth Networks
- ASHAs & Anganwadi Workers (Voluntary)
- WhatsApp Village Networks
- Community & Spiritual Groups



Pilot Plan

15-20 Villages | 2-3 States
2 trainees per village
Duration: 1 Month
Metrics: Enrollment, Completion, Conversion to YIC, Active Classes Started

Financial Model

Free Entry (Meditation)
Paid Certification: ₹1000
✓ Low cost, Scalable
✓ Income for Trainees via Teaching
✓ CSR / Govt. Fundable

Role Clarity

Chandra Team Platform + AI + Content Delivery
VYASA
• Yoga Curriculum
• Outreach & Onboarding
• Mentoring + Certification

TARGET:



- ✓ VYASA's 50 Year Ending Dec 2026
- ✓ Yoga-Meditation in Every Village
- ✓ National Wellness Grid
- ✓ Integration with Schools & Wellness Centers
- ✓ Global Replicable Model



CALL TO ACTION



Launch Pilot
May 1st Week



Align Teams &
Responsibilities



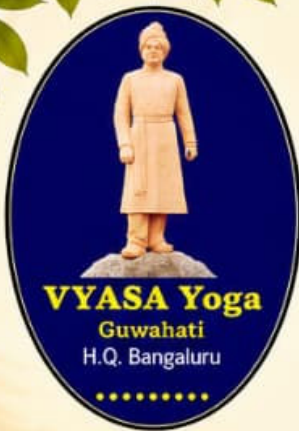
Scale District
→ State → National



Week of June 21st
during IDY



Completion
December 31st



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CLASSES**



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DISCOUNT

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COUPLE &
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BENEFITS OF YOGA



IMPROVE FLEXIBILITY

Increase strength, flexibility & body balance.



REDUCE STRESS

Calm your mind, reduce anxiety & improve focus.



BOOST ENERGY

Enhance vitality, stamina & productivity.



ENHANCE WELL-BEING

Promote better sleep, emotional balance & overall wellness.



8638927293



vyasa.ghy@gmail.com



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YOGA IS NOT JUST EXERCISE, IT'S A WAY OF LIFE.







ISSE BETTER INVESTMENT HAI TOH BATAO!

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