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A Monthly Journal of SVYASA (Deemed to be University)



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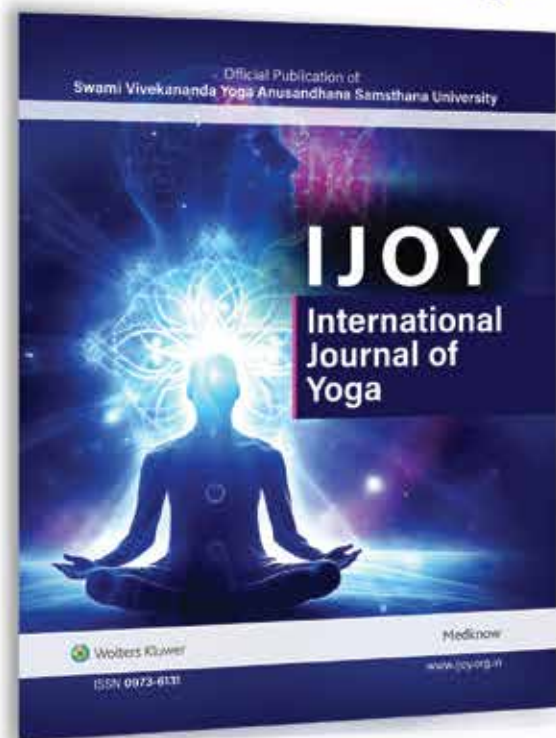
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Wish you a Happy & Prosperous **New Year - 2025**



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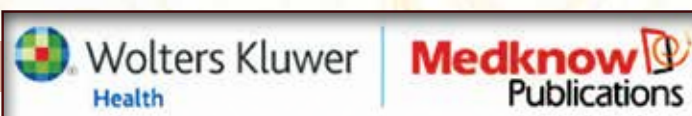
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तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

योगवैश्वदेव

Vol.XLI No.1 January, 2025

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EDITORIAL

A Glorious Start to the New Year: Expansion and Celebration at S-VYASA

My dear Brothers and Sisters,

As we step into the New Year, the expansion of S-VYASA is taking shape through exciting milestones, marking a period of growth and promise. Alongside the celebration of Kalpataru Day in Prashanti Kutiram on Jan 1st, our new city campus is set to be inaugurated on Jan 3rd with great enthusiasm both symbolizing new beginnings and the flourishing of our institution. A special highlight awaits on January 12th with the convocation ceremony, where we are honored to have respected Shri Mohandas Pai deliver the convocation address.

Meanwhile, infrastructural renovations at Prashanti Kutiram are underway to accommodate VIP guests and participants, ensuring we are ready to host major events in including INCOFYRA in December.

Our outreach continues to grow as the BSF team in Bengaluru has sought our expertise to provide yoga training for their officers and trainees, enhancing their resilience meeting the challenge of Stress and NCDs.

In the coming weeks, a series of programs in Kolkata from January 21st to 26th will further our mission to spread the

message of yoga across the country.

The year ahead promises the expansion of our affiliated centres to nearly 300 across India, with our associates spreading yoga's transformative message in over 200 countries globally.

S-VYASA's work in research, particularly at the Varahamihira Advanced Centre for Vedic Technology Research, is also progressing, exploring the profound dimensions of astrology and homas. The ongoing research into homas for addressing challenges like non-communicable diseases (NCDs), especially diabetes, is yielding promising results.

In addition, our new campus is welcoming the next generation of innovators with nearly 30 programs in engineering, management, computers, and allied sciences. Alongside, we're introducing new programs in music, dance, and performing arts at Eknath Bhavan and throughout Bengaluru.

Let us embrace this New Year with hope and determination, as we continue our journey to create a harmonious world, with yoga as our guiding light.

■ *Dr H R Nagendra*



Message from the Vice Chancellor

Dear Yoga Bandhus,

Wishing you all a happy and prosperous New Year 2025

My warmest congratulations to all the graduands who will receive their degrees during the upcoming 22nd Convocation of our University on 12th January 2025, a significant occasion marking the 161st birthday of Pujya Swami Vivekananda. Convocation Day is an occasion of celebrating pride, happiness, achievement, hard work and dedication with great significance in the lives of all students, marking a vital milestone in each individual's educational journey. The journey is not as simple as it appears. By accepting a life away from home, with parents, family, and friends and entering a new place assumably involving intense competition, pressure, and stress, you all have diligently pursued your academic work. I am sure, S-VYASA has taught you those Yoga based life skills which not only improved your academic performance but also made you as a great human being. With your continuous hard work and dedication, you are finally going to earn your degrees and awards. It is a moment of pride for each one of you as much as it is for your teachers, parents and those who had any part in shaping your life so far.

The term "Convocation" in Sanskrit, referred to as 'Samavartana', generally means 'return', especially a pupil's return home after finishing their course of holistic and integral education. Nowadays, the education system has completely transformed and the practice of studying in gurugruha has faded away. However, after finishing their studies, students still participate

in a convocation ceremony, which reflects the Samavartana ceremony in today's society. This event allows students to celebrate the success of their hard work in their academic journey.

I would like to remind you that you are among a limited number of fortunate students who have experienced the enriching educational environment offered in this peaceful sanctuary of knowledge. The lessons you learnt here are just the beginning and will be valuable forever. You have already gained awareness of the competitive challenges present in the outside world and have developed the resilience to accept these realities while nurturing your personal growth. While you can generate wealth and prosperity for yourself and the organizations you represent, it is also your responsibility to contribute to the welfare of society, work towards reducing inequality, support and uplift those, who are less fortunate.

As an heir to a society that has nurtured great values and a strong focus on human development, you should always remember the important values of caring, sharing, service, sacrifice and work hard to enhance your knowledge, experience the strength of teamwork, and let your higher values guide your actions.

As you embark on your journey ahead, I pray that God gives you the wisdom, success, and a true sense of achievement in realizing your most important goals and ideals.

With Pranams
Dr. Manjunath N K
Vice Chancellor

S-VYASA Deemed to be University, Bengaluru





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Government of India.
Minister of Chemicals & Fertilizers of India.
National President of the Bharatiya Janata Party.

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**YOGA
DEMONSTRATION**

by Students of SVYASA



Inspiring talk by

PROF. T. G. SITHARAM

Chairman, AICTE, Govt. of India

**CULTURAL
EXTRAVAGANZA**

by SVYASA Team



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Vasuki Vaibhav

Music Concert



3rd January 2025

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SCHOOL of ADVANCED STUDIES

Inaugural EVENT



Dr. H R Nagendra

Padmashree Awardee

Hon'ble Chancellor, S-VYASA Deemed to be University

It gives me immense joy and pride to invite you all to the Grand Inauguration Ceremony of the new SVYASA Deemed-to-be University Campus at Sattva Global City, Mysore Road, Bengaluru.

I warmly invite you to join us on this momentous occasion, as your presence will add great value to our celebrations. Together, let us mark the beginning of a new chapter in education and wellness.

Looking forward to welcoming you all!

ALL ARE WELCOME



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Sattva Global City Cricket Ground
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Vice Chancellor, **Dr. Manjunatha N K** has been conferred with the "**Indigenous Knowledge and Peace Education Award**" for the year 2024 by **The World Peace Congress at India International Centre** in New Delhi.



Recently, Collegedunia conferred **Collegedunia Excellence Award 2024** to **S-VYASA** for the **Excellence in Education and Innovation** in the Category of Higher Education. On behalf of S-VYASA, Executive Director of S-VYASA School of Advanced Studies, **Sri Anish Antony** received the Award.

New Delhi: Recently, Executive Director of S-VYASA School of Advanced Studies, **Sri Anish Antony** invited **Sri Prataprao Jadhav**, Union Minister of State in the Ministry of Health & Family Welfare and Union Minister of State (Independent Charge) of the Ministry of AYUSH, for **AWSCON - 2025 Conference** to be held in the Campus of S-VYASA School of Advanced Studies, Kengeri, Bengaluru, on 17th & 18th Jan, jointly organized by Karnataka Allied & Healthcare Professionals Association (KAHPA) and S-VYASA University.





Haridwar:
Vice Chancellor,
Dr. Manjunatha
N K received the
Blessings from
Mahamandaleshwar.

Shraddhanjali to **Dear Departed Souls of VYASA Family** and ***Prayers for Sadgati***



Sri Ravi Kulkarni, one of the greatest teachers and a remarkable human being, an outstanding educator in research methods, he made a profound impact on his students and colleagues, inspiring them with his wisdom, dedication, and kindness.

Sushri Rukmini
left her body on Dec 15
at the age of 67 years.
She was a close aide to Guruji
for about 3-4 decades.





ब्रह्मसूत्रम् (Brahmasūtram)

■ Prof. Ramachandra G. Bhat
Former Vice Chancellor
S-VYASA Deemed to be University, Bengaluru



रश्म्यनुसारी (ब्रह्मसूत्रम्-४-२-१८)

Raśmyanusārī (Brahmasūtram-4-2-18)

Meaning: *The soul of one who knows Saguna Brahman follows the rays of the sun after death and goes to Brahmaloaka.*

In the realm of spiritual teachings, profound concepts bridge the tangible and the intangible. One such insight is derived from the sutra: "**Rashmi Anusaari.**" This sutra, deeply intertwined with *Harda Vidya*, emphasizes the spiritual essence of the human heart as a centre of contemplation and connection to the divine.

For the ordinary person, the heart is merely a blood-pumping organ. Yet, in spiritual traditions, it represents the abode of Brahman (*Atman*), the seat of consciousness. This perspective is beautifully articulated in the *Kathopanishad*, where it is stated:

"Shatancha Ekacha Hridayasya Nadyaaha"

101 vital channels (Nadis) connect the heart and brain, with the *Sushumna Nadi* (Puritat Nadi) serving as the soul's pathway.

This spiritual highway allows the soul to traverse realms, embodying the connection between the physical and metaphysical. The *Rashmi* (rays), both solar and lunar, permeate these nadis, particularly through the *Brahmarandra*, percolating all 72,000 Nadis, at the crown of the head, creating a vertical structure unique to humans.

The vertical alignment of the human body signifies its spiritual potential. Unlike animals, whose horizontal posture denotes a limited connection to higher realms, humans possess the capacity for transcendence. As described in the *Chandogya Upanishad* (8.6.6):

"Tayordhvamayan Amurtatvameti"

at the time of death, the individual soul discards its physical frame and begins its journey through the nadis, guided by the interplay of solar and lunar energies (*Soma Surya*).

This journey ascends through successive spiritual realms—*Bhu*, *Bhuvaha*, *Svaha*, *Mahaha*, and beyond - culminating in the purest state of existence. This ascension, termed *Svarajya Siddhi* in the *Shikshopanishad*, signifies liberation from sensory attachments as the Atman transcends worldly confines.

A pertinent question arises: if a soul departs at night, when solar rays are not visible, how does it navigate? The answer lies in understanding that these rays exist perpetually, irrespective of day or night. Solar and lunar rays, like playful children, weave through the *Brahmanda* (cosmic playground), connecting the human body to the infinite cosmos.

This sutra offers profound guidance to recognize the spiritual essence of existence and to cultivate eco-friendly and auspicious practices in this life to ensure harmony here and hereafter.

Through these teachings, we are reminded of the interconnectedness of all life, the cosmic forces at play, and the potential for spiritual transcendence inherent within each of us.

Let the rays of wisdom guide our path, illuminating both earthly and cosmic journeys.

to be continued...



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Division of Yoga-Spirituality



VMAC-VTR

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Vedic Technology
Research

**Launching soon
in S-VYASA Headquarters, 'Prashanti Kutiram'**

While we have done our contributions for Yoga Therapy for over 30 years in the form of nearly a thousand Research Papers published in the Peer Reviewed Journals, we now are venturing into a new Project related to the Purva Mimamsa Shastra.

We are all aware of the three major contributions of Patanjali Maharshi known for Yoga, Grammar and Ayurveda.

Similarly, Varaha Mihira made three great contributions in Jyotisha: Phala Jyotisha, Ganita (Maths) and Khagola (Astronomy) Jyotisha.

Hence in his name we have now planned to open a new venture, 'Varaha Mihira Advanced Centre of Vedic Technology Research' (VMAC-VTR).

We seek your association and support for this New Research Dimension we have taken up in S-VYASA.

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Yogopanishad-sara – 6

Trishikhi-brahmana-Upanishad

Introduction

In this Series the sixth Upanishad taken for discussion is Trishikhi - brahmana - upanishad. Trishikhi – brahmana - upanishad, a key text in the Shukla Yajurveda tradition, according to Upanishad Brahmdendra, the traditional commentator. The Upanishad is one of the larger ones, containing 165 mantras. Its well-known Shanti mantra is “Purnamadah Purnamidam.” The Upanishad derives its name from Sage Trishikhi, the son of Brahma, who initiates a conversation with Aditya, the Sun God to know about the supreme reality the Brahman. The text addresses a range of Yogic concepts, including Ashtanga Yoga and Hathayoga. It is therefore classified as a Yoga Upanishad and covers these topics across 44 sub-sections.

■ Prof. M Jayaraman
Dean, Division of
Yoga - Spirituality, S-VYASA

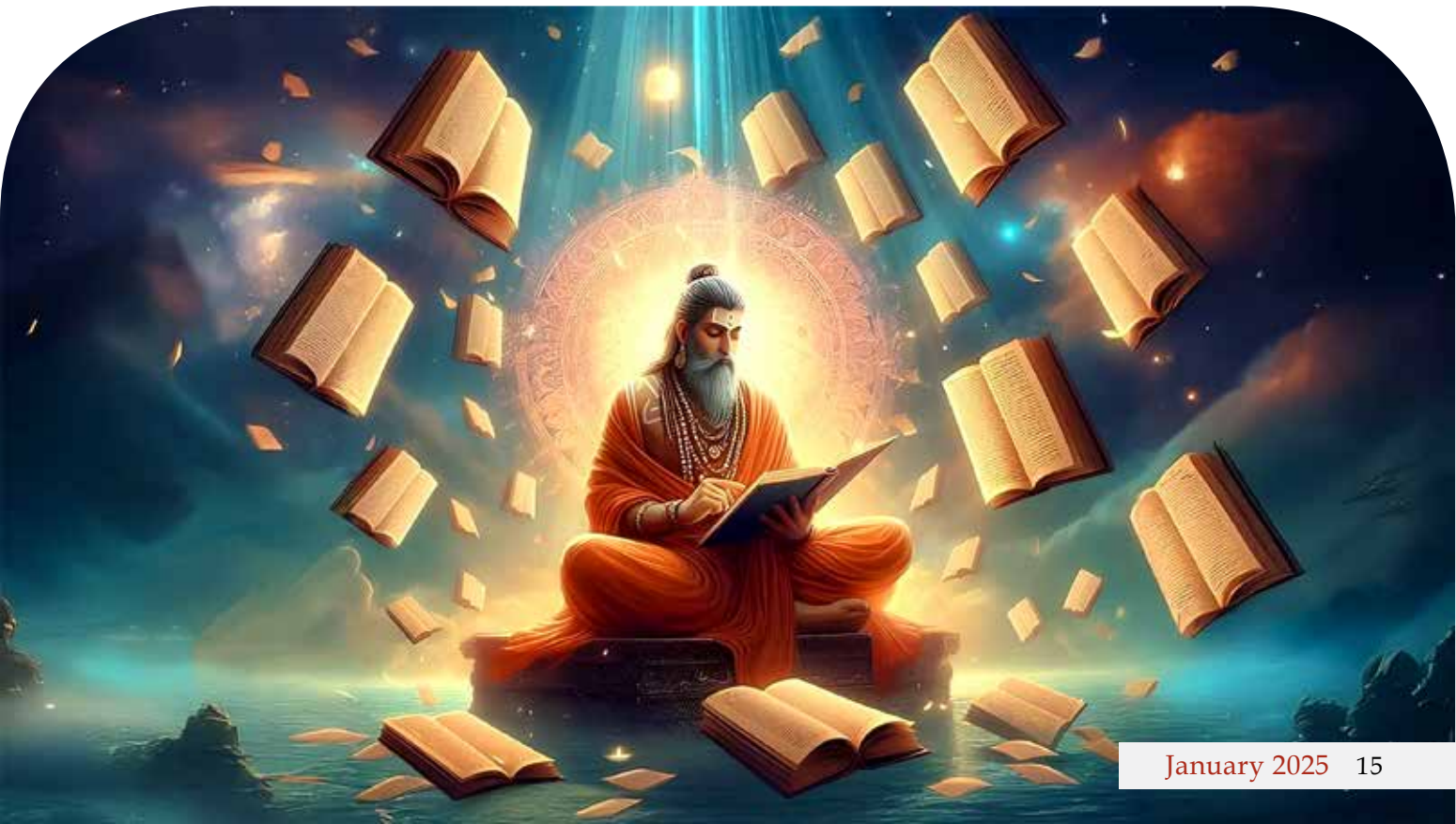


The Text and Its Content

The following points sum up the content of the text -

1. The Questions of Trishikhi and the Nature of Creation (Mantras 1–14)

The *Trishikhi-brahmana-upanishad* opens with Trishikhi Brahmana (Son of Brahma) posing profound questions to Aditya about the body, Prana, the cause of existence, and the Atman. The response reveals Shiva as the ultimate reality - eternal, pure, and non-dual. From this Shiva/ Brahman arises the process of creation, closely following Sankhyan





cosmology, beginning with Avyakta (Prakṛti) and evolving into Mahat and subsequent elements. The Upanishad elaborates on the subdivisions of creation, including the five elements, their gross and subtle manifestations, their presence in the human system, the koshas, the four states of consciousness, and the moving and non-moving aspects of existence.

2. Paths to Liberation: Dakshinayana, Uttarayana, and Sadyomukti (Mantras 15–18)

The Upanishad outlines three paths: Dakshinayana, the karmic path leading to rebirth; Uttarayana, the path of gradual liberation through Upasana and knowledge; and Sadyomukti, the path of immediate liberation through knowledge. Each offers unique insights into the journey of the soul.

3. Yoga as the Gateway to Liberation (Mantras 19–22)

To attain Sadyomukti, Yoga is essential. The text declares that knowledge arises from Yoga and Yoga is sustained by knowledge, highlighting their inseparable connection.

4. Two Paths of Yoga: Karma and Jñāna (Mantras 23–27)

Yoga is divided into Karma Yoga, the disciplined performance of scriptural duties, and Jnana Yoga, the focused contemplation on liberation. Together, they pave the way for spiritual progress.

5. Jñāna Yoga and the Eightfold Path (Mantras 28–31)

The practice of Jnana Yoga is aided by the limbs of Ashtanga Yoga. The Upanishad offers unique definitions for each limb (see Table 1), presenting them as practical tools for self-realization.

Table 1: Ashtanga Yoga as per Trishikhi Brahmanopanishad (Mantras 28-31)

SNo	Limbs	Definition
1	Yama	Vairagya in the body and the senses
2	Niyama	Deep desire in attaining the Supreme being
3	Asana	A sense of indifference in all objects
4	Pranayama	The understanding that all the world is a false appearance
5	Pratyahara	Making the mind turn inwards
6	Dharana	Attaining the stillness of the mind
7	Dhyana	Contemplating that I am that pure consciousness
8	Samadhi	Completing forgetting that I am meditating

Note: It is interesting to note that while such unique definition to each of the limb of Ashtanga Yoga is given, the Patanjala approach the Eight limbs is also respected in this Upanishad

6. Yamas and Asanas (Mantras 32–52)

Among the Ashtangas the text prescribes ten Yamas and ten Niyamas and describes sixteen Asanas (postures), from Svastikāsana to Sukhāsana, aligning with the *Haṭhayoga* tradition. These are essential for Yogic discipline and preparation.



Table 2: Yamas and Niyamas in Trishikhi Brahmanopanishad (Mantras 32, 33)

SNo	Yamas	Niyamas
1	Ahimsa – Nonviolence	Tapas – Disciplining
2	Satya – Truthfulness	Santushti – contentment
3	Asteya – Non stealing	Astikya – Belief in existence of God
4	Brahmacharya – celibacy	Dana – Charity
5	Daya – compassion	Hari aradhana – worshipping Hari
6	Arjava – Straightforwardness	Vedanta Shravana – Listening to Vedanta
7	Kshama – Patience/ forgiving nature	Hri – Shame (to do wrong activities)
8	Dhriti – Fortitude	Mati – Pure mind
9	Mitahara – Moderation in food	Japa – Repetition of Mantras
10	Shaucha – Cleanliness	Vrata – Vows

Note: It is interesting to note that a) There are more Yamas and Niyamas that what Maharshi Patanjali states. This is akin to how the Puranas and other Hatha Yoga texts treat Yama and Niyama
b) Aspects of Patanjala Niyama are present in Yama itself – like Shaucha

Table 3: List of Asanas in Trishikhi Brahmanopanishad (Mantras 34-52)

Names of the Asanas	Svastikasana (1), Gomukha (2), Virasana (3), Yogasana (4), Padmasana (5), Baddhapadmasana (6), Kukkutasana (7), Uttanakurmaka (8), (Akarna) dhanurasana (9), Simhasana (10), Bhadrasana (11), Muktasana (12), Mayurasana (13), Matsyanasa (14), Siddhasana (15), Pashcimatanasana (16), Sukhasana (17)
Observations	a) Just like Hathayogapradeepika the asanas list starts with Svastikasana and follows almost the same set of Asana b) 4 Asanas that require to have Padamasana as the beginning posture is mentioned as a series which is unique (Asanas 5-8) c) Yogasana and Sukhasana are extra in comparison to Hathayogapradeepika. It is interesting to note that both Siddhasana and Muktasana are mentioned while these two are considered as Synonyms in Hathayogapradeepika Shavasana is not mentioned in this text.



Observations	d) It is to be noted that each of these Asanas are defined in the text. But the benefits are not separately spoken unlike Hathayogapradeepika. Only a general statement that the one who has conquered Asana conquers the three world is mentioned.
---------------------	---

7. Nadi-shuddhi: Cleansing the Subtle Channels (Mantras 53–108)

Nadi - shuddhi is elaborately detailed, covering key aspects of Pranayama, including the cleansing of impure Vayu, Nadi pathways, and the movement of Kundalini. Techniques like Nadi - shodhana are explained, alongside guidelines for posture, location, and practice duration. Benefits align closely with the Hatha – yoga - pradipika. An heather to not very well know practice called as Upakrama Pranayama is mentioned in this section. It is elaborated herein, as it is very unique -

Upakrama Pranayama (Mantra 94-95):

This Pranayama is called as the commencing Pranayama. Though this has been indicated in the mantra – the commentator Upanishad Brahmendra clarifies this procedure in his commentary on the above Mantras and also states that doing three cycles of Upakrama Pranayam prepares the body and the breath for the prescribed Pranayama by removing impurities from the body.

- Exhale bad air – Dushta – vayu - recana (through right nostril)
- Inhale – Puranam (through left nostril)
- Retain – Shodhana through kumbhaka
- Completely Exhale (exhale through right nostril)

Note: Although the specific nostril(s) for performing the above pranayama are not explicitly mentioned, the nostril details provided in brackets align with established pranayama conventions.

8. Prāṇadhāraṇa: Healing Through Breath Awareness (Mantras 109–113)

Prāṇadhāraṇa, or focused breath retention, is prescribed for healing. By directing Prāṇa to specific diseased areas of the body, one can restore health (see Table 4 for details).

Table 4: Therapeutic Prana Dharana

SNo	Place of Dharana (Inhaling and holding the breath in specified places – preferred time – in the Sandhyakala)	Benefits
1	Navel region	Overcoming abdominal illnesses
2	Tip of the nose	Long life and lightness of the body
3	Doing the Sheetalī practice – inhaling air through the tongue (Prana-dharana location is unspecified in this practice, but context suggests it may be in the tongue region - or else it may not fit in in the Pranadharana section)	Excellence in oratory – on three months if done during Brahma muhurta, Great diseases are overcome if practiced for 6 months

Note: a) Holding the breath on the tip of the toe is mentioned, but the benefit of the practice is not clarified b) It is also stated that in which ever limb illness has manifested, doing Prana dharana in



that place helps overcome the disease (Mantra 113) c) It is interesting to note the preferred time being advocated – Brahmamuhurta and Sandhyakala, etc.

9. Śanmukhī Mudrā: Conquering the Mind (Mantras 114–116)

The classic Śanmukhī Mudrā, involving the closure of sensory orifices using the fingers, is presented as a powerful tool for silencing the mind and attaining inner peace.

10. Prāṇāgati, Pratyāhāra, and Dhāraṇā (Mantras 117–144)

This section explores the movement of Prāṇa through Nāḍīs, visualization of Prāṇa in various body parts (*Marmasthānas*), and meditation on the five elements within the body. These practices promote health, focus, and inner harmony.

11. Meditation on the Supreme Self (Mantras 145–152)

The text details meditation on Vāsudeva, the Supreme Self. With Hrdayanjali Mudra, an erect posture, and focused breath retention, the practitioner transcends sins, attains spiritual purity, and realizes Kaivalya (liberation). Vāsudeva is recognized as the transcendental reality beyond the Turiya state.

12. Saguna and Nirguna Dhyāna and Relalization of Brahman (Mantras 152–158)

Two meditative paths are outlined:

- *Saguna Dhyāna*: Focus on Viṣṇu, radiant and majestic, seated in the heart lotus, representing the universe.
- *Nirguna Dhyāna*: Contemplation on the formless, blissful consciousness symbolized as a light in the heart lotus. Both lead to liberation.

Meditation on the divine form dissolves attachments and reveals the ultimate truth. In Samādhi, the Yogin realizes “I am Brahman,” transcending all duality. The Jiva merges into the absolute like salt dissolving in water, achieving Nirvāṇa - supreme unity with Brahman.

Conclusion

The Trishikhi – brahmana - upanishad offers an intricate blend of yogic practices and philosophical insights, emphasizing the significance of asanas and pranayama. It highlights physical stability through asanas and mental clarity via pranayama, including detailed guidance on breath control and kumbhaka (breath retention). These practices prepare the seeker by harmonizing body, breath, and mind, serving as essential steps toward transcendental realization. The examples used in the Upanishad are also worth contemplating upon and help easy understanding of the concepts (See table 5). Philosophically, the Upanishad aligns these techniques with the pursuit of Brahman, illustrating how disciplined mastery over the physical and subtle aspects leads to self-realization. This synthesis of practical guidance and metaphysical wisdom makes it a valuable resource for spiritual aspirants.



Table 5: Table of Interesting examples used in the Upanishad

SNo	Concept	Example	Observations
1	Only by churning the mind clarity so many doubts are created (Mantra 11)	Foam is produced by churning the fluid	Nature of the agitated state of the mind and its outcome is brought out interestingly through this example
2	The Jiva wandering birth after birth (Mantra 17)	The fish wandering in between two banks of the river	As the fish is confined between the two banks of the river the Jiva is also confined between by his Punya-papa Karma.
3	In the spokes of the Nadis in the Nabhi region the Jiva – moves around (Mantra 61)	Like the spider that moves around in its web	This is an example that is oft used in Hathayoga texts like Yoga Yajnavalkya Samhita (4.29)
4	There are innumerable Nadis in this body (Mantra 76)	Just like the veins that are visible in the leaf of the ashvattha tree – peepal tree	This is good way to visualize the Nadis.
5	The state of Yogis meditation that leads to mukti	a) Like a still lamp and brilliant and b) shining like a natural precious stone	The former example is known in the Gita (6,13) also, the second example compares with the example given in the Yogasutras (1.41)
6	In the practice of Samadhi Mind is rendered without object to hold on to – it subsides (Mantras 163,164)	a) like the fire that subsides on exhausting the fuel b) like a clump of salt becoming one with water	Both these examples are there to be seen in Hathayogapradeepika as well. Salt (HYP 4.5), Fuel and fire (HYP 4.98)

Activities

(You can write to dr.jayaraman@svyasa.edu.in with all or any of your responses)

1. What are your thoughts on the unique way of defining Ashtanga Yoga in this Upanishad (table 1)
2. Create a Comprehensive Yamas and Niyamas of the 18 Mahapuranas – (Refer Yoga Doctrines in Mahapuranas, GK PAI, Bhandarkar Oriental Research Institute, Pune, 2007) (table 2)
3. If you are a regular Yoga practitioner – carefully integrate Upakrama Pranayama in your practice and share your experiences
4. With proper guidance from a teacher, practice the prana-dharana methods described above (table 4) and share your experiences
5. Use the analogies (table 5) in your classes or in your meditation and share your experiences

Note: Utilization of tables herein should be done with proper acknowledgement to the author



Ascetic Lives: Lessons from Sadhus and Sadhvis

1. Introduction

Definition and Symbolism of Sadhus

Sadhus, the holy ascetics of India and Nepal, embody a life of spiritual discipline and detachment from worldly ties. Derived from the Sanskrit word meaning "to achieve," their name reflects their ultimate goal of enlightenment through strict practices. Known as monks, yogis, or sanyasis, Sadhus renounce family, possessions, and societal roles to fully devote themselves to their spiritual journey. Their ash-covered bodies, saffron robes, or nudity symbolize purity, simplicity, and rejection of materialism.

In Indian and Nepalese society, Sadhus hold a unique yet vital role. Despite renouncing worldly life, they serve as spiritual guides, custodians of

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religious traditions, and sources of inspiration, especially during festivals like the Kumbh Mela. Female ascetics, known as Sadhvis, equally embody this path of renunciation. Shaving their heads and wearing saffron robes, they mirror the discipline and practices of male Sadhus, demonstrating an unwavering commitment to spiritual growth.

Sadhvis share the same ideals as their male counterparts, embracing the renunciation of family and worldly ties, simple living, fasting, and meditation. They actively participate in significant religious events like the Kumbh





Mela, inspiring devotion and respect. By breaking societal barriers, Sadhus exemplify equality and strength, proving that the pursuit of enlightenment transcends gender, fostering inclusivity in spiritual growth.

2. Philosophical Foundation

Sadhus and Sadhvis dedicate their lives to renunciation and the pursuit of liberation (*moksha*), believing true freedom comes from detaching from worldly ties. By renouncing family, possessions, and societal roles, they symbolically experience a death of their old identity and a rebirth into a higher spiritual existence. This transformative act allows them to focus entirely on their spiritual path, free from the distractions of material life.

Sadhu communities embody an egalitarian ethos, breaking barriers of caste, gender, and social status. United by the shared goal of spiritual growth, they treat all members as equals. For women, becoming Sadhvis offers an opportunity to transcend societal restrictions and participate fully in spiritual life, demonstrating that liberation is attainable for everyone. Through their renunciation and commitment to equality, Sadhus and Sadhvis exemplify how spirituality transcends societal divisions, providing a path of inner freedom to all.

Living a minimalist life, Sadhus and Sadhvis possess only essential items, each symbolizing their detachment and spiritual focus. Common possessions include the *danda* (staff), representing spiritual authority; the *kamandalu* (alms bowl), symbolizing humility; *rudraksha* beads for prayer and meditation; and sacred ash (*vibhuti*), applied as a reminder of life's impermanence and spiritual purity. They reside in caves, forests, temples, or near cremation grounds, sustaining themselves on alms and dedicating their lives to spiritual practices. Their attire, ranging from saffron robes to nudity (as with Naga Babas), reflects their complete liberation from societal norms, emphasizing their spiritual commitment.

3. Diverse Sects and Practices

The spiritual tradition of Sadhus is far from monolithic, encompassing a variety of sects that reflect the diversity of Hindu spirituality. Each sect carries distinct philosophies, rituals, and practices, embodying unique approaches to transcendence and liberation. These traditions, while varied, share a common goal: to attain a higher state of spiritual realization. Among the most prominent sects are the Vaishnav Sadhus, Shaiva Sadhus, Naga Babas, Aghoris, and Female Sadhvis, each contributing to the intricate, and diverse fabric of Hindu asceticism.

Vaishnav and Shaiva Sadhus: Guardians of Devotion and Discipline

The Vaishnav (Vaishnavite) and Shaiva (Shaivite) Sadhus represent two of the largest ascetic traditions in Hinduism, each centered on devotion to a principal deity.

● Vaishnav Sadhus

- Followers of Lord Vishnu, the preserver in the Hindu trinity, Vaishnav Sadhus dedicate their lives to devotion (*bhakti yoga*). Their practices include chanting Vishnu's names (*nama japa*), singing hymns (*bhajans*), and meditating on sacred texts like the *Bhagavad Gita* and *Ramayana*.
- They embody humility and simplicity, adhering to a vegetarian diet as an expression of non-violence and spiritual purity.
- Vaishnav Sadhus' approach to spirituality is suffused with love and surrender, symbolizing a deep connection to Vishnu and his avatars, such as Krishna and Rama.

● Shaiva Sadhus

- Shaiva Sadhus devote themselves to Lord Shiva, the cosmic destroyer and transformer. Their lifestyle emphasizes austerity (*tapasya*), including intense meditation, prolonged fasting, and enduring physical challenges.



- o They adorn their bodies with sacred ash (*vibhuti*), symbolizing renunciation and the impermanence of life, and wear necklaces of *rudraksha* beads, believed to be sanctified by Shiva.
- o These ascetics often retreat to isolated locations, where their rigorous practices foster deep self-discipline and a profound inner connection with their deity.

Though both sects share a reverence for the body as a sacred vessel, Vaishnav Sadhus emphasize devotion and love, while Shaiva Sadhus focus on self-discipline and transformation.

Naga Babas: The Naked Ascetics

The Naga Babas, or "naked ascetics," are revered figures in the Sadhu tradition, embodying rigorous discipline and profound spiritual philosophy in their quest for liberation. Central to their ethos, nudity symbolizes detachment from materialism, dissolution of ego, and a return to purity in harmony with nature. By rejecting societal constructs, they channel their focus entirely on inner spirituality. Historically, Naga Babas served as warrior ascetics, defending Hindu temples and Sanatana Dharma during

invasions. Their akharas, spiritual camps that also functioned as martial training grounds, reflected their dual commitment to spiritual discipline and physical defense, wielding weapons like tridents and swords - a tradition preserved to this day.

The journey to becoming a Naga Baba is transformative and rigorous, comprising four distinct stages. Entry begins with the Brahmacharya stage, involving thorough background checks and years of tests to evaluate the aspirant's readiness for the Naga way of life. In the Mahapurush stage, aspirants are guided by five spiritual gurus - Shiva, Vishnu, Shakti, Surya, and Ganesha - and receive sacred items like Rudraksha beads and ash, marking their initiation. The Avdhoot stage involves renouncing all worldly ties through symbolic acts such as shaving the head and performing one's own death rites (Pind Daan), signifying a rebirth into asceticism. The final stage is the most grueling, requiring aspirants to endure intense physical trials, including standing under the Akhada flag for 24 hours while holding water pots and undergoing a ritual to suppress libido, symbolizing ultimate detachment.



Once initiated, Naga Babas dedicate themselves to a life of celibacy, austerity, and minimalism, sustained through alms and disciplined practices like yoga, meditation, and prayer. Their nudity embodies purity and liberation, aligning them with Vedic traditions and Sanatana Dharma. At the Kumbh Mela, they lead the Shahi Snan (royal dip), inspiring awe with their ascetic practices and profound detachment. Their dual role as spiritual seekers and cultural protectors makes them iconic figures of Hindu asceticism, preserving their warrior ethos through their historical and spiritual legacy.

Aghoris: Masters of Life and Death

The Aghoris are one of the most radical and enigmatic sects within the Sadhu tradition, revered and feared for their unconventional practices and philosophy. Devotees of Lord Shiva, particularly in his fierce form as Bhairava, they embrace the ultimate oneness of existence, transcending societal dualities of purity and impurity, life and death, and good and evil. This belief drives their practices, which seek to dissolve fear, attachment, and societal constraints, allowing them to merge with the divine essence present in all things. Their

Table 1: Key Differences and Similarities Between Naga Babas and Aghoris

Aspect	Naga Babas	Aghoris
Primary Deity	Lord Shiva as the ascetic and protector	Lord Shiva as Bhairava (fierce form) and Goddess Kali
Focus	Preservation of Dharma through discipline, austerity, and martial skills	Transcendence through breaking societal taboos and exploring non-duality
Habitat	Live in <i>akharas</i> (spiritual camps), Himalayan retreats, or forests	Reside in cremation grounds or secluded areas near burial sites
Philosophy	Detachment from material possessions, renunciation, and self-discipline	Oneness of all existence, transcending purity and impurity, and merging with the divine essence
Key Practices	- Intense yoga and meditation training	- Meditation on corpses (<i>Shava Sadhana</i>)
Attire	Nudity or minimal clothing, with sacred ash (<i>vibhuti</i>) smeared on the body	Often nude or clothed minimally with cremation ashes and sometimes animal skins
Diet	Vegetarian; sustains on alms (<i>bhiksha</i>) collected from a maximum of seven houses daily	Non-vegetarian; includes occasional consumption of human remains and offerings in cremation grounds
Public Role	Participate in major religious festivals like Kumbh Mela; perform rituals and inspire devotees	Secretive rituals with limited public interaction; sometimes known for their healing abilities
Supernatural Beliefs	Rituals focus on spiritual awakening and enlightenment	Pursue Tantric powers, including healing and connection with spirits
Duration of Training	12+ years in <i>akharas</i> under strict discipline and guidance	12+ years of penance in cremation grounds, often without formal guidance
Symbolism	Ash: Purity & impermanence	Ash: Mortality & transcendence



austere lifestyle and spiritual focus exemplify fearlessness (Aghora means "without fear") and their rejection of conventional norms.

Aghoris are known for living in cremation grounds, meditating amidst the dead to confront mortality and desensitize themselves to fear. Their rituals often involve handling human remains, using skulls as drinking vessels, and smearing ashes from pyres on their bodies. These acts, while shocking to outsiders, symbolize their rejection of societal taboos and acknowledgment of the eternal cycle of life and death. They also engage in controversial practices like consuming meat, alcohol, and other substances deemed impure in orthodox Hinduism, challenging conventional ideas of sanctity and pollution. For Aghoris, divinity resides in everything, and by embracing what society rejects, they aim to dissolve boundaries between the sacred and profane.

The path to becoming an Aghori is arduous and demands unwavering commitment. Initiates train under a guru, often in cremation grounds, and undertake extreme austerities to cultivate supernatural powers and spiritual resilience. These practices include fasting, meditation, and rituals that focus on breaking attachments to the physical body and societal norms. Unlike

structured sects like the Naga Babas, the Aghori initiation is less formalized, as they consider Lord Shiva their ultimate teacher. It typically takes years of intense discipline for an aspirant to gain mastery over their body and mind, achieving the spiritual fearlessness that defines an Aghori.

Aghoris exemplify the idea of finding purity within filth, seeing no distinction between opposites and recognizing the divine in all forms. Their lifestyle, though controversial, reflects a profound spiritual pursuit of liberation (*moksha*), making them some of the most misunderstood yet deeply respected ascetics in Hinduism. By confronting mortality, embracing societal taboos, and transcending conventional boundaries, the Aghoris embody the fearless devotion and ultimate surrender to divine will that is central to their spiritual journey.

4. Key Differences Between Naga Babas and Aghoris

Although both sects venerate Lord Shiva and share a commitment to liberation (*moksha*), their philosophies and practices differ significantly:

Table 1 provides a clear distinction between the philosophies and practices of Naga Babas and Aghoris, while also highlighting their shared commitment to spiritual liberation (*moksha*). Although both sects are devoted to Lord Shiva and aim to transcend worldly existence, their approaches are vastly different. Naga Babas emphasize rigorous self-discipline, devotion, and preservation of Dharma, while Aghoris push the boundaries of societal norms, confronting the dichotomies of life and death to realize the oneness of existence. The exploration of these two ascetic sects unveils the profound diversity within Hindu spirituality. It illustrates how unique yet complementary paths can lead to transcendence, showcasing the complexity and richness of Hindu ascetic traditions.



5. Female Sadhvis: Breaking Barriers

Female Sadhvis are a significant yet understated part of Hindu ascetic traditions, embodying spiritual dedication and renunciation. Like their male counterparts, they abandon familial and societal ties, adopting a celibate and austere lifestyle focused on spiritual growth and inner transformation. Symbolic rites such as shaving their heads and taking vows of renunciation mark their entry into ascetic life. Their practices often include yoga, meditation, fasting, and prayer, reflecting a commitment to spiritual discipline. Their attire typically consists of saffron robes or simple clothing, with a tika symbolizing their spiritual status.

Female Sadhvis actively participate in key religious events, including the Kumbh Mela, where they take part in the sacred dip, affirming their place within the broader ascetic community. They are affiliated with prominent akharas like the Juna Akhara and Niranjani Akhara, which uphold Vedic and ascetic traditions. These institutions provide a structure for their spiritual practices and integrate them into larger religious frameworks.

Some contemporary Sadhvis, such as Sadhvi Pragya Singh Thakur and Sadhvi Saraswati, have gained prominence as voices in spiritual and cultural discussions, highlighting the evolving role of women in asceticism. While traditionally less visible than their male counterparts, Female Sadhvis continue to play a meaningful role in the preservation and practice of Hindu ascetic traditions, contributing to spiritual discourse and the transmission of Vedic knowledge.

Evidence for their practices and roles is drawn from ethnographic studies, historical accounts, and observations of their participation in events like Kumbh Mela. Their inclusion in akharas also reflects a gradual shift toward greater recognition of women within Hindu ascetic institutions.

6. Social and Political Implications

The Sadhu tradition, including Sadhus and Sadhvis, holds profound social and political implications, offering a unique critique of societal norms and power structures through their way of life. Their emphasis on spiritual sovereignty reflects a rejection of societal conventions, laws, and hierarchies, asserting their independence and self-governance. By renouncing caste, gender roles, and material wealth, they challenge some of the most entrenched systems in traditional society, demonstrating that life can be organized outside the confines of institutional authority. This autonomy underscores the Sadhus' belief in prioritizing spiritual connection over compliance with external expectations.

A significant aspect of this tradition is the creation of alternative communities that act as sanctuaries for marginalized individuals, including widows, orphans, and others excluded by mainstream society. These egalitarian spaces embrace values of inclusivity, minimalism, and sustainability, offering refuge and purpose to those who have been alienated. Within these communities, spiritual practice becomes the unifying principle, fostering a sense of equality and shared commitment to transcendence, free from material and societal constraints.

The Sadhus' existence also represents a form of nonviolent resistance. By living entirely outside societal structures, they model a quiet subversion that renders conventional systems of power irrelevant. Their minimalist lifestyle, rejection of consumerism, and detachment from societal expectations highlight the possibility of constructing a life based on simplicity, spiritual depth, and mutual support. Through their practices and way of life, Sadhus inspire broader reflections on the necessity of traditional hierarchies and social obligations, offering a vision of freedom rooted in self-determination and spiritual sovereignty.



7. Broader Reflections

The symbolism of **inner fire** in Sadhu and Sadhvi traditions embodies themes of transformation and renewal, central to their ascetic practices. This metaphorical fire represents the process of burning away impurities, achieving wisdom, and sustaining spiritual progress. It aligns with the broader Hindu philosophical notion of fire as both a destructive and renewing force. For Sadhus and Sadhvis, the cultivation of this inner fire through practices like celibacy, fasting, and meditation serves as a means of transmuting physical desires into spiritual energy, symbolizing a profound journey of inner transformation.

Their practices also offer a compelling **vision for society**, providing modern individuals with valuable lessons. The simplicity of their lives underscores the benefits of minimalism, encouraging detachment from material excess. Their unwavering dedication to spiritual truth highlights the importance of purpose and focus in a world often characterized by distraction. Finally, their quest for transcendence and adherence to egalitarian principles serve as a reminder of the universal potential for growth and renewal, inspiring society to seek balance, mindfulness, and meaningful existence.

Conclusion

The lives of Sadhus and Sadhvis offer profound insights into spirituality, discipline, and the human quest for meaning. Through their practices of renunciation, ascetic discipline, and spiritual exploration, they embody values that transcend societal norms, offering an alternative way of existence rooted in simplicity and inner transformation. The symbolism of inner fire illustrates their journey of renewal and self-purification, while their minimalist lifestyle and dedication to spiritual truth serve as timeless lessons for navigating the complexities of modern life.

Moreover, the egalitarian ethos within Sadhu

communities, challenges hierarchical and materialistic structures, fostering inclusivity and mutual respect. Female Sadhvis, by participating equally in these traditions, break barriers and exemplify the universality of spiritual pursuits. Together, Sadhus and Sadhvis remind us of the transformative power of inner strength and self-mastery.

As society grapples with consumerism and disconnection, their lives inspire reflection on the importance of purpose, sustainability, and collective harmony. By embracing their teachings, modern individuals can find paths to inner peace and societal renewal, proving that ancient wisdom remains relevant in guiding us toward a more balanced and meaningful existence.

Key Takeaways

- **Symbol of Inner Fire:** Represents purification, spiritual energy transformation, and renewal in Sadhu traditions.
- **Minimalist Lifestyle:** Sadhus and Sadhvis practice detachment from materialism, emphasizing sustainability and simplicity.
- **Egalitarian Values:** Their communities reject caste and gender hierarchies, showcasing inclusivity and equality in spiritual practice.
- **Female Ascetics' Role:** Sadhvis break societal norms, participating actively in rituals and exemplifying empowerment through renunciation.
- **Modern Relevance:** Their focus on mindfulness, self-discipline, and inner transformation provides timeless lessons for contemporary life.

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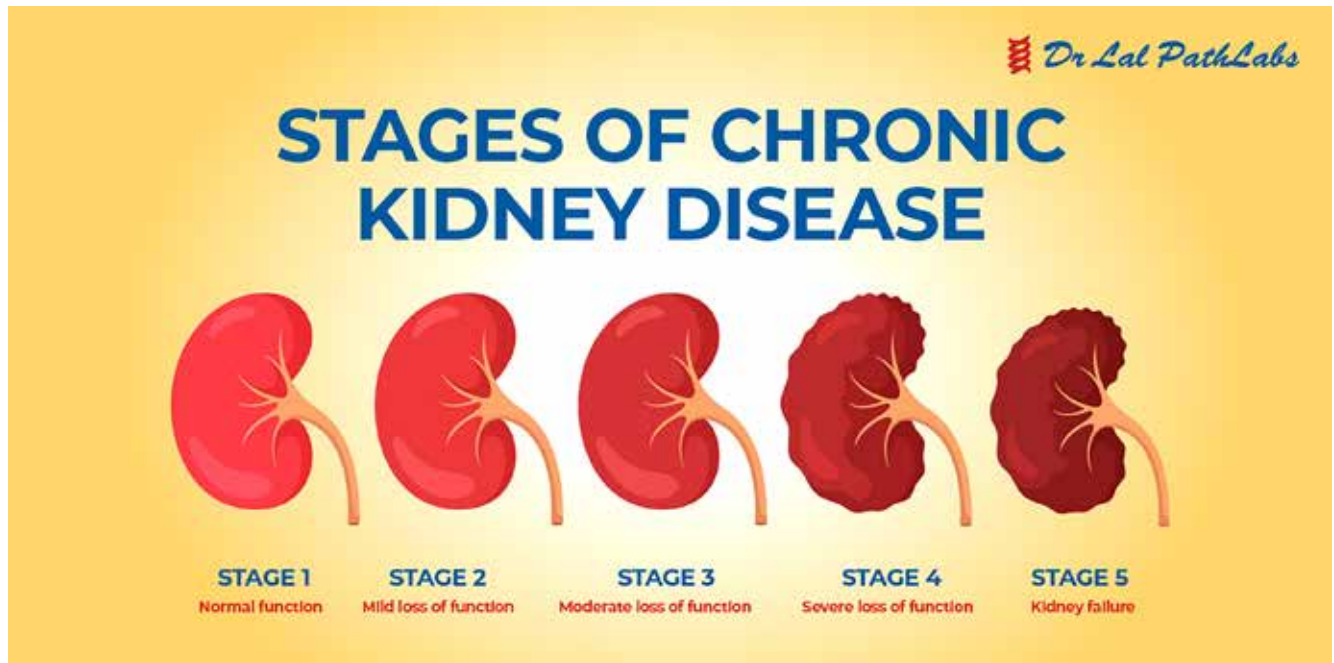
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Arogyadhama - Success Story

Integrated Approach of Yoga Therapy



Pic Courtesy: Dr Lal PathLabs

In this issue, we highlight the case of Biswajit Mohapatra (name changed), a 58-year-old male, whose health condition could be said to be substantially deteriorated.

Mr. Mohapatra has been suffering from Chronic Kidney Disease (CKD) since one year, hypertension since six years, had decreased urine output since two months, and undergoing hemodialysis twice a week. He also has a history of craniotomy for subdural hematoma. He was admitted to Arogyadhama for a three-week treatment program and presented with difficulty in breathing and also blurred vision due to optic nerve shrinkage.

Arogyadhama's Integrated Approach of Yoga Therapy

A program of integrated approach of therapy is applied at Arogyadhama for the patients' recovery process, under the guidance of Dr Nagarathna R. and her team of doctors and therapists. This integrated approach includes Yoga therapy, Ayurveda, Naturopathy, Acupuncture, Physiotherapy, Psychotherapy and Diet therapy. The Yoga and lifestyle-intervention advice given has helped many people in getting relief from symptoms caused due to pathological and degenerative conditions.

Mr. Mohapatra was given a customized module of Integrated Yoga Therapy for restoring and maintaining his health. The sessions covered the *Panchakosha* – the five layers of existence – and included special Yoga techniques focusing on gastrointestinal health, Pranayama i.e. breathing practices; Meditation techniques like MSRT and CM; Devotional sessions on Gita, Upanishads and Vedas, and also Yogic counselling.

Ayurveda therapies like *Pichu*, *Basti*, *Shirodhara* were included, as well as Physiotherapy and Acupuncture treatment. He was put on a renal diet and had to take his regular medication.



Naturopathy included a kidney pack and mud-application in the first week. This was followed by a wet-sheet pack, warm-immersion bath, and arm and leg packs in the second and third weeks. Ayurveda treatment began with *Matrabasti* with Ksheerabala Taila 30 ml. In the following weeks; therapies included *Netra tarpana* with Triphala Ghrita, *Shiro Abhyanga*, leg massage, and *Nadi Sweda* with Nirgundi Taila.

Adjustments were made in his medications during his stay. After the three-week stay, his lab results showed significant improvement as the parameters given below demonstrate.

The Parameters

Parameters	On Admission	On Completion
Pulse (Beats/ min)	84	64
Blood Pressure (mmHg)	140/80	134/60
Respiratory Rate/ min	13	20
Bhramari time (sec)	7	10
Haemoglobin	10.2g/dl	11.8g/dl
Creatinine	7.8mg/dl	5.1 mg/dl
Sodium levels	129 mmol/L	135 mmol/L
Potassium	5.8 mmol/L	4.1 mmol/L

Mr. Mohapatra’s Symptom Score came down from 5 to 4. He expressed that he had experienced relief in symptoms. According to him, his breathing difficulty was completely relieved, his vision had improved, and he developed confidence to face the challenges of life.

This case is an important testimony to the effectiveness of a three-week integrative medicine program (that includes allopathy, naturopathy, yoga and Ayurveda) even in the case of critical participants.

Important parameters to check and restrict in renal disease

1. Protein restriction – non-vegetarian food, dal
2. Phosphorous restriction – dry products (beans, peas), nuts, soft drinks
3. Sodium restriction - baking powder, salt, papads, pickles, sauces, soups, canned and packed food items
4. Potassium restriction – tea, coffee, chocolate, tender coconut water
5. Fluid restriction

Calories

Enough calories need to be given for maintenance of healthy weight. It is important to increase calories. As protein is restricted, energy should be compensated by the intake of other foods like unsaturated fats, sabudana or rice kheer, excess jaggery, honey (if non-diabetic), and fruits.



Potassium content for 100g vegetables

Group 1 0-100mg	Group 2 100- 200mg	Group 3 More than 200mg
Fenugreek leaves	Cabbage	Amaranth leaves
Lettuce	Carrots	Coriander leaves
Beetroot	Onions	Spinach
Cucumber	Brinjal	Yam
Broad beans	Cauliflower	Tapioca
Raw mango	Beans	Potato
Green peas	Ladies Finger	Sweet Potato
Chowchow	Onion Leaf	Raw Papaya
	Banana Flower	
	Raw banana	
	Pumpkin	
	Green Tomato	
Group 1&2 can be eaten directly but group 3 should undergo leaching process before intake		

Leaching Process (to drain out additional potassium and phosphorus from vegetables, thus making them safe for consumption for people with CKD):

1. Cut vegetables into small bits and soak in water for 4 to 5 hours (or overnight); wash the vegetables 2-3 times and then cook.
2. Cut vegetables into small cubes and cook in a pressure cooker; throw away the cooked water.

Diet Do's

1. Vegetables – Cauliflower, Cabbage, Beetroot, Pumpkin, Bottle Gourd,
2. Leafy Vegetables – Spinach, Methi, Coriander, Pudina
3. Fruits – Orange, Apple, Watermelon, Grapes, Pomegranate, Papaya
4. Seeds – Flax seeds, Walnut, Almonds
5. Drink Barley water and Plantain pith juices every day, alternately

Diet Don'ts

1. Reduce the usage of salt, instead season food with citrus fruits.
2. Avoid coffee, tea - you may take green tea, however.
3. Avoid processed, packed/canned, deep-fried foods.
4. Add a salad in every meal.



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The emerging role of advanced proteomics in deciphering molecular mechanism of yoga

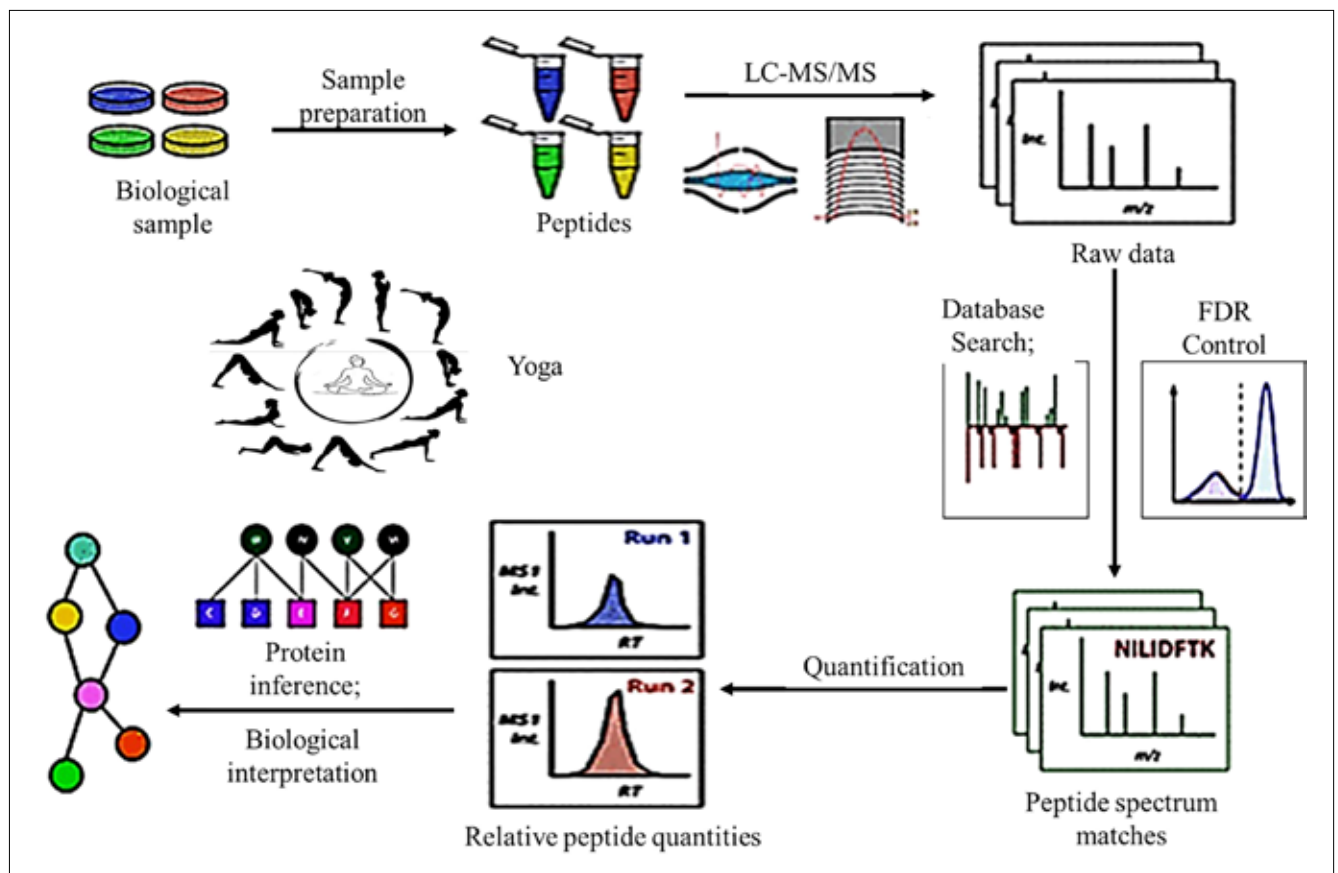
Introduction

Molecular studies play a significant role in advancing yoga research by providing a deeper understanding of the physiological, biochemical, and genetic mechanisms influenced by yoga practices. Yoga practices like meditation and pranayama have been shown to modulate stress biomarkers such as cortisol and neurotransmitters like serotonin and dopamine, contributing to improved mental health. Molecular research also highlights yoga's role in reducing systemic inflammation by regulating immune cells and inflammatory markers. Additionally, it provides insights into how yoga aids in managing conditions

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like diabetes, cardiovascular diseases, and even cancer by influencing pathways involved in metabolism, oxidative stress, and cell proliferation. Yoga's potential anti-aging effects, such as slowing telomere shortening and reducing oxidative damage, further underscore its significance. By integrating traditional yoga practices with molecular findings, researchers can validate age-old claims, paving the way for personalized yoga





interventions and strengthening its position in modern healthcare. While multiple molecular approaches contribute to yoga research, advanced proteomics provides unique insights into protein-level changes, bridging the gap between genomics and functional outcomes.

The Role of Genomics, Proteomics, and Metabolomics in Yoga Research

Molecular studies are performed utilizing genomics, proteomics, and metabolomics to examine genetic expression, protein interactions, and metabolic changes associated with yoga. While genomics focuses on gene sequences and genetic predispositions, proteomics and metabolomics provide a more dynamic, real-time view of how yoga influences the body. Proteomics, in particular, reveals how yoga can modify protein expression, regulate cellular processes, and impact health outcomes, offering a deeper understanding of both the immediate and long-term biological effects of yoga. Among these molecular approaches, proteomics stands out for its ability to provide real-time insights into protein expression and cellular functions, which are key to understanding yoga's effects.

Genomics in Yoga Research

Genomics research has significantly advanced our understanding of the biological effects of yoga by uncovering its influence on gene expression and molecular pathways. Studies have shown that yoga and related mind-body practices can regulate genes associated with stress response, inflammation, immune function, and cellular aging. A controlled trial identified the regulation of histone deacetylase (HDAC) genes and inflammatory pathways as key mechanisms underlying the therapeutic potential of meditation [1]. A systematic review of 18 MBIs, including yoga, revealed that these practices counteract the effects of stress on the immune system by reversing transcriptomic skewing [2]. Specific yoga studies have also provided significant insights into molecular changes. Bower et al. reported that three months of Iyengar yoga resulted in the upregulation of 282 genes and downregulation of 153 genes, with most of the downregulated genes linked to type I interferon responses, which are associated with fatigue in cancer patients [3]. Yoga was found to reduce NF- κ B and CREB transcription factor activity while enhancing

anti-inflammatory glucocorticoid receptor (GR) activity, reflecting improved regulation of the HPA axis and a quicker cessation of the stress response. Similarly, Qu et al. identified changes in 111 genes, highlighting yoga's benefits beyond physical activity and relaxation [4]. Epel et al. further demonstrated the impact of yoga and meditation on 390 stress-related genes and observed shorter telomeres in yoga practitioners, which are linked to aging and various chronic diseases [5]. A systems biology approach integrating networks also showed that yoga enhances immune function without activating inflammatory pathways, with notable changes in gene expressions related to metabolism and oxidative stress response [6]. Despite these advances, mRNA levels often do not correlate directly with protein expression due to post-transcriptional regulation, limiting the ability of gene expression studies to fully capture biological processes.

The Significance of Proteomics in Yoga Research

Amid the growing body of genomic studies on the effects of yoga, the significance of proteomics research is becoming increasingly clear and has become an essential tool in understanding complex biological systems. Proteins are the functional molecules in cells, driving processes such as enzymatic reactions, signal transduction, and structural integrity. Proteomics offers deeper insights into the functional proteins and pathways influenced by practices such as yoga and meditation, complementing the findings from genomics. For instance, the study mentioned earlier [1] identified the regulation of histone deacetylase (HDAC) genes and inflammatory pathways as key mechanisms behind meditation's therapeutic effects. Proteomics can further enhance these findings by providing a deeper understanding of the molecular processes involved. Proteomics offers a dynamic perspective by revealing changes in protein expression and post-translational modifications, offering deeper insights into yoga's biological effects. While previous research has established yoga's benefits, many studies have relied on nonspecific biomarkers, often confounded by lifestyle and dietary factors [7, 8]. Given the growing interest in yoga among the public and medical communities, there is a pressing need to adopt modern proteomics and other advanced techniques to uncover the



precise biological mechanisms underlying yoga's therapeutic effects. Analogous to genome-wide association studies, examining the proteome is hypothesis-free which is increasingly revealing its power to reliably detect proteins for complex phenotypes [9].

Advances in Proteomics Technologies for Yoga Research

Recent advances in proteomics technologies, such as mass spectrometry (MS) and protein microarrays, have enabled high-resolution analysis of protein expression and modification. These tools can uncover changes in the proteome associated with yoga practice, offering insights into its effects on cellular and systemic functions. MS-based proteomics has emerged as a powerful tool in yoga research, enabling the identification and quantification of proteins involved in various physiological and molecular pathways. By analyzing changes in protein expression and post-translational modifications, MS-based proteomics provides detailed insights into the biological mechanisms influenced by yoga like stress reduction, inflammation, metabolism, and immune function, which are key to its therapeutic effects. In a 2015 study, MS analysis revealed 22 differentially expressed salivary proteins following a single 20-minute yogic breathing session, highlighting its impact at the molecular level. This study demonstrated the feasibility of MS-based proteomics in capturing acute molecular changes induced by yoga practices, paving the way for further exploration of their physiological and therapeutic benefits [10]. A complementary approach to validate the link between yoga and its therapeutic effects is to comprehensively examine the plasma proteome, a critical mediator that has been the focus of numerous clinical studies to identify diagnostic biomarkers. A recent study conducted a comprehensive mass spectrometry-based plasma proteome analysis to investigate the effects of long-term meditation by examining Tibetan monks and its potential role in protecting against cardiovascular diseases [11]. Using advanced proteomics, the researchers found that meditation helped reduce key cardiovascular risk factors, such as cholesterol and LDL-C, while improving heart rate variability and proteins associated with cardiovascular health. The monks' cardiovascular profiles were comparable to their non-meditative controls, suggesting

that long-term meditation may offer protective benefits against conditions like atherosclerosis and improve overall cardiovascular resilience. These studies demonstrate how proteomics can identify biomarkers that link meditation and yoga practices to improved health outcomes.

Integrating Proteomics with Other Molecular Approaches

In yoga research, MS-based proteomics can help identify biomarkers linked to improved insulin sensitivity, lipid metabolism, oxidative stress reduction, and HPA axis modulation. Studies on long-term meditation and Ayurveda-based interventions have also shown how proteomics and metabolomics can uncover molecular mechanisms, providing a comprehensive view of yoga's impact. A controlled clinical trial examined changes in metabolomics profiles resulting from an Ayurveda-based intervention using a targeted metabolomics approach [12]. This study examined the effects of a 6-day Panchakarma-based Ayurveda intervention on metabolomic profiles in healthy participants. Post-intervention results revealed significant decreases in 12 plasma phosphatidylcholines, along with alterations in phospholipid biosynthesis and choline metabolism pathways. These results suggest that Panchakarma induces specific metabolic alterations, offering insights into its potential health benefits. In a recent longitudinal study on diabetes management, the molecular mechanisms underlying yoga's benefits were highlighted through proteomics and metabolomics [13]. This study utilized advanced proteomics to explore how yoga therapy affects diabetes progression. Participants with prediabetes and diabetes showed improvements, including reductions in HbA1c and MDA levels, while healthy subjects showed no significant changes. Proteomics and metabolomics analyses revealed molecular alterations, suggesting that yoga influences specific metabolic pathways to help manage diabetes. These studies set the stage for an interrogation of the proteome towards establishing the mechanism of Yoga practice. Integrating proteomics with metabolomics allows researchers to identify specific biomarkers and pathways influenced by interventions like yoga and Ayurveda, providing a systems-level understanding of their health impacts.



Challenges in Proteomics Research on Yoga

Proteomics research in yoga faces several challenges that must be addressed to fully understand its therapeutic potential. One major challenge is the need for long-term studies to evaluate sustained proteomic changes and their correlation with clinical outcomes. Short-term studies may capture transient protein expression changes but fail to reflect lasting biological adaptations resulting from regular yoga practice. Additionally, the complexity of the proteome, with its dynamic nature, post-translational modifications, and context-dependent variations, makes it difficult to interpret results consistently. The heterogeneity of yoga interventions, including differences in styles, duration, intensity, and participant demographics, further complicates data standardization and comparability across studies. Moreover, the influence of confounding factors such as diet, lifestyle, and pre-existing health conditions poses a significant challenge in isolating yoga-specific effects. Future studies can overcome these challenges through standardized protocols, larger cohorts, and advanced bioinformatics approaches to enhance data interpretation.

Conclusion

Proteomics has emerged as a powerful tool in yoga research, unveiling molecular mechanisms that underlie its diverse health benefits. Evidence-based studies have demonstrated significant proteomic alterations associated with yoga, including modulation of stress response, inflammation, cardiovascular health, metabolism, and neuroplasticity. Despite existing challenges, the integration of proteomics into yoga research holds immense promise for advancing personalized medicine and enhancing our understanding of this ancient practice. By leveraging proteomics and integrating it with other molecular approaches, future research can unlock personalized yoga interventions, paving the way for its integration into mainstream healthcare.

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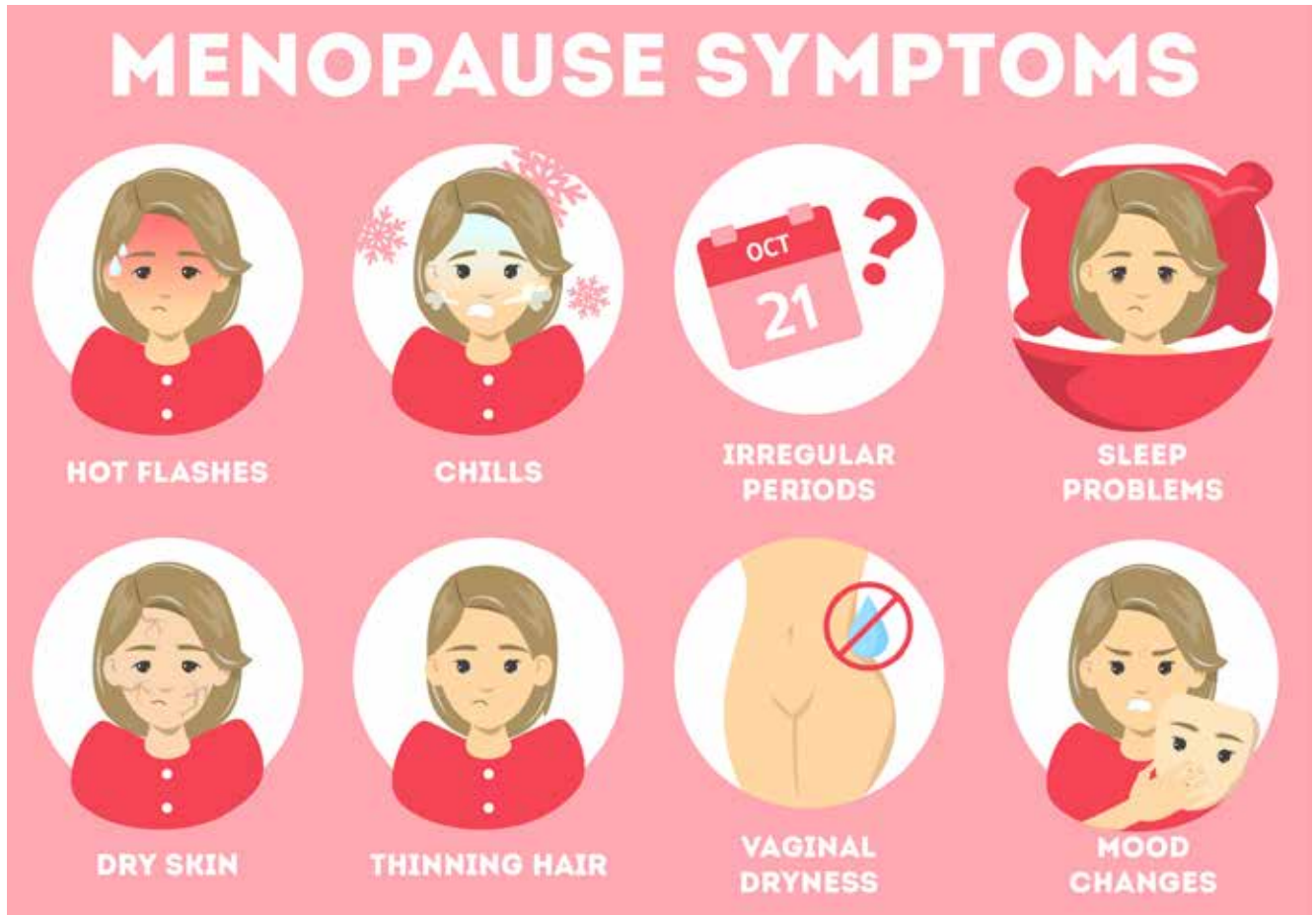
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Navigating the Natural Transition: Perimenopause and Beyond

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It's common for women to experience feelings of sadness, irritability, or a lack of interest in things they once enjoyed along with susceptibility to aches and pains.

These physical and emotional changes experienced during the perimenopause and menopause transition are a natural part of a woman's life cycle. Ayurveda and Yoga can be powerful tools in managing these symptoms, as they focus on restoring balance and harmony within the body and mind. By incorporating natural therapies like these into their self-

care routine, women can alleviate discomfort, promote better mind-body balance, and find peace and joy during this transition.

The menopause journey begins with the perimenopause phase, a period when the body slowly transitions from reproductive to post-reproductive life. During this phase, women may begin to experience changes in their physical and emotional well-being due to a reduction in ovarian function and a depletion of oestrogen. As a result, they may face a variety of challenges, including hot flashes, night sweats,



mood swings, irregular menstrual cycles, sleep disturbances, dry skin and hair, hair thinning, vaginal dryness, and reduced libido.

Unhealthy lifestyle habits like consuming excessive sugar and saturated fats, leading a sedentary lifestyle, and engaging in activities like smoking or tobacco use can have negative effects on women during the menopause transition. For example, studies have shown that smoking can cause women to experience early menopause and an accelerated loss of bone density.

Ayurveda terms this phase as '*Rajonivritti kala*' where there is imbalance of Vata and Pitta. The science lays lot of importance to diet and lifestyle measures such as Yoga.

Ayurvedic medicine emphasizes the importance of "you are what you eat," highlighting the importance of eating nutrient-rich foods.

Here are some tips for a diet that can help balance Vata-Pitta during this transition:

- Consume warm, well-cooked foods seasoned with spices like fennel and cumin.
- Increase your intake of foods rich in calcium and vitamin D, like green leafy vegetables, fruits, and other nutrient-rich foods.
- Use Beet, Carrots, Flax seeds, Sesame, Soybeans, kidney beans and fruits such as cherry and tomato which are rich in Phyto

Oestrogens

- Avoid incompatible food (*viruddha aahara*) which can increase oxidative stress and inflammation
- Avoid Excess sugar, caffeine, salty, spicy, sour and oily food on regular basis

Physical activity recommended:

Yoga: Minimum for 40 minutes daily can largely impact on rediscovering oneself.

It's a practice which balances us inside out. Studies have shown the increase in oestrogen and progesterone levels, attenuation of cardiac autonomic dysfunction through Yoga practice.

Benefits: Long lean muscles, better sleep, reduced anxiety, improves digestion, strengthened immune system

Other activities:

Sports like badminton, running and brisk walks.

By prioritizing self-care through healthy diet, physical activity, and stress management techniques, women can manage these changes with grace and ease. Ayurveda, Yoga, and other natural therapies are powerful tools to help balance the mind and body during this time.

Embrace this new chapter of your life with confidence!!!



SMET for ONGC Officials

In the month of November one batch of the five days Self-Management of Excessive Tension (SMET) Program was held at S-VYASA Campus on 18th - 22nd with 24 ONGCians along with 9 Spouses, totaling 33. All of them participated in each and every session very



actively. Mrs. Gangotri Panda coordinated the entire program under the guidance of beloved Guruji, Dr. H R Nagendra, Chancellor of S-VYASA deemed to be University.

The Chancellor of S-VYASA Dr. H.R. Nagendra ji inaugurated the Program. This was followed by a series of lectures from the Professors and the Doctors from the School of Yogic Sciences & BNYS College, S-VYASA. The Doctor consultation one to one was done by the MD students. The Cyclic Meditation, Pranayama, MSRT, Trataka, Chair Yoga, Section wise Special techniques, Kriya, Krida yoga & Happy Assembly session was conducted by Mrs. Gangotri Panda and her team. The five days' program was ended with a valedictory session by beloved Guruji Dr. H R Nagendra Ji.

Essae Youth Empowerment (EYE) Program

Youth Empowerment program - strengthening Heroes of Tomorrow:

"When two great minds come together, sheer magic happens."

This is exactly what is happening at S-VYASA Yoga University, Jigani, Bengaluru.

Essae Foundation, Bengaluru joined hands with S-VYASA Yoga University with an aim to empower the youth. This Program Coordinates by Ms. Gangotri Panda, Asst. Professor of

S-VYASA under the guidance of Chancellor Dr. H.R. Nagendra Ji (Guruji).

In the month of November, we conducted **three batches of the Essae Youth Empowerment Program (EYE-P)**.

We celebrated the 50th batch of YE this month. The founder of Essae foundation Shri Chandran Ji, MD of Essae Teraoka Mr. Prabhu Chandran Ji, Chancellor of S-VYASA Dr. H R Nagendra Ji graced Occasion.





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Swami Vivekananda - The Humanist - 2

Swami Vivekananda is a multifaceted personality, he is a devotee, a yogi, philosopher, spiritual giant, prophet, messiah, educationist, social reformer and a host of other coveted traits. Above all, He is a Humanist. Rather, he is essentially a humanist not anything else as he is basically a person of absolute humanism.

As many followers of Swami Vivekananda describe he is born with the intellect of Adi Shankara and the heart of Gautama, the Buddha. Right from the childhood, he has displayed his humanism much more powerfully and pointedly than any other quality.

We all have evolved from the sub-human tendencies. We are presently human. We have to progress further to be superhuman as we evolve, the essential nature of human qualities cannot be dispensed with or dropped off. Humanism alone takes us to an evolved state of divinity. Humanism is concerned for the fellow human beings, sub-human species, and devotion to the superhuman personalities. In the same family, one can be sub-human, other can be inhuman, yet another can be Superhuman. In the family of Sri Krishna, we find Devaki's husband, Vasudeva to be human, her brother, Kamsa to be inhuman and her son to be superhuman, some of her relatives are even sub-human. To be human is to be compassionate, kind, considerate and be loving. No other trait can draw the people to the status of devotees, worshippers, and endearing hearts.

Humanism is the yard stick to measure the stature and status of any person in society, spirituality and philosophy. Human love has no limitations, it expands to infinity. If it is less than the required measurement, one is a sub-human animal. If it is to the brim of the heart, one is cent percent human. If it is of overflowing flood, one is superhuman. If it is on the reverse direction, going to the lowest ebb in harming people, it is inhuman. Swami Vivekananda has a

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flow of this human love percolating perceptibly in his thoughts, words and deeds. Therefore, he is a prophet and a messiah.

Swami Vivekananda rose to the greatest heights of self-awareness. After his whirlwind tour all over the globe he reached his homeland in Calcutta, all his friends and co-disciples praised his historical achievements as a prophet and philosopher. Girish Chandra Gosh a friend of Swami ji differed from the others, he did not want Swami Vivekananda to be taken away





from the mankind, and he wanted Swami to remain as a man, as a kind hearted man, as a loving man, as a humanist to be exemplary and to be living in everybody's heart permanently. The normal tendency of the people is to elevate a humanist to a divine status, build a temple and offer pranams, and ritualistic worship. By doing so, they distance themselves from the humanistic ideals and become boon seekers. Therefore, Girish wanted swami Vivekananda to remain a humanist because that was his essential inborn nature. Ekanath Ranade, the builder of Vivekananda Rock memorial at Kanya kumari too wanted Vivekananda to be well within the reach of mankind for emulation. He did not want the performance of devotional rituals at the rock memorial.

Many others differed from Girish, but Girish continued to highlight the humanism of Swami Vivekananda. One day when Swami ji was speaking profound philosophy, Girish pinned him down by saying that Vivekananda is essentially a person with loving heart for everyone. Philosophy may be a luxury of the leisured few. Spirituality may be escapism from reality. But a humanist is one with all serving hands, endearing words and loving looks. What for is philosophy, if it cannot bring bread to the hungry tongues? What for is spirituality, if it cannot provide shelter and food to the needy humans? Can a humanist eat food when a hungry old man is looking at the eating hands? In society, there are hundreds and thousands of sick people, elderly people, hungry people, physically challenged people, mentally challenged people and orphans.

When Swamiji was wandering as a monk, after the Mahasamadhi of Sri Rama Krishna, He was grief stricken to see countless humans living like the next-door neighbors to animals and brutes. He was shaken with pity for the unfortunate masses like Gautama buddha, he was moved away with compassion for the sick and the old people. The poverty, adversity and a host of evils surrounding the unfortunate masses pulled him down to reality. No body can live in fantasies and philosophies when the feet are fixed in

distress, difficulties and disappointments.

In the world, sea water is more, salty water is more than the solid ground, similarly in the human body, fluids and liquids are more than the bones. Eyes have more tears than sparkling smiles.

When Girish Chandra Gosh was describing the pathetic plight of people in the world, all over the globe, Vivekananda was touch, his heart trembled, his body was shaken, and eyes became red with compassion and tears. He was unable to fly high in philosophy nor was he able to withdraw himself into spiritual grandeur. He was realistic, down to the earth, feeling sorry for the people's sufferings. Gautama Buddha woke up in him the sleeping heart to be melting in sympathetic flow for the service of mankind. For a while the intellect, the rationalism, the logical analysis were silenced. He became and continued to remain in the service of suffering people.

In the ensuing chapters we shall see how humanism of Swami Vivekananda is more prominent than other great qualities.



Dec 3: **Dr. Manjunath Gururaj**, Senior Associate Professor, Division of Yoga-Spirituality, S-VYASA, visited as the **Guest Faculty** to **Sri Sri Ayurveda College**, Bengaluru hosted by Dept. of Forensic Science & Toxicology (Agada tantra) to speak on "Mantra yoga chikitsa" to faculties & students.



The Maharudra Yaga: A Confluence of Spirituality and Science



The **Maharudra Yaga** is a deeply powerful and spiritually significant Vedic ritual dedicated to Lord Shiva. It is revered for its ability to invoke His blessings for universal peace, well-being, and spiritual growth while harmonizing the elements of nature and purifying the environment. A hallmark of this ritual is the recitation of **1,331 repetitions of the Rudra Prashna**, preceded by the **Mahanyasa**, an elaborate preparatory invocation of Lord Shiva's presence.

In the evenings, the event featured the **Rudra Kramarchana**, chanted melodiously by the **Ghanapatis**, followed by uplifting **Namasankeertanams** that resonated deeply with all attendees. These sacred recitations added a profound devotional dimension to the Yaga and were highly appreciated by the participants.

Event Overview

The **Maharudra Yaga**, conducted from the **13th to 15th of November 2024** at the **Ganesha Temple in Prashanti Kutiram**, was organized in collaboration with the **Planjery Foundation**. The event was graced by the participation of **44 Ghanapatis** from Hyderabad, Chennai, and Karnataka, under the leadership of **Sri Ram Ghanapatigal**. This gathering not only upheld the ritual's spiritual sanctity but also offered a unique opportunity to bridge ancient practices with modern scientific inquiry.

Two distinct study groups were formed as part of the research:

1. **Ghanapatis** who lead a Vedic lifestyle, providing insights into the physiological and psychological effects of sustained Vedic practices.



2. Individuals with **Type 2 Diabetes Mellitus (T2DM)** to explore the ritual's potential health benefits on those managing chronic conditions.

Scientific Studies Conducted

This yaga was a platform for interdisciplinary research aimed at uncovering the effects of Vedic rituals across all **prana levels** - the dimensions of life force energy in Vedic philosophy. The following fields of study were involved:

- **Psychology:** To investigate the cognitive and emotional impacts of the yaga, focusing on states of mindfulness, enhanced focus, and emotional well-being.
- **Neuroscience:** Brain activity measurements to assess the neurological effects of Vedic chants and rituals.
- **Psychophysiology:** Analyzing physiological responses such as heart rate variability and stress reduction markers.
- **Microbiology:** Examining the influence of the yaga environment on microbial ecosystems, including its purifying or health-enhancing potential.
- **Psychokinetics:** Exploring changes in energy fields and subtle energy phenomena linked to sacred practices.

Collaboration and Team Spirit

The success of the event was underpinned by exemplary teamwork from researchers, practitioners, and students. Interns from various schools actively contributed, demonstrating a remarkable level of enthusiasm and commitment. Their involvement ensured that **data collection** proceeded smoothly and

efficiently, setting a solid groundwork for future analysis.

Progress and Looking Ahead

The **Anvesana team** is now in the process of compiling and analyzing the collected data. The results are eagerly awaited, as they promise to provide valuable insights into the intersection of **ancient spiritual wisdom** and **modern scientific understanding**. These findings could further validate the holistic benefits of such practices and open new avenues for integrative research.

Key Takeaways

1. **Transformative Learning for Students:** The event offered students of **Yoga and Vedic Therapy** an enriching hands-on experience, blending spirituality with the scientific method.
2. **Inspiration for Researchers:** The curiosity and passion displayed by students inspired the entire research team, highlighting the importance of fostering a love for science and spirituality among the younger generation.
3. **Cross-Disciplinary Growth:** The fusion of spiritual practices with scientific inquiry showcased the potential for advancing both fields in harmony.

Conclusion

The **Maharudra Yaga** was a profound celebration of tradition and innovation, leaving a lasting impact on all participants. **Anvesana** draws immense inspiration from this event, further motivated to explore the intricate connections between the ancient wisdom of Vedic rituals and the cutting-edge insights of modern science.



Sushruta Avabodhini - 2024



“Sushruta Avabodhini: is an initiative of Sushruta Ayurvedic Medical College and Hospital to bring all stalwarts into one platform and gather the knowledge to the best. This was only possible with collaboration with S-VYASA University and Vishwa Ayurveda Parishad, Karnataka.

The National Conference was inaugurated on 6th December at Samskruthi Bhavan, SAMC&H, by Dr. H R Nagendra, Chancellor, S-VYASA University, Bengaluru. Dr. Manjunath N K, Trustee, SAMC & H, Bengaluru, Dr. B R

Ramakrishna, President, VAP, Karnataka; Director SAMC & H, Chief Guest Dr. G Gangadharan Director, Ayurvedacharya, Tekri Ayurveda Center, Bengaluru, Dr. Premanand Rao Senior National Vice President, VAP, and Dr Mahesh Vyas Dean of PhD Studies, AIIA, New Delhi. presided over the function.

Dr. Alok Roy, Principal SAMC & H, Dr. Allamaprabhu, General Secretary VAP; Dr Apar Principal, School of Naturopathy, Dr Shivashankara Sai Registrar, SVYASA, Dr. Vasudeva Vaidya, Deputy Registrar SVYASA





Deemed to be university. Dr Shreenidhi, General Secretary VAP Karnataka graced the inaugural ceremony of Sushruta Avabodhini - 2024.

The inauguration was followed by the Keynote address by Dr Shivaram Varambally, Professor NIMHANS, on the topic- **Need for Integration in Degenerative Disorders.**

Post lunch session was the deliberation on the topic **“Medhya Rasayana in cognitive wellness with Special Reference to Degenerative Disorders** by Dr Ashwini Godbole, Associate Professor, Ayurveda Biology and Holistic Nutrition, University of Tans-Disciplinary Health Sciences and Technology (FRLHT), Bengaluru. The session was chaired by Dr Allamaprabhu, Principal, Hingulambika Ayurveda Medical College and Hospital, and Dr Anand Katti, Professor, and HOD, Department of Samhita Siddhanta, GAMC Bengaluru.

We received over 180 Paper Presentations and 50 Poster Presentations, out of which 154 were shortlisted for Paper presentations and 37 were shortlisted for Poster presentation Paper presentation competitions were conducted simultaneously in 10 parallel sessions.

Day 2 - 7th December, began with the Poster presentation Competition for Undergraduates in which over 35 students participated. The main sessions started with a talk on the application of Cardiac Autonomic Function tests to Neuropsychiatric disorders in Ayurveda research by Dr T N Sathyaprabha, Professor, Department of Neurophysiology, NIMHANS, Bengaluru. The session was chaired by Dr. Prasanna N Rao,



Director, SDM Group of Institutions (BHU), and Dr Ramesh Kumar, Associate Professor, AIIA, New Delhi.

The second Session was on the topic “Diagnosis of Degenerative Disorders through Modern Invasive Techniques and Management from Ayurveda Perspective” by Dr Murulidhara Pangala Bhat, Chief Physician, Sudhanva Healthcare, Rajarajeshwari Nagar, Bengaluru, and the Session was chaired by Dr Madhava Diggavi, Prof & HOD TGAMC, and Bellary.

The third session of Day 2 was by Dr Bhupender Singh Principal Technical Officer, CRF, IIT Delhi, New Delhi, on the topic- Mass Spectrophotometry and Its Applications in Degenerative Disorders. Dr Giridhar Vedantam, Principal, GGIMS, Uttar Pradesh, chaired the session.

Best papers (Ph.D./ teaching faculty and PG Scholars) and poster presentations (UG scholars) were awarded cash prizes. In the Ph.D./ Faculty’s category, Best Paper was awarded to Dr. Deepa C Patil, JSS Ayurveda Medical College, Mysuru.

Among PG paper presentations, the First prize was granted to Dr. Kavya S, Sri Sri Ayurveda Medical College, Bengaluru, and the Second Prize to Dr. MKN Anusha, SDM College of Ayurveda, Bengaluru. The Best Poster Presentation was given to UG Poster presentation: Mr. Tejas Modi, Athreya Ayurvedic Medical College, Bengaluru. This conference concluded with felicitations to the Speakers at the Valedictory Ceremony.



Celebration of Winter Solstice and World Meditation Day

Prashanti Kutiram, Dec 21: S-VYASA Yoga University organized a special event to commemorate the Winter Solstice and World Meditation Day, as declared by the AYUSH Ministry.



This initiative aimed to promote inner peace and holistic well-being, resonating with the university's mission of fostering health and wellness through Yoga and Allied Sciences.

Objective:

The event sought to create awareness about the significance of the Winter Solstice and World Meditation Day and to encourage practices that enhance inner reflection, renewal, and mindfulness among faculty, staff, and students.

Event Highlights:

1. The program began with a brief introduction to the importance of the Winter Solstice and World Meditation Day. The Registrar, Prof. Siva Sankara Sai, addressed the gathering and highlighted how these occasions symbolize reflection, renewal, and the promotion of holistic well-being.
2. **Guided Meditation Session:**
 - The highlight of the event was a 15-minute guided MSRT session led by Guruji. The session focused on fostering inner peace, self-reflection, and setting positive intentions for the year ahead.
 - Participants, including students, faculty, and staff, actively engaged in the meditation, which provided a serene and enriching experience for all attendees.

Participation:

The event witnessed enthusiastic participation from faculty, staff, and students. All four schools of Prashanti Kutiram, along with schools from the SCC campus, joined the celebration, ensuring widespread involvement across the university. The principals and faculty members ensured that students were well-informed about the event, leading to significant engagement across the S-VYASA community.

Conclusion:

The event aligned perfectly with S-VYASA's commitment to holistic health and wellness through Yoga and Allied Sciences. It underscored the value of observing significant days like the Winter Solstice and World Meditation Day, which encourage mindfulness and a harmonious way of living.

Acknowledgment:

We extend our heartfelt gratitude to Guruji for leading the meditation session and to all faculty, staff, and students for their active participation. Special thanks to the organizing team for ensuring the smooth execution of the event.

"May the teachings of Yoga light the path to a healthier, happier, and harmonious world."



CDAC Yoga and Retreat Program

The 3-day yoga and wellness retreat program is structured with a balance of yoga practices, lectures, interactive sessions, and recreational activities. There were 17 participants from CDAC. They were senior executives. Dr. Swathi P S, Mr. Prateek and Mr. Arun coordinate the program. Key highlights include:



- **Day 1 (Nov 28):** Focus on introducing the retreat, yoga techniques, and an IAYT (Integrative Approach to Yoga Therapy) lecture.
- **Day 2 (Nov 29):** Emphasis on therapeutic practices like pranayama, lectures on diet concepts, and yoga therapy techniques.
- **Day 3 (Nov 30):** Conclusion with lectures on stress, yoga for common ailments, and a valedictory function.

Each day integrates meals, rest periods, and cultural sessions like Bhajans and talent showcases to provide a holistic experience.



Nov 16: **Chairman of Planjery Foundation Shankar Narayan** and his wife **Rajyalakshmi** were felicitated during **Maithri Milan Saturday** in presence of **Guruji**, Assistant Professor at **TSYNM** **Sharadh Chaudhary**, and Honorary staff **Srinivasan Sridhar**.



Himalaya Yoga Olympiad

The Himalayan Yoga Olympiad 2024-25, hosted by S-VYASA University in Bengaluru from November 26 to December 2, 2024, was a magnificent celebration of yoga's transformative power. The event brought together participants from across India, fostering a spirit of discipline, harmony, and camaraderie while showcasing remarkable talent and dedication. S-VYASA University emerged as a dominant force in the competitions, securing victories in several university-level categories.



In the university-level competition, the 17-21 age group saw fierce participation. Among males, S-VYASA clinched the top spot with an impressive score of 1322.5, followed by AIPHU (Asian Institute of Public Health University) with 1273 points, and Viswabharati with 1106 points. In the female category, S-VYASA once again triumphed with 1201.8 points, AIPHU secured the second position with 1114 points, and TSYNM (The S-VYASA School of Yoga and Naturopathic Medicine) came in third with 1103.5 points.

The 22-24 age groups were equally competitive. In the male category, S-VYASA led with 1426.5 points, KIIT (Kalinga Institute of Industrial Technology) claimed second place with 1327 points, and the School of Yogic Sciences took

third with 1112.5 points. For females, the School of Yogic Sciences emerged victorious with 1138 points, TSYNM earned the second position with 1125 points, and SCB Odisha stood third with 1092.5 points.

In the 25 years and above category, Sambalpur, Odisha, claimed the top position in the male category with 1163.5 points. In the female category, AIPHU secured the first position with 1148.5 points, adding to its impressive overall performance.

The school-level competitions were equally vibrant, featuring participants in four age categories ranging from 9 to 17 years. Odisha dominated the younger male groups, winning the 9-11 and 12-13 categories, while Maharashtra





showcased its talent in the 14-15 and 16-17 male groups. Maharashtra also excelled in the female categories, securing victories in 9-11, 12-13, 14-15, and 16-17 age groups.

The Olympiad was more than just a competitive platform; it was a holistic celebration of yoga, integrating its physical, mental, spiritual, and emotional dimensions. The event aimed to deepen the understanding of yoga, promote its lifestyle benefits, and create a robust network of yoga practitioners, students, and teachers at national and international levels.

The success of the Olympiad was ensured by the integrity and expertise of its judging panel. Led by Chief Judges Dr. Surabhi Vinayak, Shri Arvind Singh Rawat, and Dr. Komal Panwar, the panel also included esteemed members Shri Gyanprakash Kumar, Shri Sushil, Shri Dharnesh, Shri Aditya Jangam, Shri Deepak, Smt. M.S. Mamta Mohanty, and Smt. Ashwini. Their meticulous evaluations ensure fairness and precision.

Behind the scenes, a dedicated team of organizers Academic staff Ms. Anupa Chhantyal, Shri Arvind Rawat, School Of Yogic Sciences (SYS) Principal Dr Vikas Rawat, Assistant to Registrar Manoj Gulalkai worked tirelessly to manage various aspects of the event. The theory exam committee, comprising Tisha Agrawal, Anoushka Dave, Kumud Lalwani, and Simran Saini, played a vital role in the academic evaluations. The timekeeping team, including Shagun, Sneha, Tanya, Suranjali, and Samyak, ensured that every segment of the competition ran seamlessly.

The technical team, led by Shri Arvind Singh Rawat, ensured the smooth operation of the event, while the results committee, including Ishan Khatri, Umadevihymavaty, and Malavika N.R., maintained transparency and accuracy in scoring. The food and accommodation committee, led by Priyal Anand, Sai Govind, and Utkarsh, ensured the comfort and well-being of participants and officials alike.

Media coordination was managed with finesse by Mrinal Gajbhiye and Umadevihymavaty, capturing the highlights of the Olympiad. The venue and arrangements team, led by Durgesh, Dhiraj, and Samyak Pagare, ensured that the environment was inspiring and conducive to the competitions. The discipline committee composed of Aadarsh, Aryan Jain, and Abhishek Sahu, maintained order throughout the event, while registration was handled efficiently by Ankusha Ghosh, Simran Saini, Malvika N.R., and Umadevihymavaty. Transportation logistics were seamlessly managed by Mr. Umapati, Ishan Khatri, Aditya Jangam, Umadevihymavaty, and Malvika N.R.

The strategic direction for the Olympiad was provided by an experienced executive committee, led by President Dr. H.R. Nagendra. The team included prominent members such as Prof. Dr. K. Subramanyam, Dr. B.R. Ramakrishna, Dr. N.K. Manjunath, Dr. Dayananda Swami, Prof. M.K. Shridhar, Dr. Vasudev Vaidya, Dr. Vikas Rawat, Dr. Apar Saoji, Mr. Sailesh P., Treasurer Mr. Dhananjaya C., and Secretary Dr. Rabindra Acharya.



Colors of Karnataka Rajyotsava celebration in Prashanti





Workshop: "Mining IKS Research Sources: Digital Tools and AI Techniques"

Division of Yoga Spirituality & PhD cell of S-VYASA University, in collaboration with Vyoma Linguistic Labs Foundation, successfully conducted a two-day online workshop titled "*Mining IKS Research Sources: Digital Tools and AI Techniques*" on November 22-23, 2024. The workshop was designed to familiarize participants with the use of digital tools and AI in researching, preserving, and analyzing Indian Knowledge Systems (IKS).

The inaugural session began with a welcome address by Dr. Soubhagyalakshmi Mohanty, PhD Coordinator at S-VYASA, who set a positive and engaging tone. Prof. Jayaraman, Dean, Division of Yoga - Spirituality, S-VYASA, welcomed participants on behalf of the university, emphasizing the importance of integrating traditional knowledge with cutting-edge digital and computational methods. Prof. Subramanyam, Advisor to the Chancellor, delivered a thought-provoking address that highlighted the historical neglect of IKS during colonial rule and the urgent need to revive India's intellectual heritage through modern technologies.

The first day included two sessions. The first session by Dr. Venkatasubramanian, Founder



of Vyoma Linguistic Labs Foundation, provided an overview of the challenges and opportunities in IKS research. He highlighted the fragmented nature of traditional knowledge, language barriers, and the importance of digitization to create accessible and authentic repositories. The second session by Dr. Sowmya Krishnapur delved into digitization techniques, demonstrating tools for converting manuscripts into digital formats with precision using OCR technology. She emphasized the significance of annotated corpora and digital dictionaries in advancing linguistic and historical research.

On the second day, Dr. Viswanathan P, CEO of Vyoma Linguistic Labs, conducted an insightful session on digital resources, showcasing key online platforms, digital libraries, and search techniques for accessing authentic IKS texts.





Participants were introduced to tools to enhance their ability to locate rare manuscripts and texts. Sri Shankaramasharma led a session on AI applications in IKS research. He demonstrated practical uses of AI for summarization, literature reviews, and data analysis while cautioning participants about the limitations of AI in providing precise scriptural references. He reiterated that AI should complement, not replace, the expertise of IKS scholars.

The workshop concluded with closing remarks by Prof. Ramesh MN, Director of Research, Anvesana at S-VYASA, who commended the practical focus of the sessions and their relevance in modernizing IKS studies. Prof. Jayaraman summarized the workshop's outcomes, inspiring participants to leverage the knowledge gained to contribute to IKS research. Dr. Soubhagyalakshmi delivered the vote of thanks, acknowledging the efforts of speakers, organizers, and participants while calling for continued collaboration in this field.

146 Registered participants from India and abroad participated in this online workshop. The workshop provided invaluable insights into bridging traditional Indian wisdom with modern technological advances. Through expert-led sessions and interactive demonstrations, it equipped researchers with practical tools and techniques to digitize, preserve, and analyze India's rich heritage. Participants expressed appreciation for the hands-on approach and look forward to future programs by S-VYASA and Vyoma Linguistic Labs Foundation. The joint co-ordinators for this program was Prof. M Jayaraman and Dr. Soubhagyalakshmi Mohanty of S-VYASA.

BNYS students won the first prize in the Rangoli competition organized by BMRCL

BNYS third-year students Akshatha and Aishwarya Rathod participated and won first prize in "Karnataka Kala Sambrama 2024" Rangoli competition, held at Rangoli Metro Art Center on 24th November 2024. The students received first prize along with Rs 3000 cash from Karnataka's Retired IPS Jija Madhavan Harisingh. The event was an initiative by Bangalore Metro Rail Corporation Limited (BMRCL) on the



occasion of Kannada Rajyotsava.

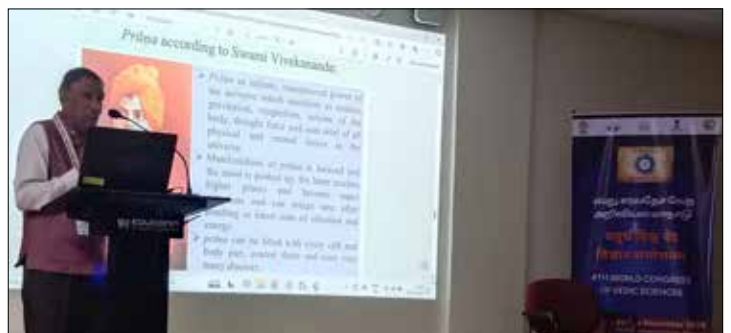
The students were appreciated at Prarthana Milan in Shruti Mandir by Pro-Chancellor Dr K Subrahmanyam, Chancellor Dr HR Nagendra, and other faculties on 26th November in Prashanti Kutiram.





Academic Activities of Prof. M K Sridhar, Academic Dean and Pro Vice Chancellor, S-VYASA Deemed to be University during Dec 2024

1. Prof. M K Sridhar delivered a special lecture titled 'IKS- Indian Alchemy' to Undergraduate and Post Graduate students of Chemistry at Mount Carmel College (Autonomous) on Friday 6th December 2024 organized by IKS Division. Many faculty members from science departments also attended the lecture.
2. Prof. M K Sridhar has been nominated as one of the External Subject Experts for Department of Languages of Jain University by the Hon'ble Chancellor of JU, for reviewing the curriculum under NEP-2020. The first meeting of the Committee was held on Thursday 19th December 2024 in which he presided and offered valuable inputs.
3. Prof. M K Sridhar was Member Coordinator of NAAC Peer Team which visited Government General Degree College, Kaliganj, West Bengal from 11th to 14th December 2024 for assessment.
4. Prof. Sridhar M K was invited to speak in Sanskrit on Philosophy of Yoga at Global Yoga Summit - 2024, held on Sunday 15th December, Gandhi Krishi Vijnana Kendra, Hebbal. The Summit was organized by Rotary Bangalore Global Yoga.
5. Prof. Sridhar M K presented a paper titled 'Concept of psychic force and vital force (prāna)' at 4th World Veda Vijnanam Conference held at Sastra Deemed University, Thanjavur, Tamilnadu during 23-25 December, 2024 jointly organized by Shastra University, Vijnana Bharati an NGO and supported by Ministry of Education, GoI.





Atma Parishodhana Yoga Sadhana Saptaha - Nov 2024

The **Atma Parishodhana Yoga Sadhana Saptaha**, an intensive meditation retreat focused on self-inquiry and self-realization, was held at S-VYASA from 18th - 24th November 2024. The event was facilitated by **Annapurna Mataji**, a chief disciple of Swami Prajnaranya and a guiding light at Ramanamaharshi Kendra, Nellore. The workshop was designed to help participants dive deep into the essence of Vedantic philosophy, integrated with modern scientific perspectives, in pursuit of spiritual awakening.

The retreat's theme, inspired by the teachings of Adi Shankaracharya, Yogi Vemana, and Bhagavan Ramana Maharshi, emphasized the importance of self-inquiry as a pathway to understanding one's true nature. Adi Shankaracharya's assertion that "True devotion is the search for one's real self" and Ramana Maharshi's method of questioning the nature of the "I" formed the foundation of the sessions. This introspective process aimed to guide participants toward the realization of *Sat-Chit-Ananda* - Existence, Consciousness, and Bliss.

Throughout the retreat, Annapurna Mataji provided profound insights into Vedantic principles such as *Mahavakya Vichara*, *Avasta-Traya Vichara*, *Drik-Drishya Viveka*, and *Brahma Satyam Jagat Mithya*. These philosophical concepts were explored in harmony with scientific discussions on topics like astronomy, cell biology, and genetics, offering a unique blend

of traditional spiritual teachings and modern science. Participants were also immersed in experiential practices that complemented the theoretical teachings. The retreat fostered an atmosphere of silence and introspection, enhanced by sattvic food and prolonged meditation sessions. Annapurna Mataji's guided meditations created a space for participants to connect with their inner selves and experience a deep sense of peace and clarity. By uniting the timeless wisdom of Vedanta with the evidence-based approach of modern science, the program created a bridge between ancient and contemporary understandings of the self. The guidance of Annapurna Mataji and the tranquil setting of S-VYASA allowed participants to reflect deeply and cultivate a more profound awareness of their true essence.

6th November 2024, the program concluded with a commemorative photo session that included **S-VYASA Chancellor H.R. Nagendra**, Annapurna Mataji, students, Arogyadhama staff, and guest participants. The event symbolized the culmination of a week-long spiritual journey, bringing together individuals united by their pursuit of self-discovery.





CODE YIC PCPs: Oct 2024 & Nov 2024



We had the privilege of conducting around 3 YIC PCPs from the CODE Department. It was a truly enriching experience with 34 students in batch 1 attending from 19 October to 26 October 2024, 14 in batch 2, and 8 in batch 3 from 22 November to 29 November 2024. These students came from various locations, both from India and abroad and embraced the October and November 2024 PCP of 3 months CODE YIC with an open heart. Over those eight days, everyone immersed themselves in the complete YIC syllabus, receiving guidance from the dedicated senior faculty members of S-VYASA University.

The students expressed that the curriculum was thoughtfully curated, providing essential knowledge for anyone yearning to teach and spread the

profound benefits of yoga. They felt truly inspired by the educators at S-Vyasa, who embody a wealth of knowledge, almost like living libraries in themselves. The supportive and professional atmosphere created by the team made this learning journey feel not only valuable but also deeply loveable. Students engaged in meaningful exchanges about yoga and meditation, embracing a holistic approach encompassing regular theory sessions, practical activities, cultural experiences, and a disciplined lifestyle. They gained invaluable insights into ancient scriptures, with expert-led recitations and explanations. Living on the S-VYASA campus allowed them to connect closely with nature, and they were





nourished with a variety of Satvik meals served with genuine love and care.

The carefully structured schedule, spanning from 5 AM to 7:30 PM, coupled with nutritious meals, greatly supported the participants in adapting and cultivating healthy lifestyle changes. As the session drew to a close, we conducted both written and practical exams. During the practical exam, students performed asanas and shared their reflections on what they had learned. One particularly joyful highlight was the Happy Assembly session, which provided a wonderful platform for participants to reveal and celebrate their hidden talents. From the early morning Maitri Milan to the evenings filled with Bhajan, every moment spent alongside fellow participants - now dear friends - will be cherished for a lifetime. The warmth extended by the invigilators during the theory exam offered essential comfort to those feeling anxious. The practical exam was designed to foster confidence and ensure that students felt comfortable, enabling them to shine with the knowledge they had gained from online classes and revision during the PCP.

The Happy Assembly truly stood out, allowing each individual to collaborate and express their talents, fostering connections with fellow artists, and encouraging us on our journeys of creativity and exploration. A particularly special moment

was the Sarasvati Homa we attended on our last day, just before receiving our certificates from our beloved Guruji. It was a remarkable and blessed experience. Group 3 students from Vietnam even had an opportunity to participate in the cultural activities of our Kannada Rajyotsava program held on 30 November 2024, in which they were in the Indian Traditional wear in the morning followed by their dance costumes for their dance performances.

On the final day, all participants gathered for the Sarasvati Homa - a beautiful ritual of gratitude towards the divine and our dedicated teaching and non-teaching staff members. Completing the offline PCP at the S-VYASA campus left many of us feeling more focused and empathetic. I wholeheartedly encourage all YIC participants to engage in the offline PCP program to experience the profound bliss that it offers.

In conclusion, we received the students' feedback stating that their PCP journey has filled their hearts with joy, peace, knowledge, and confidence, guiding us to embrace "The Yoga Way of Life" and carry its essence forward as we continue on our paths, and also students felt an overwhelming sense of heartfelt gratitude towards S-VYASA.



Gita Jayanti Celebrated with Sampurna Bhagavad Gita Parayanam at S-VYASA



On the auspicious occasion of Mokshada Ekadashi, which marks Gita Jayanti, the Division of Yoga-Spirituality at S-VYASA Deemed to be University conducted the *Sampurna Bhagavad Gita Parayanam* - a complete chanting of all 700 shlokas of the Bhagavad Gita. The event took place on 13th December 2024, at the Shruti Mandir.

The program was attended by esteemed members of the University, including faculty and students from the School of Naturopathy, School of Yogic Sciences, and School of Physiotherapy, who participated with *bhakti bhava* (devotion). Students actively joined the chanting, which was led by the Division of Yoga - Spirituality. Dignitaries present included Dr. R Nagarathna, Director of Arogyadhama, Prof. K Subrahmanyam, Advisor to the Chancellor,

and Dr. Prashant, Principal of the School of Physiotherapy.

The event commenced with the chanting of *Om* and *Prarthana*, followed by *Sankalpa* and *Dhyana Shloka* in the sacred presence of an altar adorned with vibrant floral decorations honoring Bhagavan Shri Krishna. The chanting of the complete 18 chapters of the Bhagavad Gita, along with their respective *Dhyana Shlokas*, created an atmosphere of profound spiritual resonance. The program concluded with *Arati* and distribution of *Prasada*.

The Parayanam was led by Prof. M Jayaraman, Dean of the Division of Yoga-Spirituality, along with Dr. Manjunath G, Dr. S Usha Rani, and Shri Arun. The event was also streamed online via Google Meet by Shri Kaushik Kadiwal, ensuring participation from those unable to attend in person. The shlokas were displayed in Devanagari script, facilitating ease of reading and chanting.

Acharya Shri Prof. Ramachandra G. Bhat addressed the gathering with his online blessings and an inspiring message.

The successful celebration of Mokshada Ekadashi and Gita Jayanti reflected the University's commitment to preserving and promoting timeless spiritual values.





Vyāsa Vidyā Parisat

A Fortnightly Student Literary Forum on Yoga Vedic Therapy



Vyasa Vidya Parishat is a fortnightly student literary forum initiated by Division of Yoga-Spirituality, S-VYASA, Deemed to be University. This is a forum for interaction on Yoga and Vedic therapy topics for the students of bachelors and masters levels. This is an activity initiated by Division of Yoga-Spirituality where a pre-recorded video interview/ lecture from the YouTube is chosen for broadcast. The lecture/interview is given by eminent scholars and researchers on a topic related to Yoga and Vedic therapy.

The first session was held on 23rd August 2024. The last session of this semester was conducted on 29th November 2024. It is held every second and fourth Friday of the month, from 02:00 pm to 03:00 pm at Shruti Mandir. The students take notes while it is being broadcasted, and at the end of the broadcast, they share their views. A quiz is conducted after the feedback session, there by fostering exposure to diverse topics on Yoga and Vedic therapy (YVT). It was mandatory for the students of Bachelors and Masters levels in YVT. Attendance count was maintained. Students belonging to other streams also were encouraged to participate and they naturally took interest and participated. An average student count was around 30 to 35.

Each session would begin with the recitation of one of the shloka sangrahas from the Vyasa Kusumanjali in the sequence of Karma Yoga, Jnana Yoga, Bhakti Yoga and then Raja Yoga in a cyclic manner. Students from M.Sc. YVT 3rd semester volunteered actively in conducting these sessions, from preparing the invitation to recitation of the shlokas and compeering.

Seven sessions were conducted for the odd semester of academic year 2024-25.

Topics covered and speakers are listed below:

1. Vedic Origins of Yoga - Dr. David Frawley, 23rd Aug, 2024
2. Vedanga Jyotisha - Dr. Aditya Kolochana, IIT Madras, 13th Sep 2024
3. Importance of Nadi-An Indic perspective - Dr. Srinivas Jammalamadaka, Siddhanta Foundation, 27th Sep 2024



4. Ancient Skies - History of Astronomy in Bharata Varsha - Prof RN Iyengar, Jain University - 10th Oct 2024
5. Neuroscience of Chanting - Part 1 - Dr. Sweta Adatia, Gargash Hospital Dubai UAE - 25th Oct 2024
6. Neuroscience of Chanting - Part 2 - Dr. Sweta Adatia Gargash Hospital Dubai UAE 8th Nov 2024
7. Sanskrit Non-translatable - Shri Rajiv Malhotra & Dr. Ram Manohar- The term Prakriti - 29th Nov, 2024

The program was conceptualized by Prof. M. Jayaraman, Dean, Division of Yoga-Spirituality. It was coordinated by Dr. S. Usha Rani, Assistant Professor, Division of Yoga-Spirituality.

Session 1. Vedic Origins of Yoga - Dr. David Frawley, 23rd Aug 2024

<https://youtu.be/pLcQYCwwfWM?si=QQ-r3ZnD6jMYn1W->

Session 2. Vedanga Jyotisha - Dr. Aditya Kolochana, IIT Madras, 13th Sep 2024

<https://www.youtube.com/watch?v=BkMIMsqp-QI>

Session 3. Importance of Nadi-An Indic perspective - Dr. Srinivas Jammalamadaka, Siddhanta Foundation, 27th Sep 2024

<https://www.youtube.com/watch?v=HplCFoGHID4>

Session 4. Ancient Skies - History of Astronomy in Bharata Varsha - Prof R N Iyengar, Jain University - 10th Oct 2024

<https://www.youtube.com/watch?v=836tZIdE630>

Session 5. Neuroscience of Chanting - Part 1 - Dr. Sweta Adatia, Gargash Hospital, Dubai UAE - 25th Oct 2024

<https://youtu.be/IYLLL17ktTs?si=fkCLwKWh9iwqHTLT>

Session 6. Neuroscience of Chanting - Part 2 - Dr. Sweta Adatia, Gargash Hospital, Dubai UAE - 25th Oct 2024

<https://youtu.be/IYLLL17ktTs?si=fkCLwKWh9iwqHTLT>

Session 7. Sanskrit Non-translatable - Shri Rajiv Malhotra & Dr. Ram Manohar, The term Prakriti - 29th Nov, 2024

<https://youtu.be/KM-bymlKrpE?si=qsD9HdqBf8ehT6t>

Valedictory Session of Odd Semester 2024-25

Valedictory session of the Vyasa Vidya Parishat for odd semester 2024-25 was held at the Shruti Mandir on 29th Nov, 2024. Event was graced by the presence of Hon. Guruji, Dr. H.R. Nagendra, (Padmashri awardee), Hon. Chancellor, S-VYASA Deemed to be university.

Respected Guruji graced the valedictory session and blessed the initiative and congratulated the Division of Yoga-Spirituality. He stated that wider publicity to such initiatives should be given, students and faculty members from the School of Yogic Sciences and other schools and divisions should also be invited and it should be announced in Prarthana Milan. Also critical evaluation of the videos should be done by students to promote research.

The session ended with Shanti Mantra.

The next session of Vyasa Vidya Parishat will start in the even semester of academic year 2024-25.



Karthika Deepotsav in Prashanti



Nov 16: The Karthika Deepotsav celebration was held at Santosha Hall, S-VYASA, with great enthusiasm and spiritual fervor. The event commenced with the traditional lighting of the lamp by Hon'ble Chancellor of S-VYASA Dr H.R. Nagendra, symbolizing the dispelling of darkness and the welcoming of knowledge and enlightenment.

The celebration witnessed the presence of esteemed faculty members, including Mr. Natesh Babu, Director of the Centre of Distance Education (CODE); Dr. Rajesh Nair, Assistant Professor in Anvesana; Mr. Arvind Rawat, Assistant Professor in the School of Yogic Science (SYS);

Dr. Sowbhagyalakshmi Mohanty- Phd Coordinator; Dr. Komal-Assistant Professor in SYS; and Dr. Prajakta Shinde-Assistant Professor at SYS. Additionally, Ashok, a dedicated member of the non-teaching faculty, was part of the event.

The students of the School of Yogic Sciences - Arnav, Mansi, Manavi, Durgesh, Ishan, Pooja, and Sagar - actively participated in the celebration. A highlight of the event was Durgesh's soulful rendition of the bhakti song "Shiva Kailaso ka Vasi along with other students Satyesh and Gairik" which added a spiritual and melodic touch to the evening, captivating the audience and elevating the celebratory spirit.

Annual Sports Day Meet

Nov 21 - 23: The Annual Sports Meet at S-VYASA was inaugurated on November 21, 2024, at Shruti Mandir with a grand ceremony marked by the presence of esteemed guests, faculty, and students.



The event, which ran from November 21 to 23, 2024, commenced with the arrival of ISKCON monks from South America: Bhakti Raksha Swami from Austria and Vishwa Roopa Das from Ecuador.

The monks were warmly welcomed and participated in the inauguration ceremony, and offered homage to Swami Sabarimala Ayyappa at Shruti Mandir.

Guruji H.R. Nagendra, Chancellor of S-VYASA, Advisor to the Chancellor K. Subrahmanyam, and the ISKCON monks officially inaugurated the Annual Sports Meet in the presence of senior faculty members of S-VYASA.

The event reflected a blend of spirituality and sportsmanship, setting a positive tone for the days of activities ahead.



Swami Sabarimala Ayyappa's Pooja

Nov 20: A special worship ceremony dedicated to Swami Sabarimala Ayyappa was held at S-VYASA. The event was graced by the presence of Chief Medical Director of Arogyadhama Dr. Nagaratna Didi, who participated in the ceremony alongside Ayyappa devotees from the student body, staff members from Arogyadhama, and the broader S-VYASA community.

Visva Bharati Students Study-Tour to Prashanti Kutiram



Nov 26: A group of 17 students from the B.Sc. final year at Visva-Bharati University, West Bengal visited S-VYASA as part of their academic study tour. The group comprised 4 female and 13 male students, accompanied by their faculty members, Mr. Rupesh Kumar, Ms. Parichiti Saha, and Mr. Abhimanyu Arya. Their visit was aimed at gaining practical insights into yoga and its applications, aligning with their academic pursuits.

The delegation arrived at the S-VYASA campus in Prashanti Kutiram on the morning of 24th November 2024. During their stay, classes and activities were organized over three days - 24th, 25th, and 26th November - providing the students with an immersive learning experience. Their itinerary included lectures, practical sessions, and guided activities tailored to enhance their understanding of yoga and its holistic principles.

The group was warmly received and expertly guided by S-VYASA coordinators Dr. Komal, Assistant Professor at the School of Yogic Sciences, and Mr. Manoj Gulalkai, Assistant to the Registrar. Their guidance ensured that the students' academic and logistical needs were well managed throughout the visit. The study visit program was successful also due to support in organizing the events from other S-VYASA staff: Prathik Bansal, and Nayak Soubhagya Adarsh. The tour concluded with the group's departure on the morning of 27th November 2024.





S-VYASA welcomes Delhi High Court Judge Justice, J R Midha

Dec 5: Chancellor Dr. H R Nagendra and Advisor to Chancellor Dr K Subrahmanyam felicitated Delhi High Court Judge Justice J R Midha at Maithri Milan.

Indian, Vietnamese Students Certificated With YIC



Nov 29: Distance YIC students, including participants from Vietnam and India, were awarded their YIC certificates. A photo session commemorating the event was graced by several dignitaries, including YIC Coordinator Shimla Nixon- Regular, Assistant Coordinator Dharnesh; Director of the Centre of Distance Education (CODE) Dr. Natesh Babu; Advisor to the Chancellor Dr. Subrahmanyam; President of the S-VYASA Society Dr. Ramachandra Bhatt; and Chancellor Dr H R Nagendra.



The Centre of Distance Education (CODE) successfully conducted three YIC PCPs (Personal Contact Programs). Batch 1, held from October 19 to October 26, 2024, included 34 students, while Batch 2 comprised 14 participants, and Batch 3 had

8 students, both conducted from November 22 to November 29, 2024. These students, hailing from various parts of India and abroad, participated in the October and November 2024 PCP sessions as part of the three-month YIC program at CODE.



S-VYASA Observes Mourning on Demise of Ex-CM



Dec 10: A two-minute silence was observed in remembrance of the former Chief Minister of Karnataka, S. M. Krishna, as a mark of respect for his significant contributions to the state's development and his pivotal role in Indian politics during Maithri Milan.

S. M. Krishna (01 May 1932 - 10 December 2024), who served as the Chief Minister from 1999 to 2004, was instrumental in driving infrastructural growth, educational reforms, and fostering economic progress in Karnataka. His leadership extended beyond state politics when he became the Union Minister for External Affairs, where he represented India on the global stage. The moment of silence was a solemn tribute to his enduring legacy and his commitment to public service.

SYS Celebrates Gita Jayanti with Play on Four Yoga Streams

Dec 12: The celebration of Gita Jayanti was marked by a captivating performance by the School of Yogic Sciences. The play, conceptualized around the four streams of yoga - Karma Yoga, Raja Yoga, Jnana Yoga, and Bhakti Yoga - highlighted how the principles of yoga can seamlessly integrate into daily life. The event took place at Prarthana Milan.

The cast included Mr. Dilip, Gyan Prakash, Arnav Dossi, Shravani, Prerna Nain, Ayush Mishra, and Aryan Jain, while Manavi Nagpal served as the narrator. The performance began with an insightful speech by Durgesh, setting the tone for the inspiring enactment.

The play was highly appreciated by both students and faculty members, earning accolades for its profound message and engaging present



50th batch of YIC at Patanjali Yoga Training and Research Centre, Ernakulam

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