

YOGA SUDHRA

A Monthly Journal of SVYASA (Deemed to be University)



A LEGACY OF HEALING Prashanti Kutiram's 50-Year Journey in Yoga and Integrative Medicine

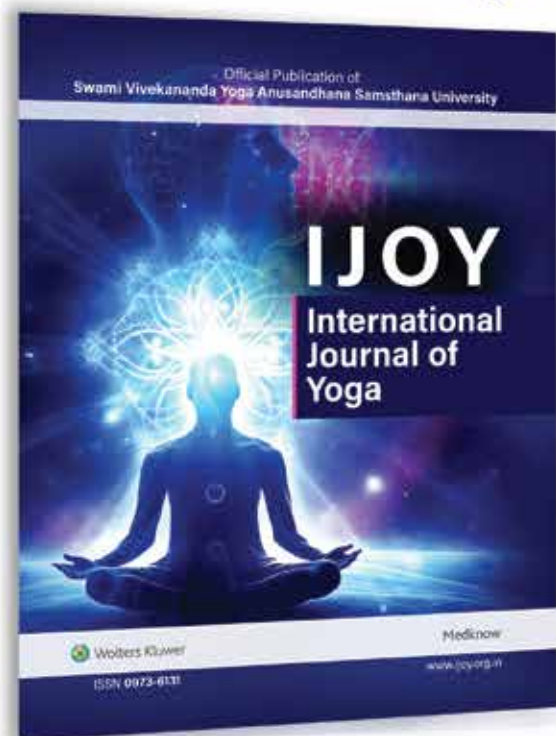
**Inauguration of Centre of Excellence in Yoga
by Union AYUSH Minister, Shri Prataprao Jadhav**





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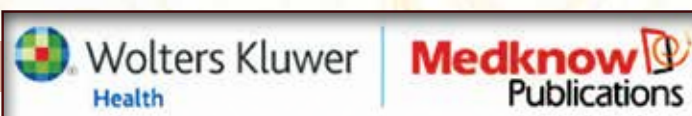
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तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

योगसुखा सुपर्णा

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EDITORIAL

Rising NCDs and Mental Health: A Call for Holistic Action

My dear Brothers and Sisters,

Non-Communicable Diseases (NCDs) such as diabetes, hypertension, cancer, and cardiovascular illnesses now account for over 71% of global deaths, while mental health disorders like depression, anxiety, and suicide are rising sharply. Together,

they pose a dual crisis affecting individuals, healthcare systems, and economies. In India alone, nearly 250 million people suffer from hypertension, and mental health conditions affect 1 in 5 individuals, often compounded by stigma and lack of resources.

S-VYASA (Swami Vivekananda Yoga Anusandhana Samsthana) has pioneered Integrated Medicine (IM) for over four decades, combining Yoga, Ayurveda, Naturopathy, Physiotherapy, and modern science. With over 1,000 research publications and a 600-bed facility at Prashanti Kutiram, S-VYASA has demonstrated the effectiveness of holistic approaches in treating chronic diseases.

To address the growing burden of NCDs and mental health disorders, S-VYASA proposes the establishment of a state-of-the-art IM Hospital for comprehensive rehabilitation. We also plan to expand nationwide health programs, including a Pan India Hypertension Control Program and an upcoming Cancer Control Program.

We invite philanthropic donors, corporations interested in CSR funding, and institutions offering research or development grants to support this timely and vital initiative. Together, we can build a healthier, holistic, and sustainable future for all.

■ *Dr H R Nagendra*



THE RISING BURDEN OF NON-COMMUNICABLE DISEASES AND MENTAL HEALTH: A Call for Action

Addressing Global Health Challenges through Integrated Medicine

Dr H R Nagendra
President, S-VYASA
Padma Shri Awardee-2016

INTRODUCTION

- Overview of global health transformation
- Significant progress in combating infectious diseases
- The growing challenge of non-communicable diseases (NCDs) and mental health disorders

NCDs: The New Global Health Crisis

- WHO statistics: NCDs are responsible for 74% of global deaths (41 million annually)
- Key NCDs: Cardiovascular diseases, diabetes, hypertension, cancer, and chronic respiratory diseases
- Impact on individuals, healthcare systems, and economies

Deaths from non-communicable diseases since 2000

Each year, an average of 32 million people die of non-communicable diseases (NCDs), equivalent to 18 percent of global deaths.

Year	Cardiovascular Diseases	Diabetes	Hypertension	Cancer
2000	15%	10%	10%	10%
2010	18%	12%	12%	12%
2015	20%	14%	14%	14%
2019	22%	16%	16%	16%

Exponential Growth of NCDs and Mental Health Disorders

- Growth of cardiovascular diseases (CVDs)
- Diabetes prevalence nearly doubling in the last 30 years
- The silent epidemic of hypertension
- Cancer incidence rising dramatically
- Mental health disorders: depression, anxiety, stress, and suicide

Cardiovascular Diseases (CVDs)

- The leading cause of death worldwide (17.9 million deaths annually)
- Projections for 2030: Mortality from CVDs expected to rise to 22 million deaths
- Increasing burden in developing countries

Cause of Death	Estimated Deaths
Ischemic heart disease	~1.8 million
Stroke	~1.5 million
Lower respiratory infections	~1.2 million
Diabetes	~0.8 million
Other NCDs	~0.7 million
Other causes	~0.6 million

Diabetes and Hypertension

- Diabetes cases grew from 108 million in 1990 to 537 million in 2021
- Projections for 2045: 783 million people living with diabetes
- Hypertension affecting 1.13 billion people globally

The Mental Health Crisis

- Depression: Leading cause of disability, affecting over 264 million people
- Mental health cost to the global economy: \$2.5 trillion in 2010, projected to reach \$6 trillion by 2030
- Impact in countries like India: 1 in 5 people affected by mental health disorders

Economic Burden of NCDs and Mental Health Disorders

- Projected global economic burden of NCDs: \$47 trillion over the next 20 years
- India's projected economic burden of diabetes: ₹2,500 billion by 2030
- Cost of mental health in India: ₹1.25 lakh crore annually (1.04% of GDP)

The Role of the Bill & Melinda Gates Foundation

- Key player in global health initiatives
- Shifting focus towards NCDs and mental health disorders
- Strategic areas for intervention: prevention, early detection, and integrated healthcare models

Call for Action: NCD Prevention and Early Detection

- Increased funding for public health campaigns promoting healthier lifestyles
- Expansion of early screening technologies and diagnostic services
- Focus on underserved regions and rural areas

Promoting Mental Health and Well-Being

- Reducing stigma around mental health disorders
- Integrating mental health care with NCD prevention
- Funded awareness campaigns and community-based mental health programs

Integrated Healthcare Systems

- Importance of holistic approaches: Yoga, Ayurveda, Naturopathy, and modern medicine
- Collaboration with organizations like SVYASA to integrate mind-body therapies
- Benefits of integrated models for managing both NCDs and mental health conditions

S-VYASA's Expertise and Vision

- 40+ years of experience in Integrated Medicine (IM)
- Over 1,000 research publications on Yoga and holistic health
- Expansion of health programs through 300 affiliated centers of VYASA in India and nearly 120 globally
- Pan India research on Diabetes prevalence and control by Yoga done in record time of 6 months

In-Depth Research on Holistic Modalities

Objective: To conduct in-depth research on Yoga, Ayurveda, Naturopathy, Acupuncture, and Physiotherapy.

- **Focus Areas:**
 - Research on evidence for efficacy of holistic modalities in treating NCDs and mental health disorders
 - Standardizing protocols and practices through evidence-based
 - Collaborative with universities, research institutions, and health organizations
 - Inter-disciplinary studies
- **Goal:** To generate scientifically validated evidence regarding the integration of these therapies into mainstream healthcare
- **Expected Outcomes:**
 - Peer-reviewed publications on efficacy and cost analysis
 - Establishment of methodological research protocols for Yoga, Ayurveda, Naturopathy, and Physiotherapy
 - Expansion of evidence-based integrated care models

Pan India Survey and NCD Control Programs

Objective: To conduct Pan India surveys and trials on NCDs and mental health challenges.

Key Initiatives:

- **Prevalence Studies:** Nationwide surveys to assess the extent of NCDs and mental health disorders (e.g., Hypertension, Diabetes, Depression, Integrated Medicine Study). Multicenter clinical trials to evaluate the impact of integrated treatments on NCDs and mental health.
- **Control Programs:** Implement large-scale interventions aimed at preventing and controlling NCDs, with a particular focus on early detection and lifestyle modifications.

Impact:

- Provide valuable data on the national burden of NCDs and mental health disorders
- Inform health policy and enable targeted interventions in high-risk populations
- Advise on large-scale control and prevention programs based on research findings

Long Term Goal: To reduce the prevalence and impact of chronic diseases and mental health challenges across India.

Proposal for the IM Hospital

- Integrated Medicine Hospital for chronic disease prevention, control and rehabilitation
- Key departments: Cardiovascular, Neurological, Sports Injury, Respiratory, and Mental Health
- Focus on quick relief, effective treatment, rehabilitation using Yoga therapy, Ayurveda, Naturopathy, Acupuncture and Physiotherapy

Conclusion and Call for Financial Support

- The importance of expanding IM and holistic healthcare
- Need for funding to build the IM hospital and expand national health programs
- Invitation for partners and donors to join in this critical mission to transform healthcare
- Closing note on creating a healthier, more sustainable future for millions

Message from the Vice Chancellor

Dear Brothers and Sisters,

Wishing you all a happy and prosperous Yugadi, a Celebration of New Beginnings.

Originating from the Sanskrit term "Yugadi," which means "the start of a new age," Yugadi is observed as the beginning of a New Year with great fervour and respect across India. According to the Hindu lunar calendar, this celebration happens on the first day of Chaitra Maasa, which is in March or April. As the Earth begins a new cycle, it's a time for families to gather, engage in customs, and honour the spirit of renewal.

This auspicious day isn't just the beginning of a new year; it's a celebration of the cycle of life. It represents hope, healing, and the chance for personal growth. Just like how nature refreshes itself with each season, *Yugadi* inspires people to reflect on their lives, let go of negativity, and start fresh. It's a moment to welcome positivity, recognize obstacles, and set resolutions that align with one's higher purpose.

This festival also represents renewal, a time to refresh one's mind and spirit. At S-VYASA University, this idea fits perfectly with our goal of providing transformative education and helping students to evolve into their best selves. The teachings at S-VYASA highlight that



every moment is a chance for change. Whether through learning ancient knowledge, practicing yoga, or focusing on mindfulness, students are encouraged to grow with courage and positivity in their lives. S-VYASA family is dedicated to nurturing students who are not only academically skilled but also spiritually aware and socially responsible. Our holistic approach aims to create individuals who can tackle the world's challenges with resilience, empathy, and a strong sense of self.

Once again happy *Yugadi* to everyone! May this new year bring peace, prosperity, and the wisdom to grow in all aspects of your life.

With Pranams
Dr. Manjunath N K
Vice Chancellor

S-VYASA Deemed to be University, Bengaluru





A Legacy of Healing: Prashanti Kutiram's 50-Year Journey in Yoga and Integrative Medicine



The Golden Jubilee celebrations of Prashanti Kutiram and the inauguration of the 'Centre of Excellence' were held on March 2, 2025, at the S-VYASA campus, Bengaluru, in the presence of Hon'ble Minister of State for Health and Family Welfare of India, Shri Prataprao Jadhav.

Hon'ble AYUSH Minister, Shri Prataprao Jadhav was warmly received by Dr. H.R. Nagendra, President of VYASA, and Dr. Manjunath Sharma, Vice Chancellor of S-VYASA University. The program commenced with the inauguration of the Center of Excellence at Arogyadhama, followed by a visit to the Anvesana Laboratories,

Shri Prataprao Jadhav Inaugurates Centre of Excellence at S-VYASA

Shri Prataprao Jadhav, Minister of State (I/C) for the Ministry of AYUSH and MoS for the Ministry of Health and Family Welfare, Government of India, inaugurated the Centre of Excellence (COE) building at S-VYASA, Prashanti Kutiram, on March 2, 2025.

The event was graced by Dr. Raghavendra Rao, Director of the Central Council for Research in Yoga & Naturopathy (CCRYN), Ministry of AYUSH, Government of India.

Also present on the occasion were Guruji HR Nagendra, Dr. R. Nagarathna, Medical Director of Arogyadhama, Vidwan Ramachandra G. Bhatt, S-VYASA Pro-Chancellor Dr. B R Ramakrishna and other senior faculty members of S-VYASA, Vice Chancellor Dr Manjunath Sharma NK and Director of S-VYASA Amit Singh Chief Medical officer and other senior faculty of S-VYASA.





where the minister was briefed on ongoing research initiatives by Dr. Ramesh Mavathur, Director of Anvesana (Research), and his team.

The formal stage program began at Samskrithi Bhavan, where Dr. Manjunath Sharma delivered the welcome address, highlighting the remarkable contributions of VYASA, the parent organization of S-VYASA, to the AYUSH sector

The event marked a significant milestone in the journey of Prashanti Kutiram, celebrating five decades of excellence in yoga research, integrative medicine, and holistic healthcare.

The Vice-Chancellor acknowledged the Hon'ble Minister's transformative contributions to the nation's healthcare sector and his dedication to improving public health.

Dr. Sharma then paid tribute to Guruji Dr. H.R. Nagendra, a luminary born on January 1, 1943, who chose to walk the path of Swami Vivekananda, the legendary spiritual master

of India. Inspired by the ideals of Swami Vivekananda, Guruji dedicated his life to integrating Indian wisdom with modern scientific research. His commitment led to the establishment of Prashanti Kutiram in 1975, a center dedicated to promoting holistic health and integrative medicine.

The Vice-Chancellor also expressed gratitude to Lakshmi Amma, the revered aunt of Pujya Guruji, and Dr. R. Nagarathna, whose vision and commitment played a crucial role in shaping Prashanti Kutiram. Their efforts have inspired many to embrace and promote holistic health. In recognition of his pioneering work and unwavering dedication, Guruji Dr. H.R. Nagendra was honored with heartfelt salutations for his invaluable contributions to the field of Yoga and integrative medicine.

Dr. Sharma extended a heartfelt welcome to Dr. Raghavendra Rao, Director of the Central Council for Research in Yoga & Naturopathy (CCRYN),





Ministry of AYUSH, Government of India. Dr. Rao is a distinguished researcher in Integrative Oncology, with over 100 international research publications and numerous awards.

He also welcomed Dr. R. Nagarathna Didi, Medical Director of Arogyadhama, referring to her as the 'Mother of Yoga Therapy and Prashanti Kutiram.' Additionally, he acknowledged the presence of Acharya Ramachandra Bhatt Ji, former Vice-Chancellor of S-VYASA, and Registrar Prof. S. Siva Sankara Sai.

The three major milestones of Prashanti Kutiram were highlighted: The foundation of the Prashanti Kutiram campus in 1975, the establishment of Viveka Yoga Anusandhana Sansthana in 1986 and the recognition of S-VYASA as a Deemed-to-be-University in 2002.

Following the Vice-Chancellor's welcome address and a brief introduction to the history of Prashanti Kutiram, the VYASA Reports and Golden Jubilee Souvenir - Glimpses of Prashanti Kutiram - were officially released by Hon'ble AYUSH Minister Shri Prataprao Jadhav Ji.

The event continued with a special presentation by Dr. Nischal P, representing Sushruta Ayurveda Medical College and Hospital (SAMCH), who provided an overview of Desh Ki Prakruti Parikshan (DKPP), a national initiative launched by the Ministry of AYUSH. SAMCH has been a pioneer in Ayurveda education and healthcare for over 20 years, earning an 'A' grade from the Quality Control of India (QCI). The institution holds the 21st rank in India and



7th rank in Karnataka as per QCI ratings.

SAMCH actively participated in the DKPP initiative, which aimed to assess the Prakruti of individuals across various demographics to aid in personalized healthcare and treatment. The initiative was a grand success, with Karnataka ranking 2nd nationally and SAMCH securing the 4th position in the state, having conducted an impressive 18,250 Prakruti assessments. The success of this initiative was made possible by the dedicated efforts of SAMCH's staff, students, coordinators, and the Literary Committee.

Hon'ble Minister Shri Prataprao Jadhav Ji presented Certificates of Appreciation to Dr. Sowmya H., Associate Professor, Dept. of RNVV (Rog Nidan Evam Vikriti Vigyan), and



Dr. Sandeep, Associate Professor, Dept. of Swasthavrutta, for their exceptional contributions. Individual excellence awards were also presented to Dr. Roopa, Professor and HOD, Dept. of Shalaka Tantra, for conducting the highest number of assessments in the staff category, and to Mr. Sanskar, a student, for his outstanding contribution in the student category.

In his concluding remarks, Hon'ble AYUSH Minister Shri Prataprao Jadhav reiterated the government's commitment to the promotion of AYUSH systems and the vision of Wellness India. He emphasized the importance of the Heal in India, Heal by India initiative under the leadership of Prime Minister Shri Narendra Modi, envisioning India as a global healthcare hub. Following his speech, the minister was felicitated by Guruji Dr. H.R. Nagendra.

The event concluded with a vote of thanks by Dr. B R Ramakrishna, Pro Chancellor of S-VYASA, followed by the rendition of the National Anthem.

S-VYASA Pays Tribute to Late Honorable Devendra Pradhan

During the Prarthana Milan of Prashanti Kutiram campus of S-VYASA on March 19, 2025, Shradhanjali program was held to pay tribute to Honourable Devendra Pradhan.

At 10 AM in Shruti Mandir, where students gathered, Deputy Registrar Dr. Vasudev Vaidya solemnly announced the passing of Late Honorable Devendra Pradhan, former Union Minister and father of Union Minister Dharmendra Pradhan Ji.

His demise on March 17, 2025, marked the loss of a towering leader who played a crucial role in shaping the political landscape of Odisha. A stalwart of the Bharatiya Janata Party (BJP), he served three consecutive terms and held the esteemed position of President of the BJP Odisha unit, leaving behind a legacy of dedicated service and leadership.

At the Prarthana Milan gathering, students, staff, and guests from five distinct schools of Prashanti Kutiram came together to offer prayers for a departed soul. They collectively recited the Mahamrityunjaya Mantra three times, seeking blessings for a serene and peaceful transition.

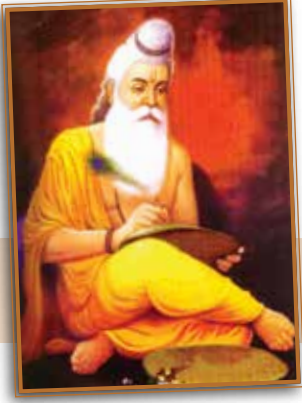
Following the chanting, a minute of silence was observed as a mark of deep respect.

The solemn moment was shared by senior officials present on stage, including President of S-VYASA Society Dr. H.R. Nagendra,



Chancellor of S-VYASA Prof. K. Subrahmanyam, and Registrar Prof. S. Siva Sankara Sai. Also, other guests who paid their respects were Dr. S. Swaminathan, Head of the Department of Ayurveda Samhita & Siddhanta at Sri Jayendra Saraswathi Ayurveda College & Hospital, Dr. Naveen Bhatt, Head of the Department of Sanskrit at Sri Sathya Sai University of Human Excellence, and Prof. Jayaraman, Dean of Yoga and Spirituality at S-VYASA.

The moment of silence reflected the collective sorrow of the gathering, as they prayed for the departed leader's eternal peace. The condolence ceremony served as a heartfelt tribute to a life dedicated to public service and the upliftment of society.



ब्रह्मसूत्रम् (Brahmasūtram)

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



वायुमब्दादविशेषविशेषाभ्याम् (ब्रह्मसूत्रम्-४-३-२) vāyumabdādaviśeṣaviśeṣābhyām (Brahmasūtram-4-3-2)

Meaning: (The departed soul) (of a knower of the Saguna Brahman goes)
from the deity of the year to the deity of the air on account of the absence and presence of specification.

The sacred scriptures provide profound insights into the journey of the soul after death. Among them, the discussion in the Upanishads regarding the paths of ascendance is particularly enlightening. In the second Adhikaranam, known as Vaivadhikaranam, the process of 'post-death ascendance' is made more comprehensible. It describes how an individual traveller, having shed his physical frame, embarks on a celestial journey, carrying only the subtle remnants of his existence.

Upon death, the gross body is reduced to ashes, and the soul begins its ascent through various realms, a journey vividly described in the Upanishads. The traveller is unburdened by material possessions, carrying only the impressions of his past deeds. This journey follows two distinct paths: **Devayanam Marga** (the path of the gods) and **Pitriyanam Marga** (the path of the ancestors).

Those who tread the Devayanam Marga experience an unimpeded passage, swiftly moving from one realm to another without obstacles. Their journey is smooth, symbolizing their spiritual accomplishments and the merit accrued through righteous actions. The Upanishads assert that such a traveller reaches the realm of Agni (fire), from where the divine forces guide him further.

In contrast, those on the Pitriyanam Marga must traverse each loka, bearing the consequences of

their past karma. This gradual ascent involves a systematic passage through several realms: after enjoying Karma Phala. From Agni Loka to Vayu Loka, Aditya Loka, Soma Loka, Vidyut Loka, Indra Loka and finally Brahma Loka, concluding the ascending journey.

This celestial journey, also known as **Archish Marga** (Path of Light), underscores the importance of righteous living. The Upanishads emphasize that the actions performed during one's lifetime determine the swiftness and smoothness of this posthumous ascension. The presence of Agni as a guiding force is significant, as fire represents transformation and purification in both physical and metaphysical realms. Our own bodily existence is governed by Agni, making it the primary deity of Bhumi Loka (Earthly Realm).

The Vedic scriptures inspire us to lead a life of virtue and self-discipline. By aligning our actions with dharma, we prepare for a seamless transition beyond the physical realm. The ultimate goal remains liberation, a return to the divine source, where the soul attains eternal bliss by becoming self-Brahman.

Thus, the journey of the soul is not merely an esoteric concept but a guiding principle that urges us to live righteously, preparing for the higher realms beyond earthly existence.

to be continued...



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Yogopanishad-sara – 8

Dhyānabindu-Upanishad

A Gateway to Meditative Liberation

Introduction

The *Dhyānabindu Upaniṣad*, from the *Kṛishna Yajurveda* tradition, explores meditation (*dhyāna*), sacred sound (*Prāṇava*), and yogic practices for spiritual liberation. The Upanishad has 106 Mantras. The Shanti mantra for the Upanishad is *Saha navavatu*.

The text begins by emphasizing the greatness of meditating on *Brahman*, describing its subtle and all-pervading nature. A key focus is *Prāṇava*-meditation, detailing its form, rules, and integration with *prāṇāyāma*.

Beyond meditation, the Upaniṣad covers essential yogic elements - *Ṣaḍ-aṅga Yoga* (sixfold yoga), *āsanas*, *nāḍī-s* (energy channels), and the ten vital *prāṇas*. It delves into *Kuṇḍalinī* awakening, stressing celibacy, disciplined observances, and techniques like *bandhas*, *mudrās*, and *Nāda* (cosmic sound). These practices lead to *Jīvanmukti*, liberation while living, culminating in the direct realization of the *Ātman* in the heart.

Blending Vedantic meditation with yogic discipline, the *Dhyānabindu Upaniṣad* offers a timeless path to

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





transcendence, guiding seekers from meditative absorption to the ultimate union with the *Paramātmān*.

A topic by topic exposition of the content of the Upanishad is attempted hereunder. The range of verses in which each of the topic is covered is also mentioned.

i) Greatness of meditation Upon Brahman (Verses 1-3)

The *Dhyānabindu Upaniṣad* declares that even immense sin accumulated over countless births can be destroyed solely through *Dhyānayoga* - meditation on *Brahman*. No other means can dissolve it.¹

The Upaniṣad then expounds on *Praṇava* ("Aum"), describing its components - *Bindu* (dot), *Nāda* (nasal vibration), and *Ardha-mātrā* (semicircle). While *Aum* represents all sound, its dissolution leads to the *soundless Brahman*, the supreme state. The eternal *Omkāra* is testified by scriptures, and one who realizes the transcendental reality beyond sound attains absolute clarity and liberation, free from all doubts.

ii) the Subtlety and All-pervasive nature of Brahman (Verses 4-8)

In this section the *Upaniṣad* illustrates the progressively subtler nature of consciousness (*Caitanya*) through an intricate analogy. The *Jīva-caitanya* (individual consciousness) is described as an extremely minute fraction of a grain's husk, with *Īśvara-caitanya* (cosmic consciousness) being even subtler. Further division leads to *Sākṣī-caitanya* (witness consciousness), beyond which lies *Brahman*, the unmanifest absolute.

One who firmly abides in *Brahman*, free from delusion, attains ultimate steadiness.² The *Ātman* is compared to oil within sesame seeds or fragrance in a flower - pervading both the external and internal aspects of the body. The Upaniṣad also presents *Māyā* (illusion) through the metaphor of a tree with branches, while its shadow, *Avidyā* (ignorance), remains branchless. Despite apparent divisions, the *Ātman* remains omnipresent, existing both with and without distinctions. This wisdom leads the seeker toward liberation and realization of the undivided truth.

iii) The Form or the Pranava (Verses 9 - 14)

In this section meditation on the sacred syllable *Om* (*Praṇava*) as the path to liberation is emphasized. Each component of *Om* - "A," "U," and "M" - is associated with cosmic elements, deities, Vedic traditions, and existential realms. "A" represents the Earth, Fire, the *R̥gveda*, and *Brahmā* (*Pitāmaha*), while "U" corresponds to the intermediate space, Air, the *Yajurveda*, and *Viṣṇu* (*Janārdana*). "M" signifies the celestial realm, the Sun, the *Sāmaveda*, and *Śiva* (*Maheśvara*). Their colors and qualities - yellow (*A*, dynamic), white (*U*, rhythmic), and black (*M*, inert) - reflect their cosmic functions.

Tabulation of om and Its associations for Meditation

Portion of Om	Cosmic Element	Vedas	Realm of World – Vyahriti	Devata	Colour
A	Earth and Agni	R̥gveda	Bhuh	Brahman	Yellow
U	Atmosphere, Air	Yajurveda	Bhuvah	Vishnu	White
M	The heaven (outer space), the Sun	Samaveda	Suvah	Shiva	Black

These aspects should be visualized repeatedly, with one progressing from one level to the next only after the mind attains mastery and can focus comfortably on the aspects stated in previous level.

1 This indeed a great inspiration to get into the practice of Dhyana even by the one who is steeped in negative tendencies. It reminds us of the Gita verse which says something very similar for Jnana - Even if thou art the most sinful of all sinners, yet thou shalt verily cross all sins by the raft of knowledge. (BG 4.36)

2 Here the wordings exactly match with that of the Gita – sthirabuddhirasammudhah Brahmaavid Brahmani sthitah (5.20)



Beyond this, *Om* contains eight limb³s, four feet (individual and universal consciousness), three states (waking, dream, deep sleep), and five presiding deities⁴. Only those who understand these intricacies attain true Brahminhood, signifying the realization of ultimate knowledge. Mastery of *Praṇava* unites microcosm and macrocosm, leading the seeker to transcendence and self-realization.

iv) Rule for Meditation on the Pranava (Verses 14-18)

⁵*Praṇava* (*Om*) is stated as the foundation of existence and the key to liberation. The Upanishad likens *Om* to a bow, the *Ātman* (mind) to an arrow, and *Brahman* to the target - when aimed with precision, the self merges with the Absolute. From *Om* arise the gods, the vowels, and all three worlds, encompassing the animate and inanimate.

Each variation of *Om* has distinct effects:⁶ the short form destroys sin, the long form bestows prosperity, and the imperishable *Om* with the *Ardhamātrā* grants liberation. The subtle essence of *Praṇava* is indescribable, akin to an unbroken oil stream or a resonant bell's chime. Realizing this essence leads to true knowledge of the *Veda* and *Jīvanmukti* (liberation while alive). Through meditative absorption in *Om*, one transcends action, attains stillness, and realizes the Supreme Brahman.

v) Pranava Dhyāna: Meditative Contemplation with Prāṇāyāma and Inner Ignition (Verses 19-24)

In this section (Verses 19-21), the Upanishad guides the seeker in meditating on *Īśvara* within *Omkāra*, who resides in the lotus pericarp of the

heart. He is described as a steady flame, thumb-sized, unmoving, and radiant. The text explains that by inhaling through *Iḍā* and filling the belly with vital air, one should concentrate on *Omkāra* radiating at the body's center. In *Prāṇāyāma*, Brahman corresponds to *Pūraka* (inhalation), Viṣṇu to *Kumbhaka* (retention), and Rudra to *Recaka* (exhalation). Through this disciplined practice, the seeker harmonizes breath with divine awareness, attaining inner tranquility and self-transcendence.

The Upanishad further illustrates (verses 22-24) another method of *Pranava Dhyāna* using the Vedic fire-churning analogy. Here, *Ātman* is likened to the lower *Araṇi* (sacrificial firewood), while *Omkāra* serves as the upper *Araṇi* (churning rod). Through the churning of meditation, one kindles the hidden inner light. By deeply immersing in the resonance of *Omkāra*, the breath becomes still, and *Nāda* (the primordial sound) dissolves. Those who perceive *Omkāra* as the eternal *Hamṣa* (the transcendental principle), beyond movement, shining with the brilliance of countless suns, and residing in the hearts of all beings, are freed from *Rajas* (passion and restlessness) and attain the highest realization.

vi) Meditation on the Qualified Brahman and the Trinity (Verses 25-32)

In this section (verses 25-29), the Upanishad describes meditation on the *Saguṇa Brahman* (Qualified Brahman) and the divine trinity. It states that the mind, which creates, sustains, and dissolves the three worlds, ultimately dissolves itself into the supreme seat of Viṣṇu. The heart's lotus is depicted with eight petals and thirty-two filaments, symbolizing cosmic order. At its center, layers of cosmic elements are visualized - Sun, Moon, Fire, and a radiant seat adorned with precious gems. Seated there is *Mahāviṣṇu*, also called *Vāsudeva*, who is immaculate, adorned with *Śrīvatsa* and the *Kaustubha* gem, wearing pearl necklaces, and radiating with the brilliance of countless moons.

The Upanishad further explains (Verses 30-32) the meditative visualization of the Trinity (*Trimūrti*). The practitioner should meditate upon *Mahāviṣṇu*,

3 Akara, ukara, makara, nada, bindu, kala, kalatitia, Tatpara – these are the eight limbs – indicated in the Upanishad Brahmdendra commentary to the text. More exploration on these can be known from Tantra-shastra literature.

4 Brahma, Vishnu, Rudra, Ishvara, Sadashiva are the 5 Devatas – Upanishad Brahmdendra Commentary to this Upanishad

5 This mantra is also seen in Mudaka Upanishad – 2.2.4

6 It is very interesting to note that Omkara can be used in Hrasva, Dirgha and Pluta variations. This can be noted in therapeutic interventions where Omkara is used.



blue as the flax flower, residing in the *nābhi* (navel) region, in conjunction with *Pūraka* (inhalation). *Brahmā*, seated on a lotus in the heart region, red-hued and four-faced, corresponds with *Kumbhaka* (retention). *Rudra*, three-eyed and crystal-clear, resides in the forehead, signifying purity and sin-destruction, in alignment with *Recaka* (exhalation). By contemplating the *Trimūrti* in harmony with breath, the practitioner aligns with cosmic principles, attaining spiritual elevation and transcendence.

vii) Meditation in the Heart and the Merging of Prāṇa in Brahman (Verses 33- 40)

The Upanishad describes (Verses 33 - 37) the heart as a downward-facing lotus, filled with Vedic knowledge, radiant, and enduring. Within this lotus, the meditator envisions the regions of the Sun, Moon, and Fire stacked upon one another. Through the power of *Pranava* (Om), one causes this luminous lotus to bloom upward, revealing the presence of Viṣṇu, symbolizing the eternal Self (*Ātman*). Viṣṇu is associated with tripartite aspects - three states of consciousness (waking, dreaming, and deep sleep), three paths (Dhuma, Arcis, and Agati), three forms of Brahman (*Viśva*, *Virāj*, and *Om*), and the three letters of Om (*A*, *U*, *M*). The knower of this profound reality attains *Jīvanmukti* (liberation while living), where Om's subtle resonance flows like an unbroken oil stream or the continuous sound of a bell.

The text further explains (Verses 38-40) how the yogin should draw in *prāṇa* (vital air) like water through a lotus stalk, guiding it into the *Ārdhamātrā* (a hemispherical form). He directs *prāṇa* to rest at the midpoint of the eyebrows, recognized as the seat of immortality. This is the great resting place of *Brahman*, where the breath merges, leading the practitioner to transcendence and ultimate liberation.

viii) The Sixfold Yoga and the Subtle Energy Centers (Verses 41-50)

The Upanishad (Verses 41) outlines six stages of Yoga: posture (*āsana*), breath control (*prāṇāyāma*), withdrawal of breath (*pratyāhāra*), steadiness of breath (*dhāraṇā*), meditation (*dhyāna*), and concentration (*samādhi*). Among numerous

postures, four are emphasized—*Svastika*, *Bhadra*, *Simha*, and *Padma Āsana* (Verses 42).⁷

The text then describes (Verse 43- 46) the *mūlādhāra cakra* (root center) as the foundation, located at the base of the spine. Above it is the *svādhiṣṭhāna cakra* (sacral center), positioned at the genitals and associated with passion (*kāmarūpa*). The *liṅga* (symbol of divine energy) is depicted within the *yoni* (creative source), luminous and inward-facing. Recognizing this structure is key to understanding Yoga.

The cakra system is further detailed (Verses 47-50):

- *Mūlādhāra* (root) has four petals and is golden, pulsing with vital energy.
- *Svādhiṣṭhāna* (sacral) has six petals and governs creative energy.
- *Maṇipūra* (navel) has ten petals and circulates life force.
- *Anāhata* (heart) has twelve petals, where *jīva* (individual soul) is bound by karma.
- *Viśuddhi* (throat) has sixteen petals, purifying speech.
- *Ājṣā* (third eye) has two petals, guiding perception.
- The *Sahasrāra* (crown) with a thousand petals is the seat of Brahman, where the yogin attains liberation.

ix) The Subtle Energy System: Nāḍī-s, Vital Airs, and the Dynamics of Prāṇa in Yoga and Ajapā-Haṁsa-Vidyā (Verses 51-65)

The text states (Verses 51-56) that the human body is permeated by a network of subtle channels known as Nāḍī-s, through which Prāṇa (vital energy) flows⁸. At the core of this system lies a central knot, situated between the root of the genitals and the navel, from which 72,000 Nāḍī-s originate. Of these, 72 are prominent, and 10 are

7 Yamas and Niyamas have not been presented in the text as part of the limbs of Yoga. All four Asanas have been defined. But benefits of the Asana have not been mentioned.

8 The term Prana-vahini and Prana-marga are used in the text to describe the Nadis which is to be noted. What flows in Nadis is explicitly clarified by these terminologies.



considered primary, including Idā, Piṅgalā, and Suṣumnā, which govern the vital air's movement. Idā is associated with the Moon, Piṅgalā with the Sun, and Suṣumnā with Fire, forming the three principal pathways of Prāṇa.

The vital airs (Prāṇa-vāyu-s) are divided into ten (Verses 57,58): five primary (Prāṇa, Apāna, Samāna, Udāna, and Vyāna) and five secondary (Nāga, Kūrma, Kṛkara, Devadatta, and Dhanaṣṭaya). These energies sustain life by regulating essential bodily functions. The Jīva (individual self) is entirely dependent on the interplay of Prāṇa and Apāna, which propel its movement. Their opposing forces maintain balance, much like a ball thrown between two hands.

The text clarifies that (Verses 59,60) Prāṇa and Apāna must be united,⁹ leading to control over the breath and, ultimately, mastery over consciousness. The one who understands this interplay is considered a true knower of Yoga. Ajapā-Haṁsa-Vidyā is described as the silent repetition of the Haṁsa mantra, which, it states, occurs naturally with each breath - "Ha" during exhalation and "Sa" during inhalation. It explains that the Jīva unconsciously chants this mantra 21,600 times a day. The text refers to this Gāyatrī as Ajapā and claims it to be supremely sacred, granting liberation to Yogins. It asserts that merely resolving to practice it purifies one's sins and emphasizes that no other knowledge, prayer, or virtuous act has ever existed, nor will exist, that surpasses its spiritual significance.

x) Awakening of Kundalini (Verses 66-73)

The text explains that Kundalini is awakened by a combination of disciplined practices. It describes how the dormant energy, likened to a sleeping goddess, rises when stimulated by the conjunction of fire, mind, and vital air, moving upwards like a thread through a needle. It states that a yogin should forcefully open the door to liberation by

assuming Padmasana (verse 69)¹⁰, pressing the chin to the chest, meditating deeply, and regulating the breath by controlling Apana and Prana. The text also emphasizes celibacy, dietary discipline, and renunciation of sensory pleasures, asserting that dedicated practice over a year leads to mastery in yoga.

xi) Three Bandhas, Khechari Mudra (verse 74 - 85)

The text describes three key *Bandhas* (locks)¹¹ and *Khecarī Mudrā*, advanced yogic practices aimed at controlling prāṇa and vital energies.

1. **Mūla Bandha:** The root lock involves contracting the perineum and drawing *Apāna* upward, facilitating the union of *Prāṇa* and *Apāna*, rejuvenating the body.
2. **Uḍḍiyāna Bandha:** The abdominal lock, where the belly is contracted upwards, is likened to a lion that overcomes death and prevents disease-causing phlegm from flowing down.
3. **Jālandhara Bandha:** The throat lock prevents ailments by restricting downward energy flow, channeling vital forces upward.

Khecarī Mudrā involves rolling the tongue backward into the cranial cavity. It is believed to halt aging, hunger, thirst, and disease. When perfected, it enables control over *Bindu* (semen), ensuring its upward movement, preventing loss, and granting longevity. These techniques collectively regulate prāṇa, offering profound physiological and spiritual benefits. The practice of Vajrolimudra is discussed in this context.

xii) The Union of Śiva and Śakti: The Path to Spiritual Purification and Liberation (86 - 92)

The two forms of Bindu - Śukla (white, semen) and Mahā-rajās (red, resembling coral) - symbolize Śiva and Śakti. Śukla resides in the Moon (Ājṣā-cakra), while Rajās is in the Sun (genitals). The rare union of these two energies, facilitated by vital air (prāṇa), leads to an exalted state of being.

⁹ Prana-apana aikya – uniting prana and Apana by the practice of Pranayama is mentioned. The Jyotsna commentary to Hathayogapradeepika also defines Hatha yoga as - प्राणापानयोरक्यलक्षणः प्राणायामः हठयोगः – HYP Jyotsna 1.1

¹⁰ This verse is a replica of verse from Hathayogapradeepika – 1.50

¹¹ The reading of the verses on three Bandhas and Khecarī mudra are similar to that of Hathayogapradeepika (chapter 3) with very slight variations



When Rajas ascends and merges with Śukla, the body becomes divine, symbolizing the union of the individual (Jīvātman) with the Supreme (Paramātman), which is the essence of true Yoga.

Mahā-mudrā¹², practiced with prāṇāyāma, purifies the nāḍīs and harmonizes lunar and solar energies, drying the bodily humors (Vāta, Pitta, Kapha). The posture involves pressing the perineum, aligning breath with bodily locks, and expelling impurities.¹³

xiii) Atmanirnaya: The Direct Experience of Ātman in the Heart (Verse 93-1-15)

It is interesting to note that till verse 93 the text was in the form of verses. The next passage which is summarized under subtitle is in the form of prose.

The passage describes the method of realizing the Ātman within the heart. It is depicted as an eight-petalled lotus, with each petal representing different inclinations and tendencies based on its color and direction. The Eastern petal is linked to Dharma, the Southeastern to sloth, the Southern to anger, the Southwestern to sinful actions, the Western to playfulness, the Northwestern to detachment, the Northern to pleasure, and the Northeastern to compassion.

At the center of the lotus resides the Jīvātman, manifesting as a radiant speck, embodying all knowledge and experience. The process of self-awareness progresses through three concentric circles, each signifying different states - sleep, dreaming, and deep slumber - culminating in

Turiya, the transcendental state. In this state, one attains oneness with the Paramātman, achieving liberation.

Finally, the text emphasizes the role of the Suṣumṇā-nāḍī in spiritual awakening. Through inner vision, vital air, and the ascent of Kuṇḍalinī, the seeker realizes the Paramātman. This realization leads to eternal consciousness and the dissolution of duality, marking the path to ultimate liberation.

xiv) Seeing the Paramātman through Nāda (Verses 94-106)

Meditation on the Five Elements and Vital Airs: The text describes a meditative process involving the five elements, beginning with Pṛthivī (Earth), each associated with a specific color. Additionally, the five vital airs (Prāṇa, Apāna, Vyāna, Udāna, and Samāna) are linked to distinct syllables, colors, and bodily seats. For instance, "Ya" is associated with Prāṇa and a blue cloud, while "Ra" corresponds to Apāna and the sun's color. This meditation aligns the elements and energies within the body.

Prāṇāyāma and the Awakening of Suṣumṇā: The practice of Prāṇāyāma, with controlled inhalation, exhalation, and retention, leads to the upward movement of Prāṇa through the Suṣumṇā-nāḍī. This energy channel, originating from the Mūlādhāra, is activated by internal locks (bandhas), guiding the vital force to higher energy centers like Ājṣā and Maṇipūra.

The Nāda and Final Illumination: By the above practice - Nāda, a subtle sound within the Suṣumṇā, emerges from the spine (Viṇā-daṇḍa), resonating like a conch. As it reaches the heart, it manifests as the peacock's note. Ultimately, the Paramātman shines within the cranium's crevice, akin to the sun in the sky. The mind, realizing the Self (Ātman), merges into supreme solitude, attaining the state of Maheshvara.

Summary

The following table summarizes the techniques of meditation in the Upanishad in a nutshell. The verses in which the techniques are mentioned are given. In the second table important similes that

12 While the description of the practice of Mahamudra is similar to the description on Hathayogapradeepika – the verses on Mahamudra is unique and compact.

13 It is interesting to note that while Shadanga Yoga was commenced only till pranayama with Mudras have been discussed and the text does not complete discussion on other limbs after Pranayama. So the commentator Upanishad Brahmendra adds the following to complete the discussion on verse 93 which describes Mahamudra – “. Beyond physical purification, this practice aids in pratyāhāra (withdrawal of the self from non-Ātman elements), dhāraṇā (fixation on Brahman), and dhyāna (deep contemplation). The dissolution of subject-object duality leads to Nirvikalpa-samādhi, completing the six-limbed Yoga (Ṣaḍ-aṅga). Through this union and purification, the practitioner attains true liberation (Jīvan-mukti).”



are used in the text are presented which can be helpful in the process of teaching the text.

Techniques of this Upanishad

Practice No.	Technique	Key Details
1	Praṇava (Om) as the Bow (Verses 14 - 18)	Om is the foundation of existence. The Upanishad compares Om to a bow, the mind to an arrow, and Brahman to the target. Precise meditation merges the self with the Absolute.
2	Effects of Om Variations (Verse 14 - 18)	Short Om destroys sin, long Om grants prosperity, and Om with Ardhamātrā bestows liberation. Om's essence is subtle and indescribable, leading to Jīvanmukti.
3	Meditation on Īśvara in Omkāra (Verses 19-21)	Omkāra resides in the heart's lotus pericarp. A steady flame symbolizes Īśvara. Breath regulation aligns inhalation with Brahman, retention with Viṣṇu, and exhalation with Rudra.
4	Vedic Fire-Churning Analogy (Verses 22-24)	Ātman as lower Araṇi, Om as upper Araṇi; meditation kindles inner light. Breath stills, Nāda dissolves, and realization of eternal Hamsa (Self) removes Rajas and grants liberation.
5	Saguṇa Brahman and Cosmic Visualization (verses 25-29),	Mind dissolves into Viṣṇu's supreme seat. The heart's lotus has eight petals and cosmic layers (Sun, Moon, Fire). Mahāviṣṇu, adorned with Śrīvatsa and Kaustubha, is visualized.
6	Meditation on Trimūrti (Verses 30-32)	Mahāviṣṇu in the navel (inhalation), Brahmā in the heart (retention), Rudra in the forehead (exhalation). Breath aligns with cosmic forces, leading to transcendence.
7	Heart Lotus and Om's Tripartite Nature (Verses 33 - 37)	The downward lotus blooms with Om, revealing Viṣṇu. Om aligns with three states of consciousness, paths, and Brahman's forms, leading to Jīvanmukti.
8	Prāṇa Ascension to the Ārdhamātrā (Verses 38-40)	Prāṇa is drawn like water through a lotus stalk, reaching the midpoint of the eyebrows - the seat of immortality, leading to transcendence.
9	Meditation on Eight-Petalled Heart Lotus (Verse 93-1-15)	Each petal represents different tendencies. At the center, Jīvātman shines as a radiant speck. Suṣumṇā-nāḍī's role in awakening leads to realization and dissolution of duality.
10	Seeing Paramātman through Nāda : (Verses 94-106)	Meditation on five elements and vital airs, aligning breath and cosmic principles. Suṣumnā activation through Prāṇāyāma leads to Nāda, merging the mind into supreme solitude.

Similes used in the Upanishad

SNo	Simile	Concept	Mantra
1	As the oil is present in Sesame seeds and as fragrance is present in the flowers	The Consciousness is present in human beings – within and without in this manner	5
2	Like the unbroken flow of the oil and like the sound of the brass bell	The pronunciation of Omkara should be like this	18



SNo	Simile	Concept	Mantra
3	The bow, the arrow, the target. The arrow pierces the target and becomes one with it	The omkara, the self, Brahman – the self/ mind gets absorbed and becomes one with the Brahman	14
4	Arani – wood in which fire is churned for rituals Uttara-arani – the wood by which churning is done The Act of churning fire	The self is the arani Pranava is the Utttararani Meditation is the act of churning To produce fire of knowledge	22
5	Drawing water through the reed of lotus stalk	The Prana has to be drawn in the same manner upwards in the Sushumna	38
6	The hands keep the playing ball moving	Prana and Apana keeps the Jivatman moving making him restless	59
7	The door is forced open by the key	The path of liberation (Sushumna) is forced to be opened by the Kundalini	67
8	The sun shines brightly in sky	The atman shines in the space in between the eyebrows by the practice of Nadanusandhana	104

Conclusion

The *Dhyānabindu Upaniṣad* stands as a vital bridge between yogic discipline and Vedantic realization, offering a profound synthesis of practice and philosophy. While it acknowledges preparatory techniques like *nāḍī-śuddhi* and *prāṇāyāma*, its central focus is on *dhyāna* and the transformative power of *Praṇava* (*Om*). The Upaniṣad guides the seeker beyond physical and energetic practices into the realm of pure consciousness, emphasizing meditation as the direct path to liberation. By delineating the progressive refinement of awareness - from the grosser states of mind to the dissolution into *Brahman* - it provides a structured yet deeply contemplative approach to *Yoga-Sādhana*. Its utility lies not merely in technique but in its capacity to illuminate the highest goal of Yoga: absolute self-realization.

Questions for Reflection

Here are three reflective questions based on the article on the Dhyānabindu Upaniṣad:

1. Meditation on Om (Pṛaṇava)

The Upaniṣad emphasizes meditating on Om and describes the progression from sound to the soundless Brahman. How can integrating Pṛaṇava meditation with awareness of its symbolic elements - A, U, M - help deepen your spiritual practice and understanding of the microcosm-macrocosm connection?

2. Inner Light and Ignition through Yogic Practices

Reflect on the analogy of the fire-churning process where the Ātman is likened to the lower Araṇi and Omkāra to the upper Araṇi. How does this metaphor inspire you to kindle your inner light through disciplined meditation, Prāṇāyāma, and stillness of mind?

3. Meditation on the Divine Trinity (Trimūrti)

The Upaniṣad outlines visualizing Mahāviṣṇu, Brahmā, and Rudra in alignment with breath (Pūraka, Kumbhaka, and Recaka). What insights can be drawn from this practice, and how might contemplating these divine forms assist in harmonizing your breath, mind, and consciousness with cosmic principles?



Sacred Moonlit Vigils: The Tradition of Jaagaran and Spiritual Reflection

Have you ever felt a shift in your thoughts or emotions on a full moon night? Across cultures and traditions, vigil nights - times of intentional wakefulness, prayer, and meditation - have been observed for centuries, often aligning with lunar cycles. These nights are believed to deepen spiritual awareness, influence the mind, and foster transformation. But is there a scientific basis for this?

A key element in these observances is the Moon itself. More than just a celestial body, it has shaped natural rhythms, influenced human consciousness, and inspired countless traditions. Understanding its role in vigil nights offers insight into the fascinating intersection of ancient wisdom and modern science.



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The Moon's Influence: Science, Symbolism & Spirituality

Gravitational & Biological Impact

The Moon's gravity drives ocean tides, stabilizes Earth's axis, and influences biological rhythms. Marine species, such as corals and crabs, time their reproduction with lunar cycles, while some studies suggest a subtle connection between moon phases and human sleep patterns.

Moonlight & Nocturnal Life

The shifting glow of the Moon shapes predator-prey interactions, with predators hunting more effectively under full moons while prey minimize movement. Nocturnal animals adjust behaviors, migration, and feeding in response to lunar illumination.

Cultural & Psychological Significance

Revered across cultures, the Moon embodies growth, renewal, and introspection. Myths of lunacy and emotional shifts persist despite scientific skepticism, while traditions like Hindu Purnima and Buddhist Uposatha continue to honor its cycles through prayer, meditation, and rituals.

Geophysical & Climatic Role

The Moon stabilizes Earth's tilt, ensuring seasonal balance. Supermoons amplify tides, while its gradual drift away from Earth subtly



influences planetary rotation and long-term climate patterns.

Science vs. Spirituality

Though the Moon’s influence on tides and ecosystems is well-documented, its effect on human behavior remains debated. While science dismisses many lunar myths, ancient traditions recognize the Moon’s role in shaping consciousness, emotions, and spiritual practices. Sacred vigil nights like Jaagaran harness this connection through intentional wakefulness, meditation, and prayer, fostering mental clarity and spiritual insight.

Unlike habitual late-night wakefulness, which disrupts circadian rhythms and raises stress hormones, sacred vigils shift the brain from beta waves (stress) to alpha and theta waves (calm, deep thought). They enhance serotonin and oxytocin, promoting emotional stability rather than exhaustion. While chronic sleep deprivation weakens cognition and health, occasional Jaagaran can build resilience and self-discipline, especially when restorative practices like yoga and mindful rest are highlighted in below table1.

Regular late nights disrupt hormones, cognition, and emotional well-being, leading to long-term health risks. In contrast, sacred vigils activate relaxation responses and enhance spiritual insight. While chronic sleep loss harms the mind and body, intentional wakefulness in

moderation fosters clarity, discipline, and renewal, making sacred vigils a transformative practice when balanced with proper rest and self-care.

Jaagaran: The Sacred Vigil Under the Moon’s Glow

While science explains the physiological effects of night wakefulness, spiritual traditions emphasize the transformative power of intentional vigils. Across cultures, the Moon has long been revered as a guide for inner awakening, influencing rituals, emotions, and consciousness. Sacred vigils like Jaagaran are not merely about staying awake but about aligning with the cosmic rhythms of the night, using meditation, prayer, and reflection to deepen self-awareness and spiritual connection.

Have you ever felt a surge of energy on a full moon night or a deep pull toward introspection on a new moon? This ancient wisdom forms the heart of Jaagaran, a sacred practice that transcends mere wakefulness, inviting practitioners into a state of heightened awareness and renewal.

Jaagaran: Awakening Through Lunar Cycles

This sacred observance is more than a tradition; it is a journey into heightened consciousness, deeply rooted in Vedic wisdom and the Moon’s rhythmic influence on the mind (Manas), emotions, and intuition. As the lunar phases shift, so too does the energy they impart, shaping the practice of Jaagaran as a means of

Table 1: Key Differences: Science vs. Sacred Vigil

Factor	Regular Late Nights (Harmful)	Sacred Vigil Nights (Spiritual & Intentional)
Purpose	Work, entertainment, stress	Meditation, prayer, self-reflection
Brain State	Beta waves (stress, alertness)	Alpha & Theta waves (calm, deep thought)
Hormones	↑ Cortisol (stress), ↓ Melatonin (sleep disruption)	↑ Serotonin & Oxytocin (peace, connection)
Sleep Recovery	Poor, long-term deficit	Short-term disruption, recoverable
Health Risks	Obesity, heart disease, mental fatigue	Occasional fasting & discipline may enhance resilience
Spiritual Impact	Negative (brain fog, anxiety)	Positive (mental clarity, emotional purification)



introspection, renewal, and devotion.

Derived from the Sanskrit word Jāgr (जाग्र), meaning "to awaken and remain conscious," Jaagaran invites practitioners to embrace the silence of the night as a gateway to inner clarity and transformation. Traditionally observed on Purnima (Full Moon) and Amavasya (New Moon), it serves as a bridge between the external cosmic dance and the internal journey of the soul, allowing one to cultivate self-awareness and spiritual elevation.

Lunar Phases and Their Spiritual Significance

Just as the Moon's phases influence nature's cycles, they also shape the purpose and depth of Jaagaran, guiding practitioners through different states of awareness and transformation. Each phase carries a distinct energetic imprint, offering opportunities for introspection, renewal, and spiritual growth.

- **New Moon (Amavasya)** - A period of deep introspection, purification, and ancestral reverence, marked by Pitru Tarpan, fasting, and meditation.
- **Waxing Moon** - A time for growth and expansion, encouraging spiritual discipline and setting new intentions.
- **Full Moon (Purnima)** - A phase of heightened clarity, energy, and devotion, observed through Satyanarayana Puja, fasting, and meditation.
- **Waning Moon** - Supports emotional cleansing and surrender, preparing the mind for renewal and detachment.
- **Ekadashi (11th Lunar Day)** - A powerful day of fasting and self-discipline, believed to purify the body and mind.

By attuning Jaagaran to these lunar rhythms, individuals align with nature's cycles, fostering mental clarity, emotional balance, and deeper spiritual awareness.

Jaagaran in Hindu Traditions

Jaagaran extends beyond regular lunar observances, holding deep significance in major Hindu festivals that celebrate spiritual awakening and divine connection.

- **Maha Shivaratri** - A night-long vigil dedicated to Lord Shiva, symbolizing self-purification, devotion, and enlightenment.
- **Navaratri** - A nine-night festival honoring Goddess Durga, culminating in Vijayadashami (Dussehra), which signifies the victory of light over darkness.

A Universal Tradition of Lunar Vigils

The practice of staying awake in devotion and reflection is not limited to Hinduism. Various spiritual traditions across the world recognize the Moon's influence and align their sacred observances with lunar cycles.

- **Buddhism** - The full moon marks Uposatha, a day for meditation, self-discipline, and purification, with Vesak commemorating the Buddha's enlightenment.
- **Islam & Judaism** - Sacred observances like Ramadan and Passover follow the lunar calendar, emphasizing fasting, prayer, and spiritual reflection.
- **Christianity** - Though primarily solar-based, key celebrations such as Easter, Lent, and Christmas are influenced by lunar cycles, symbolizing renewal and divine grace.

Jaagaran, like other lunar vigils, serves as a sacred practice of reflection, devotion, and transformation. By aligning with the Moon's rhythms, individuals attune themselves to nature's cycles, fostering inner growth and spiritual awakening.

Jaagaran: A Path to Inner Awakening

Jaagaran is a timeless practice of mindfulness and renewal, offering a sacred pause to realign with lunar rhythms and reconnect with inner wisdom. Observing Jaagaran during full moons,



new moons, or sacred nights like Shivaratri and Navaratri fosters introspection, clarity, and transformation.

Just as Jaagaran aligns with the Moon's cycles, yogic traditions recognize Chandra's calming influence, which balances the Sun's fiery energy. In Vedic philosophy, the Moon governs the mind (Manas), emotions, and intuition, shaping key yogic practices:

- **Ida Nadi Activation** - Enhances intuition and mental clarity.
- **Chandra Namaskara** - A soothing flow that promotes relaxation and balance.
- **Chandra Bhedana Pranayama** - Left-nostril breathing to cool the mind and reduce stress.

Lunar phases further guide spiritual practices:

- **Full Moon** - A time for heightened awareness and deep meditation.
- **New Moon** - A phase of introspection, grounding, and renewal.

Across traditions, the Moon remains a celestial guide, connecting Jaagaran, yoga, and meditation to nature's rhythms, fostering inner peace and transformation.

Lunar Phases: A Reflection of Life's Rhythms

Beyond shaping Jaagaran, yoga, and meditation, the Moon's cycles serve as a profound metaphor for life's natural ebb and flow. Just as Soma, the divine nectar in Vedic tradition, symbolizes nourishment and transformation, the 29.5-day lunar cycle reflects the continuous process of growth, renewal, and release. Each phase influences thoughts, emotions, and spiritual practices, guiding individuals through periods of introspection, action, and transformation. The structured wisdom of these cycles is outlined in Table 1, providing deeper insight into how lunar energies align with personal and spiritual evolution.

Just as the Moon's phases guide transformation in nature, embracing its rhythms helps us synchronize our inner cycles, fostering balance, renewal, and spiritual growth.

The Moon in Astrology: The Mind, Emotions, and Karmic Influence

In Vedic astrology (Jyotish), the Moon (Chandra) is the karaka (significator) of the mind (Manas), governing thoughts, emotions, and intuition. Unlike Western astrology, which emphasizes the Sun sign, Vedic astrology

Table 1: The Phases of the Moon and Their Significance

Moon Phase	Symbolism & Significance	Spiritual & Wellness Practices
New Moon	Beginnings & Intentions - A time for reflection, goal-setting, and planning.	Breathwork and gentle movement for clarity.
Waxing Crescent	Growth & Expansion - Builds momentum for new habits.	Dynamic exercises for strength and persistence.
First Quarter	Challenges & Decisions - Encourages balance and perseverance.	Balancing postures to enhance focus.
Waxing Gibbous	Refinement & Strength - Supports patience and fine-tuning efforts.	Inversions and twists for awareness.
Full Moon	Abundance & Illumination - A peak moment for gratitude and release.	Restorative yoga for emotional renewal.
Waning Gibbous	Gratitude & Letting Go - Time to reflect and shed burdens.	Deep stretches and forward folds for relaxation.
Last Quarter	Reflection & Transformation - Encourages closure and renewal.	Meditation and breathwork for realignment.
Waning Crescent	Rest & Renewal - A phase of surrender and deep rest.	Calming poses to restore balance.



prioritizes the Moon sign (Rashi) as it reflects emotional nature, subconscious tendencies, and psychological well-being. The Moon's connection to Manomaya Kosha (the mental sheath) highlights its role in cognition, sensory processing, and emotional stability, making it central to one's perception of reality and inner balance.

The Moon's journey through 27 Nakshatras (lunar mansions) influences personality, karma, and transformation. A strong Moon fosters intuition, emotional resilience, and self-awareness, while a weak or afflicted Moon can cause mood instability, anxiety, and mental restlessness. Lunar transits and eclipses serve as powerful catalysts for inner change, bringing emotional cleansing and karmic shifts.

The Moon in Ayurveda: Nourishment and Healing

The Moon's influence extends beyond spirituality, shaping Ayurveda, mental well-being, and holistic health. It governs Soma, the nectar of vitality, and Kapha dosha, influencing sleep, digestion, and emotional stability. The Full Moon amplifies energy and creativity, the New Moon supports detoxification and introspection, and Ekadashi aids deep purification through fasting.

Traditional practices like moon bathing, herbal remedies, and fasting balance lunar energies, while modern wellness integrates meditation retreats, digital detoxes, and mindful rituals. Events like Earth Hour, New Year's reflections, and sustainability movements embody Jaagaran's essence, encouraging introspection, renewal, and alignment with nature's rhythms. Embracing lunar cycles nurtures clarity, balance, and conscious living.

The Power of Lunar Vigils: Reflection, Ritual, and Renewal

Expanding on Ayurveda's recognition of the Moon's role in well-being and renewal, cultures worldwide have embraced lunar vigils as

sacred moments of introspection, devotion, and transformation. Whether through prayer, meditation, or fasting, these practices foster self-awareness and spiritual connection, aligning individuals with cosmic rhythms.

Symbolism & Rituals Across Traditions

Lunar vigils share universal themes of awakening, purification, and renewal:

- **Darkness to Light** - Celebrating wisdom over ignorance (Diwali, Christmas Eve).
- **Spiritual Vigilance** - Night-long devotion (Maha Shivaratri, Uposatha).
- **Cleansing & Renewal** - Fasting, chanting, and meditation to purify the soul.
- **Celestial Alignment** - Honoring lunar cycles for deeper cosmic connection.

Ways to Observe Lunar Vigils

- **Sacred Water Rituals** - Moon-charged water and ritual baths.
- **Meditation & Stillness** - Silent reflection under moonlight.
- **Fasting & Prayer** - Practiced in Ramadan, Ekadashi, and Purnima traditions.
- **Acts of Service** - Charity and kindness to enhance spiritual connection.

Integrating Lunar Vigils into Modern Life

Lunar vigils can be adapted into daily life through:

- **Mini-Rituals** - Moon water, journaling, or quiet contemplation.
- **Flexible Timing** - Observing on weekends or during personal reflection.
- **Community Engagement** - Joining group meditations or moon circles.
- **Technology & Tradition** - Using meditation apps for guided practice.



Takeaway: A Timeless Path to Renewal

By aligning with lunar cycles, individuals cultivate balance, renewal, and spiritual growth. Whether through ancient rituals or modern mindfulness, lunar vigils offer a meaningful way to pause, reflect, and reconnect with both the cosmos and oneself.

Conclusion: Aligning with Lunar Wisdom

The Moon has long been a guide for seekers, illuminating the path of introspection, renewal, and transformation. Across cultures, people have gathered under its glow, using its cycles to connect with nature, regulate their inner rhythms, and align with the cosmos. Whether through sacred vigil nights, lunar fasting,

meditation, or simple moments of moonlit reflection, aligning with lunar wisdom offers a timeless path to self-awareness and balance.

As modern life becomes increasingly detached from nature's cycles, the wisdom of Jaagaran and lunar observances offers a much-needed reconnection. The question is—how will you embrace the Moon's rhythms in your own journey?

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Mahashivaratri Celebrations in Prashanti

Maha Shivaratri was celebrated with great devotion and fervor at S-VYASA, Deemed to be University, Prashanti Kutiram on 26 February 2025.

Registrar Prof. S Siva Sankara and Shri Babu Sai Ram, Bhajan Singer participated in the rituals. The event took place at the Yoga Dakshinamurthy Temple, where devotees, faculty members, students, and visitors gathered to participate in a series of spiritual and devotional rituals honoring Lord Shiva.

The celebrations commenced with the Laghu Rudra Havana, a sacred fire ritual performed to invoke divine blessings.

This was followed by the grand Abhishekam, which included Panchamrutha, Astadravya, and Navadhanya offerings, symbolizing purification and devotion. The rituals continued with Laghunyasa, a Vedic recitation designed to channel divine energy.

The highlight of the evening was the Rudra Abhishekam, performed with Vedic hymns and offerings, in which every student who was



present at the venue got opportunity to perform the Abhishekam.

Later, Bilvarchane and Alankara were conducted, where Bilva leaves were offered, and the deity was beautifully adorned.

The event concluded with the Mahamangalarathi, a grand ritual of waving lamps before the deity, filling the temple with divine vibrations.

The celebrations at S-VYASA provided a spiritually enriching experience, fostering devotion and unity among participants. The entire event was organized by S-VYASA University.



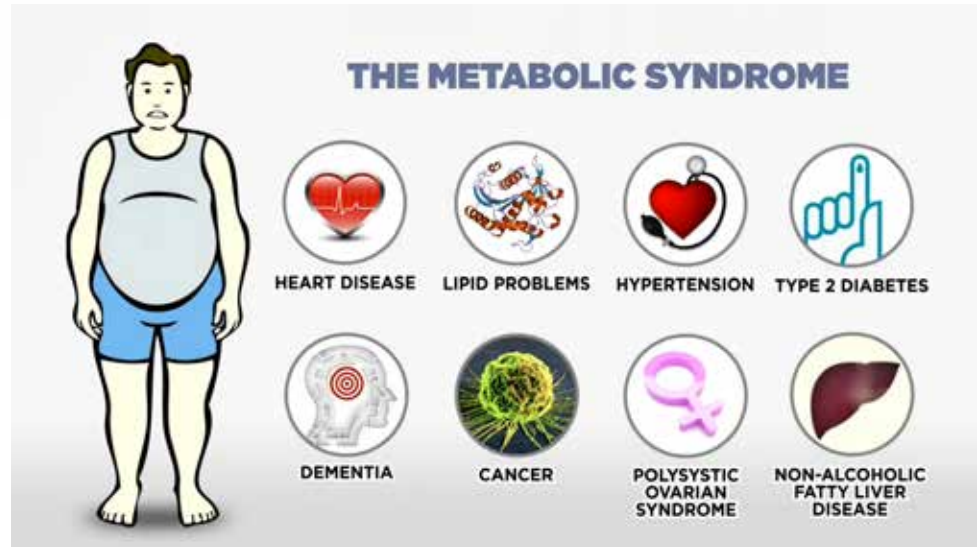
Arogyadhama - Success Story

Dept. of Metabolic Disorders

The Department of Metabolic Disorders, under the able guidance of Dr. Nagarathna and her team including doctors and therapists deals with diseases related to metabolism, especially Type I and Type II Diabetes Mellitus (DM).

We apply an integrated approach - which includes Yoga therapy,

Ayurveda, Naturopathy, Acupuncture, Physiotherapy, Psychotherapy and Diet therapy - for treating diseases and to promote positive health. Patients with increased glucose levels, who are on either insulin therapy or oral hypoglycaemic drugs, visit our department for better management of their glucose levels. The department also treats the various complications that arise from diabetes mellitus. Our Yoga and lifestyle-intervention advice has been of help in guiding many people - both for relief in their symptoms and in reducing medication dosage.



Integrated Approach of Yoga Therapy in the Management of Diabetes Mellitus

Case of Mr Jayachandran V, a retired officer, who stayed for 4 weeks at Arogyadhama

In this article, we share the experience of Mr Jayachandran (name changed), age 68 years, who came to Arogyadhama in September 2024. He complained of a burning sensation in both feet for one month, and he had also been experiencing a "pulling sensation" in his calf muscles for 2-3 years.

He had been diagnosed with Diabetes 24 years ago, had hypertension since the last three years and thyroid dysfunction for four years - all of these were being managed with medication. Concerned about his recent symptoms, he visited Arogyadhama for their management and treatment.

At Arogyadhama, he was given Integrated Yoga Therapy, a customized yoga-therapy module of minimum eight sessions daily (from 5:30 a.m. to 7:30 p.m.). These sessions addressed all the five layers of existence, the *Panchakosha*, and included:

- Special techniques for DM2
- Yogic cleansing techniques (kriyas like LSP, jalaneti)
- Pranayama
- Meditation techniques like MSRT and CM



- Devotional sessions on Gita, Upanishads and Vedas
- Lectures on lifestyle management, Yogic Counselling
- Advice for lifestyle change

This was integrated with a special Naturopathy diet that included jowar roti, ragi balls, boiled vegetables, juices, etc., as well as Naturopathy treatments like gastro-hepatic pack and naturopathic baths and applications.

All these provided relief to him over the four weeks he stayed and when he left Arogyadhama he was visibly relieved and happy. His parameters reflected the symptomatic relief that he had experienced, and they are given below:

The Parameters

Parameter	On Admission	At Discharge
Blood Pressure (mmHg)	130/68	126/60
Weight (kg)	76.75	74.8
Hb1AC (%)	8.5	7.51

What is Diabetes Mellitus? How Prevalent is it?

Diabetes Mellitus is the general term for the heterogenous disturbances of the metabolism in which chronic hyperglycaemia is the main finding. It is one of the most commonly occurring non-communicable metabolic disorders. According to the International Diabetes Federation, one in every 11 people suffers from Diabetes. The incidence and prevalence of diabetes are rapidly increasing worldwide due to changing lifestyles, lack of physical activity, and skewed diet patterns.

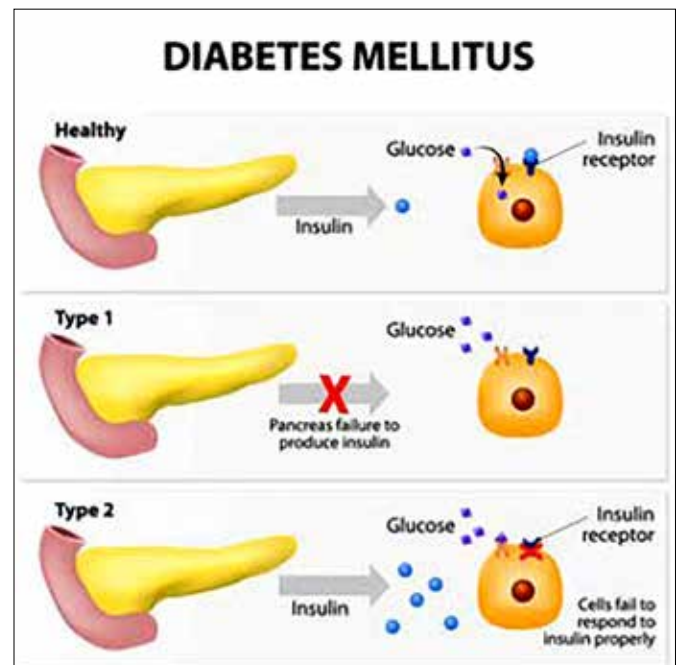
The overall prevalence of Diabetes in India is 7.3 percent, with prevalence among urban population being more as compared to rural areas. As per the International Diabetes Federation, 69.8 million people in India were diagnosed with diabetes mellitus in 2015 and this is estimated to go up to 123.5 million by 2045.

Insulin plays an important role in maintaining homeostasis of the glucose level in the bloodstream. In healthy individuals, it helps to convert excess glucose into glycogen, which is stored in the liver. In diabetes mellitus, this mechanism gets hampered. Hyperglycaemia is caused either by abnormality in secretion of the insulin hormone by the β cell of the pancreas, or by insulin resistance.

Types of Diabetes Mellitus

The American Diabetes Association classifies diabetes into four major categories:

- Type I diabetes - caused due to autoimmune β -cell destruction, which leads to absolute insulin deficiency





- Type II diabetes - caused due to progressive loss of β -cell insulin secretion
- Gestational diabetes - diabetes during pregnancy
- Other specific types, including monogenic forms like neonatal diabetes, diseases of pancreas, etc.

Standard criteria to diagnose diabetes mellitus as per American Diabetes Association are:

- Fasting blood glucose ≥ 126 mg/dL (7.0 mmol/L),
- Postprandial blood sugar ≥ 200 mg/dL (11.1 mmol/L), and
- HbA1c level of $\geq 6.5\%$ (48 mmol/mol).

Symptoms of Diabetes Mellitus

There are three cardinal features viz. 1) Polyphagia - excess hunger, 2) Polydipsia - excess thirst, and 3) Polyurea - excess urination. Fatigue, blurred vision, slow healing, infections, and reduced body weight are other common symptoms.

Yoga for Diabetes Mellitus

Yoga considers Diabetes mellitus as *Ādhija*

Vyadhi, where the uncontrolled speed of thoughts in the Manomaya Kosha causes an imbalance in the Pranamaya Kosha, and this at later stages causes disease at the Annamaya Kosha level or the physical body.

Treatment at Annamaya Kosha level

Treatment at Annamaya Kosha level includes *Shithilikarana Vyayama* (loosening practices), Asanas and Kriyas (cleansing techniques). These practices are aimed at helping the pancreas relax and releasing *prana* blocked in the area. They also help in reducing fat cells which cause insulin resistance.

Treatment at Pranamaya Kosha level

Practices at the Pranamaya Kosha level include pranayama techniques and breathing practices. Any imbalance in the Manomaya Kosha can cause disturbances at the *prana* level. Disturbed *prana* manifests in the physical body. Therefore, it is important to control the speed of *prana*.

Treatment at Manomaya Kosha level

Manomaya Kosha practices include meditation techniques. It helps in slowing down thoughts and rejuvenates the mind. One can overcome all negative and unwanted thoughts in the mind and focus more on useful tasks.

LOW GI (≤ 55)	MEDIUM GI (56-69)	HIGH GI (≥ 70)
<p>Fruits: apple, orange, apricot, peach, plum</p> <p>Vegetables: asparagus, broccoli, cabbage, cauliflower, celery, cucumber, eggplant, green leafy vegetables, lettuce, mushrooms, tomatoes, okra and onions.</p> <p>Pulses, Lentils</p> <p>Nuts like peanuts, walnuts, almonds</p> <p>Fruit juices without sugar</p> <p>Soya milk, Almond milk</p> <p>Yogurt</p>	<p>Papaya</p> <p>Pineapple</p> <p>Potato (boiled steamed)</p> <p>Beetroot</p> <p>Coconut</p> <p>Pizza/Pasta</p> <p>Soft drinks (fanta/ coke)</p> <p>Ice cream/ Jam and jellies</p> <p>Ketchup/ Honey</p> <p>Muesli/ oats</p> <p>Cake/ pastry</p> <p>Brown rice</p> <p>Biscuits (no sugar added)</p>	<p>Watermelon</p> <p>Raisins/ Dates</p> <p>Potato (fried and baked)</p> <p>Tapioca</p> <p>Pumpkin</p> <p>Broad beans</p> <p>Wheat flour</p> <p>French fries</p> <p>Popcorn</p> <p>Biscuits (with added sugar)</p> <p>Wafers</p> <p>Doughnuts</p> <p>White bread</p> <p>White rice</p> <p>Red meat</p>

Glycemic Index (GI) for common foods



Treatment at Vijnanamaya Kosha level

Vijnanamaya Kosha practices include listening to lectures, reading scriptures, etc. They improve our self-analysing skills and progress in life.

Treatment at Anandamaya Kosha level

Karma Yoga - i.e. action without expecting its fruit - creates eternal bliss.

Other Important Factors in Diabetes Mellitus

Do's

1. Have a balanced diet plan.
2. Eat food with low or medium glycaemic index
3. Do regular physical activities.
4. Include more fruits and vegetables in the diet.
5. Avoid fruits like custard apple, chikoo, mango, jackfruit and sweet banana.
6. Sleep well.

Don'ts

1. Avoid foods rich in carbohydrates such as maida, potatoes, sweet potatoes and tubers.
2. Do not indulge in fat-rich food.
3. Avoid a sedentary lifestyle.
4. Do not skip meals.
5. Avoid fasting when on medication.
6. Avoid smoking and alcohol.
7. Do not use sugar.
8. Do not use artificial sweeteners.

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AI-Driven Naturopathy: Revolutionizing Diagnosis and Treatment Optimization

Introduction

Naturopathy, an age-old holistic healing system, emphasizes individualized treatments based on nature's principles(1). However, its integration with cutting-edge artificial intelligence (AI) and machine learning (ML) offers an unprecedented opportunity to enhance diagnostic accuracy, optimize treatment strategies, and personalize interventions. AI-driven naturopathy combines traditional wisdom with data-driven insights to provide patients with evidence-based, tailored treatments(2).

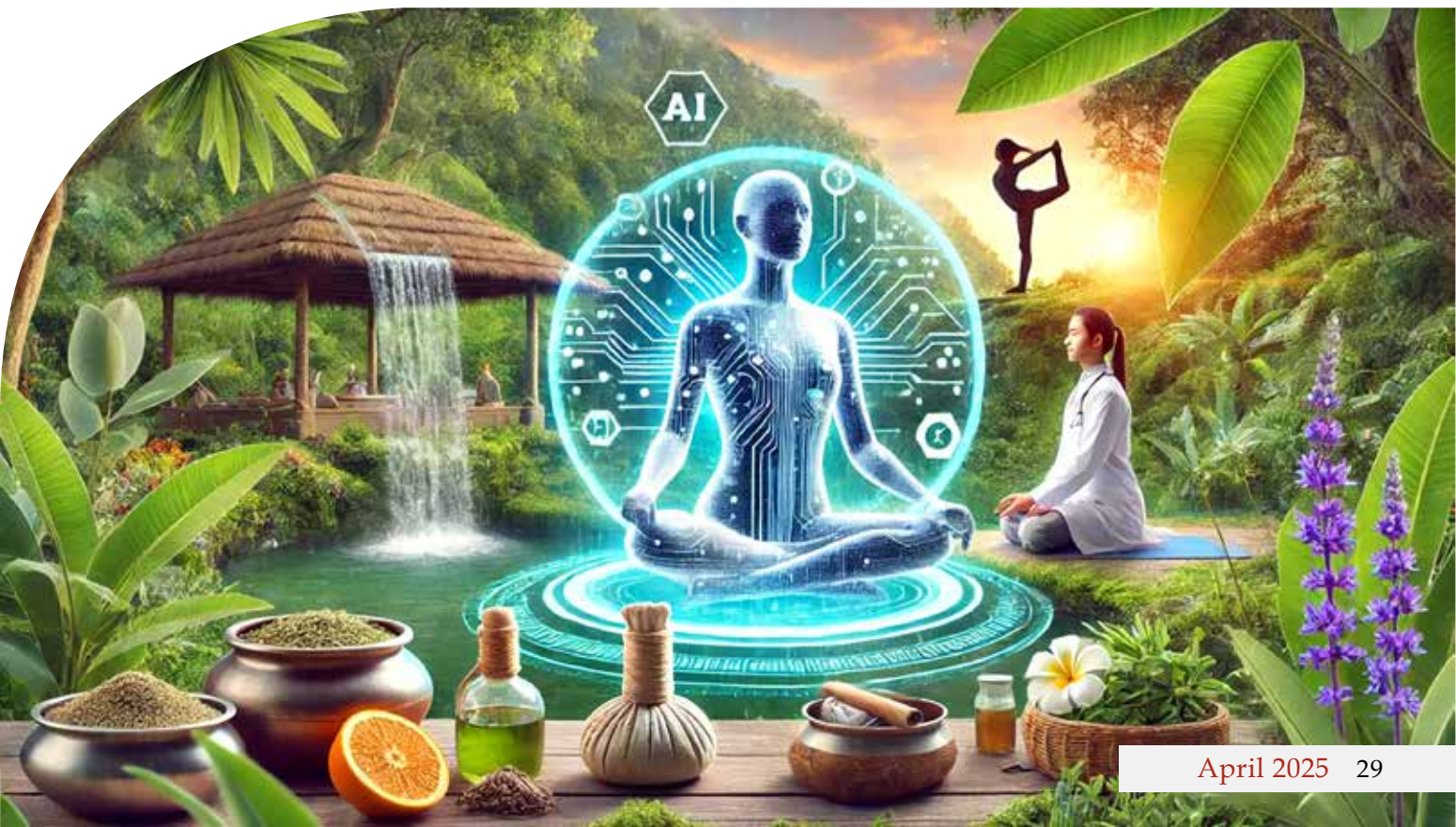
The Role of AI in Naturopathic Diagnosis

AI leverages vast datasets, including patient

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history, symptoms, genetic predispositions, and real-time biomarkers, to identify disease patterns and recommend naturopathic interventions(3). Machine learning algorithms analyze diverse inputs such as pulse diagnosis, facial recognition, and voice analysis, correlating them with known naturopathic principles to suggest precise treatment plans(4). AI models can differentiate between conditions that exhibit similar symptoms, reducing misdiagnosis and improving treatment efficiency(5).





Optimizing Treatment Strategies with Machine Learning

Through predictive analytics, AI assesses the efficacy of various naturopathic treatments, including herbal medicine, yoga, hydrotherapy, and dietary modifications.(6) AI refines recommendations for optimal therapeutic effects by continuously learning from patient responses(7). Personalized treatment suggestions consider factors such as gut microbiota, metabolic profiling, and genetic predisposition to tailor interventions specific to an individual's constitution(8). AI-based models can also simulate potential treatment outcomes, enabling practitioners to refine their approach and enhance treatment precision.

Personalized Herbal, Dietary, and Lifestyle Interventions

Based on patient data, AI-powered systems provide precise recommendations for herbal remedies, dietary modifications, and lifestyle changes. Natural medicine formulations can be optimized by integrating phytochemical databases with AI algorithms, ensuring precise dosages and combinations for maximum effectiveness(9). AI also enhances adherence to treatment plans by tracking patient progress and suggesting modifications in real time(10). Furthermore, AI-driven nutrition tracking applications offer real-time dietary assessments, ensuring that naturopathic recommendations are implemented effectively in daily routines.

Enhancing Research and Clinical Decision-Making

AI accelerates naturopathic research by identifying correlations between traditional remedies and clinical outcomes. Machine learning algorithms analyze vast datasets to uncover hidden relationships between herbs, nutrients, and physiological responses(11). Such insights help physicians make informed clinical decisions, bridging the gap between empirical knowledge and scientific validation.

AI also facilitates the creation of comprehensive digital libraries that store and classify herbal formulations, traditional practices, and emerging research findings, providing practitioners with an accessible knowledge base for informed decision-making(12).

Challenges and Ethical Considerations

Despite its benefits, AI-driven naturopathy faces challenges such as data privacy concerns, algorithm biases, and the need for extensive validation studies. Ensuring that AI complements rather than replaces human expertise is critical for maintaining the essence of naturopathy. Physicians must play an active role in training AI models with accurate, unbiased, and diverse datasets. Ethical considerations surrounding AI implementation in healthcare, particularly regarding patient consent, transparency, and data security, must be addressed to ensure responsible AI deployment in naturopathic medicine(13).

Future Prospects of AI in Naturopathy

The future of AI-driven naturopathy lies in its ability to evolve alongside technological advancements. With the integration of blockchain technology, patient data can be securely stored and accessed while maintaining privacy(14). AI-powered virtual naturopathy assistants can provide real-time consultations, increasing patient accessibility worldwide(15). Additionally, collaborations between AI developers and naturopaths can lead to more sophisticated algorithms that improve diagnostic precision and treatment efficacy. As AI advances, its role in naturopathy will expand, creating a more refined, practical, and data-backed approach to holistic healing.

Conclusion

AI-driven naturopathy represents a transformative step in holistic healthcare, allowing practitioners to provide highly personalized, evidence-based treatments. By integrating machine learning into naturopathic



practice, we can enhance diagnostic precision, optimize treatment outcomes, and advance research in natural healing. The synergy of AI and naturopathy holds immense promise for the future, enabling a more efficient, personalized, and scientifically validated approach to wellness. AI's integration into naturopathy will strengthen its credibility and effectiveness as technology advances, ultimately bridging the gap between traditional healing and modern medical innovation.

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The **IIM Bangalore** visit for **MBA students** begins with basic formalities like ID verification and collecting visitor passes, followed by a welcome session with faculty or coordinators, offering an overview of the institute. Students then visit the iconic IIM Tower, capturing its architectural significance, before moving to a modern lecture hall to understand the interactive teaching style. The tour continues to the Case Recording Room, where business case discussions are documented for academic learning. Next is the impressive auditorium, hosting major events and guest lectures, followed by a visit to the extensive library, showcasing a vast collection of business resources and research materials. The visit concludes with a Q&A session, networking, and group photos, leaving students with an inspiring glimpse into life at IIM Bangalore.



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Swami Vivekananda - The Humanist - 5

Swami Vivekananda as Narendranath is a gymnast. He is a wrestler and a boxer too. He is of excellent physical personality, attractive, majestic and magnetic. Any body is sure to be drawn to his physical frame of extraordinary strength and power. He is a man of "Nerves of steel and Muscles of Iron". He is a person to practice Yoga at both the physical and psychic levels. He performs Surya namaskars every day. Therefore, he is blessed with excellent physique.

Swami Vivekananda is a person of physical perfection, emotional excellence, ethical supremacy, social concern and spiritual sublimity. He is a militant monk of exemplary patriotic fervour and ethical magnanimity. He is essentially a person of humanism. Unless, a person is of moral uprightness and ethical helpfulness, one cannot be a person of spiritual splendor. Swami Vivekananda is not only an illustrious man but a model for moral uprightness. He is always of service to all. Therefore, he is eligible to be a monk of spiritual illumination.

Nobody is an owner of anything. Everybody is but a trustee. If a person has riches, it is an indication that he is blessed with the wealth because he or she is trustee of the same. Many people are of the view, that they are the owners of their bodies. No. Body belongs to the nature. Nature or Mother Prakruti has lent this body to us for our use on the earth. This use of the body cannot be for the pleasures of the senses or sense indulgence. If we are blessed with the body, it is because we are believed to be benefactors to the fellow beings around us. We are only trustees. We are to use these bodies for the welfare of mankind. It is through the service only; we can raise to the pinnacles of spiritual brightness in other words Self-realization. God realization happens through service of Humanity.

■ Dr. K Subrahmanyam
Chancellor, S-VYASA



आत्मनो मोक्षार्थं जगद्धिताय च,
ātmano mokṣārthaṃ jagaddhitāya ca,

No doubt, the goal of life is God realization or self-realization. The way for that ultimate realization of the aim is through the service. In no way service of mankind is inferior to devotion to the almighty. We are expected to see God in everyone, in everything and everywhere. Dasaratha Maharaj in the Ramayana, has failed to see God in his son Sri Ram, therefore, he had to die a tragic death.





Right from the childhood, Swami Vivekananda developed two wings for his flight to highest. One is Ethics or Humanism and the consequent service to all. The other is Spirituality or Ability to see divinity in everyone, everything and everywhere.

As a young boy he was accustomed to practicing physical exercises in a gymnasium. There were many other friends and colleagues along with him in the same place for the physical upkeep and healthy growth. They were all regularly and methodically following certain norms and discipline while practicing. There were few foreigners also observing the gymnastic practices in the same place. One day, when the practices were on, one, trapeze or iron bar suddenly fell on one of the foreign participants. The person was bleeding heavily, he was almost unconscious. It was very difficult for the man to move or speak. All the people in the gymnasium were scared, they were afraid that there would be a problem if they get involved in helping and they might be in difficulties. Because, the victim was a foreigner and because there was foreign rule in our country that time, they thought that they would be taken to task by the britishers.

Literally, there was none to help or come to the rescue of the person in distress. Swami Vivekananda, as a young boy, called Narnedranath rose to the occasion, faced the situation and helped the person in difficulty. His helping hand was commendable. At such a young age he was very compassionate and helpful to all. Fear was unknown to him, Service to all alone was known to him. He was born with tender heart of Gautama, the Buddha. No doubt He was also born with the intellect of Adi Shankara. But, between them both, it is Buddha's love and compassion that is more prominent and conspicuous in him.

Later, Girish Chandra Gosh, a contemporary of Swami Vivekananda proclaimed to everybody, that Swami Vivekananda Never considered himself to be the owner of his healthy, fit and strong body. He always considered himself as a trustee and as an instrument in the hands of God to serve humanity. Let us, therefore, look at Swami Vivekananda as model humanist and imbibe that spirit of Humanism in our day to day lives. Surely, we will be in a position to raise to the great spiritual heights if only we follow footprints of Swami Vivekananda's ethics and service.

Industrial Visit to IISc Bangalore

Exploring Beyond Boundaries: Bridging Management & Science at Indian Institute of Science (IISc) Bangalore Open Day 2025

S-VYASA School of Advanced Studies - Department of Management & Commerce, we believe in learning beyond the classroom. Our recent field visit to IISc Bangalore Open Day 2025 was an eye-opening experience for our BBA and BCom students, immersing them in cutting-edge advancements in Science and Technology.



In today's world, business and technology go hand in hand. AI-driven business solutions, sustainable innovations, and data-driven decision-making are shaping the future of commerce. Exposure to these fields equips our students with interdisciplinary knowledge, making them future-ready leaders who can adapt, innovate, and drive change. Experiential learning fuels curiosity, critical thinking, and leadership - the hallmarks of 21st-century professionals.



National Seminar on Yoga Research and Evidence-based Yoga Therapy



The National Seminar on **Yoga Research and Evidence-Based Yoga Therapy** was held on February 17-18, 2025, at SVYASA Prashanti Kutiram campus in Bengaluru to present the latest research on yoga therapy.

The event was funded by IUC-YS and was organized by S-VYASA Deemed to be University in collaboration with CCRYN (Central Council for Research in Yoga and Naturopathy) and MDNIY (Morarji Desai National Institute of Yoga).

The seminar aimed to present the latest research on yoga therapy, explore its practical applications in health management, and provide a platform for students to interact with leading

experts in the field.

The seminar commenced with an inaugural session that featured distinguished guests, including Dr. H.R. Nagendra, President of S-VYASA; Prof. K. Subrahmanyam, Chancellor of S-VYASA; Dr. B R Ramakrishna, Pro-Chancellor of S-VYASA; Dr. Nagarathna, Medical Director of Arogyadhama; Dr. N.K. Manjunath Sharma, Vice-Chancellor of S-VYASA; Dr. Kashinath Samagandi, Director of MDNIY; Dr. Ananda Balayogi, Director of ISCM; Dr. Raghavendra Rao, Director of CCRYN; Dr. Susheel Sharma, an interventional cardiologist; and Dr. Siva Sankar Sai, Registrar of S-VYASA.

The keynote address was delivered by Guruji





Dr. H.R. Nagendra, who emphasized the significance of scientific research in yoga therapy.

Over the two days, the seminar featured various sessions covering a broad range of topics related to yoga research and therapy. Some of the key topics included the role of ropes and props in therapeutic yoga, application of yoga therapy, significance of commentary literature in evidence-based yoga therapy, role of yogic diet in managing common ailments, yoga for cardiac rehabilitation, and yoga's role in palliative care.

Additionally, discussions were held on advanced tools and techniques in scientific yoga research and the integration of evidence-based yoga therapy with modern medicine. The sessions were delivered by esteemed experts such as Dr. Ananda Balayogi, Prof. Jayaraman Mahadevan, Dr. Kashinath, Dr. Susheel K Sharma, Dr. Raghavendra Rao, Dr. N.K. Manjunath Sharma, and Dr. B.R. Ramakrishna.

One of the highlights of the seminar was the poster presentation, where a total of 46 research posters were displayed. These posters showcased various aspects of yoga therapy and its applications in health and wellness. The seminar also included a visit to Anvesana and Arogyadhama, where participants witnessed the integration of yoga therapy with modern medical practices, further enhancing their understanding of the subject.

The seminar witnessed a significant turnout, with a total of 1,015 registrations. Among them, 83.3% of participants attended online, while 16.7% participated in person. Attendees represented various universities across India, including AIIMS Raipur, Amity University,

Annamalai University, Dev Sanskriti Vishwavidyalaya, JIPMER, and Manipal Academy of Higher Education. The gender distribution of participants showed 40.9% male and 59.1% female representation.

Feedback from participants was overwhelmingly positive. In a survey conducted post-event, 75% of attendees rated the registration process as excellent, while 12.5% rated it as very good. The quality and quantity of food served were also highly appreciated, with 67.6% rating it excellent and 20.3% marking it as very good. Additionally, the maintenance of the seminar hall and other facilities was praised, with 72.3% rating it excellent and 16.9% marking it as very good.

The seminar concluded with a valedictory session led by Dr. H.R. Nagendra and Prof. K. Subrahmanyam. Participants were awarded certificates in recognition of their contributions, and the event ended on a positive note with discussions about future research collaborations in the field of yoga therapy. The seminar was an excellent opportunity for researchers, students, and practitioners to exchange ideas and insights, further strengthening the foundation of evidence-based yoga therapy.

Overall, the National Seminar on Yoga Research and Evidence-based Yoga Therapy was a resounding success. It underscored the growing importance of evidence-based approaches in yoga therapy and provided a platform for meaningful dialogue between experts and students. The event paved the way for further research and practical applications of yoga in healthcare, highlighting its potential to contribute to holistic well-being and integrative medicine.



Dr. Manjunath N. K. delivers Insightful Lecture on "Science of Yoga Asanas"



On 15 February 2025, Dr. Manjunath N. K., Vice Chancellor of S-VYASA Deemed to be University, Bengaluru, delivered a special lecture on "Science of Yoga Asanas" at Rashthrothana Yogic Sciences & Research Institute, Jayanagar, Bengaluru. His talk provided profound insights into the scientific principles underlying yoga asanas and their impact on overall well-being.

Dr. Manjunath highlighted the **global influence of Indian yoga** and its recognition through **Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA)**, a prestigious university since 2002. He emphasized S-VYASA's contribution to yoga education and research, reaching **over 40-45 countries worldwide** and establishing yoga as a scientific discipline with **immense health benefits**.

During the lecture, he **elaborated on the evolution of yoga education**, from foundational degrees to advanced **Ph.D. programs**, spanning

over **35-40 years**. He also discussed the increasing **acceptance of yoga as a profession** and its **integration into modern healthcare and daily life**.

Dr. Manjunath explained how **yoga asanas go beyond physical postures**, emphasizing their role in **achieving stability, comfort, and inner harmony**. He described asanas as a **union of breath, body, and mind**, facilitating **optimal posture, spinal alignment, and energy flow**. He also highlighted the **therapeutic benefits of asanas**, including their effects on the **nervous system, musculoskeletal health, and mental well-being**.

The session further explored the significance of **pranayama and meditation** in enhancing the **effectiveness of asanas**, supporting both **physical and mental transformation**. Dr. Manjunath urged attendees to view asanas not just as exercises but as **tools for holistic health and self-awareness**.

The event was meticulously **organized by Sri Nagendra Kamath Ji and Sri B. M. Krishna**, ensuring a smooth and enriching experience for all participants. Dr. Manjunath's **engaging and insightful delivery** made the session highly interactive, leaving attendees with a **deeper understanding of yoga asanas and their scientific foundation**.





Mystical Melodies: A Soul-Stirring Jugalbandi of Classical Harmony



The *Mystical Melodies* event on March 10, 2025, featuring Grammy Awardee Sir Steve Gorn on the bansuri flute and clarinet artiste Dexter Payne from the USA, along with the ensemble *Laya Lavanya*, was an evening of musical brilliance and artistic engagement.

Held at Vyoma Art Space and Studio Theatre in Bengaluru, the event was organized by the School of Performing Arts, Division of Yoga and Humanities, S-VYASA Deemed-to-be-University. It brought together eminent musicians, scholars, and art enthusiasts for an

unforgettable experience of Indian classical and collaborative world music.

The evening commenced with Hi-Tea for the artistes at 5:00 PM, setting the stage for a relaxed and immersive experience. At 5:30 PM, the program formally began with a general welcome, followed by a tribute to Swami Vivekananda, where flowers were offered in his honour. This was followed by a soulful invocation, *Maha Ganapatim*, rendered by Dr. Ramya C R (Asst. Professor, SPA - Dance - DYH), creating a divine atmosphere for the mystical evening.





Vice Chancellor of S-VYASA, Dr. NK Manjunath, welcomed the gathering and highlighted the university's vision of integrating yoga, spirituality, and the arts. His address, which was complemented by an informative PowerPoint presentation, provided insights into S-VYASA's academic and cultural endeavours. Guruji Dr. H R Nagendra, former Chancellor of S-VYASA, emphasized the profound role of music in enhancing mindfulness and well-being. He elaborated on the impact of music therapy in addressing human ailments and promoting the wellness of the body, mind, and soul. Stressing the need for more active research in this field, he highlighted the advanced research facilities available at S-VYASA's main campus. His holistic perspective on yoga and music set the perfect context for the evening's performances.

Dr. Satya Prakash Sharma then introduced the featured artistes, providing an insightful overview of Sir Steve Gorn and Dexter Payne's musical journeys. He also introduced the accompanying Indian classical musicians of *Laya Lavanya*, an ensemble of some of Bengaluru's most renowned instrumentalists. The ensemble included Vidwan Amith Nadig on the flute, Vidwan Sai Vamshi on the mrudanga and khanjari, Vidwan Phanindra on the ghata, Vidwan Sravan on the drums, Vidwan Prabodha Shyam on the pakhawaj, and Vidwan Sudatta on the tabla.

As Sir Steve Gorn and Dexter Payne took the stage, Gorn introduced *Janjuti Raga*, explaining its melodic structure, meditative essence, and emotional depth. This set the tone for an immersive listening experience as they began their performance, seamlessly blending the soothing notes of the bansuri flute with the rich tones of the clarinet. Following this, the *Laya*

Lavanya ensemble delivered a mesmerizing rendition of *Akhilandeshwari* in *Dwijayavanthi Raga*, a composition by Muthuswami Dikshitar that beautifully expressed devotion and serenity. Their performance concluded with a brilliant *Tani Avartana* (rhythmic improvisation), showcasing the depth and intricacy of Indian percussion traditions.

The evening reached a crescendo with an electrifying *jugalbandi*, where Dexter Payne engaged in a dynamic musical dialogue with the *Laya Lavanya* ensemble. The interplay of instruments, rhythms, and melodic interpretations created a mesmerizing fusion of Eastern and Western musical traditions, leaving the audience spellbound.

Following the performances, the artistes were honoured for their contributions. Guruji H R Nagendra then delivered an inspiring speech, describing the event as a "quantum jump" in musical exploration. He reflected on the transformative power of music, its ability to transcend cultural and traditional boundaries, and its deep connection with well-being. He also took this opportunity to highlight S-VYASA's initiatives and admissions outreach, inviting more students to explore the intersection of yoga, music, and research.

An open symposium followed, allowing attendees to engage with the artistes. Selected questions were addressed, providing deeper insights into their musical philosophies and artistic inspirations. The event concluded with a heartfelt vote of thanks by Dr. Ramya C R, who expressed gratitude to all the artistes, S-VYASA dignitaries, and attendees for making the evening a grand success.





ICPR Sponsored Workshop on Vedic Philosophy of Manas Commemorating the World Philosophy Day



Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), a Deemed-to-be-University, is a pioneer in research on Yoga and Yoga Therapies. S-VYASA consistently engages in organizing various academic, research, and cultural programs.

As part of these initiatives, the Division of Yoga-Spirituality of S-VYASA organized a workshop titled **Vedic Philosophy of Manas** to commemorate World Philosophy Day on March 19th and 20th, 2025. The program received financial assistance from the Indian Council of Philosophical Research (ICPR), Government of India.

The inaugural session of the workshop was held at 10:00 am on March 19th, 2025. Prof. S. Swaminathan, Dean of Sri Jayendra Saraswathi Ayurveda College, SCSVMV (a Deemed-to-be-University), served as the chief guest for the occasion. Padmashri Awardee Dr. H.R. Nagendra (Guruji), President of the S-VYASA Society, presided over the function. Prof. K. Subramaniam, Hon'ble Chancellor of S-VYASA, Prof. S. Siva Sankara Sai, Registrar of S-VYASA, and Prof. M.

Jayaraman, Dean of Academics and Division of Yoga-Spirituality, were also present on the dais. Dr. Naveen Bhat, Head of the Department of Sanskrit and Vedic Studies at Sri Sathya Sai University for Human Excellence, was the guest of honor.

The workshop comprised six sessions covering various themes related to **Vedic Philosophy of Manas**.





Date	Title	Delivered by	Session Chair
19.03.2025	Insights on Manas from Mīmāṃsā (Samhitā, Brāhmama & Āranyaka)	Dr. Naveen Bhat Head, Dept. of Sanskrit & Vedic Studies, Sri Sathya Sai University, Kalaburgi, Karnataka	Prof. M. Jayaraman
19.03.2025	Insights on Vedanta (Upanisads)	Sri. Arun Balachandran LRL Trust, Bengaluru, Karnataka	Dr. Manjunath G, Associate Professor, Division of Yoga-Spirituality, S-VYASA
19.03.2025	Insights on Āyurveda (Upaveda)	Prof. S. Swaminathan Dean, Sri Jayendra Saraswathi Ayurveda College, Chennai, Tamilnadu	Dr. Vikas Rawat, Principal, School of Yogic Sciences, S-VYASA
20.03.2025	Insights on Nyāya and Vaiseśika (Darśanas)	Dr. N. Sridhar Associate Professor, Division of Yoga-Spirituality, S-VYASA	Prof. M. Jayaraman
20.03.2025	Insights on Sāṅkhya and Yoga (Darśanas)	Prof. M. Jayaraman Dean, Academics and Division of Yoga-Spirituality, S-VYASA	Prof. Ramesh M N Director, Anvesana Research Laboratory, S-VYASA
20.03.2025	Insights on Manas from Contemporary Resources	Dr. Rajesh Nair Assistant Professor, Anveshana Research Laboratory, S-VYASA	Prof. K. Subramaniam Hon'ble Chancellor, S-VYASA

Approximately 130 participants actively attended the two-day workshop, including students and faculty members from S-VYASA and Sushruta Ayurveda College & Hospital, along with other distinguished guests.

The valedictory session of the workshop was held on March 20th, 2025, at 3:30 pm in the esteemed presence of Prof. K. Subramaniam, Hon'ble Chancellor of S-VYASA.

During the session, Prof. M. Jayaraman delivered the vote of thanks, expressing gratitude to all involved.

The workshop was coordinated by Dr. N. Sridhar, Associate Professor, Division of Yoga-Spirituality, S-VYASA.

All sessions of the workshop have been recorded and are available on the official YouTube channel of S-VYASA, accessible through the provided link: <https://tinyurl.com/mrxehuhd>



Lecture on Purva Mimamsa and Karmakanda for Health and Well-being

The Division of Yoga-Spirituality at S-VYASA successfully hosted the Periodical Lectures titled **Purva Mimamsa and Karmakanda for Health and Well-being** on the 17th and 18th of March, 2025. This noteworthy program received financial support from the Indian Council of Philosophical Research (ICPR).

Inaugural Session

The event commenced with an inaugural session featuring Prof. Ramachandra G. Bhat, Director of VMAC-VTR, as the Chief Guest. The occasion was graced by distinguished dignitaries, including Dr. H. R. Nagendra (Guruji), President of S-VYASA Society, Prof. S. Siva Sankara Sai, Registrar, and Prof. M. Jayaraman, Dean of Academics and the Division of Yoga-Spirituality.

Lectures

Day 1: March 17

The first lecture, titled **Karmakanda for Health and Well-being – Contemporary Scenario**, was delivered by Prof. Ramachandra G. Bhat. This insightful session was chaired by Prof. M. Jayaraman, Dean of Yoga-Spirituality.

Day 2: March 18

Two enlightening lectures were conducted on the second day:

The second lecture was presented by Prof. S. Venugopalan, Head of the Department of Oriental Studies and Research at SASTRA (deemed-to-be university), titled **Daiva**



Vyapashraya Cikitsa with Special Reference to Yajna. This session was chaired by Prof. M. Jayaraman.

The third lecture was delivered by Dr. V. Nagarajan, Assistant Professor in the Division of Yoga-Spirituality, S-VYASA. The session provided Insights on **Jyotisha for Health and Well-being**. Dr. Manjunath G, Associate Professor of the Division of Yoga-Spirituality, chaired this session.

The program witnessed robust participation from students, faculty members, and guests. Ms. M. Maheshwari, Assistant Professor, Division of Yoga-Spirituality, S-VYASA, and the coordinator of the Periodical Lectures, extended heartfelt gratitude during the vote of thanks. The event concluded on a serene note with the **Shanti Mantra**.

The Periodical Lectures have been recorded and are available in the YouTube which can be accessed through the following link: <https://tinyurl.com/3ndav34y>



MoU Signing with R V College of Physiotherapy, Bengaluru

The School of Physiotherapy (SOPT) at S-VYASA signed a Memorandum of Understanding (MoU) on March 11, 2025, with R V College of Physiotherapy (RVCOPT), Bengaluru, to promote collaboration in academics, research, and clinical activities.

The event took place at the Tarangini Board Room at 11:00 AM, bringing together key representatives from both institutions. The delegation from RVCOPT included Dr. Pruthviraj R, Principal; Dr. Paul Daniel V K, HOD & Professor, Department of Musculoskeletal Physiotherapy & IQAC Coordinator; Dr. Archana P, Associate Professor, Department of Musculoskeletal Physiotherapy; Dr. Pallavi Wajapey, HOD & Associate Professor, Department of Paediatric Physiotherapy & Research Coordinator; Dr. Trapthi Kamath, HOD & Associate Professor, Department of Neurological Physiotherapy; and Dr. Akshata Nadigar, HOD & Assistant Professor, Department of Community Physiotherapy.

Representing SOPT were Dr. Prashanth V Mangalvedhe (PT), Associate Professor & Principal; Dr. Jishnu G Kartha (PT), Assistant Professor; and Dr. Aishwarya Sahu (PT),

Assistant Professor. The event was also graced by distinguished guests, including Dr. H R Nagendra, President of S-VYASA Society, and Prof. Siva Sankara Sai, Registrar of S-VYASA.

Additionally, the Principal of the S-VYASA School of Naturopathy & Yogic Sciences (SSYNM), Dr. Apar Saoji; the Principal of the School of Yoga (SYS) Dr. Vikas Rawat; and the Principal of Sushrutha College of Nursing Dr. Parveen, were present.

The event commenced with Dr. Prashanth introducing all dignitaries and providing an overview of S-VYASA and the School of Physiotherapy. Dr. Pruthviraj elaborated on the objectives and benefits of the MoU, emphasizing collaboration in academic, clinical, and research domains. He highlighted the potential advantages for RVCOPT in leveraging S-VYASA's expertise in research and integrative therapy, particularly in yoga's impact on non-communicable diseases (NCDs). In turn, SOPT would benefit from RVCOPT's academic and clinical resources.

Dr. Apar Saoji noted that the MoU could pave the way for collaboration across multiple disciplines at S-VYASA. Dr. Vikas Rawat emphasized the





synergy between yoga and physiotherapy in integrative treatment and research. Dr. Parveen inquired about potential clinical postings for nursing students at Aster-RV Hospital.

Dr. Pruthviraj responded that, with Aster's approval, internship opportunities could be explored. Dr. H R Nagendra extended his blessings, expressing hope that the MoU would be fruitful in elevating SOPT's global standing. Registrar Prof. Siva Sankara Sai acknowledged the mutual growth potential of both institutions through this collaboration.

Following the formal exchange of the MoU copies, Dr. Aishwarya Sahu proposed the vote of thanks. The guests were then given a campus tour, which included a visit to the Integrative Holistic Health Home - Arogyadhama, where they were introduced to section-wise consultation and treatment procedures for different NCDs (Non-Communicable Diseases). They also explored

the SOPT premises, Amrutam, which houses laboratories, classrooms, and departmental infrastructure.

The delegation then proceeded to the Research Wing, Anvesana, where they were introduced to research facilities focusing on yoga's effects on physiological, therapeutic, rehabilitative, cognitive, and molecular levels. A brief interaction with Dr. Ramesh M, Director of Research, highlighted the importance of advancing research in physiotherapy, which closely aligns with yoga.

After a short lunch break, Dr. Prashanth led the delegation on a concluding tour of the campus before they returned to their institution. The signing of this MoU marks a significant step in fostering academic and research collaboration between SOPT and RVCOPT, paving the way for future advancements in the field of physiotherapy and integrative health sciences.



Dr. Manjunath Gururaj, Senior Associate Professor at the **Division of Yoga-Spirituality, S-VYASA**, delivered an insightful lecture at Alva's College of Naturopathy & Yogic Sciences, Moodbidire, Karnataka, on **March 5, 2025**. The lecture was centered on "Science and Spirituality and the Concept of Health and Disease in Vedas, Upanishads, Bhagavad Gita, Hatha Yoga, PYS, and Yoga Vasishta." In recognition of his **valuable contribution**, Dr. Gururaj was honored with a **Letter of Appreciation and Gratitude** by the **Principal of Alva's College of Naturopathy & Yogic Sciences**.



Evaluation Visit of AYUSH Monitoring Committee to S-VYASA

A Monitoring Committee visited S-VYASA as part of the Centre of Excellence (COE) in Yoga project evaluation on 03.03.2025.

The Monitoring Committee consisting of Dr. Subodh Kumar, IAS, Director, Ministry of AYUSH, Govt of India; Dr Rupali Bhalerao, Senior Project Consultant, COE



were felicitated at Shruti Mandir during Prarthana Milan.

The purpose of the visit was to assess the progress of the institution in achieving the objectives outlined under the COE Scheme.

During their visit, the committee reviewed the infrastructure, research initiatives, and outreach programs undertaken by S-VYASA. They interacted with faculty members, students, and administrative officials. Additionally, they examined the compliance of the institution with the



COE scheme guidelines and provided recommendations for further improvements.

The findings from the visit will be compiled into a report and submitted to the Ministry of AYUSH for further review and action.

The Centre of Excellence (COE) was inaugurated in S-VYASA, Prashanti Kutiram on 2 March 2025.



Holi Illuminates S-VYASA with Burst of Colors

The vibrant Holi celebrations at S-VYASA Deemed to be University, organized by the Student Council, School of Yogic Sciences, with the support of faculty, staff, management, and well-wishers, were a grand success.

Held on 13th and 14th March 2025, the festival brought together devotion, culture, and joy, creating an atmosphere of unity and celebration. The festivities commenced on March 13 with a spiritually enriching skit during the Morning Prayer session, illustrating the significance of Holi and narrating the divine story of Shri Chaitanya Mahaprabhu. This set the tone for a day filled with devotion and cultural expression. In the evening, the auspicious Holika Dahana ceremony took place at Surabhi Ground from 5:30 PM to 7:30 PM.

The event was graced by distinguished dignitaries, including Chat Ganesh Ji, Prof. Jayaraman Sir, Deputy Registrar Vaidya Sir, Dr. Vikas Rawat, and other faculty members. The chanting of "Om Namō Narayanaya" resonated through the air, invoking the divine spirit of Bhakt Shiromani Pralhad Ji Maharaj.

On March 14, the campus came alive with a burst of colors and joy during the Rangotsav held from 2:00 PM to 5:00 PM near the helipad. The celebration saw students and faculty coming together, playing with vibrant organic colors and creating an atmosphere of pure bliss. To enhance the festive spirit, the Student Council served thandai to all attendees, ensuring a refreshing experience. The event adhered to all safety guidelines, fostering an inclusive environment for all participants.

The grand finale of the two-day celebration took place from 6:00 PM to 7:30 PM at Shruti Mandir with a Maha Mantra Sankirtan on the auspicious occasion of Gaura Purnima, marking the birth anniversary of Shri Chaitanya Mahaprabhu. The divine chants



of "Hare Krishna Hare Krishna, Krishna Krishna Hare Hare" filled the air, culminating the festivities in a spiritually uplifting manner. The Student Council extends heartfelt gratitude to Dr. Amit Sir for his constant encouragement, Deputy Registrar Vaidya Sir for his support, Registrar Dr. Siva Shankar Sai Sir for his leadership and guidance, Principal Dr. Vikas Rawat Ji for his motivation, and Shetty Ji, the Manager of Annapurna Kitchen, for ensuring smooth distribution of prashad and refreshments. Special appreciation is also extended to the volunteers from AN TTC, BSc and MSc students, whose tireless efforts ensured the seamless execution of the event.



Industrial Visit to Desiri Naturals Pvt. Ltd. A Bull Driven Oil Extraction Plant

An industrial visit to **Desiri Naturals Pvt. Ltd.**, a unique **bull-driven oil extraction plant**, was organized on 27th February 2025 for II Semester BBA and BCom Students (2024-27 Batch) to provide with insights into traditional and sustainable oil extraction methods. The visit aimed to enhance the understanding of eco-friendly practices in the food and oil industry while appreciating the revival of ancient techniques in modern times.

Desiri Naturals is a company dedicated to producing pure, chemical-free, and traditionally extracted oils. The plant employs an ancient technique where bulls drive the wooden '**Ghani**' (oil press), ensuring slow extraction without generating excessive heat. This cold-pressed method preserves the natural nutrients and aroma of the oil, making it healthier compared to machine-extracted oils.

Key learnings from the visit:

1. The plant uses wooden **Ghani crushers**, operated by bulls, to extract oils from seeds such as sesame, groundnut, and coconut.
2. The slow, cold-press method retains the natural essence of the oil, making it a healthier alternative.
3. Unlike mechanized extraction, this method does not involve heat, which prevents the degradation of essential nutrients.
4. The process is entirely natural and chemical-free, aligning with organic and sustainable farming practices.
5. By using bull power instead of electricity, the plant significantly reduces its carbon footprint, promoting eco-conscious production.
6. Desiri Naturals creates employment opportunities in rural areas by engaging



local farmers and workers in organic oil production.

7. The use of traditional methods also helps in the revival of indigenous knowledge and supports ethical, small-scale farming communities.

The visit was an eye-opener, highlighting the importance of **traditional knowledge in modern times**. Witnessing bulls at work in oil extraction was a unique experience, and interacting with the team at Desiri Naturals gave a deeper appreciation of **sustainable agriculture and organic food production**.

Students were encouraged to reflect on how businesses can blend **heritage techniques with modern marketing strategies** to promote health-conscious products. The visit also sparked discussions on the **importance of reducing industrial dependency on machinery** for a greener future. The industrial visit to Desiri Naturals Pvt. Ltd. was an enriching experience, reinforcing the **value of traditional practices in a fast-paced industrial world**. It provided insights into **sustainable entrepreneurship, organic food production, and eco-friendly business models**.

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1st International Conference on Advances in Integrative Medicine (AIM) 2025

The Centre for Integrative Medicine and Research (CIMR) at AIIMS, New Delhi, organized the 1st International Conference on Advances in Integrative Medicine (AIM) 2025: Ancient Inspiration, Modern Evidence on March 7-8, 2025.



S-VYASA, being one of CIMR's partners, actively participated in the scientific sessions. The conference provided an intellectual feast for attendees, bringing together academicians, researchers, faculty members, and students from conventional medicine, Yoga & Naturopathy, and Ayurveda.

The first keynote address of this historic conference was delivered by Dr. N. K. Manjunath, Hon'ble Vice Chancellor of S-VYASA, on the topic "*The Science of Yoga.*"

Guruji, Dr. H. R. Nagendra, graced the valedictory function as the chief guest.

Additionally, Dr. Apar Saoji, Principal of the S-VYASA School of Yoga and Naturopathic Medicine (SSYM), served as a panel member in the discussion on "*Integrative Medicine for Infertility.*"

Faculty members Dr. Sharad Chaudhari, Dr. Ritesh C, and Dr. Mangesh Pandey represented S-VYASA as invited delegates. Several S-VYASA alumni also participated in the conference, further strengthening the university's engagement in the field of integrative medicine.





International Conference, Yoga: The Science and the Art of Living



The Department of Yogic Science, Uttarakhand Sanskrit University, Haridwar, successfully organized the 11th International Conference on the theme “Yoga: The Science and the Art of Living” on 22nd and 23rd February 2024 at its campus in Bahadrabad, Haridwar.

The conference began with an inaugural session graced by distinguished dignitaries, including:

- Shri Pushkar Singh Dhama, Chief Minister of Uttarakhand
- Dr. Dhan Singh Rawat, Sanskrit Education Minister, Uttarakhand
- Shri Deepak Kumar, Secretary, Sanskrit Education, Uttarakhand
- Prof. Dinesh Chandra Shastri, Vice Chancellor, Uttarakhand Sanskrit University, Haridwar
- Dr. Manjunath N. K., Vice Chancellor, S-VYASA Deemed-to-be University, Bengaluru
- Shri Gireesh Kumar Awasthi, Registrar, Uttarakhand Sanskrit University, Haridwar
- Dr. Kamakhya Kumar, Organizing Committee Chairman, Uttarakhand Sanskrit University, Haridwar

On 22nd February 2024, the university had the privilege of hosting **Dr. Manjunath N. K.** as the esteemed guest for the inaugural session. Dr. Manjunath was also invited to deliver the keynote address for the conference.

In his inspiring keynote speech on the topic “Yoga: The Science and the Art of Living,” Dr. Manjunath provided profound insights into the holistic principles of yoga. He emphasized the scientific basis of yoga practices and their transformative impact on physical, mental, and spiritual well-being. His address effectively bridged ancient wisdom with contemporary relevance, motivating the audience to embrace yoga as a way of life.

The keynote address was met with widespread appreciation, setting an intellectually enriching and spiritually uplifting tone for the remainder of the conference.

The conference was meticulously organized under the leadership of **Dr. Kamakhya Kumar, Organizing Committee Chairman, Uttarakhand Sanskrit University, Haridwar.** It was jointly organized by the Indian Association of Yoga and the Department of Yogic Science, Uttarakhand Sanskrit University, Haridwar.





Global Conference of Meditation Leaders (GCML)



GLOBAL CONFERENCE OF MEDITATION LEADERS

Social Change and World Peace with Project Meditation

Bharat Mandapam, New Delhi
Feb 20th - 23rd, 2025



The Global Conference of Meditation Leaders (GCML) convened from February 20 to 23, 2025, at Bharat Mandapam, Pragati Maidan, New Delhi, bringing together visionaries, leaders, and changemakers from around the world to explore the transformative power of meditation.

Inaugural Session and Keynote Speakers:

The conference commenced with an inaugural session by the *Honourable Vice-President of India, Shri Jagdeep Dhankhar*. Distinguished keynote speakers included *Padma Bhushan Shri Kamlesh Patel*, President of Shri Ram Chandra





Mission and Global Guide of the Heartfulness Institute; *Padma Shri D R Karthikeyan*, Former Director of CBI and CRPF, Government of India; *Padma Shri Dr. H R Nagendra*, Founder of S-VYASA Deemed to be University, Bengaluru; *Padma Shri Dr. R V Ramani*, Founder and Managing Trustee of Sankara Eye Foundation; *Shri Chandra Pulamarasetti*, Founder of Buddha CEO Quantum Foundation; and *Dr. Newton Kondaveti*, Chairman of Quantum Life University.

Key Presentations:

On February 21, 2025, **Dr. H.R. Nagendra Guruji, President of S-VYASA University**, delivered a keynote address titled "*Wisdom of Dhyana Yoga.*" Drawing from his extensive research and experience, Dr. Nagendra elucidated how meditation serves as a measurable science, with studies from S-VYASA University demonstrating its significant impact on mental and physical health. He described meditation as a journey from *dhyana* to *samadhi*, representing a quantum leap in consciousness that expands human perception and well-being. His insights emphasized the transformative power of Dhyana Yoga in fostering holistic health and spiritual growth.

February 21, 2025: **Dr. Manjunath N K, Vice Chancellor of S-VYASA University in Bengaluru**, delivered a presentation titled "*Neural Correlates of Meditation.*" In his address, Dr. Manjunath explored the extensive 5,000-year history of meditation in Eastern traditions and its 2,000-year presence in Western cultures, highlighting the Latin origin of the term "*meditation*," which translates to "*ponder*." He emphasized evidence-based approaches to meditation, discussing studies on siddhis - extraordinary abilities cultivated through practice - and the concept of neural plasticity, illustrating how meditation can lead to structural and functional changes in the brain. Dr. Manjunath also examined research on evoked potentials and cognitive responses during meditation, noting that functional MRI studies have shown that meditation is associated with decreased activity in the default



mode network and activation of brain regions involved in cognitive and emotional control. Additionally, he addressed autonomic changes observed during various meditative mental states, alterations in different states of mind, and structural brain changes associated with mantra-based meditation practices. Concluding his talk, Dr. Manjunath underscored meditation's role as a foundational practice for achieving higher states of consciousness, such as Samadhi, and its potential to enhance mental and physical health.

Interactive Sessions:

The GCML offered interactive masterclasses and workshops, providing actionable insights for participants. Attendees had opportunities to network with policymakers, corporate leaders, educators, and healthcare professionals, fostering collaborations aimed at integrating meditation into various sectors.

Organizers and Partners:

The Buddha-CEO Quantum Foundation of PSSM organised the conference in partnership with PMC Hindi, S-VYASA, Heartfulness, AIIMS New Delhi, and other esteemed organizations. This collaboration underscored a collective commitment to exploring how meditation can transform leadership and society.

The GCML 2025 served as a unique confluence of leaders, practitioners, educators, and visionaries from multiple organizations worldwide, united by a common mission: to spread awareness of meditation and its transformative potential for individuals, communities, and the world at large.



Germany Yoga Vidya Founder Sri Sukadev Bretz visits S-VYASA Campus



Sri Sukadev Bretz, Founder of Yoga Vidya Ashrama, Germany, and a senior disciple of Swami Vishnudevananda, visited S-VYASA University's Prashanti Kutiram from February 23 to 25, 2025.

Accompanied by Sri Harilal, Founder of Arsha Yoga Gurukulam, Kerala, and Sri Gopi V Prasad, a management expert based in Germany and developer of Gita-based teaching modules, he explored the university's pioneering initiatives in yoga and naturopathy.

During his visit, Sri Sukadev ji interacted with eminent authorities of S-VYASA, including Prof. Subrahmanyam ji and Dr. Nagarathna Didi.

He toured key facilities such as Anvesana Research Labs, the Naturopathy and Physiotherapy Colleges, Arogyadhama wellness center, and Surabhi treatment center,

gaining insights into the university's integrative approach to health and well-being.

Sri Sukadev ji also engaged with students, delivering an insightful lecture to YIC (Yoga Instructor Course) participants on the International Yoga Scenario, followed by an interactive Q&A session. He actively participated in Bhajan sessions and Maitri Milan gatherings, fostering spiritual and cultural exchanges with the university community.

On February 24, Sri Sukadev ji was formally felicitated by the university authorities during the Prarthana Milan, in recognition of his contributions to the global yoga movement. His visit strengthened the ties between Yoga Vidya, Germany, and S-VYASA, furthering the mission of holistic yoga education and practice worldwide.



On March 1, 2025, S-VYASA signed a **Memorandum of Understanding (MoU)** with the **Pyramid Spiritual Science Academy**. Representing S-VYASA were Registrar Prof. S. Siva Sankara Sai and Principal of the School of Yogic Sciences (SYS) Dr. Vikas Rawat, while the Pyramid Spiritual Science Academy was represented by its Vice Chairman Dr. B. Sivaramappa. The MoU aims to facilitate the organization of online certificate courses in meditation and spiritual sciences, sharing scientific wisdom to equip participants with the knowledge and skills to teach meditation for holistic growth in life.



International Congress on Integrative Medicine & Health – 2025

- Ms. Smitha Mallaiah, PhD (c), C-IAYT
- Dr. Aarti Jagannathan, Additional Professor and Consultant, Dept. of Integrative Medicine, NIMHANS

The 2025 International Congress on Integrative Medicine & Health, held from March 5th to 7th in Seattle, Washington, USA, proved to be a resounding success. The event brought together health practitioners, researchers, educators, and advocates from around the world to exchange knowledge, explore new developments, and collaborate on advancing integrative medicine and whole health. Under the theme "Leaders & Learners, Advancing Whole Health Together," the congress highlighted the power of collaboration in furthering the field of integrative health.

S-VYASA's Contribution to the Congress

S-VYASA was among the prestigious organizations that presented their work at the congress, represented by a session titled "Models of Integrative Medicine from India: Evidence-Based Research and Training." This presentation showcased the research, clinical initiatives, and training efforts led by two major Indian institutes: Swami Vivekananda



Yoga Anusandhana Samsthana (S-VYASA Yoga University), Bangalore, a leading university offering clinical research and training in yoga, naturopathy, Ayurveda, and integrative medicine, and the National Institute of Mental Health and Neurosciences (NIMHANS), an institute of national importance known for pioneering work on testing the effectiveness of yoga for individuals with mental health and neurological disorders.

Ms. Smitha Mallaiah, an alumna of S-VYASA, Program Director at S-VYASA Houston and currently working at the University of Texas MD Anderson Cancer Center, Houston, TX, United





States, presented S-VYASA's transformative work in the field of integrative medicine in India over the past five decades. The presentation provided an overview of S-VYASA's journey, highlighting its status as a university, the various courses and integrative medicine degrees it offers, and the establishment of the new SATTVA Global Campus. S-VYASA is the world's first yoga university offering academic degrees in yoga, integrating yoga into higher education, which is the dream of Guruji Dr. H.R. Nagendra.

The session also explored S-VYASA's extensive research across multiple domains, focusing particularly on the five key areas of its Anvesana Laboratories, which piqued the interest of the attendees. Anvesana serves as the research wing of S-VYASA, dedicated to investigating the scientific foundations of yoga and its therapeutic applications. The laboratories are equipped for molecular biosciences, psychophysiology, cognitive neuroscience, sleep medicine, psychology, and subtle energy studies. These facilities facilitate interdisciplinary research into the effects of yoga on various health parameters, including studies on stress reduction, mental health improvement, and chronic disease management. The goal of this research is to bridge traditional knowledge with modern scientific methodologies. S-VYASA contributes over 15% of the global research in the field of yoga.

The session also provided a comprehensive overview of Arogyadhama Health Home, S-VYASA's holistic health center that integrates traditional and modern therapeutic practices under one roof. Arogyadhama offers an inpatient facility providing comprehensive care for various conditions, along with tailored yoga therapy, Ayurveda, and naturopathy to promote healing. Additionally, complementary therapies such as acupuncture and physiotherapy are offered to enhance health outcomes. The center combines these practices to provide a holistic approach to well-being, with a serene environment and



structured daily routines, including specialized yoga techniques, contributing to effective healing and stress reduction. Complementary treatments like acupuncture, physiotherapy, psychotherapy, and dietary guidance further support the center's therapeutic approach, ensuring a comprehensive care model for its patients.

The presentation also highlighted some of the major recognitions S-VYASA has received both nationally and internationally, as well as the academic collaborations that have helped elevate its stature. The audience was particularly impressed by the institution's academic rigor, with many Indian attendees expressing pride in S-VYASA's contributions to the field of integrative medicine. In conclusion, the session left a lasting impact on the attendees, showcasing the groundbreaking work of S-VYASA in integrative medicine and inspiring many to explore the potential of combining traditional practices with modern scientific research for a holistic approach to health.

Dr. Aarti Jaganathan, Faculty NIMHANS, Bangalore, Karnataka, India, and honorary faculty at S-VYASA co-presented this session, highlighted the collaborative work between these prestigious institutions. She discussed how NIMHANS has successfully integrated yoga into its approach to integrative medicine and the significant impact it has had on research and other therapeutic areas. NIMHANS has pioneered several clinical trials and research



studies, focusing on the efficacy of yoga in managing mental health conditions, particularly stress, anxiety, depression, and neurological disorders. The integration of yoga into the therapeutic regimen has shown promising results, improving patient outcomes and enhancing the holistic approach to mental and physical well-being at NIMHANS.

Dr Aarti Jagannathan, also presented a poster titled, "Yoga for achieving United Nations Sustainable Development Goals (UN SDGs)" which was a collaborative project between NIMHANS, S-VYASA and supported by the Central Council for Research in Yoga and Naturopathy, Government of India. The poster discussed about the recommendations that were brought out after series of discussions with National and international yoga and social work practitioners and associations on how Yoga as a way of life can help achieve the UN SDG's.

In a separate oral abstract session, Dr. Deepeshwar Singh presented his research on *Yoga as a Tool for Enhancing Cognitive and Prefrontal Hemodynamics in Type 2 Diabetes*. This study explored how

yoga practices can positively impact cognitive function and prefrontal hemodynamics in individuals with Type 2 diabetes. The findings suggest that regular yoga practice can be an effective adjunct therapy for improving both cognitive function and overall well-being in individuals with

Type 2 diabetes, offering a holistic approach to managing the disease.

Other noteworthy presentations included Dr. Lorenzo Cohen and Dr. Sat Bir Khalsa in the area of yoga and spirituality, Dr. Mikhail Kogan, a pioneer in integrative geriatrics, in the Integrative Geriatric Medicine session, and Fadel Zeidan, PhD, on *Integrative Pain: Biological Mechanisms Supporting the Modulation of Pain by Mindfulness Meditation* from UC San Diego's Center for Pain Medicine. Dr. Linda Carlson also presented on *Integrative Oncology Approaches*.

Reflections and Moving Forward

As the congress concluded, attendees left Seattle feeling inspired and motivated to continue advancing the field of integrative medicine. The 2025 International Congress served as a reminder of the importance of collaboration in creating a healthier, more connected world. By coming together under the theme "*Leaders & Learners, Advancing Whole Health Together*," the congress successfully united a diverse group of professionals who are dedicated to improving health outcomes through integrative approaches. The connections made, the knowledge gained, and the discussions sparked will undoubtedly lead to new collaborations and innovations that will advance the practice of whole health for years to come. Potential collaborators from the Academic Consortium and NIH and yoga researchers such as Dr Holger Cramer (President of the International Society for Traditional and Complementary Medicine Research) were invited to collaborate with S-VYASA and NIMHANS.

We would like to acknowledge and express our gratitude for the support from Dr. Manjunath Sharma, Dr. Shivarama Varambally, Dept. of Integrative Medicine, NIMHANS and VYASA-USA for making this possible.



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