

YOGA SUTRA

A Monthly Journal of S-VYASA Deemed to be University



Dr. H. R. Nagendra at Yoga Mahotsav, 2026 alongside Shri Prataprao Jadhav,
Union Minister of State for the Ministry of AYUSH,

Maharishi Patanjali Statue Installed at S-VYASA.

Meeting with Shri Gulab Chand Kataria, Governor of Punjab

APRIL 2026

INR 45/

ISSN 0972-074X

VOL. XLI

NO. 04

www.svyasa.edu.in



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YOGA SUDHA

April 2026

No. 04

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EDITORIAL

Dr H R Nagendra
President S-VYASA



World including India today stands at a critical turning point in healthcare. The greatest burden before us is no longer only infectious disease, but the steadily rising wave of non-communicable diseases—diabetes, hypertension, heart disease, cancer, chronic respiratory illness, obesity, stress disorders, musculoskeletal problems, and neuropsychiatric conditions. These are not merely diseases to be “treated”; they are disorders deeply connected with lifestyle, stress, food habits, inactivity, emotional imbalance, and long-term behavioral patterns. That is why the response to the NCD challenge cannot come from one stream of medicine alone. It demands an Integrative Medical Approach. India’s policy direction has increasingly emphasized comprehensive, preventive and promotive healthcare, including the creation of 1,50,000 Ayushman Arogya Mandirs to bring wellness-oriented care closer to the people.

In this integrative vision, allopathy has an indispensable and irreplaceable role. Acute care, emergency medicine, intensive care, trauma, infections needing urgent intervention, and surgical conditions all require the speed, precision, and life-saving power of modern medicine. When a patient is in crisis, when surgery is needed, when immediate relief is necessary, allopathy

is often the first and best answer. It is one of the greatest achievements of modern science, and no sensible healthcare model can ignore its strength.

But once the immediate crisis is crossed, a deeper question arises: how do we prevent recurrence, restore function, reduced drug dependence where possible, improve quality of life, and rebuild long-term health? This is where AYUSH systems—especially Yoga, Ayurveda, Naturopathy, and allied disciplines—have a profound contribution to make. Their strength lies in prevention, lifestyle correction, rehabilitation, emotional balance, improvement of resilience, and promotion of positive health. NCDs are lifestyle-linked disorders; therefore, lifestyle-based solutions must occupy a central place in healthcare. Integrative Medicine is not a compromise between systems. It is the intelligent use of the best strengths of each system for the patient’s total well-being.

This is precisely the spirit in which Arogyadhama at Prashanti Kutiram has evolved as a living model. Public information on Arogyadhama describes it as an integrative medicine hospital that combines Yoga, Ayurveda, Naturopathy, Acupuncture, Physiotherapy, Psychotherapy, and Diet & Nutrition,





with a mission to prevent and treat modern non-communicable diseases, provide long-term rehabilitation, and promote positive health. The official Arogyadhama site also presents a broad clinical structure including Neurology and Oncology, Cardiology and Pulmonology, Psychiatry, Rheumatology, Spinal Disorders, Metabolic Disorders, Gastroenterology, Endocrinology, and a dedicated Promotion of Positive Health (PPH) wing.

The importance of Promotion of Positive Health cannot be overstated. Medicine should not be only for the sick; it must also serve the apparently healthy person who wishes to remain healthy. The PPH concept opens the doors of healthcare to normal individuals who seek prevention, vitality, stress reduction, immunity, emotional stability, and inner growth. That is the real future of medicine: not waiting for disease, but building health. The Arogyadhama website explicitly highlights PPH as a scientific effort aimed at improving strength, stamina, dexterity, immune stability, and overall well-being through an integrated yogic approach.

Across the country, this vision is slowly gaining ground. Premier institutions are beginning to create structured spaces for convergence between modern medicine and traditional systems. AIIMS

New Delhi has established its Centre for Integrative Medicine and Research, describing it as a pioneering initiative for convergence of contemporary medicine with India's traditional medical practices. AIIMS Rishikesh likewise presents AYUSH as a fully functional department within its system. NIMHANS, Bengaluru, has a formal Department of Integrative Medicine, reflecting the increasing seriousness with which integrative approaches are being considered in major national institutions.

This national movement must now go much further. India has already created a massive public-health platform for prevention and wellness through the Ayushman Arogya Mandir framework. Yet, to truly bend the curve of NCDs, we need a much larger cultural shift: from "disease-care" to "health-care," from episodic treatment to continuous lifestyle guidance, and from fragmented specializations to patient-centered integration. Even policy and budget thinking must increasingly reserve meaningful space for prevention and promotive health. If we invest only in late-stage disease, we will forever remain burdened by rising costs and rising suffering. If we invest in prevention, resilience, and rehabilitation, the returns will be measured not merely in rupees saved, but in lives restored.

In this context, S-VYASA, in collaboration with NIMHANS, has taken an important step through the Certificate Course in Integrative Medicine (CCIM) for MBBS Doctors. The course is publicly listed by NIMHANS Digital Academy and represents a visionary attempt to equip allopathic doctors with a broader understanding of integrative care. Our experience has been deeply encouraging. The response from senior physicians and surgeons has shown that the medical fraternity is ready for such a dialogue when it is scientific, practical, and patient-centered. What began modestly has now expanded, and the growing interest from doctors and medical colleges shows that the time for Integrative Medicine has truly arrived.

India, with its twin strengths of modern medical science and timeless AYUSH wisdom, is uniquely placed to offer a new healthcare paradigm to the world. We do not need competition between systems; we need cooperation for the patient. Allopathy for emergency, surgery, diagnostics, and acute relief. AYUSH for prevention, lifestyle transformation, rehabilitation, and long-term restoration. Together, they can provide not only treatment, but healing; not only survival, but quality of life; not only cure of disease, but cultivation of health.

Arogyadhama at Prashanti Kutiram stands as a beacon of this possibility.

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What is needed now is recognition, replication, training, research, and policy support. If India is to meet the NCD challenge with wisdom and compassion, Integrative Medicine is not an option—it is a necessity.

In an age of rising non-communicable diseases, escalating costs, and growing drug-related side effects, the future belongs to a model of healthcare that heals, prevents, restores, and sustains health in the most humane and cost-effective way:

What the world needs today is a healthcare delivery system that is effective, scientifically validated, safe, with least or no side effects and affordable—one that minimizes dependence on excessive pharmacological and surgical interventions, while placing prevention at the center of care. The goal should not be merely the management of disease, but the promotion of positive health, early correction of lifestyle-related imbalances, and the rehabilitation of the sick back to normalcy and functional independence. Such a system must combine the best of WEST: strengths of modern medical science with best of EAST as said by swami Vivekananda evidence-based lifestyle and holistic for Prevention, promotion of Positive health, long-term recovery, resilience, and well-being Contacts for the Integrative Medicine initiative

Public references

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Message From the Vice Chancellor

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



Namaste,

It gives me immense joy to connect with all our readers through this April issue of Yoga Sudha. The month of March brought with it the auspicious celebration of Sri Rama Navami, a festival that reminds us of the timeless ideals embodied by Lord Sri Rama—dharma (righteousness), discipline, humility, and unwavering commitment to truth. These values are not only central to our cultural heritage but also deeply aligned with the philosophy of Yoga.

Yoga, in its true essence, is the journey of aligning oneself with higher principles of life. The story of Sri Rama inspires us to cultivate inner balance, mental clarity, and moral strength—qualities that Yoga systematically nurtures. As we reflect on this sacred occasion, let us renew our commitment to practicing Yoga not merely as a physical discipline, but as a way of life that integrates body, mind, and spirit.

In today's rapidly evolving world, we are witnessing the transformative impact of Artificial Intelligence (AI) across various domains. While technology continues

to advance at an unprecedented pace, it is essential that human intelligence is guided by wisdom and ethical awareness. Yoga plays a vital role in ensuring that technological progress remains humane and purposeful. By cultivating mindfulness, emotional stability, and clarity of thought, Yoga enables individuals to use AI and other innovations responsibly for the greater good of society.

At S-VYASA, we are proud to integrate traditional knowledge systems with modern education. Our B.Tech programs are designed to equip students with cutting-edge technological skills while grounding them in the values of Yoga and holistic living. Similarly, our Allied Health Sciences programs emphasize a comprehensive approach to health, blending modern medical knowledge with yogic principles to promote preventive and integrative healthcare.

As we move forward, let us draw inspiration from the ideals of Sri Rama and the wisdom of Yoga to lead meaningful and purposeful lives. May this April bring renewed energy, clarity, and harmony to all.



धर्मसूत्रम् (Dharmasūtram)



Prof. Ramachandra G Bhat

Former Vice Chancellor

S-VYASA deemed to be University, Bengaluru

Jijñāsā is very important because it is a natural tendency of every human being, a traveller in life. Jijñāsā is not merely a will to know; it is a structured process of thought. This is what Śaṅkarācārya has explained. In this process, we take up the task of dharma-jijñāsā. After having done some justice to brahma-jijñāsā within my own limitations, and supported by my Guru-paramparā at Mysore Maharaja Sanskrit College—guided by Param Pujya Vedānta Varenya Śrī Ramachandra Somayaji Mahābhāga and Vedānta Kesari Śrī K. Narayan Bhatta—we now move towards this inquiry.

In fact, the Vedic tradition presents three kāṇḍas (divisions). According to this understanding, Karma-kāṇḍa is primarily based on the aphorisms composed by Maharṣi Jaimini. It comprises twelve chapters, beginning with “athāto dharma-jijñāsā.” This corpus of sūtras is followed by the Upāsanā-kāṇḍa, which consists of four chapters and is also known as the Saṅkarṣaṇa Kāṇḍa. Thus, Jaimini Kāṇḍa is followed by Saṅkarṣaṇa Kāṇḍa. Saṅkarṣaṇa, the great philosopher of the dhyāna-mārga, composed these sūtras. Thus, twelve plus four chapters form a structured body of knowledge, which is further followed and concluded by none other than the great Vedavyāsa in the form of the Brahma Sūtras, also arranged in four adhyāyas, Jñāna-kāṇḍa. In this way, twelve plus four plus four together become “viṃśatyadhyāyātmakam ekaṃ śāstram.” Indeed, all three are deeply intertwined and reciprocally support and enrich each other.

Now, for a very practical purpose, in S-VYASA Yoga University (Prasanthi Kutiram)—where we initiated advanced research in Vedic technology inspired by Varāhamihira—the primary guideline is taken from Maharṣi Jaimini. The very first sūtra is अथातो धर्मजिज्ञासा - Athāto dharma-jijñāsā. We are living in a world where duty is of paramount importance. First, we have to perform, then reform, and finally transform; these three stages go together in a progressive manner. For this, the real guidance is provided by the great Mīmāṃsakas, guided by the Sūtrakāra Jaimini, followed by the Bhāṣyakāra Śabarāsvāmin, and the Vārtikakāra Kumārila Bhaṭṭa, the author of the great works Śloka-vārtika, Tantra-vārtika, and Tūptikā. Later scholars such as Pārthasārathi Miśra and Khaṇḍadeva further enriched this lineage through their contributions. However, the primary source remains the Vedas.





Athāto dharmajijñāsā || Pūrva Mīmāṃsā Sūtra 1.1.1|

Meaning: Now, therefore, (there must be) an inquiry into
(the nature of) Duty.

The word “atha” signifies “after,” that is, after the study of the Vedas (vedādhyayana). It indicates a causal relationship between Vedic study and Dharma inquiry. Two questions arise here: why Vedic study, and how Vedic study? Without addressing these, one cannot proceed towards dharmajijñāsā, because understanding Dharma is the central objective of this philosophical system. It is highly practical in its form, result, and outcome, and mere theoretical understanding is insufficient. Dharma manifests through daily practices. According to Pūrva Mīmāṃsā, it is said, “yāgād eva dharmah”—Dharma is realised through Yajña. This is the essence and culmination of this philosophy.

Mīmāṃsā provides a clear definition: “devatoddeśena dravya-tyāgo yāgaḥ.” Yajña is the offering of substances with intention towards devatās. The entire cosmos is structured around 33 devatās, which are essentially cosmic centres or energy principles, not anthropomorphic beings. These include the Aṣṭa Vasus, Dvādaśa Ādityas, Ekādaśa Rudras, along with Indra and Prajāpati. Understanding the concept of devatās is essential, as many confusions arise due to Purāṇic

representations meant for common understanding. In Mīmāṃsā, devatās are understood as functional cosmic principles, and Yajñas are performed to harmonise with these centres. Furthermore, Vedic sciences such as Jyotiṣa and Āyurveda provide knowledge about materials used in Yajña, including plants like Palāśa and those associated with 27 Nakṣatras, 12 Rāśis, and 9 Navagrahas. Thus, Yajña becomes an integration of cosmology, ecology, and medicine.

Dharma is further expressed through various forms of action: Nitya Karma (daily duties), Naimittika Karma (situational duties), Kāmya Karma (desire-driven actions), and Prāyaścitta Karma (corrective measures). Among all these, Yajña holds a central place. It can also be understood as a form of technology—a systematic method to interact with cosmic forces. The discipline begins from Brahma-muhūrta and involves specialised roles such as Hotā, Udgātā, Adhvaryu, and Brahmā, who ensure the proper execution of Yajña. Ultimately, the essence remains practice—practice and practice—through which the journey of athāto dharmajijñāsā moves from inquiry to transformation.

Yoga Upanishad Sara – 16

Prof M Jayaraman

Dean, Division of Yoga Spirituality



Yoga Tattva Upanishad:

Reimagining Ashtanga Yoga within a Comprehensive Yogic Framework

Introduction

The Yoga Tattva Upanishad is a Yoga Upanishad belonging to the Krishna Yajurveda as noted in the commentary of Upanishad Braharendra. It is traditionally listed as the 16th Yoga Upanishad. It occupies an important place in the yogic corpus for its systematic presentation of the essential principles of Yoga within a Vedantic framework. The teachings of the Upanishad is presented in 142 Mantras.

The text synthesizes key teachings drawn from earlier shastric traditions and organizes them into a coherent exposition addressing the nature of the body, prana, mind, and consciousness. It outlines the disciplines necessary for inner refinement, including pranayama, control of the senses, meditation, and sustained inner absorption, presenting Yoga as both a practical and contemplative path. The culmination of its teaching lies in the recognition of the identity of Atman and Brahman, in line with the non-dual vision of the Upanishads. A brief overview of the Upanishad is given in this write up.

The Vedantic Goal

The opening eighteen verses of the Yoga Tattva Upanishad present a profound and integrated vision in which the Vedantic ideal of Brahman-realization is clearly established, while Yoga is affirmed as the indispensable means to attain it. The text begins with a sincere aspirational inquiry into the nature of Ashtanga Yoga, motivated by the desire to overcome sin, suffering, and bondage. This framing emphasizes that Yoga is not merely a physical or intellectual pursuit, but a transformative path revealed through a lineage of realized beings.

The Upanishad then turns to the human condition, describing all jivas as ensnared in the net of Maya, caught in cycles of pleasure and pain. Ignorance (avidya) is identified as the root cause of this bondage. Importantly, the text asserts that liberation cannot be achieved through mere scriptural study or intellectual proficiency. Brahman, the ultimate reality, is beyond the reach of words, concepts, and even the authority of shastra, as it is self-revealed and transcends all forms of indirect knowledge. This establishes a central Vedantic insight: ultimate truth must be directly realized, not merely understood.





The nature of this ultimate reality is then described. Paramatman is presented as pure, eternal, non-dual consciousness—beyond all attributes, forms, and states of existence. It is the substratum of all manifestation, yet untouched by it. The apparent individuality of the jiva arises due to identification with the body, mind, senses, and the three gunas. This superimposition leads to the experience of limitation, suffering, and cyclical existence. In essence, however, the jiva is none other than Paramatman itself.

Bondage is thus understood as a case of mistaken identity, where the Self is confused with the non-Self. Liberation involves the removal of this misidentification and the cessation of all limiting adjuncts. The text highlights that psychological afflictions such as desire, anger, greed, fear, and delusion are expressions of this ignorance and must be transcended. This transcendence is not merely moral purification, but a deeper ontological shift in identity.

A key contribution of these verses is the emphatic assertion that knowledge (jnana) and Yoga (practice) are mutually dependent and must be pursued together. Knowledge without Yoga remains ineffective, as it lacks experiential depth, while Yoga without knowledge is directionless and incomplete. This synthesis reflects a mature understanding that Vedantic insight provides the vision of truth, while Yoga offers the disciplined method to actualize it.

Finally, true knowledge is defined as the direct realization of Brahman—the non-dual reality characterized by existence, consciousness, and bliss, free from all change and impurity. This knowledge is not produced but uncovered. Yoga is presented as the essential means to attain this realization, particularly through the stilling of the mind and the dissolution of all modifications.

Thus, the first eighteen verses establish a clear philosophical and practical foundation: the goal is the realization of one's identity with Brahman, and Yoga is the living process through which this highest truth becomes direct experience.

The Four Fold Division of Yoga with Emphasis on Hatha Yoga

Verses 19–27 of the *Yoga Tattva Upanishad* classify Yoga into four principal types—Mantra Yoga, Laya Yoga, Hatha Yoga, and Raja Yoga—while ultimately presenting them as complementary approaches suited to different aspirants. Mantra Yoga involves sustained repetition of sacred syllables (matrikas), leading gradually to knowledge and certain subtle attainments, and is especially suited for those requiring structured support. Laya Yoga emphasizes the dissolution of the mind through constant meditation on the attributeless reality amidst all activities, culminating in inner absorption.

Hatha Yoga is presented in a distinctive and expanded manner. It incorporates the eight limbs of classical Ashtanga Yoga—yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi—traditionally associated with Raja Yoga. In addition, it enumerates twelve specialized practices such as mudras and bandhas (maha-mudra, maha-bandha, maha-vedha, khechari, jalandhara, uddiyana, mula-bandha, dirgha-pranava-sandhana, siddhanta-sravana, vajroli, amaroli, sahajoli), aimed at regulating prana and refining the psycho-physical system.

Together, these form a comprehensive twenty-limbed Yoga. Although Raja Yoga is mentioned separately, it is not independently elaborated, suggesting its integration within Hatha Yoga. This represents a unique synthesis where Hatha and Raja Yoga converge into a unified, holistic path combining physical discipline, energetic control, and meditative realization.

Elaboration of the 20 limbed Hathayoga

- The first Eight Limbs

Ashtanga Yoga in the Yoga Tattva Upanishad (Verses 25–111): Structure, Practice, and Stages

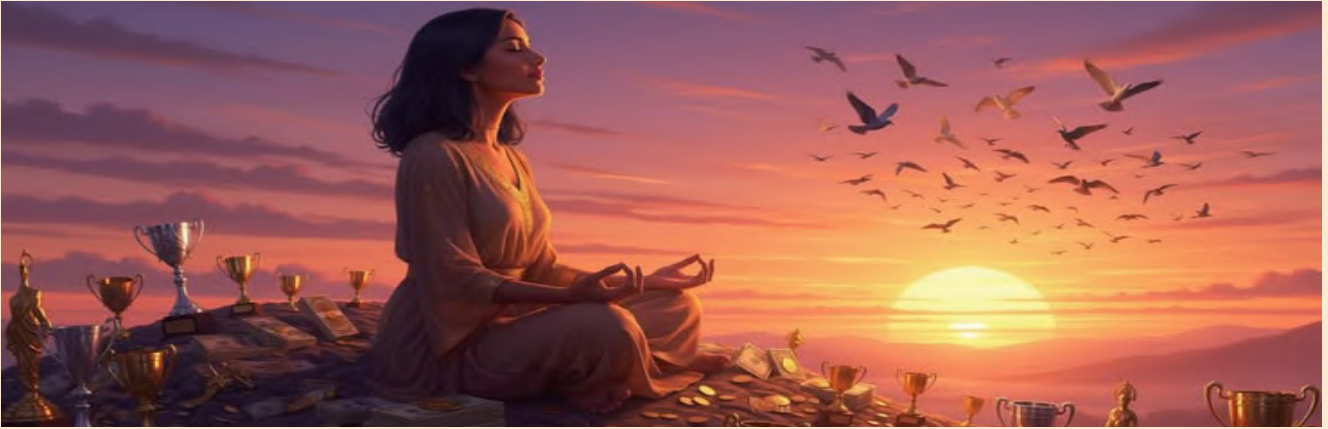
Verses 25–111 of the Yoga Tattva Upanishad are largely devoted to a sustained and detailed exposition of Ashtanga Yoga, indicating the centrality of disciplined practice in the text. The eight limbs—Yama, Niyama, Asana, Prana-samyama (Pranayama), Pratyahara, Dharana, Dhyana, and Samadhi—are presented not merely as conceptual categories but as an interconnected and progressively unfolding discipline.

Within Yama, while the broader framework of restraints is acknowledged, particular emphasis is placed on mitahara (regulated diet), reflecting the importance of bodily discipline in sustaining higher practices. In Niyama, ahimsa is highlighted as foundational. Asana is treated in a selective manner, with four postures—Siddha, Padma, Simha, and Bhadra—identified as especially conducive for stability and meditation. Pranayama receives the most elaborate attention, with detailed instructions on the regulation of breath through Ida and Pingala, measured inhalation, retention, and exhalation using matras, and consistent daily practice. The progression toward kevala kumbhaka is presented as a significant milestone, indicating deep internal regulation.

Pratyahara is understood as withdrawal of the senses facilitated through breath discipline, suggesting a close linkage between physiological control and sensory restraint. Dharana is interpreted in a Vedantic orientation, wherein all that is perceived is to be contemplated as Atman, thus extending concentration into a mode of non-dual cognition. Dhyana represents sustained contemplation, and Samadhi is described as the state of equilibrium and identity between jivatman and paramatman.

Within this extended treatment, the Upanishad incorporates the four progressive stages of Yoga—Arambha, Ghata, Parichaya, and Nishpatti—providing a subtle developmental framework:

Stage	Duration (Matras)	Description
Arambha	The initial stage marked by deliberate effort and disciplined practice, including overcoming obstacles such as distraction, lethargy, and sensory disturbances.	Removal of impediments; establishment of regular practice; dependence on prior merit and guidance.
Ghata	The stage of integration where the psycho-physiological system begins to function in harmony.	Union of prana, apana, mind, intellect, and the individual and higher self; increasing steadiness in breath, with the emergence of kevala kumbhaka.
Parichaya	The stage of familiarity characterized by deeper internalization and subtle yogic transformation.	Entry of prana, along with kundalini, into the Sushumna nadi; the mind follows into this central channel; enhanced inner absorption and stability.
Nishpatti	The stage of culmination leading to complete realization.	Not confined to a single definition but reflected in the stabilization of Samadhi, culminating in the identity of jivatman and paramatman and the state of jivan-mukti.



A noteworthy aspect is that, while these four stages are also found in the Hathayogapradeepika—where they are primarily associated with nada-anusandhana—they are presented here in a broader context. The Yoga Tattva Upanishad situates them within the overall progression of yogic practice, especially in relation to pranayama, internal energy movement, and meditative absorption, rather than limiting them to a specific technique.

In comparison with the Yogasutras, the structural framework of Ashtanga Yoga is retained, but the treatment here is more practice-oriented and interwoven with subtle physiological processes. The extended attention given to these limbs across a large portion of the text underscores that the realization of the highest truth is to be approached through sustained, integrated discipline rather than conceptual understanding alone.

- The twelve practices of Hathayoga

Verses 112–134 of the Yoga Tattva Upanishad continue the exposition of the twelve auxiliary practices associated with Hatha Yoga and bring the text's practical teaching to a significant culmination. In this section, the Upanishad discusses Maha-bandha, Maha-vedha, Khecari, the three bandhas in their operative form, Viparita-karani, Vajroli, and Amaroli, thereby elaborating key mudras and bandhas central to Hatha practice. These techniques are presented not merely as physical procedures but as means of directing prana into the Sushumna and stabilizing internal energies.

Maha-bandha is described as a coordinated practice involving bodily posture, breath retention, and energetic locks, performed on both sides of the body. Maha-vedha builds upon this by facilitating the movement of prana into the Sushumna through the application of bandhas such as Jalandhara. Khecari mudra is presented as an internal seal involving the upward turning of the tongue and inward gaze, aiding in mental steadiness. The three bandhas—Jalandhara, Uddiyana, and Mula (here linked with Yoni-bandha)—are given functional significance: they regulate the upward movement of prana and the unification of prana and apana, described symbolically as nada and bindu. Viparita-karani is associated with reversal of bodily processes and enhancement of vitality, while Vajroli and Amaroli are presented as advanced practices connected with control and transformation of vital essences.

A noteworthy feature of this section is the statement in verses 129–131 that Raja Yoga is attained only after the completion of these twenty stages of Hatha Yoga. Although Raja Yoga was initially listed as a distinct category, it is not separately elaborated; rather, it is shown here as the culmination of the Hatha-based discipline. This confirms that the text maintains its fourfold classification while integrating the paths in practice.

The culmination of this progression is detachment. The closing verses reflect on the cyclical nature of worldly existence and relationships across births, leading to the recognition that only knowledge of Brahman brings release. Thus, vairagya emerges as the mature fruit of sustained yogic discipline, linking technical practice with Vedantic realization.

Final Teaching of the Yoga Tattva Upanishad (Verses 135–142): Pranava Meditation and Realization of the Atman

The concluding section of the Yoga Tattva Upanishad (verses 135–142) brings the teaching to its natural culmination in the realization of the Atman through the meditation on Pranava (Om). True to its initial commitment, the text moves from disciplined yogic practice to the highest Vedantic insight, presenting Pranava as the direct means to intuit the non-dual reality.

The section begins by presenting a series of triadic correspondences—three worlds, three Vedas, three fires, and three gunas—ultimately resolving them into the three syllables A, U, and M. These, in turn, are integrated into the higher state of Turiya, the transcendental consciousness underlying all manifestations. The meditator, instructed by the Guru, recognizes that this Turiya-consciousness pervades all existence, expressed in the insight “all this is I alone.” This is affirmed as the highest truth.

A subtle and symbolic meditation is then described in the lotus of the heart. The progression of A, U, and M is associated with stages of manifestation and inward unfolding, culminating in the stillness beyond sound—the half-syllable—representing the transcendental state. The yogin who realizes this attains the state of pure consciousness, described as formless, stainless, and luminous like a clear crystal.

An important allegory employed in this section is that of the tortoise. Just as the tortoise withdraws its limbs and remains still, the yogin withdraws all sensory and motor functions, restraining the nine bodily openings and internal movements. This leads to the upward movement of prana through the Sushumna and the attainment of kevala kumbhaka, where all activity ceases and inner stillness prevails.

Allegory	Duration (Matras)
Tortoise withdrawing limbs	Withdrawal of senses and cessation of activity (pratyahara leading to inner absorption)
Lamp in a windless place	Steady, unmoving state of consciousness in kumbhaka and meditation

Through such disciplined inwardness and Pranava contemplation, the yogin transcends all phenomena. When all else subsides, only the Atman remains as the sole reality. This realization leads to videha-mukti—the final liberation beyond embodiment—thus completing the Upanishad’s movement from practice to ultimate knowledge.

Summary and Therapeutic Take aways from the Upanishad

The Yoga Tattva Upanishad, as reflected across its structured progression from verses 1 to 142, presents a remarkably integrated vision of Yoga that harmonizes Vedantic realization with systematic practice. It begins with the non-dual ideal of Brahman, establishes the necessity of both knowledge and Yoga, and unfolds into a detailed, practice-oriented framework centered on Ashtanga Yoga, pranayama, and the dynamics of prana. The text’s distinctive contribution lies in its synthesis—bringing together Mantra, Laya, Hatha, and Raja Yoga—while practically subsuming them into a unified path culminating in the realization of the Atman through Pranava meditation. The incorporation of the four stages—Arambha, Ghata, Parichaya, and Nishpatti—along with detailed descriptions of mudras, bandhas, and internal processes, reflects a mature tradition where physiological, psychological, and spiritual dimensions are deeply interlinked.

From a therapeutic perspective, five key takeaways emerge: (1) regulation of breath (pranayama) as a means to stabilize the mind and nervous system; (2) disciplined lifestyle practices such as mitahara (regulated diet) for sustaining physical and mental balance; (3) systematic withdrawal of sensory overload (pratyahara) to reduce stress and cognitive fragmentation; (4) integration of body, breath, and awareness through coordinated practices (bandhas and mudras) enhancing psycho-physiological harmony; and (5) cultivation of detachment (vairagya) and contemplative awareness as tools for emotional resilience and existential clarity. Overall, the Upanishad offers not merely a philosophy but a deeply embodied methodology, where therapeutic well-being and spiritual realization are seen as continuous and mutually reinforcing processes.

Conclusion

The Yoga Tattva Upanishad exemplifies a confident and creative reworking of yogic tradition, where concepts are reorganized without compromising foundational ideals. Its presentation of a twenty-limbed Yoga, integrating Hatha and Raja dimensions, and the extension of stages like Arambha, Ghata, Parichaya, and Nishpatti beyond nadanusandhana reflect an expanded and inclusive vision. The text demonstrates how tradition can remain dynamic—reexamining, restructuring, and adapting teachings to evolving contexts. Yet, it retains a clear emphasis on Ashtanga Yoga by dedicating substantial attention to it. This balance of innovation and fidelity offers valuable insights for contemporary research and textual engagement in Yoga.

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Vedic Wellness Series – 7

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(Vidhāna Texts: Kaniṣṭha Ṛgvidhānam)

Introduction

This paper marks the 7th installment in the Vedic Wellness Series, wherein we continue our exploration of the therapeutic wisdom embedded in the Kanistha Ṛgvidhānam. In particular, this discussion initiates the second chapter, which systematically presents mantra and yajna practices for diverse aspects of human well-being. The Vedic tradition, with its profound synthesis of mantra, yajña, and contemplative discipline, offers holistic remedies that address physical health, cognitive development, fertility, and intellectual refinement. Each prescription is not merely a ritual act but a carefully designed integration of sound, intention, and spiritual focus, aimed at harmonizing the individual with cosmic forces.

In this chapter, we encounter practices for:

- Indigestion and impaired assimilation through the recitation of the Agnirasmi mantra.
- Cognitive and communicative challenges in children, remedied by the Sasarpārī mantras.
- General health and longevity, fortified by the disciplined chanting of the Gāyatrī Mantra.
- Begetting progeny, supported by yajñas with Caru, ritual bathing with Kardamena, and offerings with the Agniretu Sūkta.
- Cultivation of intellect and eloquence, through the daily recitation of Sarasvatī Sūkta beginning with Iyam.
- Together, these practices reveal the breadth of Vedic thought not only concerned with physical health but also with psychological balance, fertility, and resilience against long-term illness. By situating these disciplines within the continuum of earlier discussions, this article underscores the continuity of Vedic wellness traditions as a living system of health, ritual, and spiritual alignment.

Together, these practices reflect the Vedic vision of wellness as a multidimensional pursuit encompassing body, mind, lineage, and intellect, anchored in sacred sound and ritual purity.

Vedic Wellness Practice for Indigestion

यस्य भुक्तं न जीर्येत न तिष्ठेद्वा कथञ्चन ।
ध्यात्वा सोऽत्तारमन्नस्य अग्निरस्मीत्यृचं जपेत् ॥
yasya bhuktaṃ na jīryeta na tiṣṭhedvā kathañcana .
dhyātvā so'ttāramannasya agnirasmītyṛcaṃ japet ..

A person experiencing impaired digestion, wherein food is either not properly assimilated or passes through the stomach too rapidly, is advised to recite the mantra “Agnirasmi.” If the chanting is performed by another individual on behalf of the patient, the practitioner should maintain focused contemplation on the afflicted person while reciting the mantra.

The mantra:

अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
 अर्कस्त्रिधातू रजसो विमानोऽजसो घर्मो हविरस्मि नाम ॥
 agnirasmī janmanā jātavedā ghr̥taṃ me cakṣuramṛtaṃ ma āsan .
 arkastridhātū rajaso vimāno'jasro gharṃo havirasmi nāma ..

Vedic Wellness Practice to Overcome Cognitive and communicative challenges in children

वाग्निन्द्रियप्रमूढो यो न विद्यां प्रतिपद्यते ।
 इन्द्रियार्थान्यथार्थान्वा यो न वेत्ति कथञ्चन ॥
 विद्या वाधिगता यस्य प्रणश्येत पुनः पुनः ।
 ससर्परीरृचौ जपन्द्वा मासौ प्रतपिद्यते ॥
 vāgindriyapramūḍho yo na vidyāṃ pratipadyate .
 indriyārthānyathārthānvā yo na vetti kathañcana ..
 vidyā vādhigatā yasya praṇaśyeta punaḥ punaḥ .
 sasarpārīr̥cau japandvau māsau pratipadyate ..

Children who exhibit difficulties in speech, fail to comprehend sensory inputs accurately, struggle to assimilate knowledge imparted to them, or frequently forget what has been learned, are advised within the Vedic tradition to recite two mantras beginning with the word “sasarpārī.” Regular chanting of these mantras for a period of two months is prescribed as a therapeutic practice aimed at alleviating such cognitive and communicative impairments.

The mantras:

ससर्परीरमतर्बाधमाना बृहन्ममिाय जमदग्नदित्ता ।
 आ सूर्यस्य दुहिता ततान श्रवो देवेष्वमृतमजुर्यम् ॥
 ससर्परीरभरत्तूयमेभ्योऽधिश्रवःपाञ्चजन्यासु कृष्टषु ।
 सा पक्ष्याऽ नव्यमायुर्दधाना यां मे पलस्तजिमदग्नयो ददुः॥
 sasarpārīramatiṃ bādhamānā bṛhanmimāya jamadagnidattā .
 ā sūryasya duhitā tatāna śravo deveṣvamṛtamajuryam ..
 sasarpārīrabharattūyamebhyo'dhi śravaḥ pāñcajanyaśu kṛṣṭiṣu .
 sā pakṣyāḥ navyamāyurdadhānā yāṃ me palastijamadagnayo daduḥ ..

Vedic Wellness Practice for General Health

आदित्यस्योदये स्नात्वा सहस्रं प्रत्यहं जपेत् ।
 आयुरारोग्यमैश्वर्यं धनं च लभते ध्रुवम् ॥
 ādityasyodaye snātvā sahasraṃ pratyahaṃ japet .
 āyurārogyamaiśvaryaṃ dhanam ca labhate dhruvam ..

1. Kaniṣṭha Ṛgvidhānam, 2.3
2. Ṛgveda, 3.26.7
3. Kaniṣṭha Ṛgvidhānam, 2.12
4. Kaniṣṭha Ṛgvidhānam, 2.13
5. Ṛgveda, 3.53.15
6. Ṛgveda, 3.53.16
7. Kaniṣṭha Ṛgvidhānam, 2.29

The recitation of the Gāyatrī Mantra is considered as a potent practice for health and well-being. It is prescribed that an individual who chants the mantra one thousand times daily at dawn, after bathing, attains longevity, robust health, prosperity, and enduring fame.

अलक्ष्मीपापसंयुक्तो मलव्याधिविनायकैः ।
मुच्येत्सहस्रजपेन स्नायाद्यस्तु जलेन वै । ।
alakṣmīpāpasamyukto malavyādhivināyakaiḥ .
mucyetsahasrajaptena snāyādyastu jalena vai ..

Bathing with the water that has been ritually infused through chanting of the Gāyatrī Mantra for one thousand times, is said to purify the body and liberate the practitioner from impurities, sins, and disease.

Vedic Wellness Practice for Begetting Progeny

प्रजाकामो यजेन्नित्यं चरुणा देवपत्नयः ।
उपहत्योपहारं च शेषं भुञ्जीत वाग्यतः । ।
prajākāmo yajennityaṃ caruṇā devapatnayaḥ .
upahr̥tyopahāraṃ ca śeṣaṃ bhujjīta vāgyataḥ ..

A person desirous of offspring is advised to perform a yajña using caru (boiled rice), accompanied by the concluding two mantras of the 46th Sūkta in the 5th Maṇḍala of the Ṛgveda. Following the ritual offering, the remaining portion of the caru should be consumed jointly by the aspirant and his wife.

The mantras prescribed here are:

देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये ।
याःपार्थवासो या अपामपि व्रते ता नो देवीःसुहवाःशर्म यच्छत ॥
उत ग्ना व्यन्तु देवपत्नीरन्द्राण्यग्नाय्यश्विनी राट् ।
आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य ऋतुरजनीनाम् ॥
devānāṃ patnīruśatīravantu naḥ prāvantu nastujaye vājasātaye .
yāḥ pārthivāso yā apāmapi vrata tā no devīḥ suhavāḥ śarma yacchata ..
uta gnā vyantu devapatnīrindrāṇya ṅnāyāśvinī rāṭ .
ā rodasī varuṇānī śṛṇotu vyantu devīrya ṛturjanīnām ..

8. Kaniṣṭha Ṛgvidhānam, 2.38

9. Kaniṣṭha Ṛgvidhānam, 2.83



Another prescription for those seeking progeny:

कर्दमेनेति यः स्नायात्प्रजाकामः शुचिव्रतः ।
kardameneti yaḥ snāyātprajākāmaḥ śucivrataḥ .

This wellness practice involves ritual bathing while chanting the mantra beginning with the word “Kardamena.” The act of purification through water, combined with mantra recitation, is emphasized as a preparatory discipline for fertility and continuity of lineage.

The Mantra:

कर्दमेन प्रजाभूता मयि सम्भव कर्दम ।
श्रियं वासय मे कुले मातरं पद्ममालिनीम् ॥
kardamena prajābhūtā mayi sambhava kardama .
śriyaṃ vāsaya me kule mātaraṃ padmamālinīm ..

Here is another prescription from Ṛgveda to beget an offspring.

अग्निरित्वति सूक्तेन जुहुयादाज्यमन्वहम् ।
ओजस्वनीमवाप्नोति प्रजां धर्मवती शुभाम् ॥
agniretvi sūktena juhuyādājyamanvaham .
ojasvinīmavāpnoti prajāṃ dharmavatīm śubhām ..

A further injunction states that one who performs the yajña with clarified butter (ghṛta/ghee) using the Agniretu Sūkta found in the Khila section of the Ṛgveda will be blessed with offspring endowed with intellectual vigor, devoted to dharma, and auspicious qualities.

Vedic Wellness Practice for Cultivation of Intellect and Eloquence

इयमित्येतदाद्यन्तं सूक्तं सारस्वतं द्वजिः।
नित्यं जपेच्छुचिर्भूत्वा वाग्मी भवति बुद्धिमान् ॥
iyamityetadādyantaṃ sūktaṃ sārasvataṃ dvijaḥ .
nityaṃ japecchucirbhūtvā vāgmī bhavati buddhimān ..

Within the Vedic tradition, the recitation of sūktas addressed to Goddess Sarasvatī is regarded as a means of cultivating intellect and eloquence. The Sūkta, beginning with the word “Iyam”, is specifically prescribed for this purpose. A person, maintaining ritual purity, is advised to chant this sūkta daily. Through such disciplined practice, the aspirant is believed to attain wisdom, sharpened intellect, and proficiency in speech.

10. Ṛgveda, 5.46.7
11. Ṛgveda, 5.46.8
12. Kaniṣṭha Ṛgvidhānam, 2.97
13. Ṛgveda Khila, 2.6.11
14. Kaniṣṭha Ṛgvidhānam, 2.110
15. Ṛgveda Khila, 2.11
16. Kaniṣṭha Ṛgvidhānam, 2.122



Glance of the Aforesaid Wellness Practices

Sl. No	Vedic Therapy for	Śloka in Kaniṣṭha Ṛgvidhānam	Mantra / Sūkta in Ṛgveda
1.	Indigestion	यस्य भुक्तं न जीर्येत न तिष्ठेद्वा कथञ्चन । ध्यात्वा सोऽत्तारमन्नस्य अग्निरस्मीत्यृचं जपेत् ॥	Ṛgveda, 3rd Maṇḍala, 7th Mantra of 26th Sūkta
2.	Cognitive and communicative challenges in children	वागिन्द्रियप्रमूढो यो न विद्यां प्रतिपद्यते । इन्द्रियार्थान्यथार्थान्वा यो न वेत्ति कथञ्चन ॥ विद्या वाधिगता यस्य प्रणश्येत पुनः पुनः । ससर्परीर्ऋचौ जपन्द्वौ मासौ प्रतिपद्यते ॥	Ṛgveda, 3rd Maṇḍala, 15th & 16th Mantras of 53rd Sūkta
3.	General Health	आदित्यस्योदये स्नात्वा सहस्रं प्रत्यहं जपेत् । आयुरारोग्यमैश्वर्यं धनं च लभते ध्रुवम् ॥	Gayatri Mantra
4.		अलक्ष्मीपापसंयुक्तो मलव्याधिविनायकैः । मुच्येत्सहस्रजप्तेन स्नायाद्यस्तु जलेन वै ॥	
5.	Begetting Progeny	प्रजाकामो यजेन्नित्यं चरुणा देवपत्नयः । उपहृत्योपहारं च शेषं भुञ्जीत वाग्यतः ॥	Ṛgveda, 5th Maṇḍala, 7th & 8th Mantras of 46th Sūkta
6.		कर्दमेनेति यः स्नायात्प्रजाकामः शुचिव्रतः ।	Ṛgveda Khila 2nd Adhyāya, 11th Mantra of 6th Sūkta
7.		अग्निरेत्विति सूक्तेन जुहुयादाज्यमन्वहम् । ओजस्विनीमवाप्नोति प्रजां धर्मवतीं शुभाम् ॥	Ṛgveda Khila 2nd Adhyāya, 11th Sūkta
8.	Cultivation of Intellect and Eloquence	इयमित्येतदाद्यन्तं सूक्तं सारस्वतं द्विजः । नित्यं जपेच्छुचिर्भूत्वा वाग्मी भवति बुद्धिमान् ॥	Ṛgveda, 6th Maṇḍala, 61st Sūkta



Conclusion

The second chapter of Kanistha Ṛgvidhānam, as presented in this seventh part of the Vedic Wellness Series, underscores the timeless relevance of Vedic prescriptions in nurturing holistic well-being. From digestive health to intellectual clarity, from child development to progeny, the mantras and yajñas outlined here reveal the Vedic sages' deep understanding of human needs and their alignment with cosmic principles.

By integrating recitation, contemplation, ritual offerings, and purification practices, these wellness disciplines remind us that health in the Vedic worldview is not merely the absence of disease but the flourishing of life in harmony with dharma, knowledge, and prosperity. It thus serves as both a spiritual guide and a practical manual, inviting practitioners to embody wellness through disciplined mantra-japa and performing yajñas.

In continuing this series, we reaffirm that the Vedic tradition is not a relic of the past but a living reservoir of wisdom, capable of guiding modern seekers toward balance, vitality, and fulfilment.

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Plenary Address by Prof. M. Jayaraman, Highlights IKS Perspectives on Empathy

On 13 March 2026, a plenary lecture was delivered by Prof. M. Jayaraman, Dean Division of Yoga Spirituality, at an international seminar hosted by Alliance University, Anekal, Bengaluru, on the theme “Collective Consciousness and Social Responsibility: IKS-based Approaches to a Harmonious Society.” The seminar was jointly organized by the Department of Psychology and the Centre for Indian Knowledge Systems of the university.

Prof. Jayaraman’s talk, titled “Sociology of Empathy: Integrating Ancient Indian Humanism into Contemporary Social Practices,” explored the concept of empathy as understood within Indian knowledge traditions. He highlighted that empathy, in the Indian context, is not merely a theoretical construct but a lived value deeply embedded in classical literature and social practices.

Drawing upon traditional sources as well as contemporary examples, he illustrated how empathy continues to manifest in everyday life. He emphasized that studying such lived expressions can contribute significantly to a deeper understanding of the Indian psyche and open new directions for research in psychology grounded in Indian Knowledge Systems (IKS).

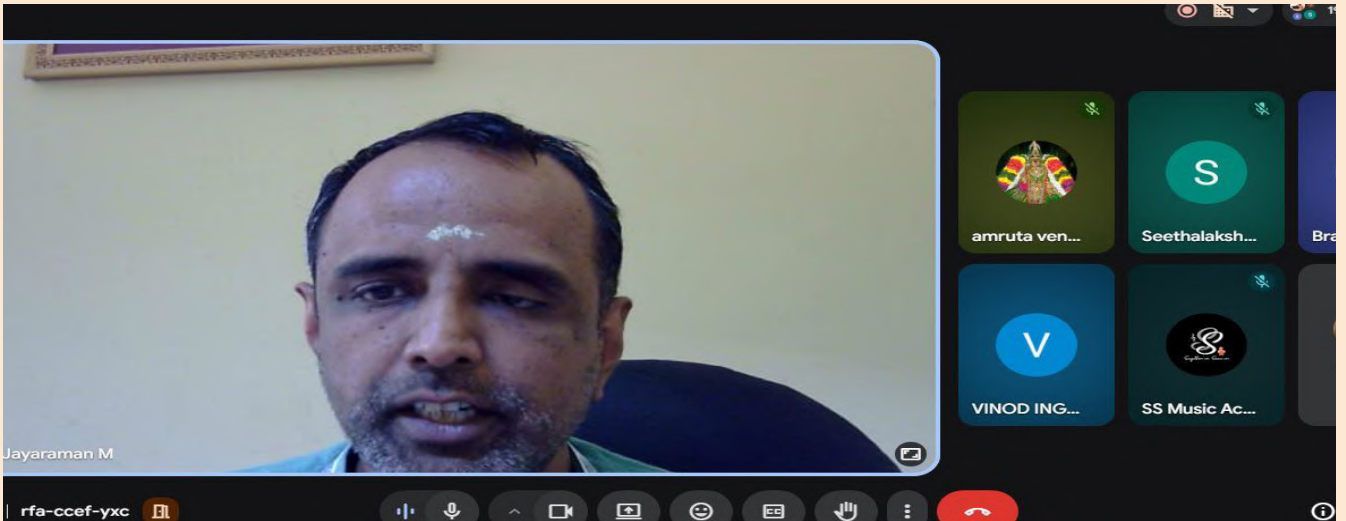
The session concluded with an engaging interaction, where scholars and students from diverse disciplines participated in thoughtful discussions, making the event a meaningful platform for interdisciplinary exchange.



Prof. M. Jayaraman delivers an invited lecture on Vāk and Consciousness at ICSSR-Sponsored National Seminar

03 March 2026: Prof. M. Jayaraman, Dean of Yoga and Spirituality, delivered an invited lecture online during Technical Session III (Online) at the ICSSR-sponsored Two-Day National Seminar on “Indian Knowledge Systems on Nāda, Śabda and Consciousness: Perspectives from Sanskrit and Music Traditions,” held on 02–03 March 2026 organized by the Departments of Sanskrit and Music, Sitalakshmi Ramaswamy College, Tiruchi, Tamilnadu.

The title of the talk was “When Speech Becomes Awareness: Vāk Ambhṛṇī Sūkta (RV 10.125) and Early Indian Models of Consciousness.” In his presentation, Prof. Jayaraman explored the conceptual foundations of Vāk in the Vedic tradition, particularly as articulated in the Vāk Ambhṛṇī Sūkta.



He offered a comparative perspective between contemporary Artificial Intelligence—where śabda and nāda are algorithmically generated—and the Vedic understanding of Vāk as arising from direct realization. While AI systems produce structured sound through computational processes, he noted that the Vedic conception of Vāk is rooted in awakened, reflexive consciousness.

Further, Prof. Jayaraman highlighted that the Yogic discipline of citta-vṛtti-nirodha should be understood not merely as a therapeutic intervention, but as a civilizationally significant methodology for cultivating higher intellectual clarity and transformative awareness.

The session witnessed active participation and engagement from scholars and students, leading to meaningful discussions on the intersections of Sanskrit thought, music traditions, and contemporary approaches to consciousness studies.



Participation of S-VYASA College in Acharya's 1st National Conference on Allied & Healthcare Sciences – ACAHS 2026

The Department of Occupational Therapy from the School of Allied and Healthcare, S-VYASA Deemed to be University, actively participated in the Acharya's 1st National Conference on Allied & Healthcare Sciences – ACAHS 2026, organized by the Acharya Institute of Allied Health Sciences (AIAHS) on 6th March, at Acharya Institutes. The conference was conducted as a national academic forum aimed at bringing together academicians, researchers, clinicians, students, and healthcare professionals to discuss emerging trends, research findings, and innovations in the allied healthcare sector.



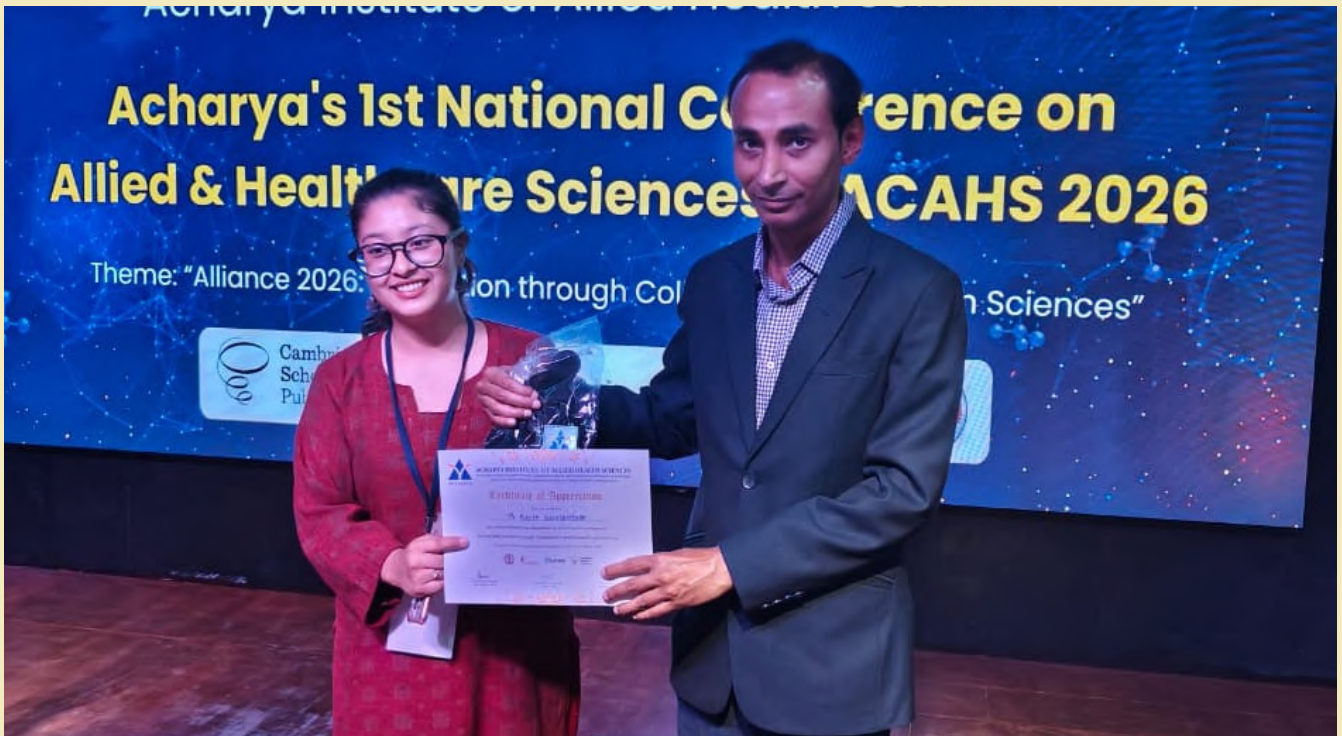
The program was graced by distinguished dignitaries from reputed institutions and healthcare organizations. Dr. U. T. Iftikar Fareed, Chairman of the Allied and Healthcare Council, Karnataka, and Dr. Riyaz Basha Sardar, Registrar (Evaluation), attended as Guests of Honour. Prof. Rajesh Shenoy, Director of the Padmashree Group of Medical Laboratory Technology and President of the Karnataka Allied and Healthcare Professionals Association, served as the Chief Guest and delivered the keynote address.

In the expert session, Dr. Lakshmanan Sethuraman, Senior Occupational Therapist at National Institute of Mental Health and Neurosciences and Executive Editor of the Indian Journal of Occupational Therapy, presented on “Innovative Occupational Therapy Strategies in Addiction Rehabilitation Through Interprofessional Collaboration.”

From the School of Allied and Healthcare, S-VYASA, 28 second-year students of the Bachelor of Occupational Therapy (BOT) program and three faculty members—Dr. Sasanka Sekhar Pradhan, Dr. Srishti Hegde, and Dr. Soniya S—participated in the conference.

Academic Activity

The participating students actively engaged in various academic activities, including oral presentations, paper presentations, and quiz competitions. Students from S-VYASA achieved notable recognition for their academic contributions during the conference. Details of the prize-winning presentations are as follows:



1. Student Name: Ms. Kripa Swongamikha, Ms. Aishamitha Tapan
 Category: Oral Paper Presentation (research paper)
 Prize Won: 1st prize
2. Student Name: Ms. Fathima Sanam K, Ms. Khadeeja Zenna , Ms. Sanha VP, Ms. Blessy Rose Eldhose
 Category: Poster Presentation (research paper)
 Prize Won: 2nd prize
3. Student Name: Ms. Nikitha Madhu
 Category: Quiz competition
 Prize Won: 3rd prize

Overall, the conference served as a valuable academic platform that enhanced knowledge exchange, promoted collaborative learning, and encouraged innovation in allied healthcare education and practice. The achievements of the participating students brought pride to the School of Allied and Healthcare, S-VYASA, and reflected the institution's dedication to fostering academic excellence and professional growth among its learners.



Health and Lifestyle Sustainability Program

Reclaiming Health Through Sustainable Living: Highlights from Dr. Khadar Valli's Talk



The Health and Lifestyle Sustainability Program was held on February 23, 2026, focusing on the theme of the detrimental effects of modern food systems on human health and sustainability. The event witnessed the participation of Dr. Sridhar S., Dr. Karthiyayini, Dr. Sachin Sharma, Dr. Geethanjali P., Ms. Shobha E.K., Dr. Sowbhagya, and Dr. Radhika, along with staff members and students.

1. The Post-War Dietary Revolution & Corporate Influence

Dr. Khadar Valli's Talk began by outlining the profound shift in human diet and lifestyle following World War II. He argued that global corporations deliberately replaced India's traditional food systems—rich in local, diverse grains—with a commercially driven monoculture focused on mass-produced, processed commodities like wheat, rice, and sugar. This corporate intervention, he states, led to the loss of our “original” healthy lifestyle.

2. Modern Health Crises: The Cost to the Younger Generation

The talk highlighted the serious health consequences of this dietary shift, particularly for the youth:

- Reproductive Health: A significant increase in infertility was noted, attributed to hormonal disruption caused by chemically processed foods and AI milk.
- External Symptoms: Early-onset baldness and various skin disorders were cited as clear physical indicators of underlying internal metabolic distress.

3. The Rise of “Man-Made” Lifestyle and Psychosomatic Diseases

Dr. Valli categorized many prevalent contemporary illnesses as “man-made,” resulting from chronic poor nutrition. He stressed the simultaneous suffering of the body and mind:

- Metabolic Disorders: The high incidence of conditions like Diabetes, Hypertension (BP), and Thyroid imbalances was linked directly to poor dietary choices.
- The Mind-Body Connection: He emphasized the psychosomatic nature of many ailments, where the physiological stress from the “slow poisons” in processed food manifests as chronic illness.

4. Sustainable Solutions: The Return to Millets (Siridhanya)

The session concluded with practical recommendations centered on adopting a Siridhanya (Millet-based) diet as a means of recovery and sustainability:

- The Power of Fiber: Dr. Valli asserted that the high fiber content in millets (such as Browntop, Little, Kodo, Barnyard, and Foxtail) is vital for the body’s natural cleansing process.
- Dietary Elimination: He strongly advised eliminating refined oils, sugar, and AI milk, identifying them as the main precursors to modern diseases.

“We are eating ourselves into extinction. To reclaim our health, we must reclaim our kitchen from corporate interests.”

S-VYASA | NAAC GRADE **A+**
Deemed to be University

HEALTH AND SUSTAINABLE LIFESTYLE PROGRAM

Organized By
STUDENT WELFARE COMMITTEE
S-VYASA Deemed to be University,
Global City Campus, Bangalore

Featuring
Podma Shri Awardee
Millet Man of India
Dr. KHADAR VALLI

Yoga Nidra for Cardiovascular Health – What the Research Shows, Part 2

By Niti Desai,
Yoga Therapy Student
SVYASA-USA, Houston

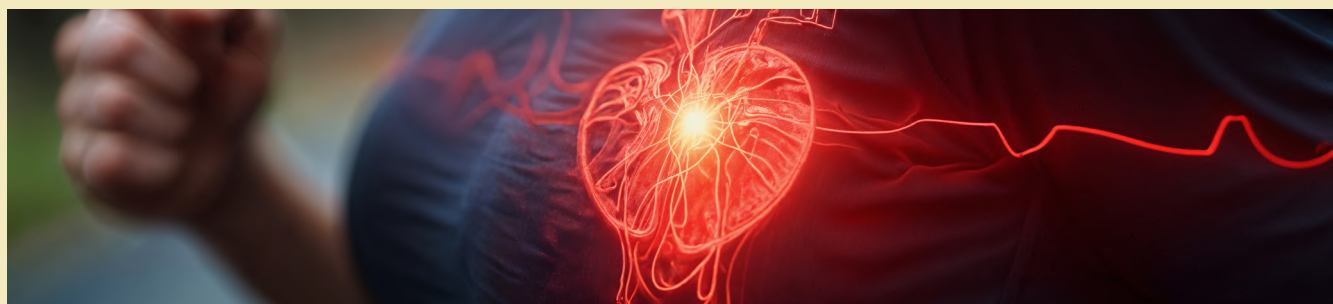
In Part 1, we looked at what Yoga Nidra is and why it matters for cardiovascular health. In this part we will turn to the main question: What was actually measured by the researchers and what outcomes did they find?

The paper, “Yoga Nidra for cardiovascular health: a systematic review and meta-analysis of between- and within-group effects,” by Ghai and Ghai took a step back from individual clinical trials and instead collected studies that met specific criteria and then evaluated the overall patterns. This type of research is called a systematic review and meta-analysis. Individual studies can show promising results, but a systematic review helps us to see if those findings are consistent across different populations, settings, and methodologies.

The authors searched across seven databases and covered records up to April 2025. Initially, they gathered 620 records but only 28 of the studies were used because they met the inclusion criteria. It is important to note here that this reduction tells us that while Yoga Nidra may be discussed widely, very few studies hold up to research standards for cardiovascular outcomes.

Across the 28 studies there were 1,995 participants. Most of the studies were conducted in India and a small number of studies were from the US and a few other countries. The participants included both healthy individuals and those with conditions such as hypertension, insomnia, or pregnancy. This mix of participants is useful in one way, but it also makes the findings more general and difficult to interpret cleanly.

Ghai and Ghai’s analysis focused on measurable cardiovascular markers that included systolic blood pressure, diastolic blood pressure, heart rate, respiratory rate, mean arterial pressure, and heart rate variability (HRV). Heart rate variability gets talked about often in the yoga world, but not with an explanation. Simply put, it refers to small, natural changes that happen in the time between our heartbeats. HRV is a rough window into autonomic regulation, specifically the nervous system’s capacity to shift into, “rest-and-digest” and to stay flexible under stress. Generally, higher HRV means better recovery after stress, so great parasympathetic influence and lower HRV can mean a reduced recovery capacity or a higher stress load. It is not a perfect indication, but well enough to be widely used because it’s practical and non-invasive.





This brings us to the main question: Did these measurable cardiovascular markers actually change from Yoga Nidra?

The authors evaluated the results from the studies by performing between-group analysis, where Yoga Nidra was compared to no intervention and within-group analysis, where pre- and post- changes were measured within the Yoga Nidra group itself. They also used something called random-effects models. Random-effect models are a more conservative way to combine results when studies are different from each other in design, population, or delivery methods. This is important here because Yoga Nidra was not delivered in the same way in all the studies. There were variations in the length of the sessions, instructor involvement, and the total amount of Yoga Nidra received over the whole course of the study.

When compared to control groups, the data showed that Yoga Nidra was associated with reductions in systolic and diastolic blood pressure and heart rate. There was also a shift in some HRV measures that would be interpreted as improved autonomic balance. If we stop here, the results sound pretty convincing, but it is important to have a look at the limitations of the study before jumping to a solid conclusion too quickly.

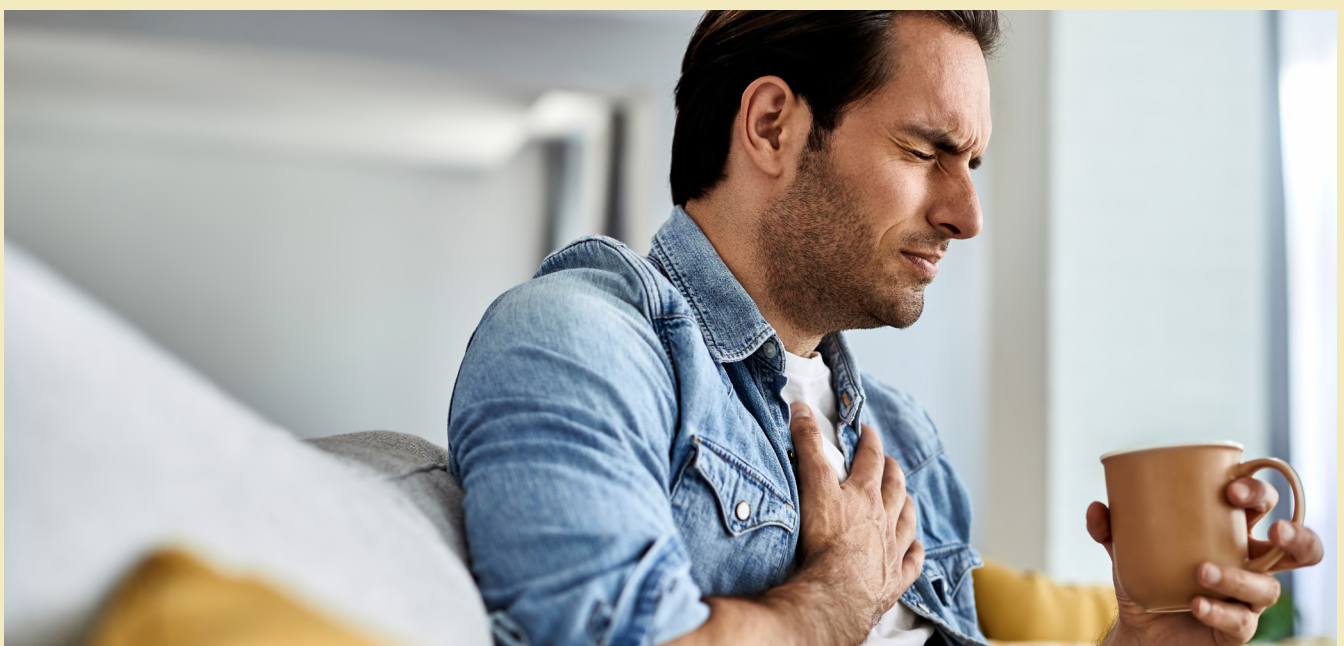
Something that we should pay attention to is the “effect size” language which can be misleading. Effect sizes were reported as “moderate to large” in some cases, but a “large” statistical effect doesn’t automatically mean a dramatic transformation for every person. It means that across all the studies that the authors looked at, the after shift favored the Yoga Nidra groups. Another important point to note is that the improvements were observed across very different populations, for example, some studies examined people with hypertension, some studies looked at healthy people, in some studies a single Yoga Nidra session was given while in others there were multi-week programs, etc.

And so, while this diversity strengthens the general findings, there is still a lot of variability, and that makes it difficult to say exactly who benefited the most, under what conditions, and what “dose” of Yoga Nidra was needed.

Finally, there is the quality of the study. Eighty percent of the randomized trials that were looked at were rated as high risk of bias and the non-randomized studies were generally of low quality in the sense that there were small sample sizes, unclear methods, and missing data. Even though none of this is unusual, it still limits how far we can go with the conclusions. When we see a body of research that shows positive physiological shifts, but is limited in methodology, the responsible conclusion is not, “Yoga Nidra prevents heart disease,” but rather that there are consistent signals that suggest benefits, but there is a need for higher quality trials. This is also what the authors state in their conclusion.

Sometimes it is tempting to only focus on group comparisons because naturally we want to know whether doing Yoga Nidra is better than doing nothing or doing something else. But the within-group outcomes were also interesting, this is where measurements were taken before and after Yoga Nidra intervention. The participants practicing Yoga Nidra often showed measurable shifts from their own baseline in lower heart rate, lower blood pressure, and changes in HRV. Of course, we have to remember that we can't ignore the effects of expectation, attention, instructor presence or general relaxation from the specific practice of Yoga Nidra. But the positive outcome does reflect something we see and acknowledge in practice – when people are given a structured way to downshift, their physiology often follows.

And finally, Ghai and Ghai also looked at single session interventions verses multi-session programs. These two tell us different things. If a single session of Yoga Nidra produces short-term reduction in heart rate or blood pressure, it suggests that Yoga Nidra provides an immediate effect. On the other hand, if the multi-session programs show sustained effects, then that suggests a possible adaptation over time. Both showed signs of benefit, but the way the intervention was delivered was varied enough across the studies that it's hard to stay anything about how much Yoga Nidra practice is needed to be effective or how long the effects last.





This review paper tells us that Yoga Nidra is associated with some key cardiovascular markers, especially blood pressure and heart rate variability across a range of populations. But at the same time, there are significant limitations that prevent strong definitive causal conclusions. This uncertainty can be taken as a flaw, but it is not. This is just where research is at the moment. These findings are not trivial. Reduction in blood pressure and improvements in HRV are meaningful physiological shifts. For yoga therapists and clinicians, the most grounded way to interpret this is that Yoga Nidra shows consistent patterns of benefit in cardiovascular markers across existing studies particularly in blood pressure and aspects of autonomic regulation. These shifts are meaningful, even if they are modest. But we still need better-quality studies to answer three practical questions: do the benefits from Yoga Nidra last, how much practice is needed to be effective, and which groups of people are most likely to benefit (people with hypertension, adults, youngsters, people with high stress? etc.)?

For now, though, there is clear enough signal of benefit to pay attention to.

In Part 3, we will move on from the results and ask, how Yoga Nidra might actually be affecting the body and influencing blood pressure and heart regulation. We will look at the main ideas that authors put forth such as, stress, nervous system balance, breathing physiology and inflammation and connect these to what both the research and real-life practice tends to show us.

References:

Ghai S, Ghai I. Yoga Nidra for cardiovascular health: a systematic review and meta-analysis of between- and within-group effects. *Complementary Therapies in Medicine*. 2025;93:103231. doi:10.1016/j.ctim.2025.103231.



IKS Internship Proposal Acceptance

The project was accepted on 27th February 2026 by the Ministry of Education, Government of India, under the IKS Division. It is guided by PI Dr. Geethanjali B, along with Co-PIs Dr. Divya M.O., Dr. Ashvini Alashetty, and Mr. Prasath.

The School of Computer Science and Applications proudly announces the successful selection of an IKS (Indian Knowledge Systems) Internship proposal titled “AI Enabled Pramāṇa–Saṃvāda for Comparative Knowledge Analysis of Ayurvedic and Allopathic Therapeutics toward Evidence-Informed Health Understanding.” This prestigious recognition highlights the institution’s growing contribution to interdisciplinary and impactful research. The project is led by Dr. Geethanjali B as the Principal Investigator, along with Dr. Ashvini Alashetty, Dr. Divya M O, and Mr. Prasath as Co-Principal Investigators, bringing together expertise from multiple domains to explore the intersection of artificial intelligence and healthcare.



The initiative aims to develop an AI-driven framework grounded in the concept of Pramāṇa–Saṃvāda, facilitating a comparative analysis of Ayurvedic and Allopathic therapeutic systems. By integrating traditional knowledge with modern computational techniques, the project seeks to promote evidence-informed healthcare understanding and foster a holistic approach to medicine. This achievement not only underscores the institution’s commitment to advancing Indian Knowledge Systems but also opens new avenues for innovative research, encouraging students and scholars to engage in meaningful, technology-driven exploration of traditional wisdom

A Month of Innovation and Learning

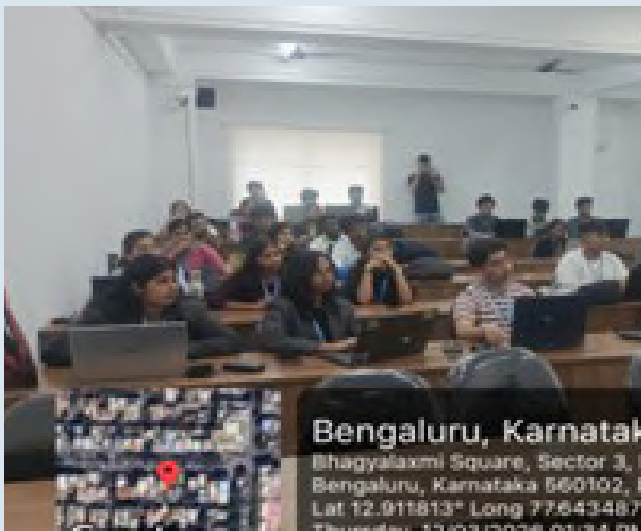
School of Engineering and Technology (15 Feb – 15 Mar 2026)

Makers Conclave | Technical Session

The Makers Conclave, conducted on 18 February 2026 at Classroom No. 02, witnessed the participation of 13 students. Organized by NxtWave in association with the School of Engineering and Technology, this on-campus session focused on fostering innovation and hands-on technical learning. Students explored emerging technologies and practical project development, enhancing their creativity and engagement in maker-based innovation.

Secure Future Workshop | Cybersecurity

The Secure Future Workshop, held on 20 February 2026 in online mode with 50 participants, was organized by GeeksforGeeks in collaboration with Cluster One, School of Engineering and Technology. Hosted virtually from S-VYASA – Global City Campus, the session covered cybersecurity fundamentals, ethical hacking basics, and industry insights, significantly improving participants' awareness of digital safety practices.



Competitive Programming Club Orientation & Planning Session

The CP Club Orientation & Planning Session, conducted on 21 February 2026 in online mode with 45 participants, established a structured roadmap for competitive programming practice. The session focused on defining weekly contest strategies and improving coding consistency, marking the beginning of a disciplined programming journey.

Innovators Workshop | Technical Workshop

The Innovators Workshop, held on 21 February 2026 at Classroom No. 06, engaged 30 participants in an interactive session focused on creativity and innovation. Organized by NxtWave, the workshop encouraged practical problem-solving and project development, strengthening students' technical and creative thinking skills.

CodeDay Hackathon | Hackathon Event

The CodeDay Hackathon, conducted on 21 February 2026 at Classroom 10 and Seminar Hall, brought students together for a collaborative coding experience. Participants worked in teams to develop applications and games, promoting teamwork, innovation, and hands-on programming skills in a competitive environment.

Advanced Excel Workshop | Technical Workshop

The Advanced Excel Workshop, conducted on 24 February 2026 at the Seminar Hall, Global City Campus, recorded an impressive 120 participants. The session focused on advanced data analysis, dashboard creation, and visualization techniques, equipping students with practical skills relevant to academic and industry applications.

Over The Wire – Bandit Hands-on | Technical Workshop

The Over The Wire – Bandit Workshop, held on 25 February 2026 at P3 Block, Global City Campus, provided a hands-on cybersecurity learning experience. Students engaged in Linux-based challenges, improving their command-line skills and understanding of system security concepts.



What to Do in a Hackathon | Seminar Event

The seminar “What to Do in a Hackathon”, conducted on 26 February 2026 at the Seminar Hall, Global City Campus, guided students on effective hackathon participation. The session focused on idea generation, teamwork, and presentation strategies, helping students prepare for innovation-driven competitions.

SAP Inside Track Bengaluru 2026 – SAP Young Discoverers Program

The SAP Young Discoverers Program, held on 28 February 2026 at SAP Labs India Innovation Park, was attended by 57 participants. The event provided exposure to enterprise technologies such as AI, Generative AI, and SAP BTP, bridging the gap between academia and industry.

Networking Basics + Linux Essentials Workshop

The Networking Basics + Linux Essentials Workshop, conducted on 3 March 2026 at the Ground Floor, School of Engineering and Technology, had 16 participants. The session provided foundational knowledge in networking and Linux systems through practical learning.

ROBOFUSION Workshop and Competition

The ROBOFUSION Workshop and Competition, held from 4–6 March 2026 at the Roboxion Lab, Cluster One, involved 16 participants. This three-day event combined workshops and a robotics competition, enhancing students' skills in robotics, automation, and problem-solving.

JavaScript Workshop | Technical Session

The JavaScript Workshop, conducted on 4 March 2026 at the Staxon Club, Cluster One, saw 40 participants. The session introduced core JavaScript concepts and practical web development techniques, strengthening students' programming knowledge.

Competitive Programming Contest & Targeted Practice – Week 2

The Week 2 Competitive Programming Session, held on 5 March 2026 at the CP Lab, Cluster One, included 19 participants. The session focused on coding contests and targeted practice to enhance algorithmic thinking and problem-solving skills.

Institutional Visit – IISc Open Day 2026

The Institutional Visit to IISc Open Day, conducted on 7 March 2026 at the Indian Institute of Science, Bengaluru, provided students with exposure to advanced research environments and innovative scientific developments.





CP Club Weekly Contest | Coding Competition

The CP Club Weekly Contest, organized on 7 March 2026 in online mode, offered students a platform to solve algorithmic challenges under timed conditions, improving their coding efficiency and logical reasoning.

Trust Issues – Technical Debate | Group Discussion

The Trust Issues Debate, conducted on 9 March 2026 at BIRDS, Cluster One, was an interactive session that enhanced students' communication, critical thinking, and public speaking skills through structured discussions.

The Broken Dataset Mystery | AI Competition

The Broken Dataset Mystery, held on 11 March 2026 at AIONAI, Cluster One, challenged students to analyze and clean corrupted datasets, strengthening their skills in data analysis and artificial intelligence.

GeeksforGeeks Hackathon | Hackathon Event

The GeeksforGeeks Hackathon, conducted on 12 March 2026 at the CP Lab, Cluster One, provided a competitive coding environment where students solved algorithm-based challenges, enhancing their programming and debugging skills.

Competitive Programming Contest & Targeted Practice – Week 2 (Upcoming)

The upcoming Week 2 Competitive Programming Session, scheduled on 13 March 2026 at the CP Lab, Cluster One, aims to further strengthen students' coding skills through structured contests and targeted practice.

A Journey of Innovation, Skill Development and Success

School of Engineering and Technology (15 Feb – 15 Mar 2026)

The School of Engineering and Technology witnessed an inspiring blend of technical events, workshops, competitions, and remarkable student achievements, reflecting a strong culture of innovation and experiential learning. The period featured diverse activities including the Innovators Workshop, which fostered creativity and hands-on project development, along with the Secure Future Cybersecurity Workshop conducted in online mode, enhancing awareness of digital safety and ethical hacking. Competitive programming initiatives such as the CP Club Orientation, Weekly Contest, and Targeted Practice Session strengthened algorithmic thinking and coding consistency. Technical skill development was further enriched through the Advanced Excel Workshop, JavaScript Workshop, and Networking and Linux Essentials Workshop, while practical cybersecurity exposure was delivered through the Over the Wire Bandit Workshop. Innovation-driven events such as the CodeDay Hackathon, GeeksforGeeks Hackathon, and the AI competition The Broken Dataset Mystery encouraged teamwork and real-world problem-solving. Students also gained valuable exposure through SAP Inside Track Bengaluru and the Institutional Visit to IISc Open Day, complemented by engagement sessions such as What to Do in a Hackathon and the Trust Issues Technical Debate, enhancing communication and strategic thinking skills.



Complementing these extensive activities, students achieved outstanding success at prestigious hackathons. A team of first-year students, Team Zypher, secured the Runner-Up position at the NEOVERSE'26 National Level 24-Hour AI Hackathon held at CIT, Coimbatore, by developing an innovative AI-driven solution within a highly competitive timeframe. Further elevating this achievement, students delivered an exceptional performance at the GeeksforGeeks Hackfest Bengaluru, securing first, second, and third positions and qualifying for the Grand Finale. Together, these events and accomplishments highlight the institution's commitment to fostering innovation, technical excellence, and industry readiness, empowering students to excel from the very beginning of their academic journey.

Five-Day Certification Workshop on “AI for Management Students”

The School of Management & Commerce at S-VYASA University successfully organized a Five-Day Certification Workshop on “AI for Management Students” from 23rd February to 27th February 2026. The workshop was conducted by Incanto Dynamics & Digital Maven and was designed as an intensive training programme aimed at equipping MBA and BBA students with practical knowledge of Artificial Intelligence tools and their applications in management.

The programme was conducted for five consecutive days, with five hours of training each day, enabling students to gain hands-on exposure to the most trending AI tools currently used in business and managerial environments. The workshop schedule included sessions in the morning from 9:30 AM to 1:00 PM, followed by lunch from 1:00 PM to 2:00 PM, and an afternoon session from 2:00 PM to 4:00 PM. Students were required to attend all five days of the programme to qualify for the certification.



The objective of the workshop was to introduce management students to the rapidly evolving landscape of Artificial Intelligence and workplace automation. The sessions focused on demonstrating how AI tools can be effectively used for data analysis, process automation, productivity enhancement, content creation, research assistance, and managerial decision-making. The programme also highlighted how AI can transform business processes and improve operational efficiency across different functional areas of management.

Throughout the workshop, students actively participated in demonstrations, practical exercises, and tool-based activities. They explored various AI platforms and learned how to utilize them for tasks such as automating workflows, analysing data insights, generating reports, and supporting strategic decision-making. The training encouraged students to develop a forward-looking mindset and understand the importance of integrating AI technologies into modern business practices.



The workshop witnessed enthusiastic participation from MBA and BBA students, who engaged creatively in the sessions and showed keen interest in learning new technological skills. Their active involvement contributed significantly to the success of the programme.

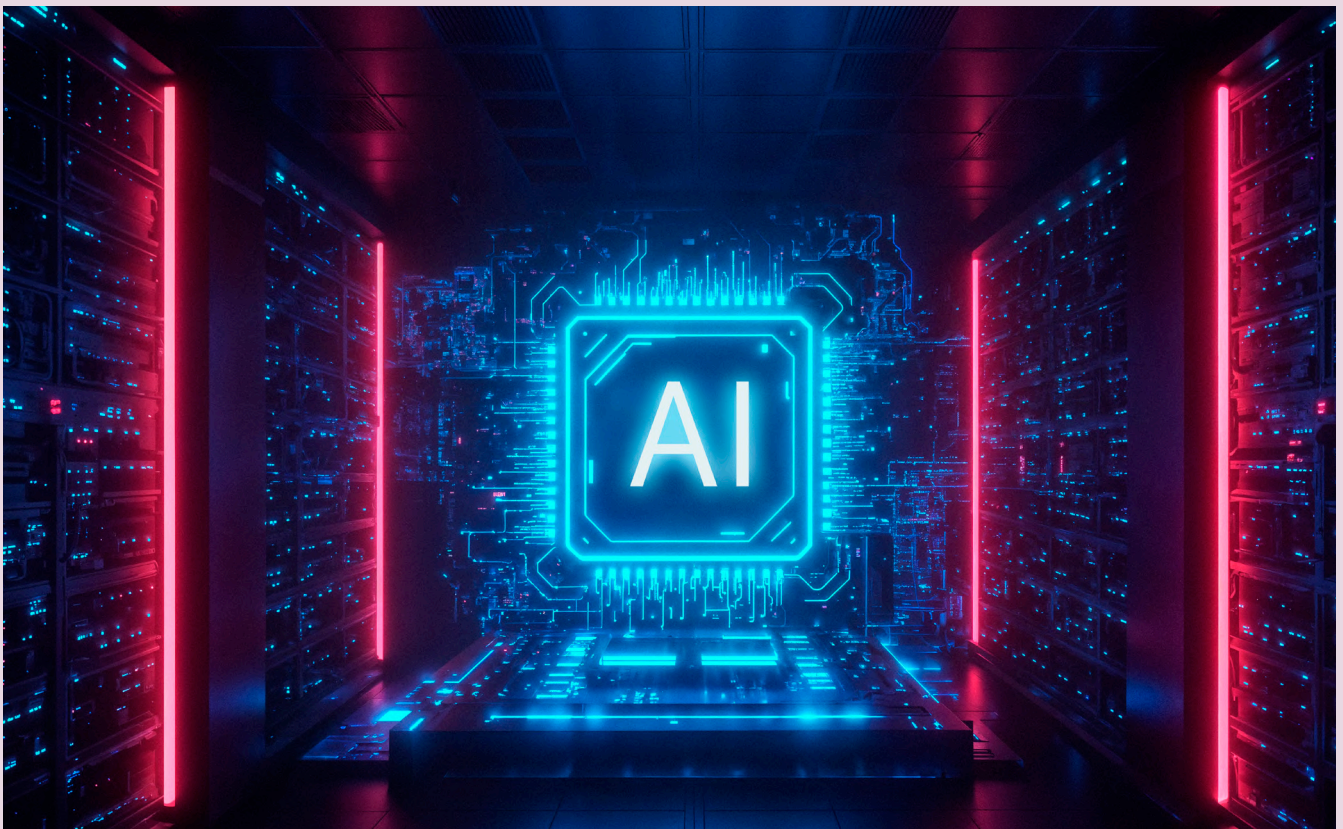
The workshop was initiated by the Head of the Department, Dr. Geetanjali P, with the vision of addressing the growing demand for AI literacy among management students and preparing them for the evolving digital workplace. The programme was effectively coordinated by Mr. Jayanth S Kashyap, Faculty Coordinator, who ensured the smooth planning, organization, and execution of the workshop.

The School of Management & Commerce is proud to state that through this initiative, a large group of students has been empowered with AI awareness and automation capabilities, equipping them with valuable skills that will enhance their professional competence and employability in the modern business environment.

The successful completion of this certification programme marks another step forward in the institution's commitment to integrating emerging technologies into management education and preparing students for the future of work.

Resource Persons who took the workshop

1. Mr. Sreenivas – CEO Incanto Dynamics,
2. Mr. Shashank – Data analyst
3. Mr. Mahidhara – Senior Data Analyst
4. Mr. Roshan – Automation Expert
5. Mr. Chintransh – N8n Automation Expert



Visit to Swaccha Graha Kalika Kendra



As part of the Institutional Social Responsibility (ISR) initiative, the students of the School of Management and Commerce along with Dr. Shreelatha and Ms. Savitha (Faculty in charge for the visit) had an educational visit to Swaccha Graha Kalika Kendra, a unique natural compost-making and waste management learning centre located in Bangalore, Karnataka on 21st February 2026. Notably, it is the only school in the state dedicated exclusively to educating citizens about scientific waste segregation and the conversion of waste into natural manure.

The visit aimed to create awareness among students about sustainable waste management practices and environmental responsibility. During the session, the students were introduced to the different types of waste—biodegradable, non-biodegradable, recyclable, and hazardous—and were guided on how improper disposal contributes significantly to environmental degradation. The resource person Mr. Vasuki Iyengar (Founder – SGKK) at the centre emphasized the role of individuals in waste generation and highlighted the importance of mindful consumption and responsible disposal.



A key highlight of the visit was the live demonstration on preparing natural compost at home using simple, cost-effective methods. The students observed the step-by-step process of converting kitchen waste into nutrient-rich organic manure. They learned about composting techniques, layering methods, moisture control, and the time required for decomposition. The demonstration reinforced the idea that small household initiatives can collectively make a substantial impact on reducing landfill waste.

The experiential learning component of the visit allowed students to actively participate in waste segregation and compost preparation. By engaging directly in the process, they gained practical insights into sustainable living practices. This hands-on experience not only strengthened their understanding of environmental management but also instilled a sense of accountability towards protecting Mother Earth.



The visit served as a reminder that environmental conservation begins at the individual level. As future managers, entrepreneurs, and leaders, the students recognized that sustainability must be integrated into both personal lifestyles and professional practices. The programme successfully fostered environmental consciousness and inspired students to become ambassadors of responsible waste management in their communities.

Overall, the visit to Swaccha Graha Kalika Kendra was an enlightening and impactful experience, reinforcing the values of sustainability, civic responsibility, and eco-friendly living.

Swami Vivekananda - The Humanist 17

Dr. K. Subramanyam
Former Chancellor, S-VYASA



To be human is to be humane. To be humane is to be kind. To be kind is to be useful. The most useful service is to provide food to the hungry and the needy. Swami Vivekananda, therefore, has given top priority to feeding. Food should be provided not only to animals but also to all species.

Swami Vivekananda, deeply human yet spiritual, longed to serve others while advancing inwardly. As a wandering monk, he felt growing dissatisfaction over limited spiritual progress. Determined to realize God, he undertook intense austerity, choosing to fast and meditate under a tree in the forest, seeking divine experience and spiritual bliss.

After hours without food, his body weakened but his resolve remained firm. Facing death, he reflected that life is not for pleasure but for perfection. Humans are meant not for mere survival, but for realizing Brahman through sincere sadhana and attaining a deeply spiritual and humane state of being.

Unable to progress spiritually, he felt frustrated and sought at least human fulfilment. He resolved to offer

himself to an approaching tiger. Fearlessly, he waited as it stood before him, watching. Like food awaiting consumption, he felt content that, in death, he would still serve another being through his sacrifice.

They were looking at each other—the tiger and the man. After some time, it was not known what happened to the tiger. It did not touch him. Gently it turned back and slowly went away. Swamiji now felt even more frustrated. He was not able to attain spiritual heights, nor was he able to be a useful human being. All night he waited for the tiger to return and eat him away.

He sat, sat, and sat with divine discontent and with a loving human heart to be useful. After a few minutes or hours, he felt that some change was happening in him. The human was becoming divine. He was going to be useful to others not only as mere food but also as spiritual food.

The tiger did not come, and Swami Vivekananda received a new lesson in life: that we should be both humane and divine by remaining useful to all in every possible way.



Success Stories at Arogyadhama: Department of Endocrinology & Women's Health

Under the able guidance of Dr. Nagarathna and the multidisciplinary team, Arogyadhama offers a comprehensive and integrated approach for the management of lifestyle and hormonal disorders such as obesity, PCOD, metabolic imbalance, and associated nutritional deficiencies. The program combines Integrated Yoga Therapy based on the Panchakosha model, along with structured naturopathy treatments, individualized diet therapy, yogic counselling, and systematic lifestyle modification. This holistic framework addresses the condition at physical, physiological, psychological, and behavioral levels. Here, we share the case of Mrs. Sushma, who underwent a one-month residential program and experienced significant improvement in her overall health and well-being.

Management of PCOD and Obesity with Integrated Approach of Yoga Therapy: Case of Mrs. Sushma, age 29

We share below the experience of Mrs. Sushma, aged 29 years, who stayed at Arogyadhama for a period of one month in February 2026. She was admitted for the management of Polycystic Ovarian Disease (PCOD), obesity, and associated metabolic and nutritional imbalances.

Mrs. Sushma had been experiencing gradual weight gain of nearly 10–12 kilograms over the past two years. She also reported irregular and heavy menstrual cycles since 2022, along with persistent hair fall for two years. In

addition, she complained of frequent heartburn, especially after consuming spicy food, and generalized fatigue. She was a known case of bilateral PCOD and had also been diagnosed with cholelithiasis. Over time, the increasing weight and menstrual irregularity began affecting her confidence and overall well-being, which led her to seek a more holistic solution.

At Arogyadhama, she was prescribed an Integrated Yoga Therapy program tailored to her condition. The customized module included daily structured sessions addressing all five layers of existence as per the Panchakosha model. The aim was not only weight reduction, but also hormonal regulation, metabolic correction, stress reduction, and overall lifestyle restructuring.

Her daily routine included specific yoga techniques designed for obesity and hormonal balance. The practices comprised Sukshma Vyayama, Yogasanas for abdominal toning and endocrine stimulation, graded Surya Namaskar, and Pranayama practices including Bhramari. She also underwent meditation techniques such as Mind Sound Resonance Technique (MSRT) and Cyclic Meditation to improve autonomic balance and reduce stress-related hormonal disturbances. Devotional sessions based on the Gita, Upanishads and Vedas, along with lifestyle management lectures and yogic counselling, formed an integral part of her daily schedule.



This yogic intervention was integrated with a structured naturopathy diet that included calorie-regulated sattvic meals such as khichadi, boiled vegetables, vegetable soups, fruit salads, and juices. The diet plan was designed to support gradual weight reduction, improve gut health, and enhance micronutrient absorption.

She also underwent naturopathy treatments including APER sessions, oil application with steam, reflexology, hip bath, vibromassage, and ozone therapy during later stages of her stay. These treatments aimed at improving circulation, supporting detoxification, reducing inflammation, and correcting bowel irregularity. She was given individualized lifestyle advice and counselling to help her continue these practices at home.

Over the course of her one-month stay, Mrs. Sushma showed steady improvement. Her weight reduced gradually, her sleep pattern improved from disturbed to sound sleep, and her bowel habits became regular and clear. Episodes of acidity reduced significantly. Her Bhramari exhalation time improved, indicating better autonomic regulation and improved mind-body balance. She reported feeling lighter, more energetic, and more confident in managing her health.

By the end of the program, her symptoms had reduced considerably, and she developed a structured routine for diet, yoga practice, and lifestyle management. The integrated approach not only helped her in weight reduction but also addressed the underlying hormonal and metabolic imbalance associated with PCOD.

In the Participant's words...

"I am very happy that I decided to come here. Within a few days, I started feeling lighter in my body. My sleep improved and my acidity reduced. I could see the change in my weight, and that gave me confidence. Earlier, I used to feel tired and uncomfortable because of my irregular periods and weight gain. Now I feel more active and positive. The doctors and therapists here were very supportive and guided me patiently. The yoga sessions and diet helped me understand how to take care of my body. I feel more disciplined and confident that I can continue these practices at home."

Mrs. Sushma expressed that the supportive environment and structured routine made it easier for her to follow the program sincerely. She appreciated the personalised guidance and regular monitoring by the medical and yoga therapy team. According to her treating physicians, along with diet and physical practices, consistent yogic counselling and lifestyle education played a key role in improving her adherence, stress levels, and hormonal balance.

Yogic Counselling Supports Hormonal Balance

Explains Dr. Nagarathna R., Director, Arogyadhama: “In conditions like PCOD and obesity, the disturbance is not only at the physical or hormonal level. A significant component lies in the Manomaya kosha, where stress, emotional strain, and unhealthy lifestyle patterns disturb the natural rhythm of the body. When the mind is constantly under pressure, it affects the hypothalamic–pituitary–ovarian axis, leading to irregular cycles, weight gain, and metabolic imbalance.”

She further explains that many women today experience chronic stress related to health concerns, body image, family responsibilities, and lifestyle habits. This sustained mental tension alters endocrine function and increases cortisol levels, which in turn aggravates insulin resistance and fat deposition. From a yogic perspective, this reflects imbalance in the Manomaya kosha, which gradually influences the Pranamaya and Annamaya koshas.

The first step in yogic counselling is helping the participant become aware of these patterns—irregular eating, emotional stress, lack of discipline, and negative self-perception. Awareness itself initiates correction. The next step

is to regulate the speed and direction of thoughts and behavior through structured practices. As advised in yogic texts, calming the fluctuations of the mind becomes the foundation for restoring balance in the body.

All the techniques prescribed—physical yoga practices, regulated breathing, meditation techniques such as MSRT and Cyclic Meditation, along with devotional and intellectual sessions—work together to reduce stress reactivity, improve autonomic balance, and support endocrine regulation. When the mind becomes steady and disciplined, hormonal harmony gradually follows. In Mrs. Sushma’s case, this integrated approach played a key role in improving her sleep, reducing stress, and supporting menstrual regularity along with weight reduction.

Bhramari Breathing Time Increased Significantly

An important objective parameter observed during Mrs. Sushma’s stay was the improvement in her Bhramari (humming pranayama) exhalation time, which increased from 12 seconds at admission to 18 seconds at discharge. This measurable change reflects better breath capacity, improved respiratory control, and enhanced autonomic stability.





Dr. Nagarathna explains that prolonged and steady exhalation during Bhramari indicates improved vagal tone and reduced sympathetic overactivity. In metabolic and hormonal conditions such as PCOD and obesity, autonomic imbalance often contributes to endocrine dysfunction. By lengthening the exhalation phase, Bhramari promotes parasympathetic dominance, which supports better regulation of stress hormones and improves metabolic efficiency.

Regular practice during her stay enhanced her lung efficiency, breath awareness, and internal steadiness. The improvement in Bhramari time served as a simple clinical marker of her physiological adaptation to the integrated program. Such objective changes often correlate with better sleep quality, improved digestion, and enhanced overall resilience.

In Mrs. Sushma's case, this increase in Bhramari duration reflected not only improved respiratory endurance but also a positive shift in systemic regulation, supporting her overall recovery process.

A Few Words of Advice for Patients

Dr. Nagarathna emphasizes that

patients often experience significant improvement during their residential stay because of the structured routine, disciplined diet, and regular yoga practice. However, the real benefit depends on how consistently these practices are continued at home. Short-term improvement becomes sustainable only when daily discipline is maintained. She explains that conditions like PCOD and obesity are largely lifestyle-driven and therefore highly responsive to corrective habits. When individuals cultivate awareness about their food choices, sleep pattern, stress levels, and physical activity, the body gradually restores its natural balance. Irregular routines, emotional eating, and sedentary behavior are major contributors, and these can be corrected through conscious effort.

She concludes by stressing that self-awareness and regular practice are the foundation of recovery. Consistency in yoga, mindful eating, adequate hydration, and daily physical activity are essential. When patients take responsibility for their lifestyle and continue the prescribed routine sincerely, long-term metabolic and hormonal stability becomes achievable.

What are Polycystic Ovarian Disease (PCOD) and Obesity?

Polycystic Ovarian Disease is a common endocrine disorder seen in women of reproductive age and is frequently associated with obesity. PCOD is characterized by irregular or absent ovulation, menstrual disturbances, and features of hyperandrogenism such as hair fall or acne. The core disturbance lies in hormonal imbalance, particularly insulin resistance and elevated circulating androgens, which disrupt normal ovarian function.

Obesity, especially central or abdominal obesity, plays a major contributory role in the development and progression of PCOD. Excess adipose tissue increases insulin resistance. Elevated insulin levels stimulate ovarian androgen production, which further interferes with follicular maturation and ovulation. This creates a vicious cycle: weight gain worsens hormonal imbalance, and hormonal imbalance promotes further weight gain.

Women with coexisting PCOD and obesity may experience irregular heavy cycles, difficulty in weight reduction, fatigue, mood fluctuations, and increased metabolic risk. Over time, this combination increases the likelihood

of type 2 diabetes, dyslipidemia, hypertension, and cardiovascular disease.

Prevalence & Age of Onset

PCOD affects approximately 6% to 20% of women in India, depending on diagnostic criteria and population studied. The prevalence is higher in urban populations due to sedentary lifestyle, dietary changes, and stress. Obesity is also rising rapidly in young adults, and a significant proportion of women with PCOD are either overweight or obese.

The condition commonly begins during late adolescence or early adulthood, typically between 15 and 25 years of age. Early weight gain during teenage years is often a risk factor. A family history of obesity, diabetes, or menstrual irregularities further increases susceptibility.

With increasing lifestyle-related risk factors, both PCOD and obesity are becoming more common. However, since both are strongly influenced by modifiable behaviors, early lifestyle correction through diet, structured physical activity, stress regulation, and disciplined routine remains the most effective and sustainable management strategy.





Follow-up Advice for Diet and Lifestyle

Mrs. Sushma was advised to continue a disciplined and structured routine even after discharge to maintain hormonal balance and prevent weight regain. Her diet should primarily consist of freshly prepared, sattvic, and fiber-rich foods. She was encouraged to consume leafy vegetables, whole grains, sprouts, beans, and seasonal fruits such as guava, apple, and watermelon in moderate portions. These support better glycemic control, improve digestion, and help maintain satiety.

She was advised to avoid excessive intake of high-glycemic fruits like mango and large bananas, especially in large quantities. Refrigerated food, processed food, junk food, bakery items, and deep-fried preparations were to be strictly minimized, as they worsen insulin resistance and contribute to fat accumulation. Regular meal timing and mindful eating were emphasized.

A compulsory 15-minute slow walk after dinner was recommended to improve postprandial glucose metabolism. In

addition, a regular 30-minute evening walk was advised to support weight maintenance and improve circulation. Daily water intake of 3 to 4 liters was suggested to aid metabolism and prevent constipation.

She was also instructed to gradually replace tea and coffee with green tea or herbal drinks to reduce stimulant dependency and acidity. Most importantly, she was advised to continue her prescribed yoga practices daily, as consistency is essential for sustaining metabolic and hormonal balance.

Conclusion

Mrs. Sushma's case demonstrates that an integrated approach combining Yoga therapy, naturopathy, dietary regulation and lifestyle correction can effectively manage obesity and PCOD-related symptoms within a short residential stay.

Her weight reduced, sleep improved, bowel normalized, and overall vitality increased. Most importantly, she developed self-discipline and awareness about her health.

Visit of Union Minister Shri Prahlad Joshi to VYASA New Delhi Centre

On 8 March 2026, the New Delhi centre of Vivekananda Yoga Anusandhana Samsthana (VYASA) had the honour of welcoming Prahlad Joshi, Union Minister of the Government of India.



The Minister was warmly received by Dr. Rabindra Acharya, Secretary, VYASA New Delhi; Shri Raghu Bengaluru, Secretary, VYASA Canada; and Mr. Ananta Gopal, Admin In-charge, VYASA New Delhi. During his visit, the dignitaries briefed him on the various facilities and services offered at the centre, including Yoga, Ayurveda, and Physiotherapy, highlighting the institution's commitment to promoting and integrating the traditional Indian systems of health and wellness.

Shri Joshi Ji expressed his happiness and appreciation for the work being carried out at the centre. He conveyed his best wishes to the VYASA team for their continued efforts and growth in advancing and integrating the Indian systems of medicine for the benefit of society.

Following the visit, the delegation, along with the Honourable Minister, offered their salutations to Lord Jagannath at the Hauz khas Jagannath Temple located just opposite the centre, seeking divine blessings.

The visit served as a moment of encouragement and inspiration for the VYASA community in its ongoing mission of spreading holistic health through the wisdom of India's traditional knowledge systems



International Women’s Day Celebration 2026 at S-VYASA: Recognition of Women’s Contributions through Naari Shakti Puraskaar Awards



To commemorate International Women’s Day, a special programme was organized on 9 March 2026 at Shruthi Mandir, Prashanti Kutiram Campus, S-VYASA, Deemed to be University, Bengaluru.

The theme of the International Women’s Day celebration was “Recognition of Women’s Contributions through Naari Shakti Puraskaar Awards 2026.” The event aimed to honour and celebrate the achievements, dedication, and invaluable contributions of women in society and within the university community.

The event witnessed enthusiastic participation from the university community, with 49 faculty members and 450 students attending the program.

The programme commenced at 10:00 AM with Prarthana Milan, followed by the Panchangam at 10:03 AM, marking an auspicious beginning to the celebration. The event was presided over by Dr. H. R. Nagendra Ji, President, S-VYASA, in the presence of Prof. K. Subrahmanyam Ji, Former Chancellor, S-VYASA, along with Deans, Professors, faculty members, students, and staff of the university.



Following this, Dr. Apar A. Saoji introduced the award recipients and highlighted their dedicated service and contributions to the growth and functioning of the institution.

As finalized through discussions with the Pro Vice-Chancellor, Registrar, and Deputy Registrar, the S-VYASA Naari Shakti Puraskaar – 2026 was presented by Dr. H. R. Nagendra Ji, along with Prof. Subrahmanyam Ji and Dr. Sony Kumari, Registrar.

The Special Award was conferred upon Dr. R. Nagarathna Didi (in absentia) in recognition of her exceptional contributions and long-standing service to the institution.

Among the teaching staff, the awards were presented to Dr. Satyapriya Maharana and Dr. Karuna Nagarajan for their dedicated academic and institutional contributions. From the non-teaching staff, Mrs. Sharada Shankar and G. Padmasri Didi were honoured for their sincere service and commitment. Among the support staff, Mrs. Manjula C and Mrs. Rajamma S were felicitated for their consistent support and valuable role in the functioning of the institution.



Prof. Sony Kumari, the first woman Registrar of S-VYASA Deemed to be University, was felicitated during the International Women's Day celebration held at Shruthi Mandir in recognition of her contributions.

NATIONAL SCIENCE DAY CELEBRATION

The School of Physiotherapy, S-VYASA Deemed to be University organized the National Science Day on 28th February 2026 Saturday.

Miss Pooja Patil, 2nd BPT student gave a highlight about the significance of National Science Day- as a mark of respect on the discovery of Raman Effect by the renowned scientist of India- Sir C V Raman.

This was followed by the inauguration of the science exhibition by the Registrar of the University, Prof Sony Kumari, at the SOPT premises- Amrutham. She was then taken around the exhibition, where students came up with science facts about common things observed daily. The Registrar applauded the presentation by the students and encouraged them to continue such activities.

There were also posters on the contributions of some of the famous women to science. A short video on the development of science in India was also played.

Laboratory equipment across all the labs in SOPT- Electrotherapy, Musculoskeletal & Sports Physiotherapy, Biomechanics, Cardiorespiratory Physiotherapy, Neurophysiotherapy were displayed and their benefits and uses were explained to the curious faculty and students of the University.



S-VYASA's Dr. Kiran Kumar N. S. Invited as External Observer at National Women's Football Tournament



Dr. Kiran Kumar N. S., Deputy Director of Physical Education at S-VYASA Deemed to be University, was invited as an External Observer for the Football Division (Women) event held at Awadhesh Pratap Singh University, Rewa, Madhya Pradesh. The sports event was conducted at the All-India level and witnessed the participation of more than 52 universities, with a total of over 780 participants.

S-VYASA actively encourages its students to bring yogic discipline, balance, and excellence into other sporting fields as well. The invitation extended to Dr. Kiran Kumar N. S. as an External Observer reflects the growing recognition of S-VYASA's commitment to promoting yogic values and excellence across diverse sports disciplines.



MoU Signed Between Malwanchal University, Indore and S-VYASA, Bengaluru

A distinguished delegation from Malwanchal University, Indore, visited S-VYASA, Bengaluru, on February 25–26, 2026, for the signing of a Memorandum of Understanding (MoU).



The delegation traveled from Indore to Bengaluru and participated in the Prarthana Milan held at 10:00 AM on February 25, 2026.

The team was led by Shri Suresh Singh Bhadoria, Chairman, accompanied by Smt. Bhadoria. The academic members of the delegation included Dr. Lilly Ganju, Director of Research; Dr. Swati Prashant, MS (Master of Surgery), IMHRC (Indore Multispeciality Health and Research Centre); Dr. Prajakta Tomar, Principal, Ayurveda College; Dr. Reshma Khurana, Principal, Paramedical College; and Dr. Tapesh Dubey, Director, Institutional Research Committee (IRC).



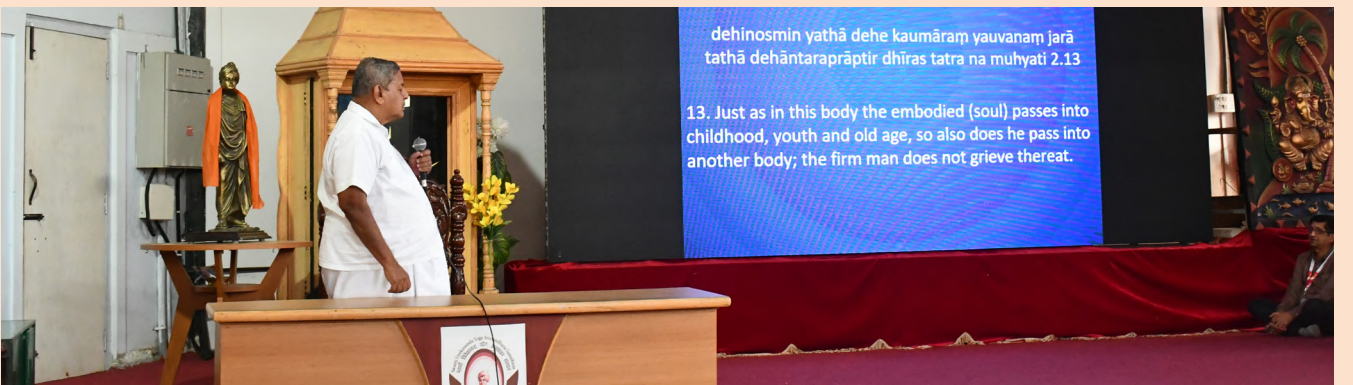
Arun Rishi Swargeeya Felicitated by Guruji Dr. H. R. Nagendra at Prarthana Milan



Mr. Arun Rishi Swargeeya was felicitated by Poojya Guruji, Dr. H. R. Nagendra, during Prarthana Milan on 20th February 2026 at S-VYASA. An eminent industrialist and founder of the trust “Aayushyamaan Bhav” (Live Long), he is dedicated to promoting conscious, disciplined, and healthy living.

A lifestyle philosopher and wellness educator, Arun Rishi emphasizes self-management, natural wellbeing, and the development of a “Total Quality Person” through responsible habits and inner awareness. He has conducted leadership and awareness-oriented sessions for senior professionals and institutional heads across India, focusing on mindful leadership, stress management, emotional balance, and holistic wellbeing. His felicitation recognized his contributions toward nurturing responsible individuals and harmonious institutions through conscious living.

Spiritual Discourse on Bhagavad Gita, Pancha Koshas by Dr. H. R. Nagendra



On 20th February 2026, during the Prarthana Milan, Chancellor Dr. H. R. Nagendra delivered a profound spiritual discourse on selected verses from the Bhagavad Gita, correlating them with the concept of Pancha Koshas.

B. N. Gangadhar Delivers Insightful Lecture on Mental Health at Prarthana Milan

Dr. B. N. Gangadhar, a distinguished Indian psychiatrist, academician, and researcher in the field of mental health, has delivered a lecture on Mental health during Prarthana Milan at Shruthi Mandiron 06th March 2026.



He is associated with the National Institute of Mental Health and Neurosciences (NIMHANS), Bengaluru, one of India's premier institutes for mental health and neurosciences.

Dr. Gangadhar previously served as the Director of NIMHANS and currently holds the position of Chairperson of the National Medical Commission (NMC), the apex regulatory body for medical education and practice in India. With decades of experience in psychiatry, he has made significant contributions to research, clinical practice, and medical education, particularly in integrating traditional Indian practices such as yoga with modern psychiatric treatment.



S-VYASA Felicitates Winners of Maha Shivaratri Volleyball Tournament During Prarthana Milan



On 28 February 2026, H. R. Nagendra (Guruji) distributed trophies during the Prarthana Milan to both the winners and runners-up of the volleyball tournament that had been organized on the occasion of Maha Shivaratri.



The tournament, held on 13 February 2026, evening, was conducted in the Prashanti Kutiram campus as part of the celebrations of the auspicious festival. In the final results of the tournament, Mr. Parthiv and his team emerged as the winners of the tournament.

Mr. Yatish and his team secured the runners-up position after demonstrating consistent effort and strong teamwork throughout the matches. The trophies were presented during Prarthana Milan in recognition of their spirited performance and sportsmanship during the event.

Six teams participated in the tournament, which was conducted overnight. The event began at 7:00 PM and continued until 4:00 AM the following day, with players competing for nearly six hours.

The other teams that participated in the tournament include Yatish's team, Pavan's team, the BSc team, Kamal's team, and finally the BPT team.

Wiring the Mind, Calming the Body: Electrophysiology Meets Yoga at S-VYASA

A two-day workshop on “Electrophysiological Approaches to Mind–Body Assessment in Yoga Research” was organized at S-VYASA, Bengaluru, on 11–12 March 2026 to introduce scientific tools for mind–body evaluation.



Organized by the Centre for Mind–Body Intervention through Yoga (CMBIY), S-VYASA, with support from Central Council for Research in Yoga & Naturopathy (CCRYN), the workshop brought together PG scholars, faculty, and PhD/MD researchers from 13 Yoga and Naturopathy institutions across India, fostering academic exchange and collaboration.

The program began with registration followed by a prayer session at Shruthi Mandir. In Session 1, Dr. Amith Kanti delivered a lecture on “Tools and Techniques for Autonomic Function Testing,” focusing on physiological assessments of autonomic nervous system activity. Session 2 featured Dr. Prerana, who presented on “Electrophysiological Signatures of Yogic States: Insights from EEG,” explaining brain activity patterns during meditative states.

The inaugural session was anchored by Dr. Sruti S, with a welcome address by Dr. Sarathkumar R. Dignitaries included Dr. H. R. Nagendra, Dr. N. K. Manjunath, Dr. Apar Avinash Saoji, and Dr. Jincy Sundaran. The session concluded with a vote of thanks by Dr. Apar Avinash Saoji.

Session 3, conducted by Dr. Apar Avinash Saoji, covered the “Basics of Heart Rate Variability (HRV)” and its role in assessing stress and autonomic balance. The first day concluded with a visit to Anveshana, showcasing facilities and research activities in yoga and integrative health.

On the second day, Dr. Ankita led a session on Bio-well Analysis, explaining its principles and applications. A key highlight was the hands-on demonstration by AD Instruments, where Mr. Sumanth demonstrated polygraph systems for recording HRV, respiration, handgrip strength, and techniques such as Galvanic Skin Response (GSR) and Sympathetic Skin Response (SSR).

The workshop concluded with an interactive Q&A session with Dr. Apar Avinash Saoji and Mr. Sumanth, followed by a valedictory address by Dr. Vasudev Vaidya, marking its successful completion.

From Holika Dahan to Rangotsav: Celebrating Holi at S-VYASA



On the auspicious occasion of Holi, the Student Council of S-VYASA Holi Hol organized vibrant celebrations on 3 and 4 March 2026, bringing together the entire university community in the spirit of joy, unity, and tradition.

The celebrations began on 3 March 2026 with the traditional Holika Dahan ceremony. In the evening, a sacred pooja was performed before the burning of Holika, symbolizing the victory of good over evil. The ceremony witnessed enthusiastic participation from students, faculty members, staff, and senior authorities from the university management. The atmosphere was filled with devotion and positivity as everyone gathered to witness the ritual together. After the Holika Dahan, prasadam was distributed among the participants, allowing everyone to share the blessings and festive spirit.



The next day, on 4 March 2026, the campus came alive with the celebration of Colour Holi. Students, faculty, and staff gathered to celebrate with great excitement and enthusiasm. The management made several arrangements to ensure a joyful and comfortable celebration, including water facilities, colors, and a music system that added energy to the event. Participants enjoyed playing with colors, dancing, and celebrating together, creating a lively and cheerful atmosphere across the campus.

Special attention was given to safety and proper organization throughout the celebrations, ensuring that everyone could participate comfortably and responsibly. The event reflected the spirit of togetherness and cultural harmony within the university community.

A Tribute to Timeless Wisdom: Patanjali Statue Installed at S-VYASA

On 11 March 2026, S-VYASA marked a significant and memorable occasion with the installation of a 5 feet statue of Maharishi Patanjali, the revered sage known as the father of Yoga.



The event was organized to honour his immense contribution to the field of yoga and to inspire students and faculty to embrace a healthy and disciplined lifestyle.

The program commenced at 9:00 AM in the University premises, where the statue had been installed in a specially designated area. The venue was decorated with flowers and traditional elements, creating a serene and respectful atmosphere.

The ceremony began with Ganapati Pooja followed by Vastu Pooja, and Saraswati Homa by Purohits. This was followed by the unveiling of the statue by the Chief Guest Sandeep Agarwal Ji, Chairman AURO Group, Bengaluru. The program was Presided by Dr HR Nagendra, President VYASA Society. The session was also graced by the presence of Dr H. R. Dayananda Swami, Chancellor; Dr Manjunath NK, Vice Chancellor; and other dignitaries.



The event concluded by distributing prasadam to the gathering.

The installation of the Patanjali statue stands as a symbol of knowledge, discipline, and wellness. It will continue to inspire students to incorporate the principles of yoga into their daily lives and uphold the rich cultural heritage of India.

Essae Youth Empowerment Programme(EYE-P)



Youth Empowerment Program – Strengthening Heroes of Tomorrow

“When two great minds come together, magic unfolds.” This is clearly reflected in the collaboration between S-VYASA Yoga University, Jigani, Bengaluru and Essae Foundation, Bengaluru, aimed at empowering youth through holistic yogic education. Coordinated by Ms. Gangotri Panda under the guidance of President Dr. H.R. Nagendra (Guruji), the program brings together a shared vision that has translated into a well-structured and impactful initiative.

Every week, around 40 undergraduate students from various colleges participate in a two-day residential program where they are introduced to yogic practices, life skills, and self-development techniques in a systematic and engaging manner. Through yogic games, interactive sessions, and guided discussions, students learn essential values such as leadership, time management, teamwork, and the importance of bridging the gap between knowing and doing, while also cultivating creativity, curiosity, and attention to detail.

The program includes practices like cyclic meditation, IRT, and DRT, which help students relax, improve focus, and gain mental clarity, while reflective writing and interactive activities encourage them to express themselves freely and build confidence. Set in a serene campus environment with proper care for food and accommodation, the experience enables students to move from confusion to clarity, discover their inner potential, and develop a positive outlook toward life.

The S-VYASA team gratefully acknowledges the support of Essae Foundation in making this initiative successful, as its impact continues to inspire students to introspect, grow, and find purpose. During February and March, four batches of the EYE (Empower Youth for Excellence) program were conducted for 10th grade students, with 40 participants in each batch, reaffirming that empowering today’s youth is key to securing the nation’s future and positioning India as a guiding light to the world.

Eye Check-up Camp

The Staff Welfare Committee of S-VYASA Deemed to be University successfully organized an Eye Check-up Camp on 16th March 2026 in collaboration with Vision Tech. The camp was conducted as part of the university's ongoing commitment to promote the health and well-being of its staff members.

The program witnessed an enthusiastic response, with approximately 100 participants, including teaching and non-teaching staff, availing the benefits of the camp. The screening was carried out by a team of qualified eye care professionals from Vision Technologies, who ensured systematic and efficient examination of all participants.

The camp included comprehensive eye examinations such as vision testing, eye pressure measurement, screening for refractive errors, and preliminary checks for common eye conditions like cataract, glaucoma, and dry eye syndrome. Participants were also provided with expert advice on eye care, preventive measures, and recommendations for further consultation wherever necessary.

In addition, those diagnosed with vision issues were guided regarding corrective measures, including prescription glasses. The camp also emphasized awareness on maintaining eye health, especially in the context of increased screen exposure in professional environments.

The event was well-organized, with smooth coordination by the Staff Welfare Committee, ensuring minimal waiting time and a comfortable experience for all attendees. The initiative was highly appreciated by the staff, reflecting the university's proactive approach toward employee welfare.

Overall, the Eye Check-up Camp was a meaningful and impactful initiative that contributed to early detection of eye-related issues and promoted awareness about eye health among the university community.





Honourable Guruji Dr. H. R. Nagendra, was invited as a special guest to attend the International Yoga Festival (IYF) at Parmarth Niketan, Rishikesh. This premier annual event, held from March 9–15, 2026, brought together thousands of participants from over 75 nations. Located on the banks of the Ganges, the festival offered over 70 hours of yoga, meditation, and spiritual discourses by masters representing various traditional lineages.



Dr. H. R. Nagendra, President of the S-VYASA Society, interacted with Pujya Swami Chidanand Saraswatiji Maharaj, President and Spiritual Head of Parmarth Niketan.

They exchanged views and ideas on the integration of Yoga into integrative medicine to address the multidimensional challenges of the present day, extending beyond the physical aspects.

Dr. H R Nagendra at the National Conference on Pranayama, Pranotsava - 2026



Pranotsava – 2026, a two-day National Conference held on 12th and 13th March, was organized by the Scientific Pranayama Foundation Trust (R), Mysuru, in collaboration with ATME College of Engineering, Mysuru. The National Conference on Pranayama – Bharat 2026 is a distinguished event dedicated to the science and essence of Pranayama, grounded in its transformative principles. The conference brings together practitioners, researchers, doctors, and wellness enthusiasts to foster conscious breathing, deeper awareness, and holistic growth. Through guided sessions, expert lectures, and therapeutic practices, it aims to enhance mental clarity, physical vitality, and overall well-being.



Dr. H. R. Nagendra, President of the S-VYASA Society, met Swami Divyanand Ji during his visit to Kailash Ashram, Rishikesh. They held brief deliberations on Vedanta, Homeopathy, and various other ancient Indian practices, exchanging valuable insights and perspectives.



Honourable Guruji Dr. H. R. Nagendra, President of the S-VYASA Society, along with Dr. Amit Singh, Chief Medical Officer, Arogyadhama, met Shri Gulab Chand Kataria, Governor of Punjab, on 15th March in Chandigarh and discussed the growing relevance of Yoga in promoting holistic health in the modern world.



Dr. H. R. Nagendra, President of the S-VYASA Society, visited Swami Dayananda Ashram, Rishikesh on 13th March. Established in the 1960s by Swami Dayananda Saraswati, the ashram is a renowned centre for Vedanta and Sanskrit studies, rooted in traditional teaching. Located on the banks of the holy Ganga, it is also known as Arsha Vidya Pitham and offers courses in Vedanta and Vedic chanting, along with regular retreats conducted by Arsha Vidya teachers.

Yoga Mahotsav 2026, a curtain raiser to the 100-day countdown to the IDY 2026

The Morarji Desai National Institute of Yoga (MDNIY), under the Ministry of AYUSH, organized Yoga Mahotsav 2026 as a curtain-raiser to the 100-day countdown to the International Day of Yoga 2026. The event was held on 13th March 2026 at Vigyan Bhawan in hybrid mode, commencing at 9:00 AM.



Honourable Guruji Dr. H. R. Nagendra, President of the S-VYASA Society, attended Yoga Mahotsav 2026, the curtain-raiser to the 100-day countdown to the International Day of Yoga (IDY) 2026, alongside Shri Prataprao Jadhav, Union Minister of State for the Ministry of AYUSH; Vaidya Rajesh Kotecha, Secretary, Ministry of AYUSH; Ms. Monalisa Dash, Joint Secretary, Ministry of AYUSH; and Dr. Kashinath Samagandi, Head of the Institution, YCB, and Director, MDNIY.



Dr. H. R. Nagendra, President of the S-VYASA Society, along with Shri Prataprao Jadhav, Union Minister of State for the Ministry of AYUSH, and other dignitaries, launched the book on Yoga for Air Travel (In-Flight Protocol).



Dr. H R Nagendra Invited as a Special Guest at The International Seminar on Yoga Ayurveda and Sports Sciences held at LNIPE, Gwalior.

The Department of Youth Affairs, in collaboration with the Lakshmi Bai National Institute of Physical Education, Gwalior, organized an International Seminar on “Wellness Renaissance: Reimagining Health through Yoga, Ayurveda and Sports Sciences” from March 18 to 20, 2026. The seminar provided a global platform for scholars, researchers, health professionals, academicians, practitioners, and policymakers to engage in meaningful dialogue on integrative approaches to health and well-being.

योग धारा

प्रकृति के आंगन में
व्यासा के प्रांगण में
लगा है योग का मेला
रंग-बरिंगे परधानों में
सजे हैं गुरु और चेला
तन को मन से जोड़ने
का बस है यह खेला
योगमय है पूरा वातावरण
आओ करें व्यासा का बंदन।
कहीं हो रही है प्रार्थना
तो कहीं लग रहे आसना
कोई लगा रहा है ध्यान
तो कोई सखा रहा है धारणा
कहीं हो रहा मंत्रों का उच्चारण
तो कहीं पखोरे जा रहे हैं
गुरुओं के चरण
योग धारा से भीगा है तन मन
आओ करें व्यासा का बंदन।
हर एक चेहरे से

टपक रहा है एक नूर
व्यासा की ख्याति का डंका
बज रहा है दूर-दूर
दुनिया के हर एक कोने से
सीखने यहां आते हैं योग
पाते हैं स्वास्थ्य और होते नरिगे
प्राण ऊर्जा का हो रहा संचारण
आओ करें व्यासा का बंदन।
धीरे से प्रकृति ले रही करवट
पत्तियों में हो रही सरसराहट
फ्रैल रहा तन मन में झनझनाहट
शांत नदी सी बह रही है
जुजान की गंगोत्री
पढाया जा रहा है गीता का सार
जग रहे हैं करुणा के भाव
मटि रहे हैं अहंकार
योगसूत्र से हो रहा है
पूर्व से पश्चिम का मलिन
लय मय हो रहा है
सांसों का सन सन
आओ करें व्यासा का बंदन।

BY

A SMET(Self Management of Excessive Tension) participant at S-VYASA
Mr. Shashank Kumar, DGM(F&A), RHQ, Powergrid corporation of India Limited

Mr. Prem Bhandari - A Global Humanitarian Bridging Mobility, Wellness, and Diplomacy



In an era that calls for integrated approaches to humanitarianism, health and global collaboration, Mr. Prem Bhandari stands out as a visionary leader. Serving as Chairman of Jaipur Foot USA, Rajasthan Association of North America (RANA) and Advisor for International Affairs at S-VYASA University, Bengaluru, India, his contributions span prosthetic rehabilitation, global outreach, Yoga diplomacy, and diaspora engagement.

His work represents a rare synthesis of service (seva), science, and global cooperation, impacting thousands of lives across continents.



Transforming Lives Through Jaipur Foot USA

At the core of Bhandari's humanitarian mission is his leadership in expanding the reach of the Jaipur Foot—one of the world's most affordable and functional prosthetic solutions. The outreach of Jaipur Foot USA is done ably through Bhagwan Mahaveer Viklang Sahayta Samitee (BMVSS) which is the biggest Charitable organisation developed with an objective of implementing service and charitable activities globally.

Global Outreach and Humanitarian Camps

Under his stewardship, Jaipur Foot USA has:

- Organized prosthetic fitment camps across Asia, Africa, and Latin America
- Restored mobility to thousands of amputees affected by poverty, conflict, and disaster
- Partnered with governments and NGOs to deliver services in remote and underserved regions

Through initiatives such as India for Humanity, he has helped position India as a leader in compassionate global healthcare delivery.



Focus on Dignity and Inclusion

Bhandari's approach goes beyond clinical intervention. He emphasizes:

- Social reintegration of beneficiaries
- Livelihood restoration
- Psychological empowerment

For him, mobility is not just physical—it is a gateway to human dignity and self-reliance.

Advancing Innovation and Global Collaboration

Prem Bhandari has played a crucial role in bringing together technology, research, and humanitarian service.

- Encouraged collaborations with global academic institutions
- Promoted innovation in prosthetic design and delivery systems
- Supported scalable models to reach larger populations at minimal cost His efforts have strengthened Jaipur Foot's global reputation as a model of frugal innovation with high social impact.



Leadership in International Affairs at S-VYASA University

As Advisor for International Affairs at S-VYASA University, which started as a premier Yoga University based in Bengaluru, India, Bhandari has significantly contributed to the internationalization of Yoga education, therapy, research and outreach.

Building Global Academic Partnerships

He has facilitated:

Institutional collaborations between S-VYASA and international universities

Exchange programs for students, researchers, and faculty

Joint conferences and global forums on Yoga and integrative health

These efforts have helped position S-VYASA as a global hub for evidence-based Yoga research

Promoting Yoga as a Global Health Solution

Bhandari has been a strong advocate for Yoga as a scientifically validated system for holistic well-being.

Integration with Healthcare and Rehabilitation

He has supported the integration of Yoga into:

- Rehabilitation programs for differently-abled individuals
- Chronic disease management
- Mental health and stress reduction initiatives

This aligns with S-VYASA's research-driven approach, where Yoga is applied as a therapeutic intervention rather than merely a lifestyle practice.

Global Outreach and Yoga Diplomacy

- He was responsible for initiating Yoga based academics at USA. He was also responsible for promoting International Day of Yoga at most prominent locations including the United Nation building, Times Square at New York. He also, Supported global observances International Day of Yoga collaborating with Government and private agencies.
- He encouraged cross-cultural dialogue through Yoga-based wellness programs

His work contributes to India's soft power by presenting Yoga as a universal science of well-being.



Bridging Diaspora, Policy, and Service

A key dimension of Bhandari's contribution lies in his ability to connect diverse worlds:

- Indian diaspora in the United States → mobilizing resources and awareness He is also the President of Rajasthan Association of North America (RANA) which he made as the biggest of the associations of Indian Diaspora in North America. He brought in the celebrations of Indian culture, heritage and tradition in the form of festivals.
- Global communities → delivering impact on the ground

He has also been actively involved in community leadership, humanitarian relief efforts, and strengthening India–US relations through cultural and service-oriented initiatives.

He has inspired several philanthropists to pledge their support for activities to promote Indian culture and heritage and the recent event of Rajasthan Diwas celebrated bringing Rajasthani Diaspora under one roof where pledges the Mehta Family trust has pledged \$5 million for Indo-US Friendship Centre which would include a Yoga and Ayurveda center. Mr. Bhandari has also been blessed by Nagendra Guruji to start S-VYASA University campus in New York in association with VYASA USA headquartered at Dallas, Texas.

Humanitarian Response and Crisis Support

Beyond structured programs, Bhandari has demonstrated remarkable responsiveness in times of crisis:

- Assisted vulnerable individuals requiring urgent prosthetic care
- Supported communities during emergencies, including the COVID-19 pandemic
- Facilitated aid, logistics, and coordination for those in need

His leadership reflects compassion in action, where timely intervention becomes a defining principle.



A Holistic Vision of Health and Humanity

What makes Prem Bhandari’s contributions truly distinctive is his integrated vision:

- Jaipur Foot restores physical mobility
- Yoga cultivates mental and emotional resilience
- Global partnerships ensure sustainability and scale

This triad forms a powerful model of holistic rehabilitation and global well-being.

Conclusion

Prem Bhandari’s work exemplifies how one individual can make a meaningful impact across healthcare, education, and society. His contributions highlight that true progress lies not just in technological advancement, but in compassion-driven innovation. By helping people walk again, breathe better, and live with dignity, he continues to build a legacy that transcends borders.



S-VYASA

Swami Vivekananda Yoga Anusandhana Samsthana
UGC Category I **Deemed to be University**
Bengaluru, India



Division of Yoga-Spirituality

VMAC-VTR

**Varahamihira
Advanced Centre of
Vedic Technology
Research**

in S-VYASA Headquarters, 'Prashanti Kutiram'

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

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

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

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

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