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योग इपथ

A Monthly Journal of S-VYASA (Deemed to be University)



Advanced Meditation Training
Deepening Inner Silence, Stability & Awareness



One World, One Family
S-VYASA Celebrates Universal Brotherhood Day

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YOGA SUDHA

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No. 10

CONTENTS



Division of Yoga & Management Studies

Promotes HOLSYM—Holistic Systems Management by integrating Yoga with modern management for leadership, ethics, well-being, and social harmony.

Division of Yoga & Physical Sciences

Explores consciousness-based science by integrating Yoga, Vedanta, physics, and neuroscience with modern scientific understanding.

Division of Yoga Humanities

Blends creativity, ethics, arts, sports, and Indian Knowledge Systems to nurture balanced and holistic human development.

Editorial

4

Message From the Vice Chancellor

5

Prime Focus

6

*Silent Mind Advanced Meditation Training Held at S-VYASA
S-VYASA Celebrates Universal Brotherhood Day with
Distinguished Guests.*

Spirituality & Knowledge System

8

*धर्मसूत्रम् (Dharmasūtram),
Yoga Upanishad Sara – 20
The Transformative Power of Dynamic Suryanamaskar:
A Personal Journey Through Intensity, Energy, and Inner Awakening.
S-VYASA Signs MoU with Vedic Wellness University.*

Humanities- Performing Arts & Sports

18

*Swami Vivekananda - The Humanist 23.
From Learning to Performance: A Year in Performing Arts.*

Arogyadhama – Clinical Application

20

Success stories at Arogyadhama.

Life Sciences & Integrative Health

24

World Physiotherapy Day 2026

Physical Sciences, Engineering, Ai & Robotics

25

*Smart India Hackathon – 2026: Fostering Innovation and
Problem Solving.*

Engineer's Week Celebration 2026.

VYASA TECH Secures Second Place at THE HIVE:

ApplyBee AI x Hackathon 2026.

Vyasa National & International

29

New Canteen Inaugurated at S-VYASA University.

United Through Yoga: The Journey of ITEC Batch 30.

*S-VYASA University Celebrates Krishna Janmashtami with
Devotion and Festive Spirit.*

*S-VYASA Celebrates Ganesh Utsav 2026 with
Devotion and Enthusiasm.*

Red Carpet Professors: Teachers' Day Celebration at Mangal Mandir.

EDITORIAL

Dr H R Nagendra
President S-VYASA



A GOLDEN JUBILEE INVITATION TO OUR PRASHANTI FAMILY

Prashanti Kutiram has always been more than a campus. For countless people, it has been a place to discover the healing power of yoga, deepen their practice, and build friendships that last a lifetime. As we prepare to celebrate our Golden Jubilee, I offer my heartfelt gratitude to everyone who has helped this vision flourish.

The Advanced Meditation Retreat with Erkin Bek (25–28 September 2026) reminded us of the transformative value of silence in daily life. Through sincere practice and reflection, participants experienced meditation as a pathway to inner balance, inspiring continued study and dialogue on its profound effects.

From 13–23 November 2026, Prashanti Kutiram will host eleven days of Golden Jubilee celebrations. We warmly invite our alumni, participants, friends, donors, and members of VYASA centres across India and the world. Your practice, service, generosity, and continued association have shaped this remarkable journey.

As part of this milestone, we also seek your support in creating a 400-bed Multispecialty Integrative Medicine Hospital. Building upon the pioneering work of Dr. R. Nagarathna and her team, our vision is to integrate yoga with modern medicine through rigorous research, compassionate care, and evidence-based clinical practice.

The celebrations will unite yoga, health, education, research, culture, and service while honouring those who have contributed to Prashanti Kutiram's growth. Above all, they will be a joyful reunion of our extended family.

Whether you join us for a day or several days, we look forward to welcoming you and your loved ones to experience the spirit of Prashanti Kutiram and the work of Arogyadhama.

With gratitude and renewed commitment, I look forward to welcoming you personally this November.



Message From the Vice Chancellor

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



Namaste.

October is a month of great significance, bringing together inspiring values of truth, non-violence, self-discipline, gratitude and the triumph of righteousness. As we celebrate Gandhi Jayanti on 2 October, we remember Mahatma Gandhi, whose life and teachings continue to inspire humanity. His principles of Ahimsa, truth, simplicity and selfless service resonate deeply with the philosophy of Yoga. Yoga teaches us to discipline the body, calm the mind and cultivate harmony within ourselves and with society. Gandhi's life reminds us that true strength lies not merely in physical power, but in inner courage, compassion and steadfastness in the pursuit of truth.

The festivals of Ayudha Puja and Vijayadashami further enrich this month with profound cultural and spiritual meaning. Ayudha Puja is a beautiful tradition of expressing gratitude towards the tools, instruments and resources through which we perform our duties. It reminds us to respect our work and use our knowledge and abilities responsibly. Vijayadashami, symbolising the victory of Dharma over Adharma and good over evil, inspires us to overcome our inner weaknesses and move towards higher values. From the perspective of Yoga, the greatest victory is the victory over our own limitations, negative tendencies and disturbances of the mind.

Karnataka's Mysuru Dasara is a magnificent expression of our rich cultural heritage and is celebrated with grandeur and devotion. The illuminated Mysuru Palace, traditional processions, music, art and the magnificent Jumbo Savari reflect the splendour and living traditions of Karnataka. Mysuru Dasara brings together history, spirituality, culture and community participation, making it a matter of great pride for every Kannadiga. It also reminds us of the importance of preserving our heritage while carrying its values forward to future generations.

At S-VYASA Deemed-to-be University, we believe that the essence of Yoga extends beyond physical practice. It is a way of life that encourages self-discipline, harmony, compassion, service and holistic well-being. The values represented by Gandhi Jayanti, Ayudha Puja and Vijayadashami beautifully complement the universal principles of Yoga. Let us use this festive season as an opportunity to reflect within, strengthen our positive qualities and contribute meaningfully to the well-being of society.

May these celebrations inspire us to cultivate inner strength, live with awareness and walk the path of Dharma, peace and selfless service.

Wishing everyone a meaningful Gandhi Jayanti and a blessed Ayudha Puja and Vijayadashami.

With warm wishes,



Silent Mind Advanced Meditation Training Held at S-VYASA



The Silent Mind Advanced Meditation Training was held at S-VYASA, offering participants an immersive experience focused on deepening meditation practice and cultivating inner silence and stability. Led by Erkin Bek, with special sessions by Dr. H. R. Nagendra, the programme brought together 30 participants from India and different countries.

The programme included AUM chanting, outdoor meditation, Yogāsana, Prāṇāyāma, Raga sessions, guided meditation and self-led meditation. Participants also engaged in practices such as the Mind-Body Connection, Breathing Body, Center of Gravity, Air Practice, Emptiness Practice and Darkness Practice, along with Silent Mind Interval Training (SMIT).

The Science of Meditation sessions introduced participants to the meditative brain, brain waves and microstate analysis, supported by hands-on EEG demonstrations. Special sessions by Dr. H. R. Nagendra covered MSRT, SMIT and MEMT theory and practice, along with the Yoga Sutras and the dimensions of Samādhi.

The training concluded with participant reflections and expressions of gratitude. Participants highlighted the value of the step-by-step guidance in supporting continued meditation practice, relaxation, concentration and a deeper sense of inner calm. The programme offered a meaningful opportunity for learning, practice and inner development at S-VYASA.

S-VYASA Celebrates Universal Brotherhood Day with Distinguished Guests

S-VYASA Deemed to be University celebrated Universal Brotherhood Day on Friday, September 11, 2026, at Shruthi Mandir, Prashanti Kutiram, Jigani, Bengaluru.



The programme was held from 3:00 PM to 4:00 PM, commemorating the ideals of universal brotherhood, harmony, and the oneness of humanity inspired by the teachings of Swami Vivekananda.

The programme was graced by Shri Suresh Singh Bhadoria, Chairman of the Index Group at Malwanchal University, as the Chief Guest, and Prof. (Dr.) Jyoti Keswani, Director, Central Council for Research in Yoga and Naturopathy (CCRYN), as the Special Guest. Both distinguished guests were

felicitated by S-VYASA in recognition of their presence and contribution to their respective fields.

The programme was presided over by Dr. H. R. Nagendra, President, S-VYASA, in the presence of Prof. Sony Kumari, Registrar, S-VYASA, and Dr. N. K. Manjunath Sharma, Vice Chancellor, S-VYASA, Pro-Vice Chancellor Prof. S. Siva Sankara Sai along with faculty members, students, and members of the S-VYASA fraternity.



धर्मसूत्रम् (Dharmasūtram)



Prof. Ramachandra G Bhat

Former Vice Chancellor

S-VYASA deemed to be University, Bengaluru

औत्पत्तिकस्तु शब्दस्यार्थेन सम्बन्धः, तस्य ज्ञानमुपदेशः, अव्यतिरेकश्चार्थे अनुपलब्धे, तत् प्रमाणं
बादरायणस्य अनपेक्षत्वात् || जैमिनिमीमांसासूत्रम् १.१.५|| - 2

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

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

The quest for knowledge, or Jijñāsā, is an ongoing journey. Vicāra—deep philosophical inquiry—is the true mechanism for achieving objective understanding and the ultimate climax of cognitive clarity. We now turn to the fifth aphorism of the Mīmāṃsā Sūtras: Om Utpatti Kस्तु Śabdasya Arthe Na Sambandhaḥ... Here, every single word must be meticulously reviewed to gain profound insight, which is why this specific aphorism is chosen for deliberation. The primary purpose is semantic analysis: exploring the connectivity between a word (Vāk) and its meaning (Artha). We all use various languages, governed by the principle that specific words yield specific meanings—often considered a divine convention (Īśvara Saṅketa). From the dawn of mankind, ancient Indian scholars (Śāstrakāras) cultivated this linguistic science. Thus, grammar (Vyākaraṇa) is revered as the science of words (Padaśāstra), Mīmāṃsā as the science of sentences (Vākyaśāstra), and Nyāya as the science of epistemology (Pramāṇaśāstra). In this framework, Pramāṇa is the valid means through which a knower (Pramātā) gains accurate knowledge (Pramā). The true connectivity lies between the knower and the object to be known (Prāmāṇya) using this semantic mechanism, which is brilliantly projected by Sage Jaimini in this Sūtra.

Consider the practical use of language: a word is spoken, its meaning is grasped by a listener, and it is applied to express reality. Take a physical pot; it possesses a specific structure or ākāra, which is its Artha (meaning). To indicate it, a word must be formed with a precise sequential order of syllables—known technically as Anupūrvī. The exact phonetic sequence of sounds creates the word Ghaṭaḥ (pot). The moment this word is uttered, the physical structure of the pot immediately arises in the mind. According to the Mīmāṃsakas, this connection between the word (Śabda) and its meaning (Artha) is eternal (Nitya). The word, the meaning, and their relationship are all eternal. When this mechanism functions perfectly, true knowledge emerges. But what constitutes true knowledge? It is knowledge that remains uncontradicted by subsequent understanding (Tad utpannam jñānam na viparyeti). If you initially identify an object as a pot but upon closer inspection realize it is a cloth (Paṭa), your previous knowledge is discarded as an illusion (Bhrama or Ayathārtha Jñāna). For cognition to be clear and valid, it must be free from subsequent contradiction (Svottara-jñāna-bādhyatvam). This rigorous mechanism of semantic analysis was masterfully laid out by both the teacher and the disciple, Bādarāyaṇa and Jaimini.



This specific means of knowledge is known as Śabda Pramāṇa (verbal testimony), yet it is entirely dependent upon Pratyakṣa Pramāṇa (sensory perception). If auditory perception is clear and untainted by error, the resulting knowledge is purified and deeply concretized through communication. Conversely, if a listener mishears or cannot properly pronounce syllables like 'Gha' and 'Pa', they will fail to distinguish a pot from a cloth, leading to distorted knowledge. Because Mīmāṃsakas recognize this vulnerability, they have become unmatched experts in sentence analysis. They emphasize that context and precise phonetic perception play vital roles in deciphering meaning. Thus, sensory perception holds a fundamentally crucial role; if perception is clear, the verbal testimony is clear, establishing a direct cause-and-effect relationship. The foundational step is ensuring a word is perfectly pronounced and accurately heard, taking careful account of tones and verbal structures. This systematic refinement begins with sounds (Dhvani Pariśkāra), moves to letters (Varṇa Pariśkāra), then words (Śabda Pariśkāra), ultimately culminating in the perfect understanding of the sentence (Vākyārtha Pariśkāra). According to Śāstric terminology, this gradual refinement is the true path to the climax of cognitive clarity.

This caliber of precise knowledge is absolutely essential for Vedic understanding. When the mechanics of comprehension are meticulously handled, spiritual seekers (Sādhakas) can finally grasp Dharma in its truest sense. By doing so, they accurately interpret the Vedic injunctions—referred to interchangeably as Codanā, Upadeśa, or Vidhi. Through this sophisticated mechanism, all four pillars of linguistic science—phonetics, syntax, morphology, and semantics—are masterfully integrated. This is the profound utility of the Mīmāṃsā Sūtra's aphorisms, which ultimately establish the validity of knowledge (Jñāna Prāmāṇya). As the definitive science of sentences, Mīmāṃsā elevates the human mind to the highest possible rating of clarity. The distinction between true knowledge (Samyak Jñāna) and false knowledge (Mithyā Jñāna) is critical here. If we fall victim to illusion, our entire foundation of study becomes severely lopsided. Therefore, the flawless connectivity of sensory contact (Indriya Sannikarṣa) plays a vital role in preventing error. Only through this rigorous process can the vast treasury of words (Śabda Rāśi) that we call the Vedas be properly and authentically understood.

It is exactly for this reason that Mīmāṃsā is celebrated as Vākyārtha Śāstra. Within this discipline, great scholars continuously debate the intricate mechanics of sentence comprehension, primarily dividing into two major schools of thought: Abhihitānvaya Vāda and Anvitābhidhāna Vāda. At the heart of this debate is how words connect (Anvaya) within a sentence's structure to reveal the intended meaning (Tātparyārtha). Grasping the speaker's true intention (Tātparya or Īkṣā) is paramount, a principle heavily emphasized in the commentaries of Śabara Svāmī. Only when this intention is decoded does knowledge become truly objective (Yathārtha Jñāna). Kumārila Bhaṭṭa's school champions Abhihitānvaya Vāda (understanding individual meanings first, then connecting them)—a view widely accepted by later Vedāntins under the maxim Vyavahāre Bhaṭṭanayaḥ. Conversely, Prabhākara Guru's school nurtures Anvitābhidhāna Vāda (words inherently carry connected meanings). This profound argument over cognitive sequencing—whether the mind first grasps isolated meanings and then links them, or grasps them already linked—remains a cornerstone of Indian philosophy. Navigating these profound questions of sentence cognition is precisely what makes Mīmāṃsā the ultimate science of sentences.

Yoga Upanishad Sara – 20

Prof M Jayaraman

Dean, Division of Yoga Spirituality



The Song of the Haṃsa:

An Overview of the Haṃsopaniṣad and its Passage from the Haṃsa-vidyā to the Brahma-vidyā

Introduction: A Teaching Sealed for the Worthy

The Haṃsopaniṣad holds a singular position among the minor Upaniṣads. It stands fifteenth in the traditional canon of one hundred and eight, and it is affiliated to the Śukla-Yajurveda. Within the thematic arrangement of the twenty Yoga Upaniṣads preserved by the Adyar Library—edited with the commentary of Śrī Upaniṣad-Brahma-Yogin—it appears as the concluding text of that collection, a fitting close, for it gathers the breath, the subtle centres, and inner sound into a single disciplined ascent.

Structurally the text is compact. It is a single-chapter (one adhyāya) Upaniṣad of twenty-one mantras, composed largely in flowing prose rather than metrical verse. In the Adyar recension these twenty-one mantras are gathered under a sequence of thematic sections that trace a clear pedagogical arc: the opening question and the guarding of the doctrine (mantras 1–4); the nature of the Haṃsa and the fruit of its knowledge (5); the yogic ascent through the centres (6–7); the lotus of the heart and its eightfold functions (8–9); the ajapā-Haṃsa liturgy of the breath (10–13); the twofold

meditation on the qualified Haṃsa (14–15); the ten inner sounds or nādas and the rule of the tenth (16–17); the fruits that flow from each sound (18–20); and the final dissolution of the mind into Brahman (21). Thus a very brief text carries an unusually complete map of the inner discipline.

The Upaniṣad is cast as a dialogue. Gautama approaches as questioner, addressing his teacher as one endowed with the six qualities of lordliness, and asks by what means the awakening in the lore of Brahman is produced. Sanatkumāra answers—yet he does not claim the teaching as his own. He authenticates it through a lineage of transmission: the truth was related by Pārvatī, who had herself ascertained it directly from her Lord Pinākin (Śiva) after investigation into all the systems of Vedānta beginning with the Īsopaniṣad. This descent—Śiva to Pārvatī to Sanatkumāra to Gautama—marks the work as a Śaiva-inflected yogic transmission. It is expressly to be guarded from the non-yogin who is ineligible for initiation, and imparted only to the disciple who is self-controlled, devoted to his Guru, and whom the Guru duly indicates.





Structure and Contents: Fire in the Fuel, Oil in the Seed

The organising symbol is the Haṃsa—at once the individual inmost Turīya Self of the microcosm and the Parama-haṃsa, the transcendent Turīya Self of the macrocosm. The very name encodes the teaching: composed of ha (with exhalation) and sa (with inhalation), it resolves into so’ham, “That am I.” The Upaniṣad offers two luminous analogies for its pervasion: as fire stands pervading the fuel it consumes and by which it is concealed, and as oil pervades the sesamum seed, so the Haṃsa pervades the bodies of all beings, from Brahman down to a blade of grass, as both the innermost Jīva and the transcendent Īśvara. To know this form is, in the very instant of knowing, to be freed of the delusion that anything exists apart from Brahman.

The core of the text is a graduated ascent through the subtle body. Pressing the perineum with the heel and uniting prāṇa and apāna, the aspirant kindles the fire in the triangle of the Mūlādhāra, rouses the Kuṇḍalinī, and forces open the knot of Brahman that guards the door of the Suṣumnā. He then rises through the centres in sequence—circumambulating the six-petalled Svādhiṣṭhāna thrice, reaching the ten-petalled Maṇipūraka, breaking through the twelve-petalled Anāhata

and the knot of Viṣṇu at its base (there attaining nirvikalpa-samādhi upon the Sūtrātman), ascending to the sixteen-region Viśuddhi, piercing the two-petalled Ājñā and the knot of Rudra, and at last entering the crevice of Brahman in the thousand-petalled lotus. There he drinks the nectar born of the commingling of Moon, Sun, and Fire—his body rendered immune to age and death—and meditates upon the Turīya of three mātṛās or upon the Turīya-turya, becoming radiant as a crore of suns risen together.

A structurally remarkable passage maps the lotus of the heart. Of its twelve petals four are “untouchable” and eight alone are operative; upon these eight the eightfold functions of the embodied self are inscribed, each governed by a directional deity. The eastern petal generates the inclination to meritorious action; the south-eastern, of Agni, sleep and sloth; the southern, of Yama, cruelty; the south-western, of Nirṛti, the mind’s bent toward sinful deeds; the western, of Varuṇa, playfulness; the north-western, of Vāyu, restlessness; the northern, of the Moon, delight in things of the Self and the not-Self; the north-eastern, of Īśāna, the drive to acquire wealth. In the centre lies detachment; in the filaments, the waking state; in the pericarp, dream; in the interior tube, deep sleep; and on the giving up of the lotus, the very sight of the Turīya dawns.



The text's most celebrated contribution is its exposition of the *ajapā-Haṃsa-mantra*, the “unrepeated” prayer in which the breath itself performs the *japa*. Here *Haṃsa* is the seer, the *Avyakta-gāyatrī* the metre, *Parama-haṃsa* the deity; *Haṃ* is the seed, *Saḥ* the power, and *so'ham* the wedge (*kīlaka*). Expiration and inspiration, sounding without cease as *so'ham, so'ham*, are counted at twenty-one thousand six hundred breaths through a day and night, apportioned in four parts to the Sun (as *Virāḍ-ātman*), the Moon (as *Sūtrātman*), the non-attached Lord (*Sarveśvara*), and the non-manifest *Paramātman*. So the ordinary

act of breathing is revealed to be an unbroken worship already in progress.

Its truly original signature, however, is the doctrine of the ten *Nādas*. Through the *ajapā* prayer the Yogin comes to hear, in the right ear, ten successive inner sounds of ascending subtlety—first the faint *ciṇ*, then *ciṇi-ciṇi*, then a bell, a conch, the note of a harp-string, cymbals, a flute, a kettle-drum, a tabor, and finally the thunder of a cloud. The counsel that follows is austere in its economy: giving up the first nine, the seeker should practise the tenth alone—for it is upon the tenth that realisation turns.



Therapeutic Insights: The Breath as its Own Prayer

Read through the lens of contemporary yoga and consciousness studies, several elements of the text carry a quiet therapeutic charge—understood as extensions of its own soteriology rather than as claims it makes for itself.

The *ajapā* framework anchors the mantra in the spontaneous rhythm of breathing, so that attention is sustained without strain or forced repetition; the breath already in motion becomes the meditative object. Because no counting or willed effort is required, the practice offers a naturally sustainable model of continuous attentional anchoring—a rhythm the practitioner can rest within rather than impose.

The map of the eight petals of the heart functions as a phenomenology of the mental modifications. By naming discrete affective and behavioural tendencies—sleepiness, cruelty, restlessness, acquisitiveness, detachment—and locating each in a recognisable inner state, it furnishes a structured vocabulary for observing and discriminating one's own dispositions, a self-inventory of the passing movements of the mind.

The progression of the ten sounds is a graded *pratyāhāra*: a disciplined withdrawal into ever-subtler interior hearing that trains attention away from external stimuli toward a single sustained object. The described fruits track a deepening interiorisation—the streaming of the palate, the swallowing of the inner nectar, the stilling and steadying of body and mind—culminating in a profound psychophysical composure that the text renders as immunity from age and death.

Across the whole trajectory—from the gross seat of the *Mūlādhāra* to the dissolution of the mind in the mind—the movement is toward deep quiescence, a state in which volition and misconception fall away and virtue and vice alike are consumed in the fire of superior knowledge. In its own idiom this is the arresting of restless mental activity, the *citta-vṛtti-nirodha* of a settled, non-agitated awareness—the ground from which lasting equanimity is said to arise.

Conclusion: Where the Two Become One

The *Haṃsopaniṣad* closes not with a further technique but with a metaphysical resolution. When the mind is dissolved in the mind, when volition and misconception are lost, and when virtue and vice alike are burnt in the fire of superior knowledge,

then *Sadā-śiva*—the great Lord *Parameśvara*, of the very nature of Existence, Consciousness, and Bliss, self-effulgent, immaculate, and profoundly quiescent—causes himself to shine without a counterpart. A garland of scriptural attestations seals the teaching: there is nothing whatever apart from Brahman; anything other than this is transient; the final conclusion of all philosophy regarding the Self is the denial of all things; and this Brahman is quiescent and undepressed. The *Haṃsa*, the breath-borne self that seemed bound to the body, is revealed to have been the *Paramātmān* throughout. The journey that began with a single breath ends where breath, sound, and mind are dissolved together into the one non-dual reality.

Such a close is wholly characteristic of the Yoga Upaniṣads as a class, and it clarifies the distinctive contribution of that literature. These twenty texts occupy a fertile middle ground: they inherit the non-dual metaphysic (*advaita*) of the classical Upaniṣads, yet they incorporate the fully developed technical apparatus of *haṭha* and *laya* yoga—the *cakras*, the *granthis*, the *Kuṇḍalinī*, the *nāda*, and the *ajapā*. Their achievement is to translate the great Upaniṣadic equation of the individual self and the absolute into a graded, practicable path. They are less works of speculation than manuals of realisation, in which the interior architecture of the subtle body becomes the very ladder of ascent, and liberation is presented not as a doctrine merely to be affirmed but as a verifiable experiential attainment. The *Haṃsopaniṣad*, binding the symbol of the *Haṃsa* to the discipline of the breath and the ladder of sound, exemplifies this genre with rare completeness—leading, exactly as it promises, from the *Haṃsa-vidyā* unto the *Brahma-vidyā*.

(Yoga Upanishad Sara series Completed)

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

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

Part-3: Long-Term Adaptation: Diet, Shatkarmas, Meditation, and the Yogic Meaning of Intensity

After that transformative experience, I increased my daily practice to 500 rounds, losing about 2 kg each time. After this dynamic “warm-up,” I practiced 90 minutes of classical haṭha yoga, including 30–40 minutes of Śīrṣāsana to balance dynamic and static work. My practice also included śatkarmas, prāṇāyāma, and dhyāna. The physical intensity radiated into my rāja yoga practice, making concentration deep and effortless. My experience confirmed that Suryanamaskar can lead to profound meditation and even mystical states — provided there is devotion, motivation, and intensity.

Over time, I realized that without proper diet I could not progress. I studied classical texts such as the Haṭhapradīpikā, Gheraṇḍa Saṁhitā, and Haṭhatattvakaumudī, and found deep wisdom in their dietary recommendations. Today I am about 80% raw-food based, with one cooked meal per day and occasional milk for chai. This dietary shift dramatically improved my recovery, mental clarity, and overall vitality.

I also rediscovered the importance of śatkarmas not only for purifying the nāḍīs but also for deepening meditation and making DSN feel almost weightless. The more purified the internal system became, the easier it was to perform large numbers of rounds, sometimes with a sensation of levitation or profound inner lightness.

In today’s world, intensity is a key element. When beginners are told to meditate during static āsanās, the mind often wanders. But during Dynamic Suryanamaskar, the physical demand pulls the psyche into full engagement. Research shows that a wandering mind is an unhappy mind, while a focused mind is a happy one — ready to explore higher realms of yoga.

Dynamic Suryanamaskar, when practiced with devotion, consistency, and proper lifestyle, becomes not only a physical exercise but a complete yogic discipline — integrating body, breath, mind, and subtle energy into a single, powerful stream of transformation.



S-VYASA Signs MoU with Vedic Wellness University



S-VYASA University and Vedic Wellness University (VWU) signed a Memorandum of Understanding (MoU) on August 31, 2026, to promote academic and institutional collaboration in the areas of Yoga, holistic wellness, and Indian knowledge traditions.

The MoU was signed by Prof. Sony Kumari, Registrar, S-VYASA University, and Shri Krishnamoorthy G, President, VWU, along with Mrs. Rashmi Krishnamoorthy, Co-founder, VWU.

The signing ceremony was attended by Dr. N. K. Manjunath, Vice Chancellor, S-VYASA University; Prof. S. Siva Sankara Sai, Pro-Vice Chancellor; and Dr. Jayaraman, Dean of Academics.

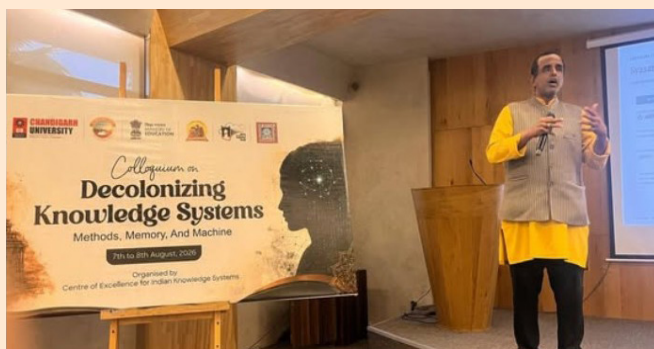
YIC Examination Participants at Vivekananda House, Chennai



The examination for the Yoga Instructor's Course (YIC) was conducted on September 12, 2026, at Yoga Fitness, an affiliated centre of VYASA, Chennai. The examination venue was Vivekananda House, off Ramakrishna Math.

Swami Mahadevananda of Ramakrishna Math was present at the venue and is seen at the centre of the group photograph. The photograph marks the successful completion of the YIC examination by the participating students.

IKS Research Colloquium at Chandigarh University



Chandigarh, August 8: Prof. M. Jayaraman was invited as a resource person for a two-day Research Colloquium on Indian Knowledge Systems (IKS) organised by the Centre for Excellence in Indian Knowledge Systems, Chandigarh University, on August 7–8.

The colloquium brought together scholars and academics for meaningful discussions on Indian Knowledge Systems, contemporary research methodologies, and the relevance of traditional knowledge frameworks to present-day academic inquiry.



Prof. Jayaraman contributed to the colloquium in multiple capacities. He participated as a panellist in the discussion on “Decolonizing Knowledge Systems,” delivered a lecture on “Tantrayukti: IKS-Based Methods for Thesis Construction,” and participated in a freewheeling podcast exploring diverse dimensions of Indian Knowledge Systems and spirituality.

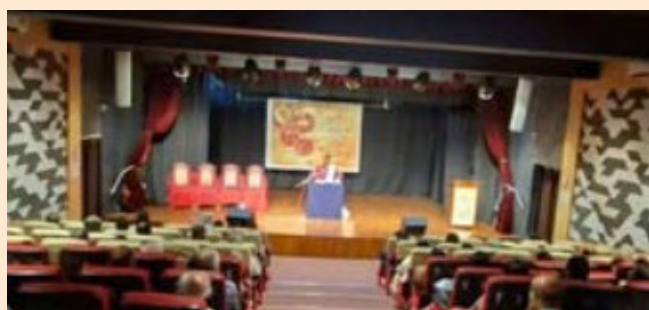
The two-day academic programme provided an engaging platform for scholarly dialogue, reflection, and exchange of ideas, particularly on the role of IKS in contemporary knowledge systems, research, and higher education.

A Lecture on “The Avadhūta and His 24 Gurus” in Bengaluru



Bengaluru, July 26: Prof. M. Jayaraman delivered a lecture on “The Avadhūta and His 24 Gurus” from the Bhāgavata Mahāpurāṇa as part of the Vedānta Śravaṇa Lecture Series organised by the Aham Brahmasmi Foundation, blessed by the Sringeri Jagadgurus.

The lecture was held at the Indian Institute of World Culture, Basavanagudi, Bengaluru, and focused on the profound teaching of the Avadhūta, who draws wisdom from 24 gurus found in nature and everyday life. The session explored the philosophical insights contained in this remarkable account and their



relevance to spiritual reflection and Vedāntic inquiry. Held just ahead of Guru Pūrṇimā, the lecture provided a meaningful occasion to study and reflect upon the timeless wisdom of the Avadhūta’s teachings and the expansive understanding of the guru presented in the Bhāgavata Mahāpurāṇa.

The programme witnessed attentive participation from the audience, whose thoughtful feedback and engagement contributed to a rich and meaningful academic and spiritual exchange.

Bhagavadgita Anuloma Viloma krama Examination Conducted at Prashanthi Kutiram



On 20th August 2026, the Srimad Bhagavadgita Recitation Examination was conducted at Tarangini, Prashanthi Kutiram, under the Lalitha Rama Lakshmi Trust. Six participants successfully recited the Srimad Bhagavadgita in both Anuloma Krama and Digital formats.

The participants:

1. Name: Adityaram B Poojari, Age:13 years, from Bengaluru
2. T. Sahasra, Age: 10 years, from Gadwal district
3. T. Kartheeka, Age: 8 years, from Gadwal district
4. Remilla NL Annapurna, from Bengaluru
5. Hymavati Kolluru, from New Delhi
6. Ambika Prasad, from Bengaluru

The examination was conducted by President, Dr. H. R. Nagendra Ji; Distinguished Director of Varahi mihira advanced Vedic technology service centre Acharyaji Ramachandra G. Bhat; Sri Karibasappa Ji; and Smt. Shreeparna Roy. The participants were felicitated with certificates, mementos, and cash prizes during the Prarthana Milan session.



Swami Vivekananda - The Humanist - 23

Dr. K. Subramanyam
Former Chancellor, S-VYASA



In 1892, in the last week of December, Swami Vivekananda was on the solitary rock amidst the three seas at the southernmost tip of India. For three full days, he contemplated Mother Bharat to understand the reasons for the fall and rise of the Motherland. One reason for the fall of Mother India was the ill-treatment meted out to people on the basis of caste, creed, colour, wealth, and intelligence. Many were oppressed through inhuman suppression. If only our people were a little more human, India would have been stronger, better, and more united.

In Kerala, women were very much downtrodden. All over the country, certain people were considered to be of a low caste and were cruelly treated. It was like Karna in the Mahabharata. Karna was the son of Kunti Devi, and all people in India are the children of Mother Bharat. Though Karna was the son of Kunti Devi, he was segregated, separated, and denied opportunities to participate in the common activities of his brothers. The custodians of society looked down upon him.

Even today, certain sections of society continue to suffer from such ill-treatment. The whole system should be rehailed. The only way to improve society is to make everybody human. We should display the quality of humanism to bring people together. Swami Vivekananda is an out-and-out humanist. Under no circumstances should society be divided into fragments in the name of anything.

However white a person may be, the shadow is always dark. The different colours of the skin are not reflected in the shadow; it is always black. Similarly, however dark a person may be, the blood inside is always red. Skin colour, appearance, intellectual abilities, and financial positions may differ, but the blood in everybody is always red.

All people breathe the same air; all are children of Mother Nature. The Sun gives light to everybody,

air gives oxygen, the earth provides food, water quenches thirst, and space accommodates everybody. When nature does not discriminate, why should man discriminate on the basis of colour, caste, or any other attribute? Swami Vivekananda, therefore, pleads for humanism to bring all people under one umbrella.

In the Ramayana, though Parashuram and Sri Rama are incarnations of Sri Vishnu, Parashuram tried to ill-treat Sri Rama. It is not anybody's fault to be born into a particular caste or with a particular skin colour. When everybody is a child of God and a replica of God, why should people suppress, ill-treat, or quarrel with each other? Sri Rama gave a fitting reply to Parashuram on humanism.

Similarly, when Adi Shankara, the great intellectual giant, asked a low-caste man to give way, the oppressed person questioned him on seeing oneness in all. Shankara felt enlightened. It was humanism that made Adi Shankara truly enlightened.

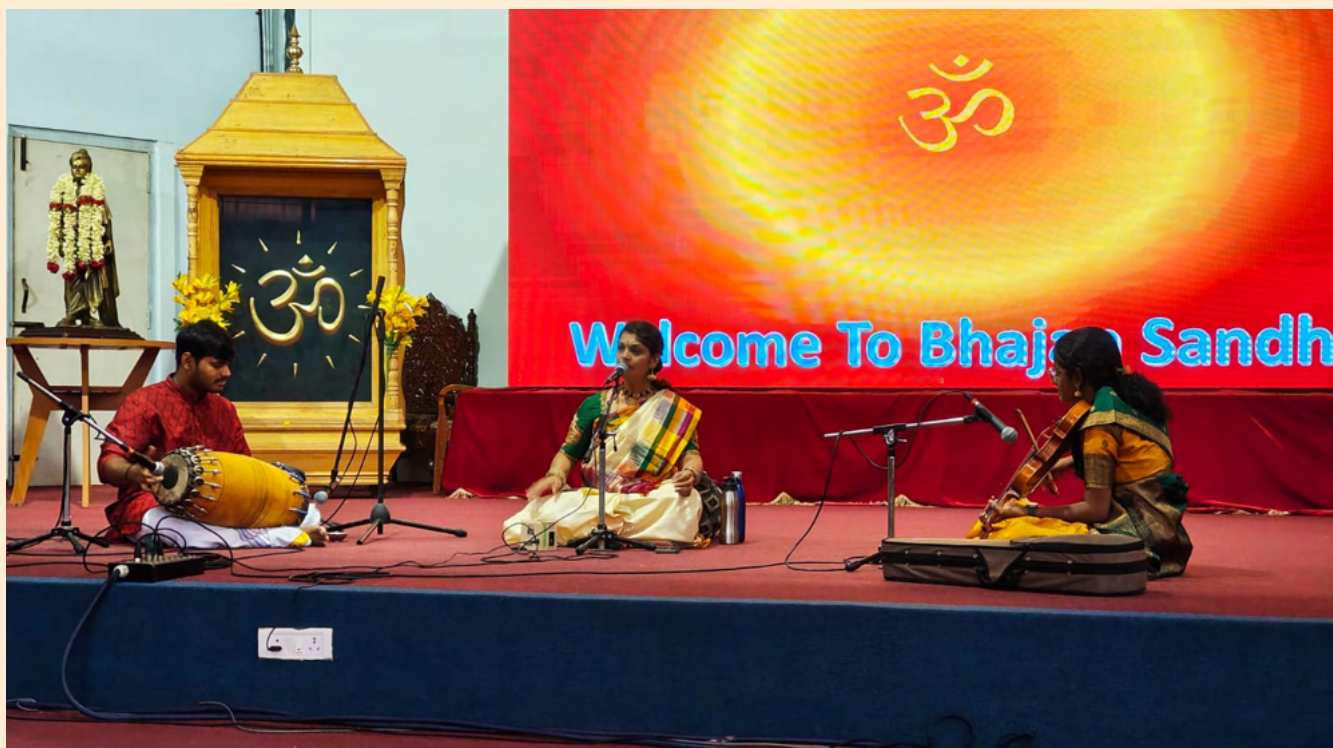
When Swami Vivekananda was in America, a dark-skinned man mistook him to be of the same race. He proudly shook hands with Swamiji and embraced him. Swamiji received him with love and affection. When his disciples asked him to disown the man, Swamiji replied, "It is a sin to be inhuman."

We are all children of God and children of Mother Nature. Instead of seeing differences, we should recognise our commonness and oneness and live together in love and affection. That is humanism.

All our achievements and attainments are secondary. First and foremost, we are human, and only next are we engineers, doctors, clerks, beggars, and so on. If the foundation of humanism is weak and not deep, the whole fabric of society will be torn to pieces and the societal building will collapse.

Therefore, the immediate need of everybody is to be human, human, and human.

From Learning to Performance: A Year in Performing Arts



A Music Concert was organised by S-VYASA Deemed-to-be University on 31 July 2026 at Shruti Mandir, Prashanti Kutiram. The programme, held from 5:30 p.m. to 6:30 p.m., featured Dr. Ramya C.R. on vocal, G. Lokapriya on mridanga and Deepika M. on violin. Students, faculty and members of the S-VYASA community attended the programme.

The Abhinava Bharata Gurukula and School of Performing Arts at S-VYASA Society conducted examinations, concerts, workshops and experiential learning programmes in music and dance during 2026.

SPEC-2026 received more than 1,700 applications in Bharatanatyam, Kuchipudi, Kathak, Nattuvanga, Karnataka Sangeetha, Laghu Sangeetha and Violin. Registration was open from January to 15 March 2026. Orientation programmes were conducted for teachers, examiners and students before the examinations. Examinations were held at seven centres in Karnataka—Bengaluru, Mangaluru, Udupi, Puttur, Hassan, Hubballi and Balehonnuru. Practical examinations were conducted from 12 June to 9 August, and the theory examination was held on 28 June.

The School of Performing Arts conducted a two-day workshop, “Analytical and Performative Approach to Varnams,” on 1–2 August 2026 as part of the Diploma Programme in Abhinaya. The workshop was led by Guru Smt. Poornima Gururaja. Sessions covered Trikala Jatis, Korvais, Gati, Nada Bhedas and Laya, along with Padartha, Vakyartha, Bhavartha and Gudhartha in Varnam sahitya.

A Kolata Workshop was conducted on 14 August 2026 at the Sattva Global City Campus as part of the Deeksharambh programme for first-semester BBA and B.Com students. Around 30 students participated under the guidance of Dr. Ramya C.R., Assistant Professor, School of Performing Arts. The workshop covered basic Kolata steps and group formations, followed by an introduction to Jade-Kolata with the support of Dr. Karuna Vijayendra, Dean, Division of Yoga & Humanities.

The programmes formed part of S-VYASA’s activities in performing arts during 2026, covering formal assessment, performance, specialized training and student engagement in Indian classical and traditional arts.

Success stories at Arogyadhama – Department of Psychiatry

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

This case presentation describes the integrated management provided at Arogyadhama to Ms. Lakshmi Aishwarya M M, a 26-year-old freelancer diagnosed with Post-Traumatic Stress Disorder (PTSD) with secondary depressive and panic symptoms.

The treatment approach included Integrated Yoga Therapy, naturopathy, Ayurveda, medication, dietary management and a Five Kosha-based approach, along with lifestyle and follow-up recommendations.

Integrated Approach of Yoga Therapy in the Management of PTSD with Secondary Depressive and Panic Symptoms – Case of Lakshmi Aishwarya, 26 years

Ms. Lakshmi Aishwarya M M, a 26-year-old unmarried female and freelancer, was admitted to Arogyadhama on 10/03/2026 and discharged on 23/03/2026 after a 13-day stay. She was diagnosed with Post-Traumatic Stress Disorder with secondary depressive and panic symptoms.

Chief Complaints

- Panic attacks since 3 years.
- Anxiety since 2 years.

- Depression since 8 years.
- Known case of PTSD since 3 months.
- Low mood.
- Reduced interest (anhedonia).
- Feeling lazy since 8 years.
- Fatigue since 8 years.
- Chronic gastritis since 4 years.
- Increased body weight since 8 years.
- Known case of thyroiditis since 3 months.
- Polycystic ovarian syndrome since 8 years.
- Chronic lower back pain since 3 months.
- Bronchial asthma since childhood.

History of Presenting Illness

- Depressive symptoms, along with low mood, reduced interest in routine activities and episodes of emotional distress – 8 years ago.
- Sleep disturbance, restlessness and daytime fatigue; medical consultation was taken in 2022 and medication was received for 21 days.
- Recurrent panic attacks for 3 years, associated with worry about health, family or education.
- Ongoing anxiety for 2 years, triggered by situational stressors.
- Bronchial asthma since childhood and under medication.
- Polycystic ovarian syndrome (PCOD) – 8 years.
- Painless swelling in the throat, diagnosed as thyroiditis, along with chronic lower back pain – 3 months.
- Chronic gastritis – 4 years.
- Patient visited Arogyadhama on 10/03/2026.





Integrated Naturopathy and Ayurveda Approach

Integrated Approach of Yoga Therapy (IAYT)

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

The patient also underwent an Integrated Naturopathy and Ayurveda treatment programme. Ayurveda treatments included Sarvanga Abhyanga with Swedana, Takradhara, and Abhyanga from head to foot. Naturopathy treatments from 18 to 23 March included APEP and Kriya, along with hot oil application and steam bath, cold immersion bath with Epsom salt, full-body massage (FBM) with sauna or steam bath, alternate douche, and neutral underwater massage.

The prescribed medications were continued before, during, and after the treatment, including Rexira 15 mg, Franxit 10 mg, Melocure 5 mg, Chymoral Forte DS, Maxiflo 250 inhaler as SOS, and Betacap 20. Dietary management from 11 to 23 March included NBF, khichdi with ghee, vegetable juices, buttermilk (BM), vegetable broth (BV), fruits, vegetable soup, and barley water, distributed across five meals/snacks daily.

Dietary details included:

- Early morning – Lemon honey juice / Green tea / Cucumber & coriander juice / Triphala water.
- Breakfast – Sprouted gram with pomegranate / Oatmeal / Wheat vermicelli / Wheat upma / Ragigani.
- Lunch – Jowar roti / Ragi ball / Wheat chapati / Brown rice + boiled vegetables + dal / sambar + buttermilk with jeera powder and hing.
- Snacks – Dry fruits laddu / Green tea / Poha + channa dal + jaggery / Fresh coconut + jaggery / Sprouts salad.
- Dal – Green gram / tur dal etc.
- Boiled vegetables – Carrot, beans, green leafy vegetables, cabbage, cauliflower, pumpkin etc.
- Salads – Cucumber, carrot, beetroot, onion, tomato or fruit salad.
- Dinner – Fruit salad / Vegetable salad + soup / Buttermilk.



Clinical Parameters: Pre and Post Comparison

Parameter	On Admission	At Discharge
Pulse (beats/min)	110	68
Blood Pressure (mmHg)	110/70	120/68
Respiratory Rate (cpm)	20	19
Bhramari Time (sec)	10	17
Medication Score	6	6
Weight (kg)	70	69.6
Height (cm)	161	161
BMI (kg/m ²)	27	26.6
Symptom Score	28	13

SUCCESS STORY

The treatment outcomes documented in the case presentation showed improvement following the integrated intervention.

- Reduced frequency of panic attacks.
- Reduced anxiety and depression.
- Reduced fatigue.
- Reduced back pain.
- Improved sleep quality.

Five Kosha Integrated Approach

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

Application Across the Five Koshas

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



Follow-up Recommendations

Lifestyle Modifications

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

Dietary Guidelines

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

Follow-up Advice

- Barefoot walking.
- Neutral shower.
- Sun bath.
- Hot foot immersion with Epsom salt.
- Prayer.
- Neutral abdomen pack.

World Physiotherapy Day 2026

School of Physiotherapy, at S-VYASA Deemed to be University organised a two-day World Physiotherapy Day 2026 observance comprising a Workshop on 7th September 2026 and a Health Screening Camp on 8th September 2026.



The programme was conducted in observance of World Physiotherapy Day, celebrated globally on 8th September to mark the founding of World Physiotherapy in 1951. This year's theme, "The Role of Physiotherapy and Physical Activity in the Prevention, Management, and Rehabilitation of Cardiovascular Disease and Stroke," reflected the profession's expanding responsibility in addressing one of the leading causes of death and disability worldwide.

The workshop on 7th September featured an expert session by Dr. Vijay Samuel Raj V, Professor and



Head, Department of Sports Science, JSS College of Physiotherapy, Mysore, and Chief Editor, RGUHS Physiotherapy Journal, on the topic "Schools of Manual Therapy: Integrating Evidence, Reasoning and Clinical Skills." With over 27 years of experience in physiotherapy education, clinical practice, and research, Dr. Samuel discussed the theoretical foundations and clinical reasoning underlying various schools of manual therapy during the lecture session



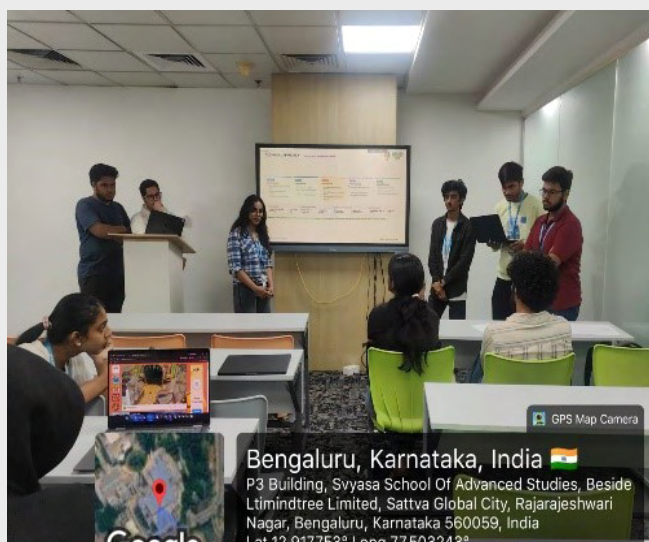
followed by a hands-on session in which faculty and students gained practical exposure to manual therapy techniques under his guidance.

The chief guest of the event was Dr. Bharath Raj R, Director, Mithra Multispeciality Hospitals LLP and Zivatronix Healthcare. The event was organised by Dr. Sriraghunath S, Dean, School of Allied Health Sciences and Dr. Prashant, Principal, School of Physiotherapy, along with faculty members and students of Physiotherapy. The event was coordinated by Dr. Ashna Waseem Patel, Assistant Professor, School of Physiotherapy along with Dr Sasanka Sekhar Pradhan, Dr Pooja N, and Dr Aishwarya.

On 8th September, a Health Screening Camp was organised for faculty members from 9:00 AM to 5:00 PM at Mangala Mandir, Prashanti Kutiram. The camp offered screening for 51 working staff at the Prashanti Campus for key modifiable cardiovascular risk factors, in keeping with the year's theme, and encouraged members to engage in informed conversations about their cardiovascular health.

Outcome of the Event: The programme successfully enhanced awareness among students and faculty regarding evidence-based manual therapy practice and the role of physiotherapy in cardiovascular disease and stroke prevention. It encouraged participants to strengthen their clinical reasoning skills, while the health screening camp reinforced the university's commitment to preventive healthcare within its own faculty community.

Smart India Hackathon – 2026: Fostering Innovation and Problem Solving



The School successfully conducted the Smart India Hackathon (SIH) 2026 Internal Hackathon on 12 September 2026. Dr. Vasumathi B, Associate Professor coordinated the event along with other Faculty members from school of Computer Science and Applications. The SIH provided students with a dynamic platform to transform innovative ideas into solutions for real-world challenges.

The initiative was preceded by orientation sessions held on 27 August and 9 September 2026, which introduced students to the SIH process, problem-statement selection, team formation, evaluation criteria, design thinking, and effective idea presentation.

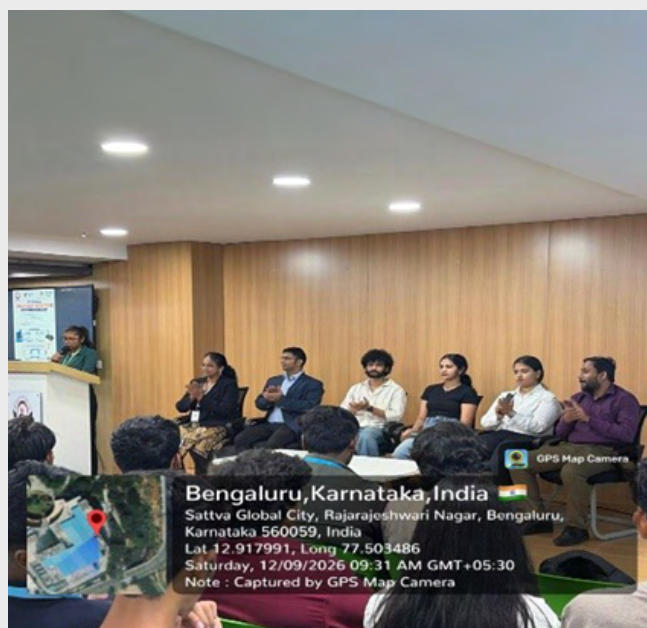
The internal hackathon was organized with the objective of nurturing creativity, technical expertise, teamwork, leadership, time management, and problem-solving abilities while encouraging students to align their ideas with societal and industrial needs.

The event witnessed enthusiastic participation across a wide range of emerging and socially relevant technology domains. Students worked on 82 unique problem statements across 150 team-level selections, covering areas such as MedTech and HealthTech, Robotics and Drones, Space Technology, Disaster Management, Agriculture and Rural Development, Smart Education, Transportation and Logistics, Clean and Green Technology, Blockchain and Cybersecurity, Smart Automation, Heritage and Culture, and Travel and Tourism.

Notably, Smart Automation involved 31 teams, Blockchain and Cybersecurity 20 teams, and MedTech/HealthTech 19 teams, reflecting strong student interest in applying technology to contemporary challenges. The diversity of themes demonstrated the students' ability to explore multidisciplinary problems and develop innovative technology-driven approaches.

The projects were evaluated through a structured and transparent judging process that considered novelty, relevance, technical feasibility, prototype quality, social and economic impact, presentation clarity, and teamwork. Participating teams presented their ideas and demonstrated their prototypes, followed by interactive question-and-answer sessions with an expert jury panel comprising professionals from industry and technology domains. The jury included experts from Altimetrik India Pvt. Ltd., Bayer Global, and Acutro Technologies Pvt. Ltd., with judges evaluating projects across different thematic areas including Blockchain and Cybersecurity, Robotics and Drones, Smart Automation, Agriculture and Rural Development, Smart Education, Transportation, Tourism, and Clean and Green Technology.

The internal hackathon thus served as an important platform for identifying promising student innovations and preparing them for the next stage of Smart India Hackathon 2026.



Engineer's Week Celebration 2026

TechVision 2026: A Celebration of Innovation, Talent and Technical Excellence

The School of Engineering and Technology, SVYASA Deemed to be University, Global City Campus, celebrated Engineers' Day through TechVision 2026, a series of technical and innovation focused activities designed to encourage creativity, problem solving, collaboration, and technical excellence among students. The celebrations commenced with a series of pre week activities, including the IdeaCanvas Poster Challenge on 8 September 2026, TechSpeak Technical Debate on 9 September 2026, InnovateX SIH 2026 Hackathon on 10 September 2026, CodeRush Competitive Programming Challenge and IIC Ignite Innovation and Entrepreneurship Awareness Camp on 11 September 2026. Each activity provided students with an opportunity to explore their technical interests, present innovative ideas, engage in meaningful discussions, develop solutions to real world challenges, and strengthen their problem solving and communication skills.

The celebrations culminated in the TechVision 2026 Engineers' Day Celebration and Awards held on 15 September 2026. The event was organised to commemorate the contribution of engineers to society and to celebrate the spirit of innovation, dedication, and excellence. The occasion was graced by Chief Guest Wing Commander Prahalad Ramarao (Retd.), who shared valuable insights on leadership, discipline, perseverance, and purposeful engineering. His inspiring address encouraged students to approach engineering with responsibility, creativity, and a commitment to creating meaningful impact. The celebration also included recognition of winners and contributors of the various technical activities conducted during the pre-week celebrations. TechVision 2026 reflected the School of Engineering and Technology's continued commitment to creating a vibrant technical environment that encourages students to learn, innovate, collaborate, and excel.



VYASA TECH Secures Second Place at THE HIVE: ApplyBee AI x Hackathon 2026



The School of Engineering and Technology (SET), S-VYASA Deemed to be University, proudly celebrates the remarkable achievement of its B.Tech second-year students, who secured Second Place at THE HIVE: ApplyBee AI x Hackathon 2026. The prestigious 24-hour AI builder hackathon, organized by ApplyBee AI, was held on 29–30 August 2026 at Startup Park, Koramangala, Bengaluru.

The event brought together some of the brightest young innovators, with 30 shortlisted teams and over 200 AI builders competing to develop cutting-edge autonomous AI solutions. Participants were challenged to design, build, and present functional AI agents within an intensive 24-hour timeframe, fostering innovation, rapid prototyping, and real-world problem-solving.

Representing S-VYASA, the team VYASA TECH—Krrish Setty A.M., Keerthan S. Reddy, and Kaushik Manjunath—demonstrated exceptional technical expertise, creativity, and collaborative teamwork. Their innovative solution stood out for its originality, intelligent design, and practical applicability, earning them the Second Prize among the competing teams.

The students successfully applied advanced concepts in Artificial Intelligence, autonomous agent development, and intelligent workflow design while working under demanding time constraints. Their performance reflected not only their technical competence but also their ability to think critically, adapt quickly, and deliver impactful solutions through effective collaboration.

This outstanding accomplishment is a testament to the academic excellence and experiential learning culture nurtured by the School of Engineering and Technology. By encouraging participation in national innovation platforms, S-VYASA empowers students to bridge classroom learning with industry-oriented challenges, preparing them to become future-ready engineers and technology leaders.

The School of Engineering and Technology extends its heartfelt congratulations to VYASA TECH for bringing laurels to S-VYASA Deemed to be University. Their success serves as an inspiration to the entire student community, reaffirming the university's commitment to fostering innovation, research, entrepreneurship, and excellence in emerging technologies.

Cybersecurity Awareness Session Empowers Students to Stay Safe in the Digital World



A cybersecurity awareness session was organized for the first-year BBA and B.Com students to create awareness about the growing risks of cybercrime and the importance of responsible digital behaviour. The session was conducted by MCA students specializing in Cybersecurity, Mr. Rahul Jana, an MSc Cybersecurity student with CEH and CND certifications, and Mr. Muneer M, an MCA Cybersecurity student with a CEH certification. The resource persons provided students with practical insights into various types of cybercrimes, including phishing, online scams, identity theft, financial fraud, password attacks, and

social engineering. The session highlighted how cyber fraud can occur through fraudulent calls, messages, emails, suspicious links, fake websites, and other digital platforms. Students were made aware of simple preventive measures such as using strong passwords, enabling two-factor authentication, avoiding suspicious links, protecting OTPs and banking credentials, verifying unknown messages and calls, and reporting fraudulent activities promptly. The interactive session helped students understand the importance of cybersecurity in their everyday digital lives and encouraged them to be

New Canteen Inaugurated at S-VYASA University



The management of S-VYASA University inaugurated its new canteen at Shruthi Mandir on 7 September, with Dr. Venkat Ram and Shri Suresh Bhageria as Chief Guests, marking a new campus facility.

The inauguration was held at 10:30 a.m. in the presence of Dr. H. R. Nagendra, President, S-VYASA; Dr. Dayananda Swamy, Chancellor; Dr. B. R. Ramakrishna, Pro-Chancellor; Dr. Manjunath N. K., Vice-Chancellor; and Dr. Vasudeva Vaidya, Deputy Registrar.

The inauguration marked the opening of the new canteen facility for the university community. The

facility is intended to provide food and refreshment services for students, faculty and staff on campus.

As part of the inauguration ceremonies, Rakshagna Homa was performed at the new canteen on the evening of 6 September. This was followed by Gana Homa on the morning of 7 September at the same venue.

The ceremonies were attended by members of the university community and marked the formal commencement of the new canteen facility at S-VYASA University.



United Through Yoga: The Journey of ITEC Batch 30



The inauguration of the 30th Batch of the ITEC Programme was held on 1 September 2026 at 11:30 a.m. at Shruthi Mandir, Prashanthi Kutiram. The inaugural programme commenced with the ceremonial lighting of the lamp by the dignitaries, along with two representatives from the ITEC participants.

The ITEC Programme is an initiative of the Government of India that provides opportunities for international students to pursue learning and training in India and benefit from the country's academic

and educational expertise. S-VYASA Deemed to be University is the only institution selected to offer Yoga under the ITEC Programme. The ITEC Programme at S-VYASA is coordinated by Shri Dhananjaya C., Finance Officer, S-VYASA. The programme was graced by Guruji, Dr. H. R. Nagendra, President, S-VYASA Society; Dr. N. K. Manjunath, Vice Chancellor, S-VYASA; Prof. Sony Kumari, Registrar, S-VYASA; Dr. Vasudev Vaidya, Deputy Registrar; and Dr. Sridevi, Associate Dean.



During his address, Dr. N. K. Manjunath, Vice Chancellor, S-VYASA, spoke about the diversity that each ITEC batch brings to S-VYASA, highlighting its multicultural and multilingual composition. He emphasised how, despite their diverse backgrounds, the participants come together at S-VYASA with a

common goal—to learn and practise Yoga. He also spoke about S-VYASA's role in promoting Yoga through academics and research, as well as its global outreach through affiliated centres and collaborations with various institutions dedicated to spreading the knowledge and benefits of Yoga.

The 30th Batch of the ITEC Programme comprised 59 participants from 14 different countries. During his address, Gururji, Dr. H. R. Nagendra, spoke about the challenges faced by society today, particularly the growing burden of non-communicable diseases (NCDs), and highlighted Yoga as an effective tool for addressing NCDs and various lifestyle-related health concerns. He also elaborated on the four streams of Yoga and explained how each addresses a different dimension of Yoga.



The vote of thanks was proposed by Prof. Sony Kumari, Registrar, S-VYASA. She encouraged the participants to make the most of the knowledge and learning opportunities available to them at S-VYASA. She also reminded them that their 30-day journey would pass very quickly and encouraged them to make the most of their time at the University.

The valedictory ceremony of the 30th Batch



The valedictory ceremony of the 30th Batch of the ITEC Programme was held on 25 September 2026 at 3:00 p.m. at Samskruthi Bhavan, marking the successful completion of the participants' Yoga training at S-VYASA. The Chief Guest for the valedictory ceremony was Shri Sanjay VEDI, Director of Scholarships, ICCR. The ceremony was also graced by Gururji, Dr. H. R. Nagendra, President, S-VYASA Society; Prof. S. Siva Shankara Sai, Pro Vice Chancellor, S-VYASA; Prof. Sony Kumari, Registrar, S-VYASA; Dr. Vasudev Vaidya, Deputy Registrar; and Dr. Sridevi, Associate Dean.

The welcome address was delivered by Prof. S. Siva Shankara Sai, Pro Vice Chancellor, S-VYASA. In his address, he highlighted the key learnings and insights that the participants could carry forward from their study of Yoga and their journey at S-VYASA. He also spoke about the discipline of the mind and the mindfulness cultivated through the practice of Yoga,

encouraging the participants to incorporate these principles into their daily lives. The ITEC Programme report was presented by Dr. Sridevi, providing an overview of the participants' journey and experiences at S-VYASA. A few ITEC participants also shared their experiences and reflections on their time at the University.



Shri Sanjay Vedi, Director of Scholarships, ICCR felicitated by the Dignitaries

During his address, Shri Sanjay Vedi, Director of Scholarships, ICCR, highlighted the role of the Government of India and ICCR in providing scholarships and educational opportunities to international students to pursue their studies in India and benefit from the country's academic excellence. He also spoke about the various opportunities available to students from the 14 countries represented by the participants. He encouraged the participants to share information about the scholarships and opportunities available through ICCR, so that more students from different countries could benefit from them.

Guruji, Dr. H. R. Nagendra, delivered the valedictory address and encouraged the participants to remain connected with VYASA, S-VYASA, and India by exploring and engaging in collaborative opportunities in their respective countries. He emphasised the importance of carrying forward the knowledge and experiences gained during their time at S-VYASA and contributing to the global promotion of Yoga.



Guruji, Dr. H. R. Nagendra, was presented with the word “Namaste” written in the native language of Mongolia by representatives from the country, which had the largest representation in the batch, with 25 participants.



The vote of thanks was delivered by Prof. Sony Kumari, Registrar, S-VYASA, who expressed her heartfelt gratitude to the Chief Guest, dignitaries, and all the participants for choosing S-VYASA as their destination to deepen their knowledge and understanding of Yoga. She conveyed her appreciation for the participants' enthusiasm and wholehearted participation throughout the programme.

The ceremony marked a bittersweet conclusion to the 30th Batch of the ITEC Programme at S-VYASA, Prashanthi Kutiram. As the participants departed, they carried with them not only the knowledge and experiences gained during their stay, but also cherished memories and a lasting connection with S-VYASA, Prashanthi Kutiram, and the timeless tradition of Yoga.



S-VYASA University Celebrates Krishna Janmashtami with Devotion and Festive Spirit



S-VYASA celebrated Krishna Janmashtami on September 7 with devotion, enthusiasm and active participation from students, faculty and staff.

The celebrations reflected the university's commitment to preserving Indian cultural traditions while fostering community spirit.

The programme commenced with Maha Mangalarathi at 10:30 a.m., marking the auspicious occasion of Lord Krishna's birth. The morning session featured various student competitions and activities that encouraged creativity, participation and healthy competition.

The event was graced by Chief Guest Dr. Venkata Ram, along with Dr. Dayananda Swamy, Dr. H. R. Nagendra (Guruji), Dr. N. K. Manjunath, Dr. Shiv

Shankar Sai, Dr. Sony Kumari, Dr. B. R. Ramakrishna, Dr. Amit and Dr. Apar, among other dignitaries, faculty and staff members.

The celebrations continued after lunch with fun games for students, teachers and staff, including Cross the Cup, Musical Teacher, Pyramid Breaking and Pot Breaking. The activities generated considerable enthusiasm and provided an opportunity for members of the university community to interact and celebrate together.

The Janmashtami celebrations concluded on a joyous note, bringing the S-VYASA community together in the spirit of devotion, unity, cultural heritage and fellowship.



S-VYASA Celebrates Ganesh Utsav 2026 with Devotion and Enthusiasm

S-VYASA Deemed to be University celebrated Ganesh Utsav 2026 from 14 to 18 September 2026 at Mangal Mandir, S-VYASA University Campus, with devotion, enthusiasm, and active participation from students, faculty, staff, and children.

The five-day celebration was organized by the Shree Vidya Vinayaka Mahotsav Committee, with the support of the Student Welfare Committee and Cultural Committee of S-VYASA University.

The celebrations commenced on 14 September at 6:00 PM with Ganesha Agamana. A procession began from the main gate of the S-VYASA campus and proceeded towards Mangal Mandir. Students, faculty, and staff participated enthusiastically in the procession, which created a vibrant festive atmosphere across the campus. The Ganesha idol was ceremonially brought into the campus and installed at Mangal Mandir.

Daily aarthi and prasada distribution were conducted during the celebrations. The morning aarthi was conducted by different schools of S-VYASA: the School of Physiotherapy on 14 September, School of Yoga on 15 September, and School of Yoga and Naturopathy Medicine on 16 September. The aarthi sessions provided a peaceful and devotional beginning to the days and brought members of the university community together in prayer.

The evenings featured cultural programmes and games, with enthusiastic participation from students and members of the S-VYASA community. The activities provided opportunities for participants to showcase their talents, interact with one another, and celebrate the festive spirit.



As part of the celebrations, competitions for children were conducted from 5:00 PM to 6:00 PM. A Clay Making Competition was held on 15 September, where children created Ganapathi idols using the clay provided. A Drawing Competition was conducted on 16 September, followed by a Colouring Competition on 17 September. The competitions witnessed enthusiastic participation and encouraged creativity and artistic expression among the children.

The celebrations concluded with Ganesha Visarjana, which was marked by a vibrant procession featuring

dance, music, and enthusiastic participation from students and members of the S-VYASA community. The Visarjana was conducted in a grand and joyful manner, bringing the five-day celebrations to a memorable conclusion.

Ganesh Utsav 2026 provided a meaningful blend of devotion, spirituality, culture, creativity, entertainment, and community participation, strengthening the spirit of unity, cultural values, and togetherness among the S-VYASA community.

Red Carpet Professors: Teachers' Day Celebration at Mangal Mandir

Mangal Mandir hosted the Teachers' Day Celebration 2026 on 9 September under the theme "Red Carpet Professors." The programme was organised by the BNYS 3rd Year students of SSYNM, in collaboration with the School of Physiotherapy, and coordinated by Chirag and Team.



The celebration opened with a red-carpet welcome for the professors, setting the tone for the themed event. A key highlight was the presentation of special awards and unique tags to teachers, reflecting their individual qualities and memorable interactions with students.

The programme featured cultural performances, recreational activities, and games for teachers, providing an opportunity for faculty and students to interact in a relaxed setting. Teachers actively participated in the games and activities, adding to the lively atmosphere of the event.

The event was supported by several student teams responsible for cultural activities, decoration, games,

finance, gifts and awards, refreshments, technical arrangements, videography, stage management, and compering. The collective involvement of the BNYS 3rd Year batch demonstrated effective teamwork and coordination.

The celebration concluded on a cheerful note, with teachers and students sharing an engaging and memorable occasion. The "Red Carpet Professors" theme added a distinctive character to the Teachers' Day programme and highlighted the close interaction between the faculty and student community.



9th RASHTRIYA POSHAN MAAH 2026



The 9th Rashtriya Poshan Maah 2026 was observed with the theme “Hamari Anganwadi Hamari Jimmedari”, focusing on nutrition awareness, dietary diversity, healthy food practices, community participation and nutrition education. A series of academic, interactive, skill-based and community-oriented activities were conducted to promote practical application of nutrition knowledge and community engagement.

ACTIVITIES CONDUCTED

- Cooking Without Fire Competition – 2 September 2026: Students prepared nutritious and innovative dishes without fire, promoting creativity, dietary diversity and practical nutrition skills.
- Reels Competition – 2–10 September 2026: Students created creative, evidence-based nutrition awareness reels, using social media for effective nutrition communication.
- Nutri Quiz – 2 September 2026: An interactive quiz was conducted to enhance knowledge of nutrition, dietetics, health and Poshan Maah themes.

Approximately 70 students participated in the competitions.

- Expert Talk – 9 September 2026: “Incorporating Modern Nutrition into Indian Dietetics” was delivered by Dr. Gururaj Sir, highlighting the integration of contemporary nutrition science with Indian dietary practices.

- Nutrition & Cooking Workshop – 10 September 2026: A practical workshop on “Cooking Methods and Nutrient Preservation” was conducted by Sous Chef Sushant Mitaare, covering appropriate cooking techniques, nutrient preservation and the root-cause approach to blending flavour with nutrition. Approximately 100 students participated.
- Community Outreach Programme – 19 September 2026: Nutrition awareness activities were incorporated into rural postings and PHC visits, providing practical exposure to community nutrition and primary healthcare. The programme reached approximately 900 students.
- The programme integrated nutrition education, practical skill development, creative communication and community engagement, encouraging students to translate nutrition knowledge into meaningful action.



- Overall, approximately 1,070 student participants/beneficiaries were reached, including around 70 competition participants, 100 workshop participants and 900 students through community outreach.
- The 9th Rashtriya Poshan Maah 2026 successfully brought together academic learning, practical nutrition education and community outreach, reinforcing the message that nutrition is a shared responsibility and promoting greater awareness of healthy dietary practices and community participation.



ART OF RELAXATION AND STRESS MANAGEMENT

The five-day residential training program “Art of Relaxation and Stress Management” was conducted for E2 and above level executives of ONGC at Prashanthi Kutiram, S-VYASA(Deemed to be University), Bengaluru from 21st Sep to 25th Sep 2026. The program aimed to provide participants with an experiential learning environment focusing on relaxation, stress management and holistic well-being through a combination of theoretical and practical sessions.



The program included a structured blend of theory sessions, practical sessions, sectional practices, and bhajan and satsang. The residential setting enabled participants to engage consistently with the program activities and experience the practices in a supportive environment.

The program schedule included both instructional and experiential components, providing participants opportunities to understand and practise the techniques introduced during the training.

The five-day residential program “Art of Relaxation and Stress Management” provided a structured and experiential platform for ONGC executives to engage with relaxation and stress-management practices. The consistently positive feedback and high overall rating of 4.89/5 indicate strong participant satisfaction with the program. The program successfully brought together theoretical learning, practical sessions and experiential activities in a residential training environment.





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and a sincere question –
that is all you need.
We welcome you with warmth.



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



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

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



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



STYĀNA – “I CAN’T.”
(Mental dullness)



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



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



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



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



Maitri



Friendliness

toward those who are happy

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

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



May all be happy.
May their happiness
increase.



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



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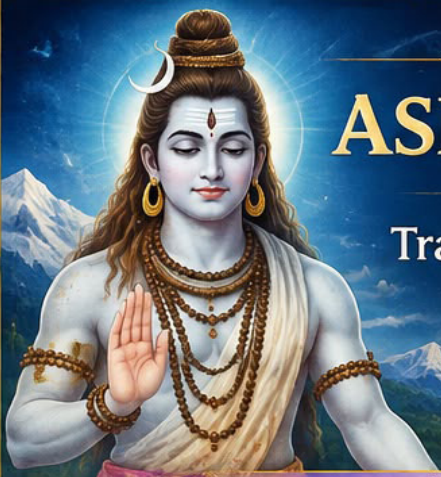


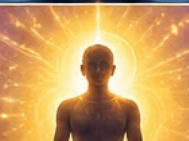


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 STABLE BODY	3 	ASANA is settled life	
 ENERGY REGULATION	4 	PRANAYAM is regulated life	
 WITHDRAWAL OF SENSES	5 	PRATYAHARA is disinterested life	
 FOCUSED CONCENTRATION	6 	DHARANA is purposeful life	
 MEDITATIVE ABSORPTION	7 	DHYANA is peaceful life	
 UNION & FULFILLMENT	8 	SAMADHI is blissful life of fulfillment	

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– पतञ्जलि योगसूत्रम्

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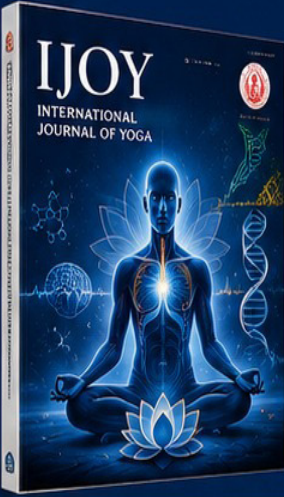
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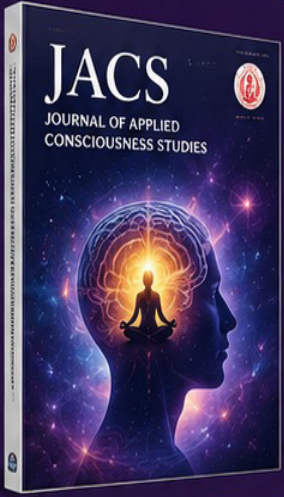
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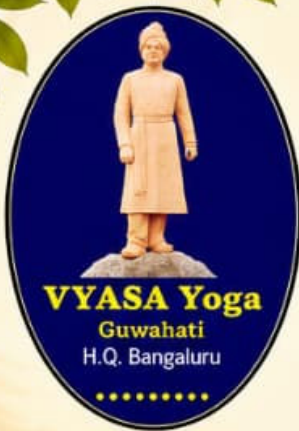
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