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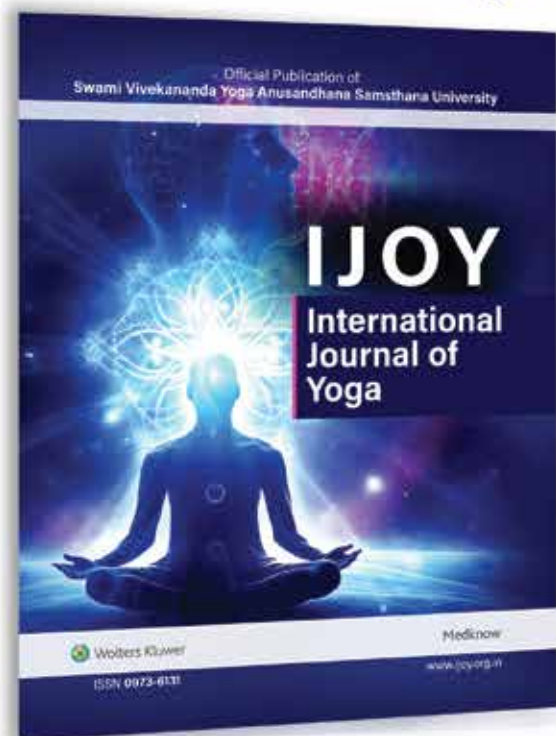
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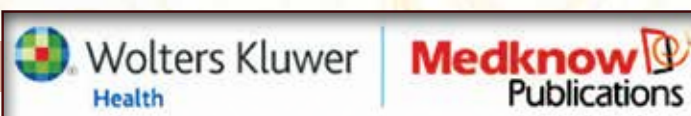
## Editor In Chief

**Prof. Nagendra H R**  
Chancellor, S-VYASA

## Editorial Office

E-mail: [editor@ijoy.org.in](mailto:editor@ijoy.org.in)  
Phone: +91-080-2263 9906

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Editor  
**Dr. H R Nagendra**  
Chancellor, SVYASA  
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Asst. Editor  
**Dr. Aarti Jagannathan**

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ph: 080 - 2555 6015  
sharadhenterprises  
@gmail.com

**SVYASA**  
Deemed to be  
University  
No. 19, Gavipuram Circle  
Kempe Gowda Nagar  
Bangalore - 560 019  
ph: 080 - 2661 2669  
telefax: 080 - 2660 8645  
yogasudha@svyasa.edu.in  
www.svyasa.edu.in

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# EDITORIAL

## From Asuri Sampat to Daivee Sampat - The Journey toward Emotional Mastery

*My dear Brothers and Sisters,*

In today's restless world, Asuri Sampat - marked by violent emotions, ego, and the uncontrolled speed of the mind - dominates much of human behaviour. This inner turbulence erodes clarity, peace, and purposeful living. To regain emotional mastery, one must consciously slow down the mind's momentum and awaken the inner light of Daivee Sampat - qualities like humility, patience, selflessness, and inner discipline.

The key lies in giving without expecting returns - a subtle but profound act that softens hardened emotions and initiates the process of Chitta Vritti Nirodhah, the yogic stilling of the mental fluctuations. This selfless giving creates space for introspection healing, and transformation. It is here that true strength arises - not from control, but from surrender and alignment with higher values.

At Prashanti Kutiram, we are soon launching a series of immersive spiritual programs - Spiritual Retreats, Sadhana Shibirs, and Advanced Sadhana Shibirs - designed to guide seekers from Asuric unrest to Daivic stability. These week-long programs offer a unique opportunity to cultivate divine virtues, balance the emotions, and awaken the spirit.

Stay tuned for more details in this issue of Yoga Sudha and in the coming editions.

■ *Dr H R Nagendra*



# Message from the Vice Chancellor

*Dear Brothers and Sisters,*

Greetings from the desk of the Vice Chancellor

In the pursuit of a meaningful and fulfilling life, one word keeps showing up: *balance*. This concept, however, extends beyond the mere division of time between labour and leisure; it is fundamentally about cultivating a sense of harmony both internally and with the external world.

Leading a life of balance requires an even allocation of energy across various domains that contribute to your physical, mental, and emotional health. These often include a mix of “work and play,” such as employment, relationships, social activities, hobbies, and self-care practices. Striking a balance between obligations and personal interests establishes a solid groundwork that enables individuals to realize their full potential, navigate unforeseen challenges, and effectively handle stress.

A truly balanced life integrates four key elements: a healthy diet, a healthy mind, a disciplined lifestyle, and a sustainable environment. Each of these pillars contributes distinctly, and when harmonized, they establish the framework for a resilient, grounded and conscious approach to living.

A Healthy Diet acts as fuel for the Body and Mind. The journey towards a balanced life starts with the nourishment we choose. The value of a balanced diet transcends the pleasure of taste; it is about fostering our bodies for sustained health. The choices we make in our diet influence not just our physical well-being but also our vitality, mood, and mental acuity.

A Healthy Mind Serves as the Foundation for Inner Equilibrium. Stress, anxiety, and overwhelm have become common in our daily lives. A calm and focused mind nurtures and empowers us to tackle difficulties, develop meaningful connections, and adhere to our personal values.

Environment links your external reality with your internal experience. The conditions of our surroundings have a substantial effect on our emotional state. Establishing a clean, uplifting, and supportive environment can greatly improve our overall sense of wellness. Sustainability is the key and individuals can nurture this process of living in harmony with nature.

True equilibrium involves not just personal health and wellbeing but also maintain a lifestyle which is preventive and promotive. A commitment to a disciplined lifestyle allows us to prioritize our well-being without jeopardizing the health not only at physical level but also at mental, social and spiritual levels.

Sustainable living is not about perfection - it's about progression. Each step, no matter how small, contributes to a more balanced world. In choosing to live sustainably, we cultivate a harmony that ripples outward: to the natural world, to future generations, to our communities, and to ourselves.

We, as human beings, hold the capability to initiate this change. Let us commit to living a balanced life through our decisions, expressions, and actions, thereby cultivating a world that is more balanced, compassionate, and sustainable.

*With Pranams*  
**Dr. Manjunath N K**  
Vice Chancellor

S-VYASA Deemed to be University, Bengaluru





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## ब्रह्मसूत्रम् (Brahmasūtram)

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



### तडितोऽधि वरुणः सम्बन्धात् (ब्रह्मसूत्रम्-४-३-३)

Taḍito'dhi varuṇaḥ sambandhāt (Brahmasūtram-4-3-3)

**Meaning:** After (reaching) the deity of lightning (the soul reaches) Varuna, on account of the connection (between the two).

In this Adhikarana, the discussion resumes on the subtle exploration of the soul's post-mortem journey as described in the Chāndogya and Kaushītaki Upaniṣads. The scriptures present a well-structured cosmic path known as Krama Mukti, wherein the Atma, upon relinquishing the gross body, ascends through a series of seven lokas or spheres. Each loka is governed by a specific deity and dominated by distinct elemental energies. This path begins from Bhūloka, ruled by Agni Devatā, progressing through Antarikṣaloka governed by Vāyu, and further into Divloka where Āditya presides. The fourth sphere, Maharloka, is associated with Soma Devatā, where the influence of the moon and subtle nourishment becomes apparent.

The fifth stage, known as Janaloka, is of unique importance. It is often referred to as Tadid Loka, the sphere of lightning (Vidyut), and is presided over by Varuṇa. This region bridges the transition between the mortal and the purely divine realms. Varuṇa, representing the cosmic water principle, governs this level where lightning (Tadit) becomes a significant force. The Upaniṣads highlight this connection through phrases like "Vidyutate Tanayati Varṣiṣyati," indicating the interdependence of lightning and rainfall. This implies that Tadid Loka is a zone of dynamic transformation - where electrical

and water energies meet to shape the spiritual trajectory of the soul.

There appears to be a dual reference to this sphere - some call it Varuṇa Loka, while others refer to it as the Vidyut sphere. This duality is reconciled by understanding that Vidyut is the active force, and Varuṇa is the guiding deity overseeing this transformation. Just as clouds form through thunder and lead to rain, the soul undergoes purification here before progressing further. The soul that has earned merit (Punya) through righteous actions such as Iṣṭa, Pūrtam, and Dāna stays in this loka to exhaust the positive fruits of its karma. The texts describe this realm as being inhabited by both human-like (Mānava) and divine (Devata) guides, known as Ativāhikās, who assist the soul in navigating this journey.

Beyond Tadid Loka, the soul enters Tapoloka and Satyaloka, ruled by Indra and Prajāpati (Brahmā), respectively. These higher lokas are occupied solely by Amānava beings, meaning they are devoid of human-like faculties and are entirely spiritual in nature. The Chandogya Upaniṣad clearly states, "Chandramaso Vidyutam, Tatpuruṣo Amānavaḥ, Saitan Brahmaḡamayati," marking the end of the mortal sphere and the entry into pure divinity. The soul's journey here is part of the Archirādi p17 ►►



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**Be and Make....**



# Yogopanishad-sara – 9

## Nada-bindu Upanishad

### Solace through Sounds

#### 1. Introduction

The Nada Bindu Upanishad, with its 56 mantras traditionally linked to the Rigveda, profoundly explores Nada - the subtle inner sound - as the path to Self-realization. Its core teaching

centers on the meditative contemplation of Omkara (Pranava), revealing its cosmic and subtle dimensions with clarity and depth. The text examines the true nature of the Vairaja Pranava, its benefits, the four primary Matras, and their expansion into twelve detailed phases. It clarifies the spiritual consequences of leaving the body during specific Matra states, investigates the nature of unconditioned Brahman, and explores the destiny of karma after realization. Through Nada-anusandhana - focused meditation on inner sound - it maps a route towards the supreme state, Turiya-turiya, culminating in Videha-mukti, the disembodied liberation of the accomplished Yogin.

Let's now briefly discuss the contents of the Nada Bindu Upanishad, based on the thematic divisions outlined in the publication containing the Sanskrit commentary on Yoga Upanishads by Upanishad Brahmendra Sarasvati (Upanishad-Brahma-Yogin, 1920). These subtopics offer a systematic framework for understanding the Upanishad's central focus - Nada-anusandhana (meditative inquiry into the inner sound) - as a means to achieve Brahmavidya and Videha-mukti.

#### 2. The real form of the Vairaja-Pranava and the fruit of the Vairāja-vidya (Mantras 1-5) and its benefit

In the Nada-Bindupanisad, at the outset, the sacred syllable Pranava (Om) is envisioned as the Vairaja-pranava, a symbolic cosmic bird.

Each part of this mystical bird corresponds to phonetic elements of Om and cosmic principles. Through this vivid imagery, the Upanisad offers a meditative visualization

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





connecting sound, virtue, and the cosmic order (loka-s), emphasizing the unity of microcosm and macrocosm. It is tabulated as follows –

**Symbolism of the Vairaja-Pranava (as per Nada-Bindupanisad 1.4)**

Component	Symbolized by	Represents
Right Wing	Letter "A"	One aspect of Om; expansion, beginning
Left Wing	Letter "U"	Sustenance, the second aspect of Om
Tail	Letter "M"	Dissolution, the closing sound of Om
Head	Ardha-matra (half-syllable) (of silence)	Transcendental state beyond sound
Legs and Beak	Gunas – Sattva, Rajas, Tamas	Fundamental qualities of nature
Body	Satya	Truth
Right Eye	Dharma	Righteous conduct, duty, cosmic law.
Left Eye	Adharma	Opposed to the above
Feet	Bhur-loka	Earth plane
Knees	Bhuvar-loka	Atmosphere
Hips	Suvar-loka	Heaven
Navel	Maharloka	Higher plane of sages
Heart	Janoloka	Plane of progenitors
Throat	Tapoloka	Plane of austerity
Brow/Forehead	Satyaloka	Highest realm of truth and consciousness

The Upanishad assures that a skilled meditator, realizing "I am that Virat" and mastering Vairaja-vidya, remains unaffected by endless karmic sins.

**3. The real form of the Pranava composed of four chief Matra-s (Mantras 6 -8)**

The Nada Bindu Upanisad then expounds on the four chief Matras (sound units) of Omkara (Pranava), each symbolically linked to an element of creation and a cosmic principle. These Matras - A, U, M, and the subtle Ardha-matra - represent not only phonetic components but also metaphysical states and divine forces. The Akara corresponds to Agni and Virat, Ukara to Vayu and Sutratman, Makara to Bijatman, and the Ardha-matra to Varuna and the Turiya. These four are said to encompass the entire span of time - past, present, and future - and their realization is possible through Dharana (deep meditative concentration).

**Tabular Summary of the Four Matras in Omkāra:**

Matra	Symbol	Element/Deity	Associated Principle	Spiritual Aspect
Akara	A	Agni	Virat	Gross creation (waking)
Ukara	U	Vayu	Sutratman	Subtle existence (dreaming)
Makara	M	—	Bijatman	Causal state (deep sleep)
Ardha-matra	Silence	Varuṇa	Turiya	Transcendental consciousness

Note: The *Ardha-matra*, being subtle and beyond articulation, is not represented by a separate syllable but is realized inwardly through yogic meditation. It leads to *Turiya* - the fourth state, beyond waking, dreaming, and sleep.

**4. The details of the twelve different Matra-s of the Pranava taken individually and collectively (Mantras 9-11) and Benefits derived by votaries on their dying during particular Matra-s (Mantras 12-16)**

The twelve subtle sound forms or Matras that constitute the complete manifestation of Pranava (Omkara) are elaborated next in this text. Each Matra is personified with a distinctive name, highlighting its vibrational quality or spiritual function. These Matras do not merely seem to be



phonetic markers but appear to be stages in the inner auditory experience of the yogin, guiding the aspirant deeper into meditative absorption and spiritual realization. The following table gives the nomenclature and literal translation is attempted. Based on the Yogic practice tradition the meaning may vary, but for a textual understanding the translation is attempted.

## Tabular Summary of the Twelve Matras:

Matra No	Name of the Matra	Notes/ Meaning
1	Ghosini	Resonant or ringing sound
2	Vidyut	Lightning-like, sharp
3	Patangini	Fluttering or flying
4	Vayu-vegini	Moving with the speed of wind
5	Nama-dheya	Name-bearing, associated with identity
6	Aindri	Power associated with Indra
7	Vaishnavi	Divine energy of Viṣṇu
8	Shankari	Auspicious energy, linked to Śiva
9	Mahati	The great or vast one
10	Dhṛti	Steadfastness or firmness
11	Nari	Feminine principle or flow
12	Brahmi	Supreme divine power, related to Brahman

This section from the Nada Bindu Upanisad (verses 12–16) explains that the spiritual state attained at the time of death, especially when immersed in the subtle inner sound (Nada), determines the nature of one's rebirth or liberation. If a devotee departs during the first Matra, he is reborn as a king or emperor in Bharatavarsa. Death during the second Matra leads to birth as a high-souled Yakṣa; during the third, one is reborn as a Vidyadhara, and during the fourth, as a Gandharva. If death occurs during the fifth Matra, the soul is born as a Deva and held in high esteem in the Soma-loka (lunar realm). The sixth Matra leads to oneness with Indra, while the seventh grants the attainment of the seat of Viṣṇu. At the eighth, one attains the state of Rudra, the lord of beings; the ninth brings access to the Mahar-loka, the tenth to the Jano-loka, and the eleventh to the Tapo-loka. Finally, departing during the twelfth Matra leads to eternal Brahmanhood, symbolizing complete liberation and union with the Absolute.

## 5. The real form of the unqualified Brahman and the fruit of knowing It (Mantras 17-20)

Next the Upanishad speaks about the accomplished yogin, who having realized the limitations of even the highest qualified forms of Pranava (like Maha-vairaja), turns inward to contemplate the unqualified Brahman - that which is pure, infinite, stainless, ever-auspicious, ever-awakened, and beyond all sensory perception and the three Gunas. This Brahman is the supreme origin of all cosmic forms, yet itself untouched and unchanging.

By dwelling constantly in this awareness, the yogin gradually dissolves ignorance (avidya) and delusion born of the human condition. Anchored firmly in Yoga, free from attachments, and purified inwardly, he becomes one with pure consciousness.

Having transcended all bondage, such a yogin attains the state of Videha-mukti, becoming the sovereign of bliss, the lord of Kamala (divine splendor), and abides in the Supreme Brahman Itself.

## 6. Inquiry into the existence or non-existence of the previous Karma of a man of Gnosis. (Mantras 21- 30)



The Upanishad states that once a seeker, through the grace of the Guru, has realized the Atman, he should remain established in that knowledge without agitation over the results of past actions. The outcomes of previously initiated karmas (prarabdha) may still appear to unfold, but they are only residual impressions and should not disturb the knower of Truth.

The Upanishad further states that in the early stages of Self-realization, remnants of past karma may seem to persist. However, once true knowledge is firmly established, these results lose their basis, for the body and the phenomenal world - where karma appears to operate - are themselves unreal. Just as a dream vanishes upon waking, so too do karmic traces disappear with the dawning of knowledge.

It emphasizes that the so-called karma from past lives does not truly exist, as rebirth itself is an illusion. There can be no karma without real birth, and no existence for that which is merely hypothetical. The Upanishad asserts that ignorance (avidya) is the root cause of the world's appearance, just as clay is the material cause of a pot. When this ignorance is dispelled, the universe ceases to appear - just as the illusion of a snake disappears when the rope is recognized. In the same way, when the body is understood to be part of this illusory world, the persistence of past actions becomes meaningless.

For the sake of instructing those immersed in materialistic way of life, scriptures speak of karma and its results. But for the one established in knowledge, even this notion dissolves. When the proper time comes and the veil of ignorance is lifted, the Nada - the subtle inner sound representing the union of Pranava and Brahman - reveals itself. Then the Self, full of light and bliss, shines forth effortlessly, just as the sun shines when the clouds have dispersed.

### **7. Application of the mind to the Nada, the means of attaining the knowledge of the Turiya-turiya. (Mantras 31-41) and the power of Nada to captivate the mind (Mantras 42-45)**

Now the Upanishad speaks about Nadanusandhana to attain the state of Turiya, or the fourth pure conscious state. By assuming Siddhasana and practicing Vaishnavi Mudra, the Yogin listens intently to the inner sound in the right ear. This inner sound gradually overcomes all external distractions and leads the mind inward. As practice deepens, subtler and subtler sounds are heard - first gross like a drum, then soft like a flute. Fixing the mind on this sound, the Yogin transcends thought and merges with pure consciousness. The mind dissolves in the sound, reaching repose in the Ether of awareness - Turiya, the transcendental state.

It is interesting to note that the entire span of verses in this section resembles the Hathayogapradeepika verses (67, 83-89) in the fourth chapter on Nadanusandhana with slight changes - in place of siddhasana - muktasana is mentioned in Hathayogapradeepika and in the place of Shambhavi mudra - Vaishnavi mudra is mentioned. While both Mudras are the same in technique - its nomenclature changes in accordance to devotion to Shambhu - Shiva or Vishnu.

Two verses of this section (40, 41) of the Upanishad are unique which highlight that the yogi should become indifferent to all other aspects and become focused only on Nada to make the mind completely dissolve into it.

With regard to the power of Nada to capture the mind - this portion also has exact resemblance with the Hathayogapradeepika text (90-97). The summary of the section is as follows - The Nada-Bindupanisad extols the power of Nada (inner sound) to captivate and control the mind. It compares



the mind's enchantment by subtle sound to a bee absorbed in honey, losing interest in anything else. Just as a snake is charmed into stillness, the mind becomes one-pointed. The sound acts like a goad to tame the wandering "elephant" of the mind, a net to trap the deer-like restlessness, and a dyke to stop the internal surge of thoughts. Thus, Nada becomes the supreme instrument in quieting and directing the mind toward deep inwardness and spiritual integration. While all other examples are found in Hathayogapradeepika also the only difference is the addition of new example dyke and tide.

## Metaphors Illustrating the Power of Nada (Inner Sound) to Control the Mind

SNo	Metaphor	Mind Compared To	Nada (Sound) Compared To	Effect on the Mind
1	Bee and Honey	Bee	Honey	The mind is absorbed in the sweetness of sound, losing interest in other attractions.
2	Snake and Snake-Charmer	Snake	Snake-Charmer	The mind is drawn inward and becomes still, ceasing to wander.
3	Elephant and Goad	Elephant (infatuated by desire)	Sharp Goad	The mind is controlled and subdued, no longer roaming among sensual pleasures.
4	Deer and Net	Deer	Net	The restless mind is ensnared and brought under control by sound.
5	Tide and Dyke	Surge of thoughts	Dyke	The sound stops the flow of thoughts, keeping the mind steady and calm.

These vivid comparisons convey how **Nada** can lead to **mental absorption, control, and inner stillness**, forming a key meditative technique toward attaining **Turiya**, the transcendental state. Let me know if you'd like a Sanskrit version or a visual chart as well.

## 8. The real form of the Nada of the final resort (Mantras 46-50)

In this section - The Nada-Bindu Upanisad teaches that Nada - the subtle inner sound - emerges from Pranava (Om) and is the luminous self where Brahman is manifest. The mind finds rest in this sound, which is the supreme seat of liberation. As long as the Nada exists, so does the sense of individual self and ether. When sound ceases, the mind merges into its source, the transcendental state. Through sustained focus on Nada, past impressions are erased, leading to union with the detached Atman. All spiritual paths - whether toward Brahman, Ishvara, or the Self—ultimately culminate in the realization of the soundless Nada of Pranava.

It is significant to note verse 49, which states that through constant practice of Nadanusandhana, the vasanas (deep-rooted impressions) become depleted ((sadaa nadanusandhnaanat sankshina vasanaa bhavet)). This highlights the profound impact of Nadanusandhana in addressing mental afflictions, presenting a unique and valuable insight that can be effectively utilized in Yoga therapy.

## 9. The attainment of Videha-mukti by the Yogin-s who are perched on the Nada (Mantras 51-56)

In the final section of the Upanishad, it is stated that a yogin who practices Nadanusandhana, freed from all attachments and worries, reaches a state of liberation. Such Nada Yogins no longer perceive external sounds and view their physical body as inert. Having transcended the mind and becoming indifferent to dualities, the yogin, through deep concentration, detaches from waking, dreaming, and sleeping. This practice allows them to reach their true self, gaining profound inner vision and perceiving the still, effortless vital energy with a constant, unattached mind. Crucially, by embodying the Nada through Nadanusandhana, known as Brahma-tarântara or Turya-turya,



the yogin effectively attains the state of Videha-mukta – liberation while still living.

### 10. Conclusion

In conclusion, the Nada Bindu Upanisad profoundly emphasizes Nada-anusandhana, the focused meditation on inner sound, as the direct path to Self-realization and Videha-mukti. It systematically unfolds the cosmic and subtle aspects of Omkara, from the Vairaja Pranava to its twelve Matras, detailing their symbolic connections and spiritual significance, including the impact of departing the body during specific Matra states. The Upanisad highlights the power of Nada to captivate and control the mind through vivid metaphors, ultimately leading to the transcendental state of Turiya-turiya. Through consistent practice, Nada-anusandhana dissolves past karmic impressions, culminating in the yogin's liberation while living, established in the soundless Nada of Brahman. Indeed, the Nada Bindu Upanisad strongly underscores the therapeutic potential of Nada-anusandhana. The text details how focused engagement with inner sound can effectively quiet and direct the mind, offering a powerful tool to manage mental restlessness and distractions. The depletion of deep-rooted impressions (vasanas) through consistent Nada practice, as explicitly mentioned, further highlights its capacity to address mental afflictions. Given the Upanishad's emphasis on Nada as a means to attain mental stillness, inner peace, and ultimately liberation, its evolution and application as a potent form of therapy is clearly highlighted.

### 11. Few questions for reflections for Yoga Therapists

1. How might the concept of the Vairaja Praṇava, with its symbolic connections between sound, cosmic principles, and the microcosm, be adapted or utilized as a guiding principle in a yoga therapy session to foster a sense of wholeness and connection in a client?
2. Considering the Nada Bindu Upaniṣad's emphasis on Nada-anusandhana for quieting the mind and reducing mental agitation, how can specific techniques involving inner sound awareness be integrated into yoga therapy practices to address conditions like anxiety, stress, or insomnia?
3. The Upaniṣad details the progression through increasingly subtle inner sounds. How might a yoga therapist guide a client through a similar process of sound awareness to deepen their interoception and promote a more profound state of relaxation and self-awareness?
4. Reflecting on the Upaniṣad's assertion that Nada-anusandhana can deplete deep-rooted impressions (vasanas), how could this understanding inform a therapeutic approach aimed at addressing habitual patterns or emotional blockages in a client?
5. The Upaniṣad culminates in the attainment of Videha-mukti through the practice of Nada. While this is a profound spiritual goal, how can the principles underlying this practice – detachment, focused awareness, and inner listening – be translated into therapeutic strategies for promoting resilience and emotional well-being in individuals facing life challenges?

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# The Concept of Vīrarasa in Bhagavad Gita

■ *Dr. Nagarajan V*

*Asst. Professor, Division of Yoga - Spirituality, S-VYASA*

## Introduction

Vīrarasa, or the heroic sentiment, is one of the nine Rasas (Navarasa) outlined in Indian aesthetics. It embodies emotions of bravery, courage, steadfastness, and heroic resolve, often associated with warriors, kings, and noble figures engaged in the pursuit of righteous action. Rooted in the emotion of utsāha (enthusiasm or energy), Vīrarasa evokes an inner strength that enables one to confront challenges with vigour and moral clarity.

In the Bhagavad Gita, this rasa comes alive in Lord Krishna's discourse to Arjuna, particularly at the moment when Arjuna, overwhelmed by sorrow and confusion, hesitates to fight in the battle of Kurukshetra. Faced with the daunting task of fighting his own kin, teachers, and friends, Arjuna lays down his bow, paralyzed by grief and moral doubt.

At this crucial juncture, Krishna invokes Vīrarasa to rouse Arjuna from his despondency. Through stirring words and philosophical clarity, he reminds Arjuna of his Kshatriya dharma - his sacred duty as a warrior to uphold righteousness (Dharma) and protect the moral order. The call to arms is not one of blind violence, but a deeper call to act with courage, detachment, and inner resolve.





## Key Verses Reflecting Vīrarasa

### 1. Duty of a Warrior (Kshatriya Dharma)

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।  
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥

*svadharmamapi cāveksya na vikampitumarhasi |  
dharmaṁyāddhi yuddhācchreyo'nyatksatriyasya na vidyate | | <sup>1</sup>*

In this verse Sri Krishna addresses Arjuna's inner conflict by appealing to his svadharma - his own personal and social duty as a warrior born into the Kshatriya varna. Arjuna stands at a crossroads, torn between emotional attachment and moral responsibility. Krishna, as the divine charioteer and spiritual guide, urges him not to yield to weakness or despair.

Here, Krishna doesn't glorify violence for its own sake; rather, he stresses the ethical framework of war. The war at Kurukshetra is not an ordinary battle driven by ambition or conquest - it is a Dharma yuddha, a war fought for justice, the restoration of righteousness, and the defeat of adharma (unrighteousness). Within this context, Krishna evokes the Vīrarasa, the aesthetic and emotional essence of heroism that drives noble action in the face of adversity.

The term Vīrarasa, as described in the Nāṭyaśāstra, is associated with courage, energy, determination, and a noble cause. Krishna's words are charged with this rasa, kindling in Arjuna the fire of righteous valour, urging him to rise above his doubts and fulfil his divine role.

Moreover, Krishna implies that shirking one's Dharma, especially in a moment of great moral crisis, is a form of spiritual and ethical failure. For a Kshatriya, who has been raised and trained to uphold justice and protect the social order, there is no nobler path than participating in a war that is fought for the sake of Dharma. To run away from such a battle would not only be cowardice but also a betrayal of one's deeper cosmic duty.

### 2. Call to Fearlessness

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्भुङ्क्व राज्यं समृद्धम् ।  
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥

*tasmāttvāmuttiṣṭha yaśo labhasva jitvā śatrūnḥuṅkṣva rājyaṁ samṛddham |  
mayaiḥvāite nihatāḥ pūrvameva nimittamātraṁ bhava savyasācin | | <sup>2</sup>*

In this powerful and stirring verse from the Viśvarūpa - Darśana Yoga (Chapter 11), Lord Krishna calls upon Arjuna to rise to the occasion and fulfil his svadharma - his righteous duty as a warrior. The scene unfolds after Krishna has revealed His cosmic form (Viśvarūpa), demonstrating that all beings - friend and foe alike - are already encompassed and consumed by His divine will. The battlefield is no longer a place of moral ambiguity, but a stage for divine orchestration.

Krishna's words here are not merely motivational; they redefine the very nature of agency and action. Arjuna is told that the outcome of the war is already determined. The warriors on the opposing side - Bhishma, Drona, Karna, and others - have already been destroyed by Krishna's will. Arjuna's role is not

<sup>1</sup> Bhagavad Gita 2.31

<sup>2</sup> Bhagavad Gita 11.33



to achieve victory through personal might, but to serve as a nimitta mātra - a mere instrument - through which the divine plan unfolds.

This teaching touches the heart of karma yoga: acting without attachment to the fruits of action, with clarity, detachment, and surrender to the divine. Arjuna is being asked to transcend his limited self-identity and participate in a cosmic order that is already in motion.

### 3. Glory of a Warrior's Death

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।  
तस्माद्दुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥

*hato vā prāpsyasi svargam jtvā vā bhokṣyase mahīm |  
tasmādduttiṣṭha kaunteya yuddhāya kṛtaniścayaḥ |*<sup>3</sup>

This verse is a powerful affirmation of the Kshatriya dharma - the sacred duty of a warrior. Sri Krishna presents both possible outcomes of battle as deeply honourable:

- Death is not defeat, but a gateway to svarga (heaven), reserved for those who perform their duty with courage and righteousness.
- Victory brings earthly rewards, sovereignty, and the opportunity to uphold dharma in society.

By presenting both outcomes as noble, Krishna dissolves Arjuna's paralyzing fear and moral confusion. There is no loss in fulfilling one's righteous duty - only glory, whether in this world or the next.

This verse is a quintessential expression of Vīra Rasa, the aesthetic sentiment of heroism, valour, and righteous courage in Indian poetics. Krishna is not glorifying war for its own sake, but encouraging Arjuna to overcome despair and inaction. The battlefield becomes a metaphor for life itself, where every individual must act with courage, clarity, and conviction, regardless of the outcome.

Ultimately, this teaching uplifts Arjuna from grief to greatness, reminding him that true honour lies not in escape, but in engaged, fearless action aligned with dharma.

### 4. Fearlessness in Divine Qualities

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥  
अहिंसा सत्यकक्रोधस्त्यागः शान्तिरपैशुनम् ।  
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥

*abhayaṁ sattvasaṁśuddhirjñānayogavyavasthitiḥ |  
dānaṁ damaśca yajñaśca svādhyāyastapa ārjavam | |  
ahiṁsā satyakakrodhastyāgaḥ śāntirapaiśunam |  
dayā bhūteṣvaloluptvaṁ mārdaṁ hrīracāpalam |*<sup>4</sup>

In these verses, Lord Krishna enumerates the qualities that define a daivī sampad (divine nature),

<sup>3</sup> Bhagavad Gita 2.37

<sup>4</sup> Bhagavad Gita 16.1 - 2



which are essential for spiritual growth and mokṣa (liberation). Each trait is not merely moral but deeply transformative, guiding the aspirant toward harmony with the Ātman (Self) and the world.

Krishna begins with Abhayam - fearlessness. This is significant. Fear arises from attachment and ego - the fear of loss, failure, or annihilation. But one who realizes the eternal Ātman (Self) knows there is nothing to fear. Hence, fearlessness is the foundation of both inner freedom and spiritual courage. In Indian aesthetic theory, particularly Rasa theory, this quality aligns with Vīrarasa - the heroic sentiment. It is the emotional flavour that arises in those who stand steadfast in the face of adversity, upholding Dharma without hesitation.

For a warrior, fearlessness is essential on the battlefield. For a spiritual seeker, it is vital in facing the inner battles - confronting ignorance, desire, and doubt. Without fearlessness, one cannot walk the path of truth with integrity.

Following this, Krishna lists śaucam (purity of mind), jñāna - yoga - vyavasthitiḥ (steadfastness in knowledge and yoga), dānam (charity), and other virtues. Each of these supports the seeker in refining both the intellect and the heart. The pairing of traits shows a balance between discipline (like austerity, study, and restraint) and gentle virtues (like compassion, truthfulness, and peace).

These divine qualities together create a character that is fearless, wise, and compassionate - a person who becomes a channel of Dharma in the world.

### Additional Insights

**Virarasa Beyond War:** While Vīrarasa is often associated with physical warfare, it also represents inner courage—overcoming doubts, fears, and obstacles in life.

**Application in Daily Life:** The teachings from the Bhagavad Gita encourage individuals to face challenges with a brave heart, be it in professional, personal, or spiritual aspects of life.

**Historical Impact:** Many great leaders, including freedom fighters and revolutionaries, have drawn inspiration from the Vīrarasa of the Bhagavad Gita to fight against injustice.

### Conclusion

The Bhagavad Gita is a treasure trove of Vīrarasa, with Lord Krishna instilling courage, determination, and righteousness in Arjuna. The verses reflecting Vīrarasa inspire not just warriors but anyone facing challenges in life, encouraging them to act with valour and unwavering commitment to Dharma. The essence of the Gita's heroic sentiment is timeless, continuing to guide generations towards courage and righteousness. Whether on the battlefield or in daily struggles, the spirit of Vīrarasa empowers individuals to rise above fear and act with strength and conviction.

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New Delhi: S-VYASA Delegation led by Guruji, Dr. H R Nagenda met the Union Minister of Road Transport & Highways, **Sri Nitin Jairam Gadkari**.



New Delhi: S-VYASA Delegation led by Guruji, Dr. H R Nagenda met the Union Minister of Micro, Small and Medium Enterprises, **Sri Jitan Ram Manjhi**.

### «p5 ब्रह्मसूत्रम् (Brahmasūtram)

Mārga - the Path of Light - described in the Brahma Sūtras as having six primary stops plus the final abode. The presence of human traits, including mind and individuality, ceases after the Varuṇa sphere, and what continues is pure consciousness.

Thus, the path of Krama Mukti reflects a gradual and sacred movement from material embodiment to spiritual liberation. It is not an instant release, but a profound unfolding of

the self through increasingly subtle layers of existence. Each loka refines the soul's essence further until it reaches a state fit for union with Brahman in Brahmaloaka. The guiding presence of Ativāhikās ensures that the soul is not lost but guided with divine care. This understanding not only deepens our comprehension of the cosmos as envisioned in the Vedas but also reassures us of the sacred order that awaits beyond this life. Om Swasti.

*to be continued...*

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# An Introduction to Vedic Therapy with reference to Mantra & Homa Cikitsā

■ *Dr. N Sridhar*

*Associate Professor, Division of Yoga-Spirituality, S-VYASA*

The vibrant culture of Bhārat centers around achieving Mokṣa, liberation from the cycle of birth and death. Every tradition and practice are aimed towards this ultimate goal. All Vedic philosophies guide individuals on the path to Mokṣa, emphasizing spiritual growth and liberation as the essence of human existence.

Sāṅkhya philosophy identifies three types of suffering (Duḥkha), which Āyurveda also recognizes: Ādhyātmika, Ādhibhautika, and Ādhidaivika. Ādhyātmika Duḥkha refers to physical and mental illnesses occurring within our bodies. Ādhibhautika Duḥkha encompasses suffering caused by other living beings, including insect bites, injuries, and physical or mental violence from fellow humans. Ādhidaivika Duḥkha involves suffering due to natural disturbances such as earthquakes, floods, and heat waves. These categories highlight the various sources of distress, whether internal, external from other creatures, or from natural forces, emphasizing the comprehensive nature

of suffering acknowledged by both Sāṅkhya and Āyurveda.

These sufferings can be managed to some extent but not permanently eradicated, as they recur. For example, fever can reoccur throughout a person's life, even after treatment. Such sufferings stem from Pūrva Janma Karmas (past life actions). Mokṣa (liberation) is the only permanent solution to escape these sufferings, as it transcends the cycle of rebirth and alleviates the root causes of distress.

To alleviate these sufferings, Āyurveda offers various techniques such as diet, medicine, counseling, physical exercise, massage, the use of gems, etc. including therapies through Mantras and Yajṣas. Mantra Cikitsā involves healing through the chanting of mantras (Mantra Japa), performing Yajṣas, and using substances like water and ghee, empowered by Vedic mantras and rituals. Āyurveda classifies this form of treatment under Daiva-vyapāśraya-cikitsā.<sup>1</sup>

Such practices are frequently mentioned in texts like the Rāmāyaṇam, Mahābhāratam, Purāṇas, and other ancient literatures. For example, in the Rāmāyaṇam, the queens of King Daśaratha consume Pāyāsam given by the Yajṣa Puruṣa, illustrating a form of such treatment.

Āyurvedic contexts such as Pumsavanam & Garbhādhānam (conception and pregnancy), Prasūti (childbirth), Kuṣṭha (skin diseases), Unmāda (mental disorders), Graharoga



<sup>1</sup> Caraka-samhitā, Sūtrasthānam, Tisraiṣaṇīya Adhyāya, 54



(afflictions caused by Graha), Bhūtaroga (spirit afflictions), Jvara (fevers), Viṣa (poisoning), Bālaroga (pediatric diseases), Paścakarma and Rasaśāstra (alchemy and medicine) all suggest treatments rooted in Vedic rituals.

The Vedic Therapy can be classified majorly as Mantra Japa, Homa, Prāyaścitta Karma, Vrata & Upavāsa and Īśvara Praṇipāta.<sup>2</sup>

### Mantra Cikitsā and Homa Cikitsā

Mantra Cikitsā, or therapy through mantras, involves chanting various mantras and stotrams to treat diseases. The Atharvaveda contains numerous sūktas specifically aimed at curing ailments. Texts like Ṛgvidhānam, Yajurvedhānam, and Karma-vipāka-samhitā offer guidance on chanting different mantras and sūktas for various health conditions. In a similar vein, chanting stotrams like Viṣṇu Sahasranāma<sup>3</sup>, Lalitā Sahasranāma<sup>4</sup>, Subrahmaṇya Bhujaṅga<sup>5</sup>, Hanumān Cālīsā<sup>6</sup> can also help alleviate various diseases in living beings.

The Āyurveda system of medicine also refers to the treatment of various diseases through Homa or Yajña<sup>7</sup>.

Gaṇapati-atharvaśiṛṣam describes various results of doing Yajña of its mantra with different dravyas (materials).<sup>8</sup>

Vedic sūktas and texts like Vidhānas, Karmavipāka Samhitā, Vīrasimhāvalokanam suggests various homas for the treatment of various diseases.

Texts solely focused on Vedic ritual-based treatments are rare, with Vidhānam texts

being the notable examples. Ṛgvidhānam, Yajurvedhānam and Sāmavidhāna Brāhmaṇa provide details of various Yajñas and Mantra Japas designed to treat a wide range of illnesses and diseases, including those stemming from Pāpa of Pūrvajanma.

The Vidhāna texts are important in the history of Vedic literature as the Vidhāna texts elaborates the various sufferings of humans due to their Pāpa Karma done in their previous Janmas. The Vidhāna texts, though being the part of particular Veda, are a part of Āyurveda collectively. Ṛgveda, Yajurveda and Sāmaveda have their separate Vidhāna texts naming Ṛgvidhānam, Yajurvedhānam and Sāmavidhānam respectively.

These texts discuss about various sufferings including diseases and their remedies through various Mantras and Yajñas. The Āyurveda system of medicine includes Mantra and Homa Cikitsā (treatments through Mantra and Homa/ Yajña) under Daiva-vyapāśraya-cikitsā.

Ṛgvidhānam was authored by Maharṣi Śaunaka. Similarly, Śukla-yajurvedhānam or Śukla-yajurvedhāna-sūktam was authored by Maharṣi Kātyāyana. Sāmavidhānam or Sāmavidhāna-brāhmaṇam which in spite of its title “Brāhmaṇa”, belongs to the Vidhānam literature. A commentary of Ṛgvidhānam titled Ṛgvidhāna-pada-paścikā by Māṭṛsūnu is available. A commentary on Yajurvedhānam called Yajurmaṣjari by Mahārāja Mahībhuja is also published. Commentary of Maharṣi Sāyaṇa is available and published for Sāmavidhāna Brāhmaṇa.

### Usage of enchanted materials for treatment

The Mantra Cikitsā encompasses the use of materials imbued with the potency of sacred mantras. Both Āyurvedic and Vidhāna texts elaborate on such therapeutic practices. A widely recognized example of this technique is the Tirtham or Caraṇāmṛtam, customarily

2 Ibid.

3 Viṣṇu Sahasranāma Stotram, Phalaśruti, 7, 8, 11 & 32

4 Lalitā Sahasranāma Stotram, Phalaśruti, 3, 4, 22 to 28

5 Subrahmaṇya Bhujaṅgam, 25

6 Hanumān Cālīsā, 24, 25

7 Caraka-samhitā, Sūtrasthānam, Tisraiṣaṇīya Adhyāya, 54

8 Gaṇapatyatharvaśiṛṣam, 13



distributed in temples. Beyond this, several practices rooted in daily life exemplify the application of mantra-infused materials:

- Water encircled with the chanting of specific mantras before consuming food.
- Water consumed during Ācamana or Pūjā rituals.
- The tying of Rakṣābandhanam around the wrist.
- Chanting particular śloka into bathing water before taking a bath, among others.

The Ṛgvidhāna offers a notable remedy for ocular ailments. It prescribes that an individual suffering from an eye disease should take water in their palm, chant the mantra “Vayam Soma” from the Ṛgveda ten times, and wash their face with the enchanted water. This practice, when performed daily, is believed to alleviate the ailment.

Similarly, the Phalaśruti of the Lalitāsahasranāma suggests a remedy for fever. It advises applying Vibhūti, consecrated with the recitation of the Lalitāsahasranāma, on the forehead of the afflicted individual.

Numerous such instances of mantra-based remedies for various ailments are documented in the Lalitāsahasranāma and other Stotras.

### Conclusion

The Vedic traditions of Bhārat embody a timeless wisdom that seamlessly integrates spiritual, physical, and mental well-being. At the heart of this profound heritage lies the pursuit of Mokṣa - liberation from the cyclical bonds of birth and death—which serves as the ultimate aspiration of human existence. Through the meticulous application of Mantra Cikitsā and Homa Cikitsā, the Vedic system transcends conventional healing, addressing the karmic origins of ailments while fostering spiritual elevation.

The Vidhāna texts, as pivotal components of Vedic literature, exemplify the harmonious blend

of ritualistic precision and therapeutic efficacy. Their contributions to Āyurveda, particularly within the realm of Daiva-vyapāśraya-cikitsā, underscore the enduring relevance of mantra-infused therapies and yajñas in contemporary contexts. These practices not only provide remedies for physical and mental afflictions but also offer a pathway to transcendence, guiding individuals toward a spiritually aligned existence.

Succinct yet comprehensive, these texts cater to individuals aspiring to fulfill diverse desires - be it wealth (dhana), progeny (santāna), triumph (jaya), extraordinary abilities (aiśvarya), or celestial bliss (svarga). In addition, the Vidhāna texts provide indispensable guidance for enhancing the execution of religious duties associated with domestic rituals (gṛhya-karma). Through an extensive array of ritual instructions, these texts delineate the intended outcomes, the requisite practices, and the accompanying scriptural references for each rite or observance.

This unparalleled synthesis of ancient wisdom and holistic healing continues to inspire humanity, serving as a beacon of hope and a testament to the enduring legacy of Bhārat's cultural and spiritual heritage.

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9. [https://sanskritdocuments.org/doc\\_veda/ganapatiaccent.html](https://sanskritdocuments.org/doc_veda/ganapatiaccent.html)
10. [https://sanskritdocuments.org/doc\\_subrahmanya/subrahujanga.html](https://sanskritdocuments.org/doc_subrahmanya/subrahujanga.html)



The Himalaya Yoga Olympiad (HYO) for school students promotes holistic development across physical, mental, emotional, and intellectual levels. This initiative aligns with Swami Vivekananda's vision of education as the manifestation of inherent perfection. The HYO incorporates four yoga streams to foster total personality growth, enhancing civic sense, national awareness, service orientation, and spiritual quests. Held at district, state, national, and international levels, the Olympiad emphasizes cooperation over competition by assessing teams rather than individuals only. Participation helps students set a healthy lifestyle, promoting positive health, preventing diseases, and supporting their continuous growth, embodying unity and collective well-being through yoga.

**State Level | October 2025**  
**National Internationals | 14<sup>th</sup>-16<sup>th</sup> December 2025**

**Age Groups for Participation**  
**9-11 yrs; 12-13 yrs; 14-15 yrs; 16-17 yrs**

**Participation of one team from each school is  
welcome to participate in the Olympiad**

For more information ☎7404137086 ✉himalaya@svyasa.edu.in

**S-VYASA Deemed to be University,**  
Prashanti Kutiram Campus, Vivekananda Road,  
Kalluballu Post, Jigani, Anekal Taluk, Bengaluru 560105



# Arogyadhama - Success Story

## Department of Rheumatology

In this article, we share the experience of Sunaina Date (name changed) who stayed at Arogyadhama for two weeks. Sunaina's chief complaints were osteoarthritis of knee and weight gain. She benefited greatly from our Integrative Medicine Therapy and her condition improved by nearly 80 percent.

### How Arogyadhama Department of Rheumatology Deals with Diseases

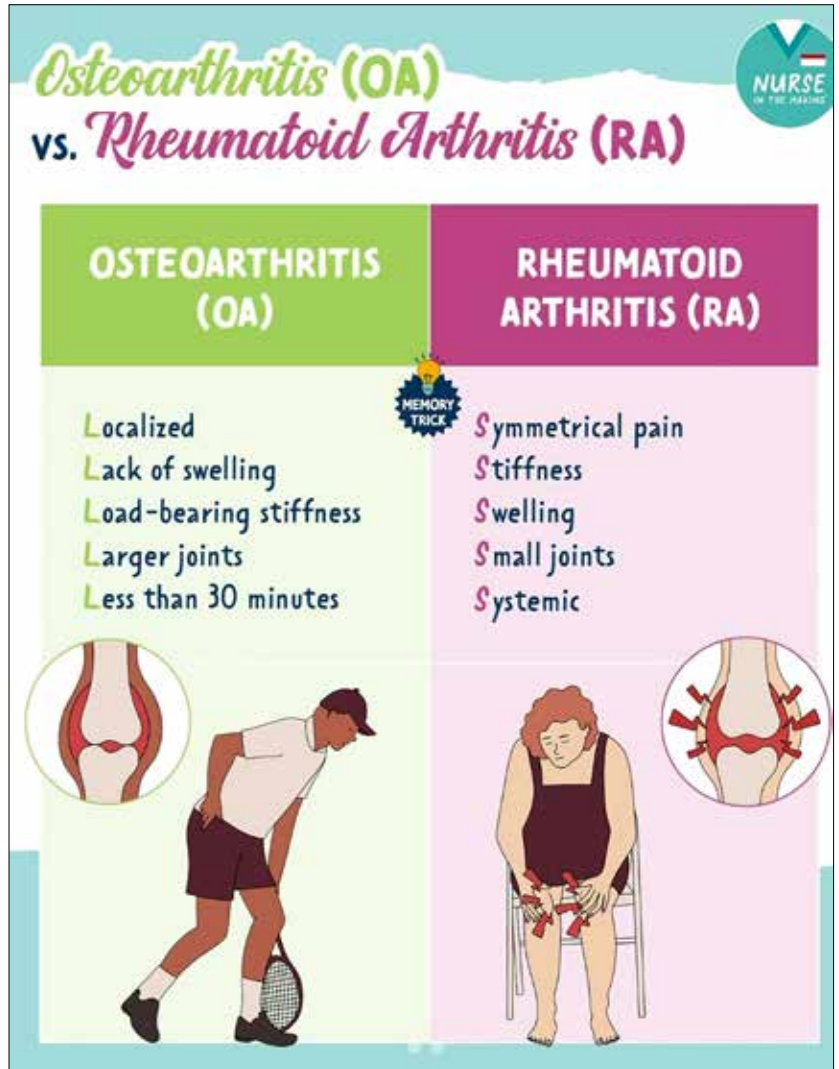
Under the able guidance of Dr Nagarathna and her team of doctors and therapists, Arogyadhama Department of Rheumatology deals with diseases related to joint issues like Osteoarthritis, Rheumatoid Arthritis, Gout, etc. and the prevention of associated comorbidities.

We apply an integrated approach of therapy - which includes Yoga therapy, Ayurveda, Naturopathy, Acupuncture, Physiotherapy, Psychotherapy and Diet therapy - for treating diseases and to promote positive health. Patients with issues of knee pain, joint pains, etc. approach us for management of their condition. Our Yoga and lifestyle-intervention advice has been of help to guide many towards relief from their symptoms caused by pathological and degenerative conditions.

### Sunaina's Story

Sunaina Date, a 53-year-old participant came to Arogyadhama and stayed for two weeks in Dec 24-Jan 25. She had been suffering from pain in right knee since two months, and gradual increase in weight since six months. She was also a known case of pre-diabetes from the age of 34 years onwards. Sunaina came to Arogyadhama for management of her health condition.

At Arogyadhama, she was given Integrated Yoga Therapy for restoring and maintaining her





health, a customized yoga-therapy module of minimum eight sessions daily (from morning 5:30 a.m. to 7:30 p.m.). These sessions are designed to address the *Panchakosha* – five layers of existence – and in Sunaina’s case these included: special techniques for arthritis; yogic cleansing (kriyas like LSP, Jalaneti); pranayama; meditation techniques like MSRT and CM; devotional sessions on Gita, Upanishads and Vedas; lectures on Lifestyle Management, Yogic counselling. This was integrated with a special Naturopathy diet that included boiled vegetables, juices, etc. as well as Naturopathy treatment packs and Ayurveda. She was also given advice for lifestyle change.

After two weeks’ stay, her condition improved by nearly 80 percent and she was in a very positive state when she left.

### **In Sunaina’s words: “I loved the diet, exercises and dedication of the staff”**

“I had heard about Arogyadhama from my friends, about the diet that they provide for weight loss, etc. And since I was suffering from knee pain, I decided to come. Here they teach Yoga in an easy way and you can easily do it even if you have joint pain, shoulder pain etc. They teach the techniques very well. I also took naturopathy treatment and the packs were good for strengthening the muscles. Ayurveda treatments also helped. But I feel mainly the exercises helped.

“I love the diet here, which is 100-percent healthy. The boiled vegetables and Ragi Malt taste so good, apart from the fact that they nourish and support the system. Within 14 days of staying here, I am able to walk comfortably without any pain. I also lost 2 kg weight, maybe because of the controlled diet which reduced my food cravings.

“I loved my stay here. The environment is calm and it lives up to its name ‘Prashanti’. But also, there is so much hospitality in the staff. I see *Karma Yoga* principles being actually practised here. They are taught to the staff and followed with dedication and with love for mankind.”

## Yoga Therapy for OA





## The Parameters – Before and After

Sunaina's relaxed state and overall satisfaction was reflected in her parameters, which are given below:

Parameters	On Arrival	On Discharge
Pulse Rate (Beats/min)	100	72
Bhramari Time (sec)	12	15
Weight (kg)	76	74.4 kg
BMI (Kg/m <sup>2</sup> )	34.5	34

## What is Osteoarthritis & What it Feels Like

Osteoarthritis is the most common form of arthritis, affecting millions of people worldwide. In this, the protective cartilage that cushions the bones wears down over time. Cartilage is a firm but flexible connective tissue that protects the joints and enables frictionless motion. Eventually, if the cartilage wears down completely, bone will rub on bone.

Besides the breakdown of cartilage, osteoarthritis causes changes in the bone and deterioration of the connective tissues that hold the joint together and attach muscle to bone. It also causes inflammation of the joint lining. Although the disorder can damage any joint, it most commonly affects joints in the hands, knees, hips and spine.

### Symptoms of Osteoarthritis:

Osteoarthritis symptoms often develop slowly and worsen over time. Common ones are:

- **Pain.** Affected joints might hurt from movement.
- **Joint Stiffness.** Most noticeable upon awakening or after being inactive.
- **Tenderness.** The joint may feel tender when light pressure is applied.
- **Loss of flexibility.** Full range of motion of the joint is affected.
- **Grating sensation.** A grating sensation when using the joint, or popping or crackling may be felt.
- **Bone spurs.** Extra bits of bone that feel like hard lumps may form around the affected joint.
- **Swelling.** There can be soft tissue inflammation around the joint.

Joint pain and stiffness can become severe enough to make daily tasks difficult. The pain and disability can cause depression and sleep disturbances.

Osteoarthritis symptoms can usually be managed (although the damage to joints can't be reversed). Staying active, maintaining a healthy weight and receiving certain treatments can help relieve pain and joint function and also slow progression of the disease.

### Risk factors

- **Age.** The risk of osteoarthritis increases with age.
- **Sex.** Women are more likely to develop osteoarthritis, though it isn't clear why.
- **Obesity.** The more you weigh, the greater the risk. Increased weight adds stress to weight



-bearing joints such as the hips and knees. Also, fat tissue produces proteins that can cause harmful inflammation in and around joints.

- **Joint injuries.** Injuries, such as those that occur when playing sports or from an accident, can increase the risk of osteoarthritis. This includes old and seemingly healed injuries.
- **Repeated stress on the joint.** If your job or a sport you play stresses a joint, that joint might eventually develop osteoarthritis.
- **Genetics.** Some people inherit the tendency.
- **Bone deformities.** Some people are born with malformed joints or defective cartilage.
- **Certain metabolic diseases.** Diabetes and a condition in which your body has too much iron (hemochromatosis).

### What is Needed in Musculoskeletal Diseases

- Improve mobility and flexibility
- Prevent further complications
- Enhance “quality of life” • Maintain body weight
- Improve sleep • Reduce Pain

### General Instructions for patients:

- Walk in Nature for 35 minutes daily.
- Water intake should be 2-3 litres/ day
- Prefer green tea/ herbal drinks or decoctions to tea or coffee.
- Avoid refrigerated food, processed food, junk food, bakery products, deep-fried items and spicy food.

### Research from SVYASA on Osteoarthritis

1. Managing knee osteoarthritis with yoga or aerobic/strengthening exercise programs in older adults: a pilot randomized controlled trial. <https://link.springer.com/article/10.1007/s00296-016-3620-2#articleinfo>
2. Effect of an integrated approach of yoga therapy on quality of life in osteoarthritis of the knee joint: A randomized control study. <https://www.ncbi.nlm.nih.gov/pmc/journals/1295/>
3. Effect of Yoga Based Lifestyle Intervention on Patients With Knee Osteoarthritis: A Randomized Controlled Trial. <https://pubmed.ncbi.nlm.nih.gov/29867604/4> .
4. The Effect of Chair Yoga on Bio psychosocial Changes in English- and Spanish-Speaking Community-Dwelling Older Adults with Lower-Extremity Osteoarthritis. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5177482/>
5. Effect of integrated yoga therapy on pain, morning stiffness and anxiety in osteoarthritis of the knee joint: A randomized control study. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3276929/>



# Food phytochemicals with promising health benefits

## Introduction

Over the past two decades, numerous epidemiological studies and meta-analyses have consistently indicated that long-term consumption of diets rich in plant polyphenols, particularly flavonoids, provides significant protection against various degenerative diseases such as cancer, cardiovascular complications, diabetes, osteoporosis, and neurodegenerative disorders etc. As a result, polyphenols have become a focal point of growing scientific interest due to their potential health benefits. While we are all familiar with the importance of essential nutrients such as proteins, fats, carbohydrates, vitamins, and minerals and to understand the daily requirements for maintaining good health and preventing deficiencies, a newer class of non-nutrient yet vital food components, known as nutraceuticals, has gained attention.

■ *Dr. Pradeep S R, PhD*  
*Asst. Professor, Anvesana*  
*Research Laboratories, S-VYASA*



Among these, polyphenols are particularly well-known for their antioxidant and other health-promoting properties. These compounds are phytochemicals, naturally occurring substances found in plants, especially in fruits and leaves, where they serve to protect the plants. Unlike vitamins, polyphenols are stable under oxidation and light exposure, retaining their integrity even after cooking. The term 'polyphenol' comes from the Greek words *polus*, meaning "many" and *phenol* referring to an aromatic ring with a hydroxyl group. Polyphenols are naturally abundant molecules with proven antioxidant activity, produced by plants as secondary metabolites to defend against pathogens and environmental stressors such as ultraviolet light, excess water, salinity, and temperature fluctuations etc. They also contribute to plant pigmentation and act as phytoalexins by deterring predators. In foods, polyphenols influence bitterness, astringency, color, and flavor. Major dietary sources include fruits, vegetables, tea, and the seed coats of grains (one of well know grain is Finger millet or ragi). Fruits such as grapes, apples, pears, cherries, and berries can contain between 200–300 mg of polyphenols per 100 grams of fresh weight, and products derived from these fruits retain significant polyphenol content. A typical serving of red wine, tea, or coffee may contain around 100 mg of polyphenols approximately [1]. Other contributors include cereals, dry legumes, chocolate, and especially cloves, which rank highest with 15.2 grams of polyphenols

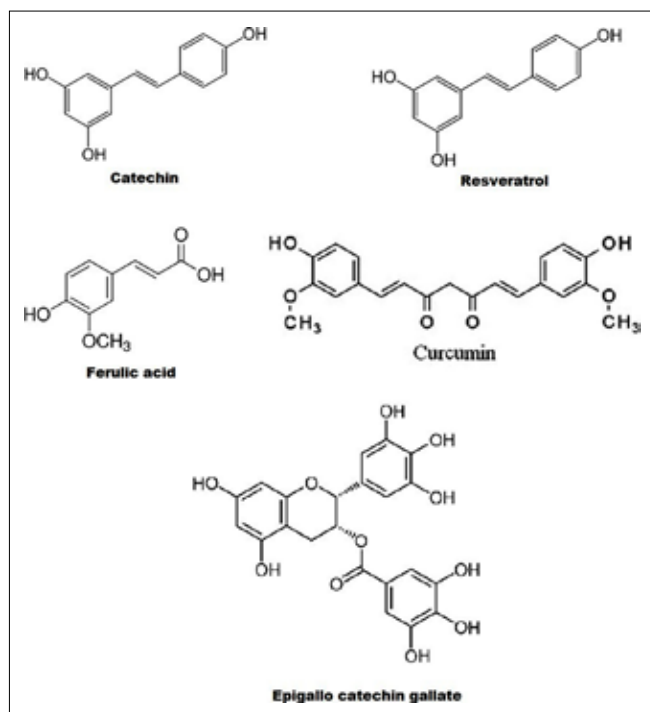


Figure 1



The objectives of **HIMALAYA (Yoga Olympiad)** are to promote awareness of yoga and to build up a network of yoga students, practitioners, teachers, and sadhakas at the national and international levels. Through this, we hope to spread the message of yoga as a science of holistic living to be achieved through **Jnanayoga, Rajayoga, Bhaktiyoga, and karmayoga**, by any one or more or all of them as proclaimed by Swami Vivekananda. Thus, **HIMALAYA** will be a venture of the **S-VYASA** to help humankind to grow together, expand oneself, come out of this rush of selfishness, and cut throat competitions

Participation from UG and PG students of university is welcome. One team from each of your colleges will be eligible to participate in this team assessment Olympiad program.

**State Level | October 2025**  
**National & International | 14<sup>th</sup>-16<sup>th</sup> December 2025**

Age Groups for Participation  
**17-21 yrs; 22-24 yrs; 25-30 yrs**

For more information  **+91-7404137086**  **[himalaya@svyasa.edu.in](mailto:himalaya@svyasa.edu.in)**

S-VYASA Deemed to be University,  
Prashanti Kutiram Campus, Vivekananda Road,  
Kalluballu Post, Jigani, Anekal Taluk, Bengaluru 560105



per 100 grams [1]. These compounds occur in both soluble forms either free or esterified/etherified and as insoluble forms bound to cell wall components.

### **Chemistry of Polyphenols**

Polyphenols are a diverse group of chemical compounds, structurally defined by the presence of one or more phenol units. With over 8,000 known polyphenolic compounds, they are classified into at least ten different categories based on their core chemical structure. The four major groups include phenolic acids, flavonoids, lignans, and stilbenes, with flavonoids being the most prominent, comprising over 5,000 compounds [2]. In nature, polyphenols are commonly found in conjugated forms, bound to sugars and organic acids.

### **Phenolic acid**

Phenolic acids are aromatic secondary metabolites that account for approximately one-third of dietary polyphenols. These acids fall into two main categories: hydroxybenzoic acids, derived from benzoic acid, and hydroxycinnamic acids, derived from cinnamic acid. Hydroxycinnamic acids are more prevalent in nature and are typically found in bound forms, such as glycosylated or esterified derivatives. While hydroxybenzoic acids are often associated with microbial sources, hydroxycinnamic acids are typically found in plant cell walls and lignin. Cereals and millets are particularly rich in hydroxycinnamic acids. Gallic acid, a hydroxybenzoic acid, is especially abundant in tea, with tea leaves containing up to 4.5 grams per kilogram of fresh weight [3].

### **Flavonoids**

Flavonoids are the largest and most thoroughly researched class of polyphenols and are further divided into seven subgroups: flavonols, flavones, flavanols, flavanones, flavanonols, anthocyanidins, and isoflavonoids. Among these, flavonols, flavones, and flavanones are the most commonly found in nature. Flavonoids,

alongside carotenes, contribute significantly to the coloration of fruits, vegetables, and herbs. They make up about two-thirds of total dietary polyphenol intake, with green and black tea containing roughly 25% flavonoids. Quercetin, the most widely consumed flavonoid, is found in high concentrations in apples, onions, and tea. Other rich sources include citrus fruits, pomegranates, berries, grapes, cocoa, coffee, olive oil, walnuts, and peanuts.

Isoflavones, mainly present in legumes, are primarily obtained from soybeans in the human diet. These compounds have been linked to beneficial health effects such as lowering blood cholesterol, preventing osteoporosis, and alleviating menopausal symptoms. Catechins, a key type of flavanol, are abundant in tea and also found in red wine and chocolate. Flavanones are prevalent in citrus fruits and are responsible for their distinct flavor; additional sources include chickpeas, cumin, licorice, and peppermint. Anthocyanins, a subgroup of flavonoids known for their vibrant pigments, are found in a variety of red and purple fruits such as cherries, plums, strawberries, raspberries, blackberries, grapes, and currants. These pigments usually occur as complex mixtures, contributing to the diverse coloration of these fruits.

### **Lignans**

Lignans are a type of polyphenol commonly linked with dietary fiber. Found in plants mainly as glycosides, they belong to the broader group of phytoestrogens. Although they are widely distributed across plant sources, lignans remain relatively under-researched.

### **Stilbenes**

Stilbenes are primarily located in the non-edible parts of plants. However, major dietary sources include grapes and peanuts, with smaller amounts present in berries, red cabbage, spinach, and certain herbs. Among them, resveratrol found in grapes and red wine is the most extensively studied.



## Occurrence in Nature

Polyphenols are predominantly found in plants, especially in tissues such as leaves, outer layers (epidermis), bark, flowers, and fruits. In some woods, high polyphenol content contributes to natural resistance against decay. Structurally, phenolic compounds range from simple molecules like phenolic acids to highly polymerized forms such as proanthocyanidins (tannins). These compounds are abundant in many foods including fruits, vegetables, and grains as well as beverages like wine, beer, and tea. The most common polyphenols in the human diet are phenolic acids, flavonoids, and tannins.

## Polyphenols in Traditional Medicine

Many herbal teas promoted for wellness benefits contain water-soluble polyphenols, with their effects often linked to astringent tannins. Pomegranate, rich in polyphenols, has long been used in traditional medicine. Similarly, red wine particularly due to its resveratrol content has been associated with protective effects against cardiovascular disease and cancer. Epidemiological studies also suggest that resveratrol may help mitigate the harmful effects of excessive calorie intake.

Indian gooseberry (*Emblica officinalis*), commonly known as amla, is a staple in Ayurvedic medicine, traditionally used to enhance vitality and cognition, reduce anxiety, and promote longevity. Although human clinical evidence remains limited, amla shows promise in managing blood glucose levels in both healthy individuals and diabetics. Its health benefits are attributed not only to its high vitamin C content but also to its rich store of phenolic tannins, which contribute to its antioxidant properties [4].

Turmeric, another important traditional Indian medicine, contains the polyphenolic compound *curcumin*, one of the earliest known natural anti-inflammatory agents. Traditionally, turmeric

has been used for wound healing and is still widely studied for its therapeutic effects.

## Health Benefits of Polyphenols

Polyphenols are potent antioxidants that neutralize reactive oxygen and nitrogen species (ROS/ RNS), which are by-products of metabolic processes. Since oxidative stress is a key factor in the development of many chronic diseases, the antioxidant capacity of polyphenols plays a vital role in disease prevention. Flavonoids, in particular, are known to scavenge harmful free radicals such as superoxide anions, hydroxyl radicals, and peroxy radicals.

Specific polyphenols from plants such as resveratrol (from red wine), curcumin (from turmeric), and quercetin (from various fruits and vegetables) have been actively researched for their therapeutic potential in managing metabolic diseases. Other food sources like grape seeds, coffee, and cocoa have also been shown to offer health benefits due to their polyphenol content.

Research indicates that polyphenols may help protect against a range of conditions, including cardiovascular disease, hypertension, and several types of cancer (breast, esophageal, gastrointestinal, lung, and skin). They also show promise in addressing Type 2 diabetes, age-related degeneration, and inflammatory disorders.

*Curcumin*, the yellow pigment in turmeric, has been extensively studied both in preclinical and clinical studies. It has demonstrated anti-inflammatory effects, with animal studies indicating its ability to reduce the severity and delay the onset of arthritis. *Curcumin* also shows potential as a lipid-lowering agent and may help prevent cholesterol gallstone disease. Its anticancer effects have been confirmed in several studies, supporting its role as a promising natural compound for disease prevention and treatment [5]. Structure of some popular polyphenols shown in **Figure 1**.

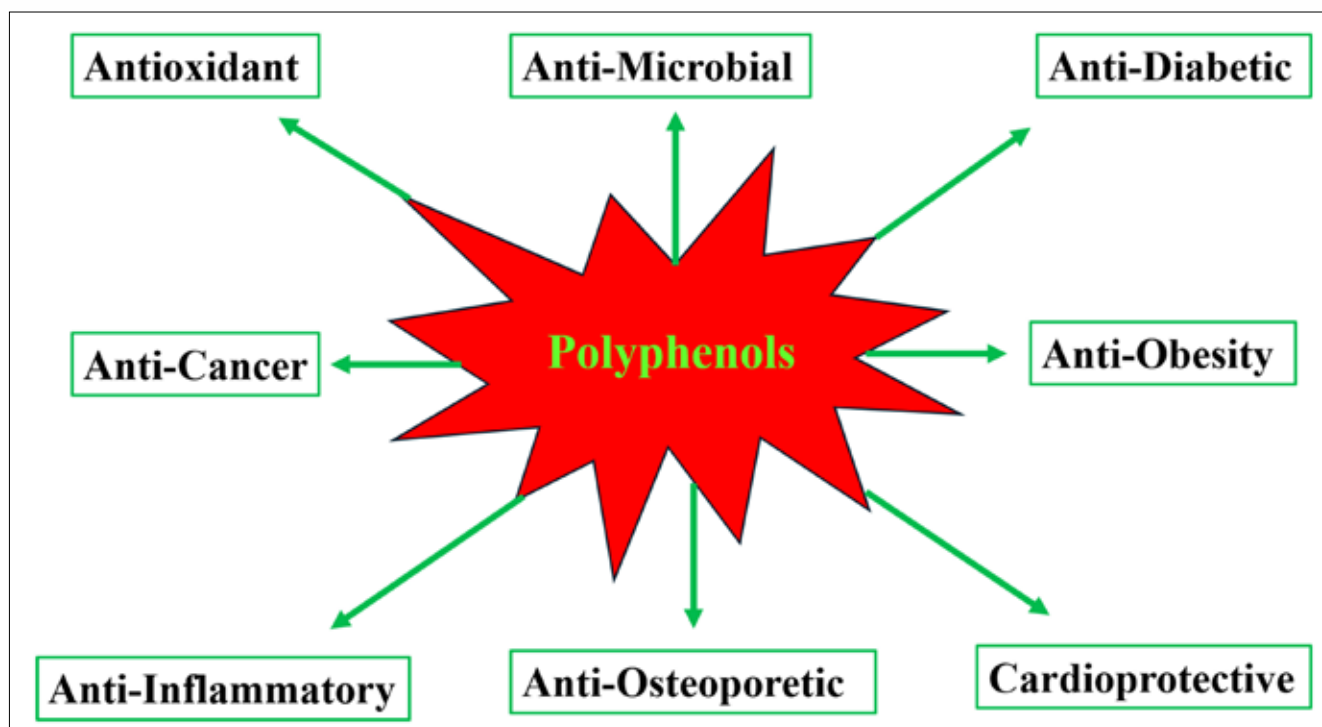


Figure 2

### Antioxidant Activity

Polyphenols are recognized as natural antioxidants, playing a vital role in protecting the body under conditions of oxidative stress. Their antioxidant effects stem from their redox properties, enabling them to act as reducing agents, hydrogen donors, and singlet oxygen quenchers. Regular consumption of polyphenol-rich foods can help lower the risk of diseases associated with oxidative stress.

### Anti-Cancer Activity

A variety of polyphenols including quercetin, catechins, isoflavones, lignans, flavanones, ellagic acid, resveratrol, and *curcumin* have demonstrated effectiveness against several types of cancers, including those affecting the oral cavity, gastrointestinal tract (abdomen, duodenum, colon, liver), lungs, breasts, and skin. These compounds exhibit protective effects by reducing tumor growth or frequency.

Tea, particularly green tea, has been shown to provide protection against skin and colorectal cancers, and to prevent oral cancer in smokers by mitigating DNA damage and inhibiting

abnormal cell growth [6]. Moreover, a diet rich in polyphenol-containing fruits, vegetables, and red wine is associated with reduced colorectal cancer risk. Green tea consumption is also linked with a lower risk of advanced prostate cancer.

### Anti-Osteoporosis Activity

Polyphenols, especially flavonoids found in plant-based foods, have shown promising physiological effects against osteoporosis—a condition characterized by fragile bones. In a study involving 3,160 women in the UK, dietary intake of anthocyanins and flavones was positively associated with higher bone mineral density in the hip and spine [7].

Since oxidative stress significantly contributes to bone degeneration during aging, polyphenols such as those in green tea, help protect bone health by reducing oxidative damage, enhancing antioxidant enzyme activity, and suppressing pro-inflammatory mediators in animal models.

### Anti-Inflammatory Activity

Reactive oxygen species (ROS) can lead to the formation of advanced glycation end products (AGEs), which are linked to obesity, insulin



resistance, Type 2 diabetes, and chronic inflammation. *Curcumin*, a polyphenol from turmeric, has gained attention for its significant anti-inflammatory and antioxidant potential, especially in managing conditions related to oxidative stress.

### Anti-Diabetic Activity

Dietary polyphenols help regulate blood sugar by reducing carbohydrate absorption in the intestines, modulating glucose metabolism enzymes, enhancing insulin sensitivity, and stimulating insulin secretion. These effects, along with their antioxidant and anti-inflammatory properties, contribute to their hypoglycemic (glucose-lowering) activity.

*Quercetin*, a flavonoid commonly found in onions, is particularly effective in combating diabetic complications. It helps reduce oxidative stress and lipid peroxidation, offering protection against diabetes-induced damage [8].

### Anti-Obesity Effects

Polyphenols, especially when combined with polysaccharides, show potential in obesity management. Numerous studies ranging from cell culture experiments to animal and human trials have demonstrated the anti-obesity effects of green tea catechins, particularly epigallocatechin gallate (EGCG).[9]

### Antimicrobial Activity

Polyphenols also possess antimicrobial properties. Phenolic compounds from *Ginkgo biloba* have shown inhibitory activity against various pathogenic bacteria, including:

- *Escherichia coli* (food poisoning)
- *Enterobacter aerogenes* (drug-resistant infections)
- *Pseudomonas aeruginosa* (sepsis)
- *Salmonella enterica* serovar Typhi (typhoid)
- *Shigella dysenteriae* (diarrhea and dysentery)
- *Staphylococcus aureus* (skin infections)
- *Streptococcus pyogenes* (skin and throat

infections)

- *Vibrio vulnificus* (cellulitis, septicemia)

Coumarin, another phenolic compound, effectively suppresses bacterial strains like *E. coli*, *E. aerogenes*, *Salmonella typhimurium*, and *Salmonella infantis*, which are associated with gastroenteritis [10-11]. Some of the general health beneficial functions of polyphenols are briefly described **Figure 2**.

### Bioavailability of Polyphenols

The health effects of polyphenols depend largely on their absorption and bioavailability. Only those polyphenols released from the food matrix through the action of digestive enzymes and gut microbiota become bioaccessible. Their subsequent metabolism determines their bioavailability.

Several factors influence this process, including the food matrix, processing methods, and presence of other dietary components. For example, thermal processing can break down plant cell walls, making polyphenols more accessible but excessive heat may also degrade these compounds, reducing their total content. The physical structure of food also plays a significant role in determining the release and absorption of polyphenols [12].

### Conclusion

Given their broad spectrum of health benefits, the daily intake of plant-based polyphenols ideally between 500 to 1,000 mg is highly recommended. This can be achieved through the regular consumption of fruits, vegetables, and whole grains. Meeting the advised daily intake of 400 grams of fruits and vegetables, along with routine consumption of antioxidant-rich cereal grains, supports overall health and helps protect against degenerative diseases.

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Guruji, Dr. H R Nagendra graced the **National Conference on Value Education** organised in Sankara Polytechnic College, Coimbatore.



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## Swami Vivekananda - The Humanist - 6

Every person is born with a heart. Every heart is made of milk, milk of human kindness. This loving milk is less in some hearts, full in other hearts and overflowing in a few hearts. This flood of loving milk is tangible and perceptible in service. This service necessarily involves self-sacrifice and that is leadership quality. Swami Vivekananda, by birth, is a leader, inspiring leader. This exemplary leader, right from the childhood is ever useful to all at many levels. First and foremost is his physical service to the fellow human beings.

At the age of six itself, Swami Vivekananda was able to be of great self-sacrifice in his service activities. One day, he was in the market place of the city Calcutta, along with his friend who was also of same age. In the crowd, some how they

■ *Dr. K Subrahmanyam*  
*Chancellor, S-VYASA*



got separated. The Swami, Vivekananda looked around for his friend. His immediate duty therefore was to find him. He could not afford to be indifferent. His heart was full with concern for his whereabouts. He searched here and there. After a frantic search, he was able to find the boy on the road nearby. There was a horse carriage moving at a great speed. If unseen and saved, the boy would have been trampled under the hooves of the running horse. The horse was blindfolded and the driver was whipping it repeatedly. The pedestrians on the roads and the passengers in the carriage were scared. Bold and fearless Narendranath (The Swami) rushed to the spot, lifted the boy from the road and moved to the safe side. To save a life, he risked his life. This is exemplary leadership of a loving heart.

Every day in our lives, we see accidents on road. How many of us have the flood of love for the victims to rush and save them? Very often, we find people speak of love and service without ever practicing in reality. A good leader is not a theoretical speaker but a practical doer.

Through out the life of Swami Vivekananda, we find love and service, vibrant and brilliant, inspiring all. Not for nothing, Girish Chandra Gosh described Swami Vivekananda essentially as a Humanist. Every other epithet





describing Swami Vivekananda has sprung up from his humanism. He was a patriot, monk, spiritual giant, all because of his humanism. It is enough if we develop humanism. Every other quality will automatically grow from it. Without milk there cannot be curd, without curd there cannot be butter/butter milk, with out butter there cannot be ghee. Ghee is the ultimate product. Similarly, spiritual sublimity is the ultimate fulfillment. Spirituality cannot come to a person of inhuman or subhuman tendencies. All the great thinkers and philosophers blossoming in philosophy are great humanists.

Buddha, Shankara and Mahavir are essentially humanists. God is Love, love is to serve, service is to sacrifice self.

God is at our door step, ready to bless us with fearlessness and protection. Nature is mother to give us food. A leader ought to be like the rescuing mother, blessing God, living for the welfare of the followers. Similarly, a good government/organization should exist for the people. They alone live, who live for others, the others are more dead than alive. Rama Rajya is governance for the welfare of people.

## Apr 19: Visit of Mr. M Hari Menon, Head, Gates Foundation (India Office) to Prashati Kutiram





# S-VYASA and VHG at Global Well-being Confluence 2025

The Global Wellbeing Confluence 2025, hosted by AYUSH TV with the support of Department of Health and Family Welfare, Government of Karnataka, took place between April 11th to 14th at Palace Grounds, Bengaluru. S-VYASA and Vivekananda Health Global were the Knowledge partners in this event and were responsible for smooth and successful completion of the 2-day conference on Integrative medicine.

This gathering of wisdom, wellness, and legacy commenced on April 11th with an inauguration and lamp-lighting ceremony, graced by the divine blessings and presence of His Holiness Jagadguru Sri Shivarathri Deshikendra Mahaswamiji of Sri Kshetra Suttur. The inaugural ceremony was further elevated by the presence of the Chief Guest, Shri Dinesh Gundu Rao, Hon. Minister of Health and Family Welfare, Government of Karnataka, alongside Padma Shri Dr. H. R. Nagendra Guruji, President of S-VYASA Yoga University, whose exemplary contributions to yoga and holistic health have inspired generations. Dr. Manjunath Sharma, Vice Chancellor of S-VYASA University, and Dr. Vasudha Sharma, Medical Director of Vivekananda Health Global, were also distinguished guests



at this prestigious event. Dr. Manjunath also provided an overview of GWC and the way forward during the inaugural ceremony.

## Historic Gathering of AYUSH Fraternity at Landmark Conference

In a first-of-its-kind initiative, practitioners, researchers, and students from across the AYUSH fraternity came together for a landmark conference jointly hosted by AYUSH TV and conducted by S-VYASA in association with Vivekananda Health Global. Dr Vasudha





Sharma was the Chair for the Conference scientific committee supported by Dr Arundhati Goley, Dr Shraddha Deshpande and Dr Aswathy Jain.

The two-day event witnessed an overwhelming response, with **over 2000 delegates in attendance**. The conference served as a dynamic platform to showcase the collective strength and growing relevance of **Ayurveda, Yoga, Naturopathy, Unani, Siddha, and Homeopathy** in contemporary healthcare.

The gathering featured a diverse range of activities, including **academic sessions, panel discussions, keynote addresses and Symposia**, highlighting both the traditional wisdom and modern applications of AYUSH systems in addressing lifestyle and chronic health issues. Some emerging topics included Pain free living – AYUSH Approaches to musculoskeletal health, Integrative approaches to women health, Ayurveda for lifestyle disorders and Integrative Neuro Rehab.

This milestone event not only fostered academic exchange and interdisciplinary collaboration but also marked a significant step towards integrating holistic health practices into mainstream healthcare. The organizers extended their gratitude to all participants, experts, and supporting institutions for making this pioneering event a resounding success.

### Experience Centre

The **Experience Centre** was designed to provide the public with an authentic understanding

and immersive experience of **Ayurveda, Yoga, and Naturopathy**. It aimed to educate and guide visitors towards holistic well-being by integrating ancient wisdom with modern wellness approaches. The centre was thoughtfully structured into specialized zones, each catering to different aspects of health, self-discovery, and healing. A Tridosha and Triguna assessment zone was complemented by a Dosha balancing zone and Yoga and meditation zone. A Pain management zone with Acupuncture, Moxibustion, Ayurveda based fomentation was available for visitors to experience. The most interesting and intriguing part for the visitors was the understanding of HRV (Heart Rate variability) and GDV (Gas discharge visualizer) assessment.

All the zones were managed well by the MD Students of SVYASA, interns of Sushrutha Ayurvedic medical college, Doctor's and support staff from VHG.

Overall, The Global Wellbeing Confluence 2025 was truly a celebration of tradition, transformation, and timeless wellness wisdom.





# 1<sup>st</sup> International Conference on Naturopathy in the Digital Era: Balancing Technology and Natural Healing



The 1st International Conference on Naturopathy in the Digital Era: Balancing Technology and Natural Healing was held at the Silver Jubilee Auditorium of The Tamil Nadu Dr. M.G.R. Medical University, Chennai.

The conference was inaugurated by the **Prof. Dr. K. Narayanasamy, Vice-Chancellor** of The Tamil Nadu Dr. M.G.R. Medical University; **Dr. Manjunath N. K., Vice-Chancellor** of S-VYASA University, Bengaluru; **Dr. K. Sivasangeetha, Registrar**; and **Dr. G. Bharathkumar, Conference Coordinator**.

**Dr. Manjunath N. K., Vice-Chancellor of S-VYASA Deemed-to-Be University, was an esteemed keynote speaker at the conference.** His scientific presentation, titled *"The Mind-Matter Paradigm: The Journey from Conscious Intelligence to Artificial Intelligence,"* captivated the audience with its profound exploration of the interplay between human consciousness, natural intelligence, and the advancing era of artificial intelligence. His insights provided a compelling framework for harmonizing technology with the principles of natural healing.

The conference featured a multifaceted program, including workshops and hands-on training sessions aimed at equipping participants with practical naturopathic skills. Renowned experts delivered a series of health talks on topics such as lifestyle management, stress reduction, and sustainable living through naturopathy.

Additionally, the event hosted a medical camp and health expo, offering attendees free health check-ups, live demonstrations of naturopathic treatments, and access to a wide array of health products and services. The poster presentation session showcased innovative research in naturopathy, fostering academic exchange and promoting advancements in the field.





# Yoga Shakti Sangama 2025 - Holistic Approach of Yoga for Women Empowerment



The Karnataka State Chapter of Indian Yoga Association, IYA had organized a mega event called Yoga Shakti Sangama 2025 with a one-day conference on **Holistic Approach of Yoga for Women Empowerment** on 5<sup>th</sup> April 2025 in commemoration with International Women's Day and the 100 days count down event towards International Day of Yoga - IDY 2025.

The event was organized in association with Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), Bengaluru, National Institute of naturopathy, NIN, Pune, Karnataka Samskrit University and Adhyatma Yoga Academy, Bengaluru. S-VYASA is one of the founding member institutions of IYA and the Prashanti Kutiram campus of S-VYASA was founded by a mahila Sadhaka Pujya Lakshmi Amma 50 years ago. So, it became more relevant to host the Mahila Yoga Sangama at Prashanti Kutiram during its golden jubilee year commemorating the Tapasya and Seva of Lakshmi Amma.

Near about 300 women Yoga Teachers from various member institutions and associate centres of IYA including international delegates from around 13 countries participated in this event.

The event commenced with a homa with youngest Women Yoga Teacher and member of IYA Kumari Dhivya Priya Bhavanani and Ms. Zsuzssana from Hungery offering the ahuti on behalf of all delegates guided by Dr. Kirti, an agnihotra teacher and practitioner. This was followed by offering sacred water to Tulasi Plant which was collected from Triveni Sangama collected during the recent Maha Kumbha Mela at Prayagraj by Pujya Guruji, Dr. Nagarthna Didi, Chancellor Dr. K Subrahmanyam ji, Sri Bhawarlal Arya ji, Chairman of IYA, Karnataka along with Mahila representatives from various member institutions and other countries. This was accompanied by the Veda gosha of vidyarthinis of Division of Yoga -Spirituality of S-VYASA.



**Guruji Dr. H R Nagendra ji** spoke about the milestones of IYA and appreciated the efforts of Subbu Bhaiya, Secretary of Karnataka State Chapter of IYA through various beneficial initiatives. **Maa Hansa ji Yogendra, President of IYA** and **Smt. Banumathi Narasimhan, Director of Women and Child Care Initiatives of Art of Living** had joined through video conferencing and spoke on the importance of women in the society and need of Yoga for holistic health of women and through her the family and nation at large. Subbu Bhaiya spoke on the great inspiring life of Pujya Lakshmi (Aunty) Amma and how she empowered lot many women even during her last days and about the Yoga Lakshmi Puraskara.

**Dr. K Satya Lakshmi, Director, National Institute of Naturopathy, NIN, Pune under the Ministry of AYUSH, GoI**, presided over the whole event and appreciated the efforts of IYA, S-VYASA and Adhyatma Yoga.

As a part of this event, IYA Karnataka offered **Ajeevana Yoga Seva Puraskara - Life time Service Award** to **Dr. Shamantakamani Narendran**, a pioneer in the field of Yoga for Pregnancy and one of the 1<sup>st</sup> ever PhDs in Yoga from S-VYASA, **Dr. Latha Sathish**, Head of Research at Krishnamacharya Yoga Mandiram, Chennai and **Dr. K Satya Lakshmi**, Director, National Institute of Naturopathy, NIN, Pune for their life time contributions to the field of Yoga and through Yoga to the society at large in their respective capacities.

Thirty women contributors were recognized with **Yoga Lakshmi Puraskara** in the Yogic Memory of Pujya Lakshmi Amma, the founder of Prashanti Kutiram. These are selected from various member institutions of IYA like S-VYASA, Art of Living, KYM and associate centres and amongst the esteemed members of IYA from Karnataka and neighbouring state chapters like Tamil Nadu, Andhra Pradesh and Puducherry.

These Yoga Lakshmis are women who had been

contributing to the society through their Yoga Seva in the fields of Yoga Academics, Research, Therapy, Free Yoga Classes, Entrepreneurship, Pregnancy Yoga Classes, Yoga for Women Wellness, Social Works and the like.

**Dr. Latha Sathish, Head of Yoga Research, KYM** spoke on "Mind Management of Women" with the topic "**Mind the mind of one who minds others minds!**". **Dr. Jyotsna Madam, Senior Obstetrician & Gynecologist from Manipal Group of Hospitals** presented on **Challenges and opportunities of engaging Yoga teaching in Pre and post-natal care of women**". **Swamini Dharma Keerthi Saraswati from Bihar School of Yoga** spoke on "**Spiritual perspective of Women Empowerment**".

The forenoon session had an engaging panel discussion on "**Yoga as education & career for women - challenges and opportunities**" moderated by **Smt. Nrithya Jagannathan**, Director, Institute of Yoga Studies, KYM. The panelists included **Dr. Vasudha M Sharma**, CEO of Vivekananda Health Global, **Ms. Vasanti Iyer**, Director, Sri Sri School of Yoga, AoL, **Dr. Aarti Jagannathan**, Additional Professor, NIMHANS Bengaluru and **Dr. CV Jayanthi**, VELS University. The panel discussion which was very much informative and relevant was well appreciated by the delegates of the Yoga Shakti Sangama.

The cultural Yogic presentations were the most interesting highlights of the Yoga Shakti Sangama 2025. A theatrical performance called "Silence & Dynamism" based on the Consciousness focused approach was presented by **Divyanga (special) Children and their parents from SARVAM Educational Foundation**, associate centre of IYA. Popular musical child prodigy duo **Athreya Sisters - Dhruvi and Dhanvi** along with Ananya and Aprameya won the hearts of all guests and delegates with their devotional songs and dances. The mahila vibhag of IYA Karnataka including **Vani Hegde, Sheetal Pillai, Meenakshi, Ashwini and Jayshree**



made the crowd awestruck with their unique Yogic formations of Danda Yogasana Nrithya in traditional saree costume. **Dr. Ramya, a faculty of Division of Yoga & Humanities of S-VYASA** presented a melodious and inspiring song on the theme of Yoga Shakti Sangama which was composed and set to music by her.

The valedictory session was the most touching part of the event where Padmashree awardee of the year **Dr. Vijayalakshmi Deshmane, Former Director of Kidwai Memorial Institute of Oncology** shared about her own life journey with her humble beginning from a village to the heights of becoming the Director of a prestigious medical institute. She is definitely an adarsha for all women in particular and society at large.

**Dr. N K Manjunath Sharma, Honourable Vice Chancellor of S-VYASA**, the host organization appreciated the efforts of IYA Karnataka and all its office bearers and volunteers in envisioning and executing such a wonderful event and extended all support for any such initiatives from S-VYASA. **Dr. Satya Lakshmi ji**, who presided over the whole day event and who witnessed and participated in the whole event emphasized on the importance of doing more such events, shared about various initiatives from Ministry of AYUSH and NIN and welcomed all delegates to visit NIN at Pune. Everyone enjoyed the inspiring song lead by Dr Satya Lashmi and the brief Krida Yoga practice lead by Sri Bhawarlal Arya ji.

All esteemed guests and delegates were welcomed in a traditional manner as per Bharathiya Samskruti with haldi, Kumkum, flowers, rose water and arati and also were send off in a similar manner with thambulam. All guests and delegates also offered flowers to Ma Saradadevi and Pujya Lakshmi Amma as representations of Divinity in womanhood. All the Yoga Shaktis relished the sattvic and delicious prasadam, snacks and panakam offered by Annapurna team of Prashanti Kutiram and enjoyed the Yogic ambiance of the

campus which is the Yogic mother for most of them.

KRIYA, the core team of IYA Karnataka State Chapter offers its gratitude to **Dr. N K Manjunath Sharma, VC of S-VYASA, Dr. H R Dayananda Swamy, Director of Finance, S-VYASA, Dr. Sivashankar Sai, Registrar, S-VYASA and Sri Subodh Tiwari, Secretary General of IYA** for their guidance and support for making this event successful and purposeful. We also thank the Head Quarters Office Staff team at New Delhi, all members and volunteers of IYA, Karnataka and other state chapters, **Dr. Vikas Rawat, Dr. Apar Saoji, Dr. Vasudeva Vaidya of S-VYASA** and also S-VYASA's team of administration, kitchen and maintenance for their timely support. The event was well coordinated by the **Mahila Sadasya of KriYA (KASCC-IYA) including Smt. Malathi Vivek, Smt. Arati, Smt. Geetha Sateesh, Smt. Vani Hedge and Smt. Sheethal Pillai.**



On Mar 28, S-VYASA Management has officially congratulated **Dr Swathi P S** during Prarthana Milan for being appointed as Research Officer at CCRYN (Central Council for Research in Yoga and Naturopathy), Government of India.



# Rtambharā – Talk Series

## Talk by Swami Shivakantananda ji Maharaj



The Division of Yoga - Spirituality took a new initiative of a Talk Series titled “Rtambharā” in which various talks would be organized covering varied fields with special focus on Yoga and Vedic Practices, Indian Philosophy and Indian Knowledge System.

The first talk in the Rtambharā Talk Series conceptualized by the Division of Yoga - Spirituality, a distinguished talk was organized featuring Swami Shivakantananda ji Maharaj from Ramakrishna Ashrama, Shivanahalli, Bengaluru on 23<sup>rd</sup> April 2025. The lecture focused on the Traditions of Prāṇāyāma, exploring both the philosophical underpinnings and lived experiences associated with this vital yogic practice.

Swamiji elaborated on Swami Vivekananda’s profound insights on Prāṇa and Prāṇāyāma, highlighting their relevance in contemporary times. He also shared personal experiences and interactions with various masters of Prāṇāyāma, including significant learnings from Tibetan traditions, offering the audience a unique cross-cultural perspective.

The lecture was attended by an enthusiastic audience of 200 participants, including students and faculty from the Division of Yoga and Spirituality, the School of Yogic Sciences and School of Yoga and Naturopathy.

The Division expresses its sincere gratitude to the Hon’ble Registrar for granting the necessary permissions to host the event. We also thank the Principals of the School of Yoga and the School of Yoga and Naturopathy for their wholehearted support, which was instrumental in the successful organization of this enriching session. The event served as a valuable opportunity to expose our students to the wisdom and presence of spiritual masters of the contemporary era.

Swami Shivakantananda ji was invited by Prof. M Jayaraman, Dean of Yoga - Spirituality and Dean of Academics to deliver the lecture which was graciously accepted by the Swami ji. The program was coordinated by Dr. Manjunath G, Associate Prof, Division of Yoga - Spirituality and ably supported by fellow faculty of the division.





## Bhagavadgita submission by Ananyo Rao Vadaga



Prashanti Kutiram, Mar 24: Ananyo Rao Vadaga successfully submitted Srimad Bhagavadgita in Anuloma Krama.

Ananyo is BTech Computer Science and MSc Physics from BITS Pilani.

He also completed MSc Yoga from SVYASA. At present working as the Lead Software engineer in a US based healthcare startup called Confido Health.

He is studying Vedanta since 2020.

The Bhagavadgita exam was held in Tarangini, under Lalitha Rama Lakshmi Trust. Acharya Vidwan Ramchandra Bhat ji and. Sri Karibasappa ji were the examiners. The participant was awarded with Certificate, Memento and cash prize.



# CODE YIC PCP: April 2025

It was a privilege for the Centre for Online and Distance Education (CODE) to conduct the Personal Contact Program (PCP) as part of the Yoga Instructors Course (YIC) from April 22<sup>nd</sup> to April 29<sup>th</sup>, 2025, at the S-VYASA Prashanti Kutiram Campus. This enriching program welcomed 41 students, who came from across India and abroad to embrace the teachings of yoga with dedication and openness.

The eight-day on-campus immersion brought together students across different backgrounds and senior faculty in a vibrant exchange of knowledge and experience. The students acknowledged that the YIC curriculum was thoughtfully designed to provide a strong foundation for those aspiring to teach yoga and share its timeless wisdom. Under the guidance of our experienced educators - regarded by many as walking repositories of yogic knowledge - students engaged deeply in every aspect of the program.

Living in the S-VYASA campus brought students closer to nature, complemented by wholesome Satvik meals prepared with care and love. The atmosphere throughout the PCP

was both professional and nurturing, allowing participants to learn, grow, and connect in meaningful ways.

Days were structured from 5:00 AM to 7:30 PM, offering a balanced blend of theory classes, practical sessions, cultural activities, and introspective practices. From the morning *Maitri Milan* gatherings to the peaceful evenings filled with *Bhajans*, every moment was infused with harmony and heartfelt companionship. All these activities that were part of the curriculum practically infused the depth of each of the Yoga streams - Karma, Jnana, Bhakti and Raja. The students opined that the course showed how all the paths of yoga can be followed, and how one can feel the impact in all the pancakoshas when one follows it.

Students attending the asana sessions at the Open Amphitheatre, the Karma Yoga sessions at the CODE classrooms and Annapoorna Kitchen, *Maitri Milan*, *Bhajan* sessions

One of the enriching additions was a guided visit to **Anvesana Research Laboratory, Arogyadhama**, and the **Department of Physiotherapy**. These





As the program progressed, students prepared for written and practical examinations. The theory exam evaluated their grasp of key yogic principles, while the practical exam allowed them to demonstrate their skills through asana presentations and thoughtful reflections on their learning journey. The presence of kind and supportive invigilators during the written exam helped ease any nervousness, creating a calm and encouraging atmosphere that enabled students to perform at their best.

A truly joyful moment was the Happy Assembly, where participants came together to celebrate creativity and community. This vibrant event offered a platform for everyone to share hidden talents and shatter the stage fear to perform in front of a large audience. It also helped forge deeper connections with fellow participants - many of whom became lifelong friends and family members.

visits offered students a unique perspective on how traditional yogic practices is integrated with modern scientific research and healthcare. At Anvesana, students witnessed cutting-edge research exploring yoga's physiological and psychological impact. Arogyadhama showcased holistic healing through yoga therapy, while the Department of Physiotherapy demonstrated its collaborative work in rehabilitation and integrative health. These experiences deepened students' appreciation for evidence-based yoga and the role of yoga in modern wellness. Students also had a campus tour covering the serene environment of the campus and the Goshala.

### Campus Tour:

Highlights of the program included expert-led sessions on Indian Culture, ancient scriptures, recitations, meditation, and lifestyle discipline - all fostering a holistic understanding of yoga. Practical sessions on Asanas, Pranayama, Om Meditation, Cyclic meditation and the Kriyas additionally provided the students the right way to perform and teach.

### Happy Assembly:

The culmination of the PCP was marked by the Sarasvati Homa, a sacred ceremony of gratitude offered on the final day. This spiritual ritual honored the divine and acknowledged the dedication of our faculty and staff. Receiving certificates from our beloved Guruji Padmashri Dr. H.R. Nagendra Ji, in this blessed atmosphere was a deeply emotional and memorable experience for all.

### Sarasvati Homa and Certificate distribution by Guruji:

The Personal Contact Program for YIC was a grand success with the students returning with profound gratitude towards S-VYASA and with a lifetime learning that filled the students' hearts with joy, peace, knowledge and confidence, guiding them to embrace the Yoga way of life going forward.



# Celebrating Curiosity: Science Day 2025 @ S-VYASASchool of Advanced Studies



Mar 1: The School of Advanced Studies, S-VYASA (Deemed to be University) celebrated **National Science Day** with great zeal and enthusiasm. The day served as a platform to encourage young minds to engage actively with science and technology in creative and innovative ways.

The celebrations featured a variety of **student-centric competitions** designed to test knowledge, analytical thinking, and creativity. These included a **Science Quiz**, **Coding Battle**, and a **Science Model Exhibition**. The events aimed at providing students with opportunities to showcase their talent and skills beyond the classroom.

The **Science Quiz** witnessed enthusiastic participation from teams representing various departments. It comprised multiple rounds, including general science, current scientific developments, and problem-solving. The questions were designed to challenge and stimulate the thinking abilities of the participants, fostering a spirit of healthy competition and teamwork. Ramanee Kaanth R S, Rithesh and Yekkirala Aakarsh of BTech won the first prize. Chinamay Basavraj Hanji, Yuktha S and Yashawanth S B from BTech won

the second prize. Sumanth and Gagan from BTech won the third prize.

The **Coding Battle** was a highlight of the day for tech-savvy students. It involved solving real-world programming problems within a limited time frame. Participants showcased their logical reasoning, programming proficiency, and efficiency in writing clean, optimized code. The event not only encouraged competitive coding but also promoted the importance of computational thinking in modern science and engineering. Bhushan V S, Nishant and Sanjay S from BTech secured the first, second and third prizes.

Equally captivating was the **Science Model Exhibition**, where students presented innovative working models and scientific concepts. The models demonstrated practical applications of scientific principles, ranging from sustainable energy solutions to smart technologies and biomedical innovations. The exhibition provided a platform for students to think out-of-the-box, apply theoretical knowledge to real-world scenarios, and communicate their ideas effectively. The first prize was secured by Pragna B B, Sanjana D and Princess Olivia of BTech. The second prize was won by Nishant



and Suraj Kumar of BTech.

All events saw **active participation from a large number of students**, reflecting the vibrant academic culture of the School of Advanced Studies. The faculty members and organizers commended the students for their enthusiasm, creativity, and dedication.

The day concluded with a **prize distribution ceremony**, where the winners of each event were felicitated with **cash prizes and certificates of appreciation**. The awards served as a token of recognition for their efforts and achievements, motivating others to actively engage in future scientific endeavours.

Overall, the Science Day celebration at S-VYASA was a **grand success**, fulfilling its objective of promoting scientific inquiry and innovation among students. It instilled a sense of pride and curiosity in the scientific heritage of India and emphasized the importance of continued exploration and discovery. The event was a reminder of how science shapes the future and how young minds play a vital role in that journey.

## Women's Day Celebrations @ S-VYASASchool of Advanced Studies

■ *Ms. Linta Maria George*  
*Assistant Professor in Physics & Faculty Coordinator*





Mar 15: The Women's Day celebration at the School of Advanced Studies, S-VYASA Deemed to be University, was a vibrant and engaging event that showcased the spirit of womanhood, empowerment, and creativity. The celebration took place on 15<sup>th</sup> March 2025 at 1.45 pm and was attended by students, faculty, and distinguished guests.

The event commenced with an energetic and captivating **flash mob**, which saw the enthusiastic participation of both students and faculty. Balloons were released at the end of the flash mob as a symbolic gesture to celebrate and honor the freedom, achievements, contributions and empowerment of women.

Following the flash mob, the celebrations continued with an **interactive session** featuring three distinguished guests:

- **Mrs. Anju Bobby George**, an acclaimed athlete and inspiration for many.
- **R J Sowjanya**, a popular radio jockey known for her engaging persona.
- **Mrs. Aranya**, a professional dancer with expertise in various classical dance forms.

The session was an engaging conversation where the guests shared their experiences, challenges, and insights on overcoming obstacles, personal growth, and the importance of women supporting each other. The audience had the opportunity to ask questions, leading to a stimulating exchange of ideas and stories that resonated deeply with everyone present.

After the enriching discussion, the stage was taken over by the students who performed various **cultural programs** that added a vibrant and artistic flair to the celebration:

1. **Dance Dedicated to Teachers:** A beautifully choreographed dance was performed by

the students to express their gratitude and respect for the teachers.

2. **Poem by Dr. Sowbhagya:** The audience was moved by a heartfelt **poem** recited by Dr. Sowbhagya, a faculty member. Her words beautifully captured the strength, resilience, and beauty of women, drawing a deep connection between the audience and the theme of the day.
3. **Semi-Classical Dance:** A graceful **semi-classical dance** performance followed, showcasing the students' talent and the rich cultural heritage of India.
4. **Duet Song Performance:** The cultural programs concluded with a soulful **duet song performance** by the students.
5. **Ms. Aranya's Talk on Dance and Mudras:** Following the cultural performances, **Ms. Aranya**, the professional dancer, shared her knowledge on the art of dance and its significance. She explained how each mudra conveys emotions, tells stories, and reflects cultural traditions.

A significant moment during the event was the collective taking of the **First Women's Day Pledge** at the School of Advanced Studies. The pledge was a symbolic gesture of commitment towards gender equality, empowerment, and the upliftment of women. It was an emotional and inspiring moment, as everyone in the room joined hands to affirm their support for the cause.

To end the celebrations on a high note, a delightful **high tea** was served, offering a chance for everyone to mingle, relax, and reflect on the day's events. After the tea, the atmosphere shifted to one of celebration as the students took to the floor and danced to upbeat music, filling the room with joy and energy.



# Launch of the “Yogasutra Sara” Short-term Sanskrit Programs

## Introduction

A monumental milestone was achieved on 18th April 2025, when the Division of Yoga-Spirituality, S-VYASA, in collaboration with the Samskrit Promotion Foundation (SPF), New Delhi, launched the much-anticipated “Yogasutra Sara” program.

This initiative stems from the Memorandum of Understanding (MoU) signed on 10th January 2025 under the blessings of Guruji, Dr. H.R. Nagendra ji. The program aims to integrate Sanskrit and Yoga education, fostering a deeper understanding of the philosophical and spiritual heritage of Indian traditions.

## Event Details

The online event commenced at 3:00 PM IST and was presided over by Prof. S. Siva Sankara Sai, Registrar of S-VYASA, who officially inaugurated the program. The dignitaries who enhanced the occasion with their esteemed presence included:

1. Prof. (Retd.) Chand Kiran Saluja, Director & Trustee, SPF
2. Shri Lakshminarasimhan, Executive Secretary, SPF
3. Prof. M. Jayaraman, Dean of Academics and Dean of the Division of Yoga-Spirituality

Faculty members from S-VYASA and SPF were also present, emphasizing the collaborative and academic significance of this endeavor.

The program's coordination was entrusted to Dr. N. Sridhar, Associate Professor, S-VYASA, and the MoU coordinator.

## Overview of the “Yogasutra Sara” Program

The “Yogasutra Sara” program comprises four meticulously designed courses aimed



at empowering learners with foundational and applied Sanskrit knowledge tailored for understanding Yoga texts. The program offers a progressive curriculum, starting with basic Sanskrit for beginners and culminating in the study of the **Yoga Sūtras** in simple Sanskrit at the advanced level.

## Key features include:

- Practical Sanskrit knowledge for Yoga texts.
- Exploration of classical Indian philosophical and spiritual heritage.
- Award of a **Diploma** upon completing all four levels; participants completing fewer levels receive a **Certificate degree**.

## Impact and Future Prospects

The “Yogasutra Sara” program bridges tradition with modernity, making Sanskrit education accessible to a wider audience. Registrations will now be open to the public, offering an unparalleled opportunity to delve into the rich confluence of Sanskrit and Yoga. This initiative represents a transformative step in promoting holistic education rooted in India's timeless heritage.

The launch of the “Yogasutra Sara” program stands as a testament to the commitment of S-VYASA and SPF in advancing Sanskrit and Yoga education. By blending academic rigor with spiritual insights, this program is poised to inspire learners globally, nurturing a deeper connection to Bhārat's cultural and philosophical treasures.



# Nurturing Young Minds: Personality Development Camp 2025 at Prashanti Kutiram

Every April, the peaceful campus of Prashanti Kutiram, S-VYASA, comes alive with the laughter, energy, and curiosity of children aged 6 to 15 years, as the much-loved Personality Development Camp (PDC) unfolds.

This year, held in two full batches - the first from April 1st to 10th, and the second from April 11th to 20th - each session hosted around 115 to 120 children. The camp was a beautiful blend of learning, fun, discipline, and self-discovery.

Guided by the wisdom of Guruji Dr. H.R. Nagendra, and supported by an incredible team including Vice Chancellor Dr. N.K. Manjunath, Registrar Prof. S. Siva Sankar Sai, Deputy Registrar Dr. Vasudev Vaidya, Dr. Vikash Rawat (Principal, School of Yoga), Campus Manager Mr. Narendra, B.Sc. Coordinator Dr. Satyaprakash Purohit, Mrs. Shimla (First Batch Coordinator), Dr. Ankita (Second Batch Coordinator and Medical Supervisor), and Dr. Sharad (Medicines In-Charge) - along with around 65-70 enthusiastic volunteers from the Yoga School - the camp ensured that every child felt supported, cared for, and inspired.

Each day began at 5:00 AM and wound down by 9:00 PM, filled with thoughtfully curated activities. Children took part in yoga asanas, pranayama, bhajans, meditation, karma yoga, and much more. What was truly heartwarming was how wholeheartedly they dived into each activity - not just learning techniques, but also absorbing deeper values like teamwork, discipline, and the joy of helping others.

One of the biggest highlights for the children was the creative sessions and happy assembly time, where they sang,

danced, performed skits, or simply expressed themselves. It was a space where they shone in their own way, cheered on by peers and mentors alike. The interactive lectures by inspiring speakers, along with engaging Q&A sessions, helped broaden their horizons and sparked thoughtful reflection.

But beyond the schedule and structure, what truly made the PDC camp special was the atmosphere - the warmth, care, and selfless dedication of the staff and volunteers left a lasting impression on the children's minds. Every batch was unique - different personalities, different energies - but the impact was always the same: unforgettable.

By the end of the camp, children walked away not only with new skills and knowledge, but with something even more valuable - a sense of self, deeper emotional understanding, and friendships. They returned home with brighter eyes, kinder hearts, and beautiful memories.

In a world that moves fast, spaces like the PDC camp reminded us of what truly mattered - connection, mindfulness, growth, and joy. And for the children who attended, it was an experience they would carry with them for life.





## Experiential Visit by Mrs. Sheela and Team to S-VYASA Campus



On Apr 13, S-VYASA hosted Mrs. Sheela and her team of 17 ladies for a day-long campus visit at Prashanti Kutiram. The day began with an insightful lecture on “Ashtanga Yoga – Patanjali Yogasutra” delivered by Sri Karibasappa Ji, which was held from 10:00 AM to 11:00 AM at Prarthana Mandir.

The visitors toured Arogyadhama, S-VYASA’s holistic health center, guided by Dr. Babychand, Assistant Professor at S-VYASA School of Yogic and Naturopathy Medicine (SSYNM). Post the visit, a vibrant session of Yogic Games for Mindful Awareness, along with Yogasana and Pranayama practice, was conducted by Final year BSc student Ms. Padvi.

The day concluded with a calming Yoga Nidra/ Deep Relaxation Technique session led by Mr. Adarsh. The entire program was smoothly coordinated by Mr. Nayak Adarsh, Mr. Manoj Kumar, and Mr. Kartik Bansod from S-VYASA Deemed to be University.



Bengaluru: **Rama Navami** was celebrated by MSc, PhD students with faculty members herein **S-VYASA City Office, Eknath Bhavan**. It was celebrated with Bhajans, songs, dance for Rama Bhajan and was concluded with Kolata.



# Deeksha Vidhi Ceremony held at S-VYASA

S-VYASA, Mar 26: The Yoga-Spirituality Department of S-VYASA University conducted the Deeksha Vidhi, an initiation ceremony for students of the MSc and BSc in Yoga and Vedic Therapy (YVT) programs to promote mental purification and focus.

Dressed in traditional attire, students gathered in an atmosphere of solemnity and reverence. The ceremony commenced with a pooja and shuddhi kriya (purification rituals) to establish a sanctified setting. As part of the initiation, students were anointed with kumkum and haldi, symbolizing purity and auspiciousness. They were also presented with flowers and a japa mālā, emphasizing the importance of disciplined Gayatri japa practice. Prof. M. Jayaraman, Dean of the Yoga-Spirituality Department, provided insightful explanations throughout the rituals, deepening the students' understanding and engagement.

A significant aspect of the ceremony was the homa (sacred fire ritual), which involved offering oblations to the divine. The Deeksha Vidhi followed, conducted individually in accordance with the traditional oral transmission from guru to disciple. In keeping with established protocols, male and female students underwent initiation separately.

Smt. Mohini Deopujari, an expert in Karma Kanda, and Matrushree Shrimati Ji from Maithreyee Gurukulam guided the female students, while Acharya Ramachandra G. Bhat, Director of V-MAC VTR, led the initiation for the male students. The gurus provided detailed instructions on chanting the Gayatri mantra, emphasizing correct recitation techniques and optimal times for practice. The session culminated in a collective Mānasika japa of the Gayatri mantra 108 times, fostering a deep meditative state among the participants.

Upon completion of the initiation, students were presented with Palasha Samit, a traditional symbol of support, protection, and self-regulation in spiritual practice. The gurus then outlined niyamas



(ethical guidelines) for the students to observe in their spiritual journey. In a moment of collective commitment, students voiced their acceptance of these principles, reinforcing their dedication to disciplined practice and self-improvement.

The ceremony concluded with students seeking blessings from Acharya Ramachandra G. Bhat, followed by the distribution of prasadam, symbolizing divine grace. Many participants expressed feelings of rejuvenation and spiritual upliftment, making the ceremony a significant milestone in their Vedic journey.

The seamless execution of the Mantra Deeksha ceremony was made possible by the dedicated efforts of the organizing team from the Yoga-Spirituality division. The coordinator for the program was Ms. Maheshwari, Assistant Professor of the division.

Other faculty of the division including Dr. N. Sridhar, Dr. G. Manjunath, Dr. Usharani, and Dr. Nagarajan also played crucial supportive role. Their meticulous planning and coordination ensured a transformative and authentic experience for the students.



# Regional Traditions Shine at Ugadi and Gudi Padwa Celebrations

The Ugadi and Gudi Padwa celebrations, held on the 29th and 30th of March 2025 at Shruti Mandir, S-VYASA beautifully blended various regional traditions.

Authentic Telugu-style Ugadi puja, Karnataka-style rituals, and the vibrant Maharashtrian Gudi Padwa were performed with devotion and meticulous attention to cultural detail. Together, they reflected the spirit of unity in diversity that defines the S-VYASA community.

Conducted in the divine presence of Dr. H. R. Nagendra Ji, Chancellor of S-VYASA University, the event was organized by the Student Council of the School of Yogic Sciences and stood out as a heartfelt tribute to India's diverse heritage.

On the evening of the 29th, during Parivāra Milan, a meaningful video was presented, featuring New Year wishes in different Indian languages. These messages, recorded by students and staff from across the campus representing various states, added a personal and inclusive touch to the celebration. The segment concluded with the serving of neem and jaggery, a traditional Ugadi offering symbolizing the acceptance of life's varied experiences with equanimity.

Another highlight was the preparation of the traditional Ugadi Pachadi, crafted in authentic Telugu style under the affectionate guidance of Padmashree Didi. Around 10-20 dedicated students came together to lovingly prepare this sacred prasadam, which embodies the six essential tastes of life - sweet, sour, bitter, pungent, salty, and astringent. The Pachadi was later served to all attendees, enriching the spiritual and cultural experience of the festival.

The visual appeal of the celebration was enhanced by a vibrant rangoli, designed by Dhiraj and Aishwarya from B.Sc., along with Siddhi from M.Sc. Their artistic contribution



added a warm and festive welcome to the space, capturing the celebratory essence of the occasion.

The success of the event was the result of collective effort and teamwork. Special recognition goes to Urvi, Aryan, and Arnav (B.Sc.), and Raghvendra and Deeksheeta, who played crucial roles in organizing and coordinating the event. Many other students also contributed wholeheartedly, ensuring the event was executed with grace and care.

A particularly reflective and transformative moment of the celebration was the Sankalpa ceremony. In observance of Hindu Nav Varsh (Hindu New Year), each student made a personal resolution and let go of one negative habit by writing it down and placing it in a symbolic box. The box was then ritually immersed in water as an offering to the divine, signifying inner purification and fresh beginnings. The event concluded with the offering of *ann* (food) to the deity.

The Ugadi and Gudi Padwa 2025 celebration was not merely a cultural event – it was an experience of tradition, self-growth, and community spirit. It reflected the values of the School of Yogic Sciences and the broader S-VYASA community, leaving a lasting impression in the hearts of all who participated.



# Echoes of Rama: Devotion, Seva, and Song Mark Ram Navami at S-VYASA

On April 6, 2025, Shruti Mandir at S-VYASA reverberated with devotion as students and faculty celebrated Ram Navami through kirtans, seva, and spiritual expressions honoring Lord Rama's divine presence.

The event was thoughtfully coordinated by a dedicated team of students - Pooja, Govind, Durgesh, Manavi, Arnav, and Raghvendra - who ensured every detail, from ritual arrangements to program flow, was handled with care. Satyesh's tabla accompaniment added a melodious dimension to the bhajans, enhancing the devotional experience.

The auspicious occasion of Ram Navami was celebrated with great devotion and collective enthusiasm at Shruti Mandir, S-VYASA University. The event, organized by the Student Council of the School of Yogic Sciences, was a spiritually uplifting experience that brought together the campus community in prayer, service, and remembrance.

Commencing at 10:30 AM, the celebration began with Ram Nama Sankirtana, followed

by Bhajans and Stotra Pathana. The devotional vibrations resonated through the mandir, uniting participants in heartfelt reverence for Lord Rama.

A noteworthy highlight was the seva at the university Gaushala, where 12.5 kilograms of jaggery were offered to Gaumata as dāna. This sacred act of service, performed by students, underscored the yogic values of compassion and dharma.

The sacred Panakam, a jaggery-based drink offered as prasadam, was shared with all attendees, honoring tradition and refreshing the spirit.

The day concluded with an evening movie screening of *The Legend of Prince Rama*. Over 250 students and faculty, including PDC students, participated in this inspiring retelling of Rama's life and virtues.

This year's Ram Navami was more than a celebration—it was a spiritual journey marked by unity, service, and heartfelt devotion, a testament to the values upheld by the S-VYASA community.





# Hanuman Jayanti 2025: A Divine Celebration of Devotion and Unity at S-VYASA

The sacred celebration of Hanuman Jayanti was observed with deep devotion and collective spiritual effort by the Student Council of the School of Yogic Sciences, at Shruti Mandir, on 12th April 2025.

The day commenced at 4:00 AM, where the temple grounds came alive with Naam Sankirtan and the powerful chanting of Hanuman Chalisa, repeated with a strong Sankalpa of 100 times. In a divine twist, the total count reached 108 recitations, a number of immense spiritual significance symbolizing wholeness and cosmic order in our tradition.

The chanting continued uninterrupted for over 9 hours, energizing the entire space with sacred vibrations. Students, faculty, and staff came together in remarkable harmony, guided by Naveen Bhaiya's soul-stirring voice, which carried the collective through every chant with unwavering bhakti and steadiness.

The presence of respected dignitaries, including Guruji, Dr. Nagarathna Didi, Prof. Siva Shankar Sai (Registrar), and Dr. Amit Singh, added grace and blessings to the event. Their support and guidance were deeply cherished by the students.



An outstanding mention goes to Satyesh and a fellow devotee who played the tabla continuously for the entire 9-hour session, holding the rhythm of the bhakti with tireless dedication.

More than 70–80 students, along with several faculty and staff members, took part with full enthusiasm and devotion. The entire gathering reflected the spirit of seva, shraddha, and unity.

Following the chanting, a devotional Arati was performed at 12:45 PM, in the sacred presence of all dignitaries and participants, marking a blissful culmination to the intense spiritual practice.

As a token of love and gratitude, prasadam - including laddus, mangoes, and sooji halwa - was offered to all devotees, nourishing both the body and the soul.

This celebration of Hanuman Jayanti was not just a ritualistic observance, but a living embodiment of strength, devotion, and inner transformation. The Student Council expresses heartfelt thanks to everyone who made this divine event a grand success.





# The Free University of Bozen-Bolzano in Bolzano, South Tyrol, Italy



The Free University of Bozen-Bolzano in Bolzano, South Tyrol, Italy, hosted an international conference on March 28, 2025, themed *Yoga and Education: Scientific Approaches and Practices for Well-being and Learning*. The event brought together prominent experts and practitioners from across the globe to explore how yoga can enhance learning, well-being, and holistic development in education.

Dr. Manjunath N. K., Vice Chancellor of S-VYASA Deemed-to-be University, Bengaluru, delivered insightful keynote address during the conference. Dr. Manjunath spoke on the topic *Yoga for Optimal Performance*, focusing on integrating yoga practices to boost personal and professional efficiency.

Swami Atmapriyananda, monk of the Ramakrishna Order and the former Vice Chancellor of Ramakrishna Mission Vivekananda Educational and Research Institute (a Deemed to be University), shared his wisdom on *Yoga as a Means for Holistic Development*, highlighting its transformative potential in nurturing mind, body, and spirit. Dr. Ishwarappa Basavaraddi, former Director of the Morarji Desai National Institute of Yoga, delivered a captivating talk on *Unlocking the Secrets of Yoga for Health and Well-being*, shedding light on yoga's scientific foundations and its applications in modern health practices.

From Italy, Mrs. Antonietta Rozzi of Sarva Yoga International discussed *Yoga Methodology and Technostress*, addressing the challenges posed by digital overload. Mrs. Michela Pensavalli contributed with a thought-provoking presentation on *Young People and Technostress*, exploring how yoga can be a valuable tool for young individuals navigating the pressures of the digital age.

The conference also featured a *Yoga Proben Week*, offering workshops tailored for the UNIBZ student community. Participants engaged in various sessions on topics such as *Asana: Learning with the Body*, *Breath Management for Emotions*, *Yoga and Anti-Stress Techniques*, *Yoga Nidra: Deep Relaxation*, and *Concentration Techniques for Daily Meditation*.

This diverse and enriching conference fostered a deeper understanding of yoga's role in education and well-being, bridging scientific approaches with traditional practices to promote holistic growth and stress-free learning environments.





# Student Activity Report: A S-VYASA student's European Experiences



The 5th European Yoga Congress and the 3rd World Yoga Congress were held between 25-27 April 2025. A mix of yoga classes, lectures, practical workshops, spiritual satsangs and cultural experiences – all in a warm, open atmosphere, in a picturesque setting in Bad-Mainberg, Germany.

Website: <https://www.yoga-vidya.de/european-and-world-yoga-congress-1/>

The venue was the Yoga Vidya ashram, led by Master Sukadev Bretz, who is also the vice president of the European Yoga Confederation, and who also visited our university recently.

Yoga masters and practitioners from all over the world came to the event. One of our School of Yogic Science students, Zsuzsanna Komjati (MSC YVT course) from Hungary, also

participated in the renowned event. She is the representative of Hungary, and the president of the Hungarian Yoga Teacher's Association, and the First Vowel of the Audit Committee of the World Yoga Confederation.

She had the opportunity to lead a **morning pranayama practice**, where the goal was to experience kumbhaka based on the teachings of **Hatha Yoga Pradipika**, and at the end, the participants practiced the **S-VYASA technique, DRT**. At the end of the class, she received a lot of positive feedback.

Zsuzsanna had the opportunity to interview Sat Guru Ji, Swami Amrita Suryananda, who is from Portugal, and the proponent, founder and president of the European and World Yoga Confederation. But only a few people know about him, that he proposed in 2001, of the





International Day of Yoga, June, 21st, Solstice, made philosophically official at the Bengaluru's Summit in 2011; and politically officialized by the United Nations, in the General Assembly of 2014, December, 11th.

He proposed at the beginning of 2015, to the Government of India and Portugal, that Yoga should be declared by UNESCO Intangible Cultural Heritage of Humanity. He is Padma Shri Awardee in 2015, April, 8th and Honorific DLitt Degree by the University of Bengaluru (S-VYASA), India - 2014, January, 12th.

Sat Guru Ji gave the name to Zsuzsanna at the 2023 meeting: Priya Ananda.

In the interview with him, he tells us about when the idea for the International Day of Yoga came to him, what path and encounters led to its realization, and how Shiva encouraged him to do all this. Sat Guru Ji's number one disciple, **Master Swamini Chandra Shakti Devi**, also participated in the congress. She is President of the Portuguese Yoga Confederation - PYC, and has dedicated herself to teaching Yoga for 25 years.

We can see several familiar faces in the photos taken at the event. **Master Dr. Vikrant Tomar, the Vice President of the World Yoga Confederation** (Founder and Director of United Consciousness ) and **Master Manoj Thakur (Vyasa Yoga Singapore)** were also present at the congress.

During the congress, both institutions held their annual general meetings, discussed their



activities to date, and outlined their future direction.

Zsuzsanna also interviewed her dear friend **Master Chandra Mohan Bhandari**, he is a former Indian ambassador and renowned yoga guru, he was selected by the Indian government as a global ambassador for yoga. He is the President of the Institute of Yoga and Ayurveda at Sulislaw Castle in Poland, the only centre in Poland offering authentic Panchakarma treatments. He runs the Devamber Dham Yoga Center in India, Kashipur.

Both video interviews will be published on June 21st on the YouTube channel of the Hungarian Yoga Teacher's Association. Link: <https://www.youtube.com/@jogaoktatok>

At the same time, on April 27, 2025, the Integrative Med Yoga Conference was held in Pécs, Hungary, where Zsuzsanna presented the concept of Vedic therapy, especially the causes of disease from a Vedic perspective, explaining the process of Mantra and Homa Cikitsa. Zsuzsanna's research plan, which is the development of insight with Vedic therapy, was also discussed. She participated in this event online. The event was organized by the University of Pécs, Medical School, Faculty of Health Science for the 3rd time.

Website: <https://etk.pte.hu/imy/>

It's great that another student is bringing good reputation to S-VYASA.



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### Editor in Chief

**Prof. H R Nagendra**

Chancellor, Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA)

Bengaluru - 560105, India

Email: [editor@jacsonline.in](mailto:editor@jacsonline.in)

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Ekmath Bhavan, # 19, Gavipuram Circle, Kempegowda Nagar, Bangalore - 560 019

Ph: 080 - 2661 2669, Telefax: 080 - 2660 8645

E-mail: [svyasa@svyasa.org](mailto:svyasa@svyasa.org) Website: [www.svyasa.org](http://www.svyasa.org)

SVYASA/EST/034/May/2025

Date: 5/5/2025

## Vacancy Notification Swami Vivekananda Yoga Anusandhana Samsthana, Deemed to be University, Jigani, Bengaluru-560105.

### Applications are invited for the following position

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**OR**

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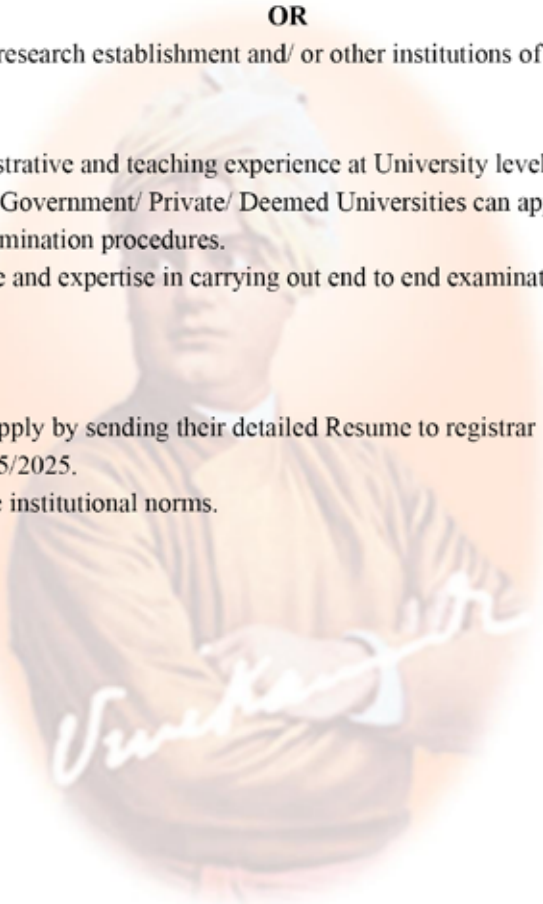
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#### Correspondence Address

# 19, 'Eknath Bhavan', Gavipuram Circle, Kempe Gowda Nagar  
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