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A Monthly Journal of SVYASA (Deemed to be University)

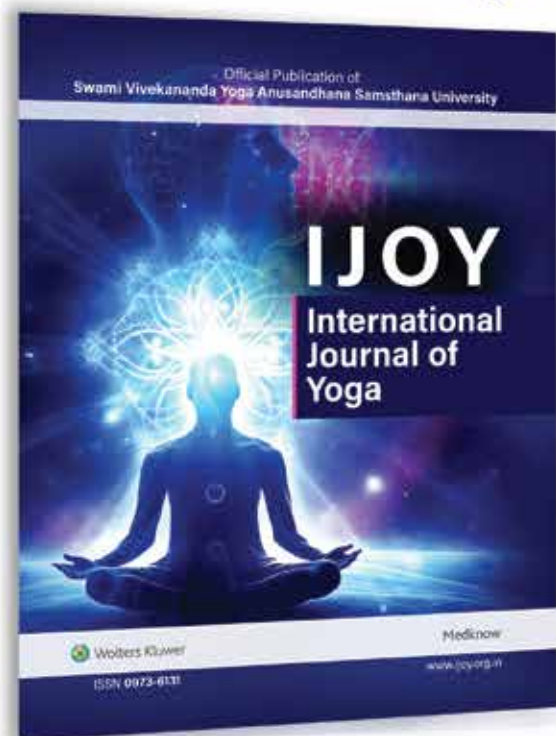


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## Correspondence address

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Andheri (East), Mumbai - 400 059, Maharashtra, INDIA  
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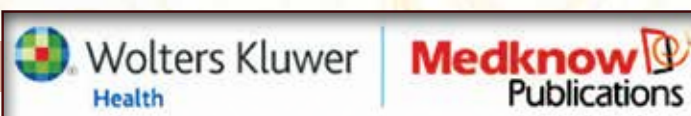
## Editor In Chief

**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

[www.ijoy.org.in](http://www.ijoy.org.in)



तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

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Vol.XLI No.6 June, 2025

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**Dr. H R Nagendra**  
Chancellor, SVYASA  
Bengaluru

Asst. Editor  
**Dr. Aarti Jagannathan**

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No. 51, Car Street, Halasuru  
Bangalore - 560 008  
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

## A Bold Leap Forward for Integrative Medicine in India

*My dear Brothers and Sisters,*

A historic breakthrough has just taken shape in India's medical education landscape. The Jawaharlal Institute of Postgraduate Medical Education & Research (JIPMER), one of the country's premier Institutes of National Importance (INI), has announced the launch of India's first integrated MBBS and BAMS course. This visionary move, endorsed by the Hon'ble Union Minister of State for AYUSH and Health & Family Welfare, Shri Prataprao Jadhav, marks a transformative step towards institutionalizing Integrative Medicine (IM) in mainstream medical education.

As an INI, JIPMER has the autonomy to initiate innovative academic programs. By choosing to integrate Ayurveda with modern medicine at the undergraduate level, it signals the beginning of a new era where holistic, evidence-based healthcare becomes the norm rather than the exception.

This initiative finds resonance across multiple institutions. Under the leadership of Prof. B.N. Gangadhar, significant strides are being made at the National Medical Commission (NMC) to permit medical colleges to launch Master's degrees, fellowships, and certificate programs in Integrative Medicine. One such effort already underway is the 6-month Certificate Course in Integrative Medicine jointly conducted online by NIMHANS and S-VYASA. Currently in its third batch with 90 students enrolled, this course culminates in a weeklong residential immersion programs at NIMHANS and Prashanti Kutiram.

Adding further momentum, NIMHANS is also preparing to launch an MD in Family Medicine and Integrative Medicine - another first in the country. Most AIIMS across India are now exploring ways to blend the strengths of allopathic and AYUSH systems, recognizing the



growing need for integrative approaches in the face of the NCD (non-communicable diseases) epidemic, which continues to challenge the capacities of conventional medicine alone.

AIIMS Delhi has been at the forefront of this transformation. Over a decade ago, it established an Advanced Centre for Integrative Medicine Research, under the guidance of Dr. Gautam Sharma. This center has systematically expanded IM research across all 24 departments of AIIMS. With nearly 30 research papers published to date, it has provided robust scientific evidence supporting Yoga Therapy as an adjunct to Allopathy. Importantly, several departments have now integrated Yoga into their regular treatment protocols, demonstrating its value in clinical practice.

Integration is no longer a choice - it is a necessity. The time has come to merge the wisdom of our ancient health sciences with the precision of modern medicine. India is taking the lead in pioneering a future-ready healthcare system rooted in scientific validation, patient-centered care, and holistic wellness.

Let us celebrate this new chapter in India's medical renaissance.

■ *Dr H R Nagendra*



# Message from the Vice Chancellor

*Dear Brothers and Sisters,*

Greetings from the desk of the Vice Chancellor

As dawn breaks on June 21, 2025, millions around the world will spread their yoga mats in various locations, from mountain tops to urban parks, school grounds to sandy beaches, cozy living rooms to auditorium halls and many more. The 11th International Day of Yoga (IDY) represents more than just a date; it is a dynamic tribute to equilibrium, solidarity, and overall health.

In light of the growing health and environmental crises, yoga is re-emerging as a modern solution, offering not just personal wellness, but a sustainable, mindful way of living. This year's theme '**Yoga for One Earth, One Health**', emphasizes the interconnectedness between planetary health and human well-being.

This theme isn't just poetic - it's a powerful call to action. It recognizes that our health cannot be separated from the health of the environment. Clean air, pure water, fertile soil, and mental equilibrium are all parts of the same ecosystem. Yoga, with its emphasis on harmony, discipline, and respect for all life, naturally aligns with this vision.

Though the origins of Yoga date back to thousands of years ago, it has now been globally recognized as an integrative and holistic approach to health. Yoga and modern medicine are both based on rational principles and have been found to complement each other to offer a complete and holistic model of health. It has been observed and proved that practicing yoga is beneficial not just as a preventive measure but

also as a healing tool to combat a vast spectrum of diseases such as diabetes, hypertension, hormonal imbalances, pain debilitation, metabolic syndrome, and mental health disorders. Yoga therapy is a fast-evolving field which aims to incorporate the application of yoga practices in a targeted manner in order to prevent and combat various pathological states.

The demand for yoga therapy, which is a multi-pronged approach that combines physical, mental, social and spiritual domains, has increased exponentially over the past few decades. Technology has played an important role in the deliverance and the dissemination of yoga therapy. Telemedicine including videoconferencing and application-based services have further expedited this practice. A number of apps on yoga are freely available for use, which can enable an individual to get started with practicing yoga anytime. During the Covid pandemic, most individuals learnt to use technology to address personalized healthcare models, resulting in the yoga industry growing by leaps and bounds.

"Yoga for One Earth, One Health" is more than a theme - it's a way forward. As individuals and as a global community, we face choices every day that affect our bodies and our planet. Through the wisdom of yoga, we can cultivate a lifestyle that honors both.

Let us cherish the eternal knowledge and promote the principles of tranquillity and unity throughout every region of the earth.

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

**S-VYASA Deemed to be University, Bengaluru**





# S-VYASA

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



## Programs in YOGA

## Programs in YOGA

### School of Yoga:

**YIC** (Yoga Instructor's Course), **Spiritual Retreat**, **Sadhana Shibir & Echoes of OM**  
**BSc & MSc** (Yoga)  
**BSc & MSc YT** (Yoga Therapy)  
**BSc & MSc YVW** (Yoga & Vedic Wellness)  
**BA & MA YEd** (Yoga Education)  
**BA & MA YISD** (Yoga for Integrated Sports Development)  
**BA & MA HY** (Hatha Yoga)

### School of Physiotherapy:

**BPT** - Bachelor of Physiotherapy

### School of Yoga & Naturopathic Medicine:

**BNYS** - Bachelor of Naturopathy  
and Yogic Sciences  
**MD** - Yoga

### Programs in CODE

(Centre for Open  
& Distance Education)  
**DYT** (Diploma in Yoga Therapy)  
**BSc** (Yoga)  
**MSc** (Yoga)  
**YIC** (Yoga Instructor's Course)  
Ph: +91-80-2263 9901/ 02  
[www.svyasadde.com](http://www.svyasadde.com)

+91-80-2263 9968 ; +91-87629 96815

admissions@svyasa.org ; apply online & visit: [www.svyasa.edu.in](http://www.svyasa.edu.in)



## ब्रह्मसूत्रम् (Brahmasūtram)

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



### आतिवाहिकास्तल्लिङ्गात् (ब्रह्मसूत्रम्-४-३-४)

*ātivāhikāstallīṅgāt* (Brahmasūtram-4-3-4)

**Meaning:** (These are) deities conducting the soul (on the path of the gods),  
on account of indicatory marks to that effect.

In this section, Sūtra-kāra Vyāsa addresses a crucial aspect of spiritual ascent. The journey begins from *Bhu-loka* (Earth) and progresses through *Bhuvār-loka*, *Svar-loka*, *Mahar-loka*, *Jana-loka*, *Tapas-loka*, and ultimately *Satya-loka*. Each of these realms is governed by specific deities. For instance, Agni presides over *Bhu-loka*, Vāyu over *Bhuvār-loka*, and Sūrya (Āditya) over *Svar-loka*. Similarly, Chandra rules *Mahar-loka*, Vidyut and Varuṇa oversee *Jana-loka*, Indra governs *Tapas-loka*, and Prajāpati Brahmā resides in *Satya-loka*. These deities play an indispensable role in guiding souls upward based on the merit (*puṇya*) accumulated through virtuous deeds (*iṣṭam*, *pūrtham*, and *dattam*).

The deities, known as *Ativāhikas*, are not mere signposts or passive guides; they actively facilitate the journey of souls qualified by their *puṇya*. Their duty is to ensure these souls receive the fruits (*phala*) of their righteous actions and ascend gradually. This process, termed *Krama Mukti* (gradual liberation), culminates in *Brahma-loka* (*Satya-loka*), where souls continue their spiritual practice (*sādhana*) under the guidance of Brahman, embodied as Hiraṇyagarbha. Here, they refine their discipline through *śama* (tranquillity) and *dama* (self-

restraint) until they attain liberation (*mukti*) alongside Hiraṇyagarbha at the end of his cosmic cycle.

This ascent, called *Urdhva Marga*, contrasts with the cyclical return to earthly life (*saṃsāra*). While ordinary souls may descend and ascend, advanced *sādhakas* who perfect their practices transcend rebirth. Instead, they may reincarnate as *Adhikārika Puruṣas* - exalted beings like Rāma, Kṛṣṇa, or Vyāsa - who descend voluntarily to uplift humanity. These divine incarnations remain untainted by worldly bondage; once their mission concludes, they return to *Brahma-loka* to resume their journey toward unity with Brahman.

The *Ativāhika* deities thus serve as custodians of the soul's merit, ensuring its safe passage through celestial realms. Their role underscores the Vedic vision of life as a disciplined ascent toward ultimate truth - a theme echoed by sages like Sri Aurobindo. This "life cycle" of ascent, descent, and liberation reflects the eternal interplay between individual effort and divine grace, offering inspiration for all seekers on the path.

*to be continued...*



**S-VYASA**  
(Deemed to be University u/s 3 of the UGC Act, 1956)



**Division of  
Yoga-Spirituality**

*announces the admission for 2025-26 in*

## **M.A. - YOGA DARSHANAM**

**(Yoga Philosophy & Textual Studies)**

### **Highlights of the program**

- **Mastery in the Texts of Yoga**
- **Fostering a deep philosophical inquiry**
- **Practical Application**
- **Research and Innovation**
- **Learn Yoga with Samskritam**
- **Spiritual Growth**
- **Vedic Chanting & Practices**
- **Community Engagement**
- **Yoga Yatra (Yogic Tour)**
- **NEP, IKS & NET Based Curriculum**

### **Duration of the Program**

- **2 Years**

### **Eligibility**

- **Any UG with 50 %**

### **Mode:**

- **Residential (offline)**

### **Contact Details:**

- **Dr. N. Sridhar,**  
**Associate Professor**  
**& Program Coordinator**  
**8220337148**

**Be and Make....**



# S-VYASA Deemed-to-be University joins United Nations Academic Impact (UNAI) Network

Bengaluru (India), May 23: S-VYASA (Swami Vivekananda Yoga Anusandhana Samsthana), a globally renowned Deemed-to-be University headquartered at Prashanti Kutiram, Bengaluru, has been formally inducted into the prestigious United Nations Academic Impact (UNAI) network on May 15, 2025. This recognition places S-VYASA among a distinguished group of academic institutions worldwide that are aligned with the United Nations' mission of promoting peace, sustainability, human rights, and inclusive development through education and research.

## A Landmark Recognition

The membership was conferred by Mr. Robert Skinner, Chief of UNAI under the UN Department of Global Communications, acknowledging S-VYASA's dedication to the ten core principles of UNAI, which include equitable access to education, sustainability, intercultural dialogue, and global citizenship.

"This recognition affirms our mission to integrate the ancient wisdom of Yoga with the rigor of modern science to serve humanity," said



United Nations  
Academic Impact

*United Nations Academic Impact*  
welcomes on this 15th day of May, 2025

**SVYASA Deemed to be University**

*as a member of the United Nations Academic Impact and values its  
commitment to the principles of the initiative.*

*Robert Skinner*

Robert Skinner

Chief, United Nations Academic Impact  
Department of Global Communications  
United Nations



Dr. K. Subrahmanyam, Chancellor of S-VYASA.

## S-VYASA's Contributions to UN Sustainable Development Goals

As a UNAI member, S-VYASA will actively contribute to the advancement of the United Nations Sustainable Development Goals (SDGs), particularly:

### SDG 3: Good Health and Well-being

S-VYASA's Arogyadhama has been a pioneer in using Yoga and Integrative Medicine for managing non-communicable diseases such as diabetes, hypertension, and mental health disorders.

Notably, in collaboration with NIMHANS (National Institute of Mental Health and Neurosciences), S-VYASA has played a pivotal role in integrating Yoga therapy into mainstream mental health care. Dr. Aarati Jagannathan, a leading expert from NIMHANS, has authored and presented impactful work on the role of Yoga in contributing to the UN Sustainable Development Goals, highlighting how Yogic practices enhance mental resilience, emotional well-being, and social inclusion—especially in vulnerable communities.

### SDG 4: Quality Education

S-VYASA offers world-class academic programs in Yoga, Ayurveda, and health sciences, and its digital modules via Swayam contribute to holistic education and value-based learning.

### SDG 13: Climate Action

Through traditional Vedic rituals like Ayushya HOMA, S-VYASA demonstrates environmental purification and consciousness-based approaches to ecological sustainability.

### SDG 16: Peace and Strong Institutions

Through personality development programs, Bhakti Yoga, and life skill training, S-VYASA nurtures self-awareness, ethical leadership, and inner peace.

### SDG 17: Partnerships for the Goals

S-VYASA's collaborations with academic, governmental, and grassroots institutions such as Swastha Gram serve as community models for integrative, preventive health care.

## Major Global Event: INCOFYRA 2025

As its first major post-UNAI initiative, S-VYASA will host the 22nd INCOFYRA (International Conference on Frontiers in Yoga Research and Its Applications) from December 18–21, 2025, at Prashanti Kutiram. Themed around "Integrated Health and Global Well-being", this global event will convene leading researchers, clinicians, policymakers, and spiritual leaders to showcase evidence-based Yoga for sustainable health.

## Looking Forward

S-VYASA is establishing a UNAI Coordination Cell and is preparing to apply as a UNAI Hub for SDG 3: Good Health and Well-being to further accelerate global efforts in integrative and preventive health.



**Durgesh** secured the **Second Prize** in the **Classical Instrumental** category at *Kala Vilasa*, held from 7th to 9th May 2025, for his harmonium performance. His achievement was appreciated by the Chancellor of S-VYASA, Dr. Subrahmanyam, who congratulated him on this accomplishment.



# S-VYASA shines at International Conference on Yoga And Naturopathy and AEON 3.0



Ujire, Karnataka, May 12-16: S-VYASA School of Yoga and Naturopathic Medicine (SSYNM), S-VYASA Deemed to be University, made a distinguished mark at the International Conference on Yoga and Naturopathy (ICYN) and AEON 3.0, hosted by SDM College of Naturopathy and Yogic Sciences (SDMCNYS), Ujire. A 111-member strong S-VYASA delegation - comprising 61 academic participants and

50 cultural ambassadors - joined peers from across India in a grand convergence of science, spirituality, culture, and sport.

The conference opened with a solemn inauguration ceremony graced by dignitaries including Sri D. Veerendra Heggade, Guruji Dr. H.R. Nagendra (President, S-VYASA Society), Shri Brijesh Chowta (MP, Dakshina Kannada), Dr N.K. Manjunath, (Vice Chancellor, S-VYASA)





and Dr. Raghavendra Rao (Director, CCRYN). Themed “Self-Healing through Nature and Yoga - A Scientific and Clinical Outlook,” the event highlighted the role of integrative medicine in modern healthcare. Guruji Dr. Nagendra was felicitated with a Lifetime Achievement Award for his exemplary contributions to advancing the system of Yoga and Naturopathy by SDM Education Society and SDMCNYS, Ujire.



Scientific sessions ran over four days, beginning with the first keynote address delivered by Dr. N.K. Manjunath on Science of Yoga and Dr. Raghavendra Rao on the healing role of sleep. Subsequent days explored themes such as women’s health, integrative oncology, cardiovascular wellness, and lifestyle medicine. Dr. Apar Avinash Saoji, Principal, SSYNM delivered an interesting invited talk on the theme “from mat to molecules”.

Parallel to the academic exchange, AEON 3.0 - originally conceptualized by S-VYASA and

hosted this year by SDMCNYS - infused the event with vibrant cultural and sports activities. Over 50 students from seven institutions competed in yoga performances, debates, culinary contests, and athletics. From blindfold yoga to beatboxing, chess to kabaddi, the festival was a true celebration of balanced living and creative vitality.

S-VYASA's students emerged as frontrunners, bagging numerous accolades. In sports, they clinched gold in men’s basketball, men’s table tennis, and shotput (women). Silver medals were secured in handball, table tennis doubles, relay races, and javelin throw. Notably, in cultural events, S-VYASA dominated with gold in artistic yoga, “Battle of the Brains,” and solo events like symphony and storytelling. Swetha from S-VYASA was crowned “Miss Naturopathy,” symbolizing the all-round excellence fostered at the university. The team was supported and trained by Dr. Balagovind and Dr. Vaishali, Asst. Professors, SSYNM, who travelled as mentors with the team. The preparation of AEON was conducted by Dr. Arundhati Goley, Dr. Kiran Kumar and others at S-VYASA.



The grand convergence of scientific wisdom and youthful creativity at ICYN 2025 and AEON 3.0 reflected S-VYASA’s ongoing commitment to holistic health, academic innovation, and global leadership in naturopathy and yoga. The event reaffirmed the integrative potential of traditional healing systems in shaping a healthier, more conscious world.

# 26<sup>th</sup> International Conference on Frontiers in Yoga Research and Its Applications



## Yoga as Rehabilitation Medicine - *Plasticity, Performance & Resilience*

18<sup>th</sup> to 21<sup>st</sup> Dec 2025 | Prashanti Kutiram  
Bengaluru-560105, KA, India

*Organised by:*

**S-VYASA, Deemed to be University  
Bengaluru, India**

[www.incofyra.com](http://www.incofyra.com) | [www.svyasa.edu.in](http://www.svyasa.edu.in)



**26<sup>th</sup> INCOFYRA**

**International Conference on Frontiers  
in Yoga Research and Its Applications**

*My Dear Brothers and Sisters,*

Greetings from Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA)!

We are honored to announce that S-VYASA will host the 26th International Conference on Frontiers in Yoga Research and its Applications (INCOFYRA) under the theme "**Yoga as Rehabilitation Medicine – Plasticity, Performance & Resilience.**" We warmly invite you to join us in Bengaluru, India, for the main scientific and professional sessions from December 18th to 21st, 2025.

As the premier scientific conference of S-VYASA, INCOFYRA is renowned for advancing evidence-based research and fostering international multidisciplinary collaboration. Every biennial installment convenes esteemed scientists, clinicians, and academicians to disseminate the latest empirical findings and clinical innovations in Yoga and Integrative Medicine.



*With Love,*

**Dr H R Nagendra**

President, 26<sup>th</sup> INCOFYRA-2025  
and S-VYASA, Bengaluru

The 26th INCOFYRA is dedicated to elucidating the role of Yoga as a robust therapeutic intervention in neurorehabilitation, sports medicine, and musculoskeletal health. The conference will focus on neuroplasticity—the brain's capacity for adaptive change—and how Yoga-based interventions can optimize neuromuscular performance, cognitive resilience, and psychophysiological recovery. We will critically examine Yoga's efficacy in injury prevention, motor learning, proprioceptive enhancement, and post-traumatic rehabilitation.

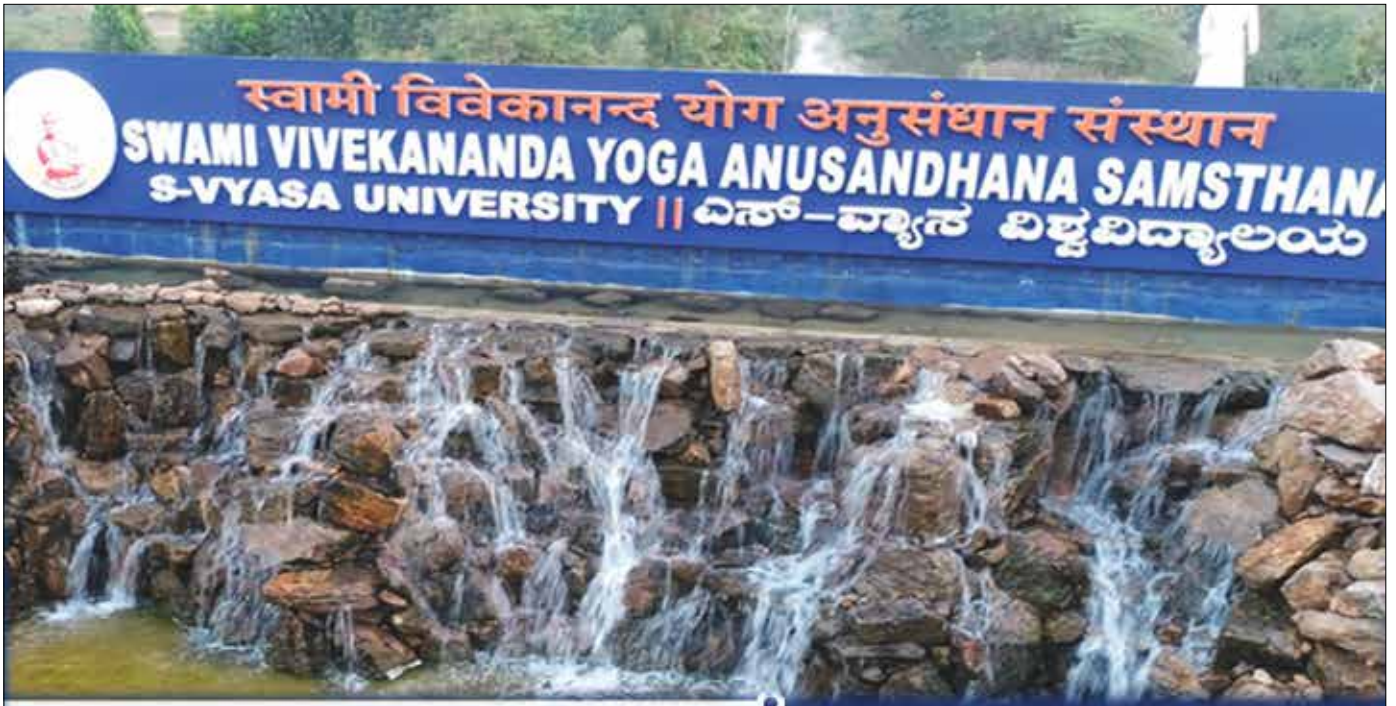
This year's scientific program is curated for physiotherapists, neurologists, sports medicine specialists, athletic trainers, primary care physicians, and rehabilitation researchers seeking to deepen their understanding of neurokinetic chain integration, biomechanical efficiency, and evidence-based complementary therapies in neuro and sports medicine. Participants will gain insights into translational research methodologies, clinical outcome measures, and integrative care models that leverage Yoga and allied CAM modalities.

A key focus will be on knowledge translation and the adaptation of best practices across healthcare delivery systems, addressing disparities between resource-limited and high-resource environments. The conference will facilitate discourse on implementation science, health equity, and global policy frameworks that support the adoption of Yoga and Integrative Medicine in mainstream rehabilitation protocols.

We cordially invite colleagues, researchers, and thought leaders worldwide to engage in a dynamic exchange of scientific knowledge, collaborative networking, and professional development. Attendees can anticipate a stimulating scientific program, interactive workshops, symposia on emerging research, and opportunities to experience India's rich cultural heritage.

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### *Dates to Remember*

**Pre-Conference Workshops: 12<sup>th</sup> Dec, 2025- 17<sup>th</sup> Dec, 2025**

**Himalaya Yoga Olympiad Finals: 12<sup>th</sup> Dec, 2025 - 17<sup>th</sup> Dec, 2025**

**Main Conference: 18<sup>th</sup> - 21<sup>st</sup> Dec, 2025**

**Last Date for Abstract Submission: 1<sup>st</sup> Nov , 2025**

The Abstracts will be peer reviewed and acceptance or otherwise will be intimated by **14<sup>th</sup> Nov 2025**. Scientific research papers and Concept papers on the theme and related topics in Integrative Sports Medicine and Rehabilitation are invited for oral and poster presentations. Please note, you need to register for the conference before submitting the abstract. Please visit the conference webpage for details.

For any queries please write to [incofyra@svyasa.edu.in](mailto:incofyra@svyasa.edu.in)

### *Who should participate/Target Audience/Who can benefit*

- **Medical Professionals:** Physicians, nurses, and allied health staff interested in integrative health, preventive medicine, and holistic patient care.
- **Practitioners of Indian Medicine (AYUSH):** Experts in Ayurveda, Yoga, Unani, Siddha, and Homeopathy seeking to expand their knowledge and interdisciplinary collaborations.
- **Yoga Researchers and Yoga Therapists:** Individuals involved in yoga research, clinical practice, or therapeutic applications aiming to deepen their expertise and network with peers.
- **Wellness and Health Industry Professionals:** Leaders and practitioners from wellness centers, health resorts, and corporate wellness programs looking to integrate evidence-based approaches.
- **Sports Psychologists and Sports Nutritionists:** Professionals supporting athletic performance and mental resilience through nutrition, psychology, and holistic health strategies.
- **Physiotherapists, Coaches, and Sports Scientists:** Those involved in physical rehabilitation, athletic coaching, and sports science research interested in innovative, integrative methods.
- **Researchers, Occupational Therapists, and Policymakers:** Academics, clinical researchers, occupational therapists, and health policymakers committed to advancing integrative health and evidence-based practice.

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**26<sup>th</sup> INCOFYRA**

**International Conference on Frontiers  
in Yoga Research and Its Applications**

## Eminent Speakers & Panelist of the Conference



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# Yogopanishad-sara – 10

## Pashupata Brahmopanishat

### The Journey from Ritual to Realization

#### 1. Introduction

The Pashupata Brahmopanishat, part of the Atharva Veda, unfolds as a dialogue between Svayambhu and the sage Valakhilya. This is listed as the tenth among the Yoga Upanishads. It focuses on the true nature of Hamsa and Sutratman, ultimately guiding the seeker toward the realization of the non-relative Absolute - Parabrahman. There are two parts in the Upanishad – Purva and Uttara. The Purva Part is in the form of short statements and the Uttara part is in the form of verses. The Purva part has 32 passages and the Uttara part has 46 verses. This write-up gives an overview and analyses the salient contents of the Upanishads.

#### 2. The Purva Kanda

##### 2.1. Passages 1-10

The Upanishad starts with seven questions put by the Valakhilya sage to Svayambhu -Brahma. The seven questions and the response to it is



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



summarized in passages 1- 10. The questions and answers are presented below –

- I. What is the Vidya (lore) of the worlds? The Alphabet is the foundation of all speech, including sacred syllables like Omkara, formed from "A," "U," and "M," which is the Deity and life-force of all existence.
- II. What is the Deity of all manifestations? The Deity is Omkara, the composite sound embodying Svayambhu's essence, who declares himself as the monarch of the



three worlds.

- III. Who is the Lord of the three states - Jagrat (Waking), Turya (Fourth), etc.? Svayambhu governs all states of consciousness, including waking, dreaming, deep sleep, and the transcendental Turiya state.
- IV. Under whose control are cosmic states and experiences? Time cycles, Yugas, and Day and Night are under Svayambhu's supreme control, who measures and directs them.
- V. Under whose command do celestial bodies function? The Sun, Moon, stars, and planets shine under Svayambhu's command, manifesting his radiance through cosmic motion.
- VI. Whose greatness manifests as the sky and cosmos? The sky and cosmos reflect Svayambhu's three Mayic powers: Kriya-shakti (action), Jnana-shakti (knowledge), and Iccha-shakti (desire), expressing his cosmic magnitude.
- VII. What are the roles of Rudra, Vishnu, and Brahman? Rudra embodies inertia (Tamas), Vishnu rhythm (Sattva), Brahman mobility (Rajas), while Indra manifests both inertia and mobility, sustaining balance.

This it can be observed that the seven questions revolve around Svayambhu's absolute sovereignty, exploring his control over speech, consciousness, time, celestial order, and divine manifestations.

### 2.2. Passages 11-22

This section of the Upanishad states that Rudra is the performer of the sacrifice in all rituals, with Vishnu serving as the protector of the principal offering, Indra officiating as the ritual conductor, and Pashupati receiving the offering, while Brahman remains the silent witness (11). The mental sacrifice is the continuous contemplation of the Hamsa mantra - "I am He, He am I" - which transforms the Jiva through breath control and focused awareness (12). The

Hamsa, the true form of the Paramatman, moves inward and outward, permeating all, aligning with the Upanishadic concept of Narayana. Upon entering the body, it must overcome six foes: lust, anger, greed, delusion, infatuation, and hatred, alongside sensory distractions (13).

The external sacrificial thread (Yajna-sutra) and the internal consciousness thread (Brahma-sutra) symbolize two paths of sacrifice - the former through ritual, the latter through transcendence (14, 15). A person, wearing the sacred thread and possessing knowledge of the Vedangas, qualifies for the Brahma-yajna (16). The Hamsa is the Pranava (Om), the supreme sacrificial thread, signifying pure consciousness and the means to liberation (17). Mental union with Brahman, expressed through the realization "Tat Tvam Asi" (That Thou Art), represents the ultimate internal sacrifice (18). Hamsa and Pranava leads seekers through three approaches - Shravana, Manana, Nididhyasana - guiding them beyond temporal existence to the radiant inner sun (19-22). This integration of ritual symbolism with Yogic introspection emphasizes disciplined contemplation as the path to self-realization.

### 2.3. Passages 23-32

In this third set of passages from Purva part the sage Valakhilya inquired about the number and scope of Hamsa-threads, to which Brahman responded that ninety-six beams of the sun of consciousness radiate within the heart, corresponding to ninety-six first principles (23-24). The Hamsa, identical to Paramatman, moves externally and internally like a sacrificial thread, and only those who realize its true essence attain immortality (25-26). The internal sacrifice surpasses the external one, as those who contemplate the nine sacred threads as Atman attain Brahman. The internal Aditya (the sun of consciousness) remains unseen, while ritualistic prayers to the external sun reflect a deeper truth. The highest yajna, Vaja-peya, annihilates false identification with the body.



Indra leads the sacrifice, Pashupati is the deity, and true liberation is achieved through non-violence (27-30).

The Ashvamedha, symbolizing the dissolution of worldly illusion, does not occur at a scheduled time but rather instantaneously with self-knowledge, leading to Brahma-yajna (31). The Hamsa, revealed as the supreme seer, manifests, and Svayambhu disappears, with Rudra realizing the Pranava, the illuminating force of Hamsa, as Taraka, the supreme refuge in Brahmopanisads (32).

Thus, the Purva Part of the Pasupata-Brahmopanisad establishes an interesting metaphysical framework, linking Omkara, cosmic governance, and ritual symbolism to self-realization.

### 3. Uttara Kanda

The Uttara-Kanda of the Pasupata-Brahmopanisad explores direct realization of Brahman, rejecting intellectual discussion for experiential knowledge. The Hamsa, symbolized by the Omkara, represents Ishvara, guiding consciousness toward liberation (1-2). The world's manifestation is Maya, obscuring reality, while enlightened beings perceive the interplay of inner and outer consciousness. The Nada, Bindu, and Kala shape waking consciousness, creating the three bodies and five elements (2-5).

Meditation on Hamsarka-Pranava immerses one in Jnana, dissolving individual identity into Brahman, leading to liberation (6-7). Ishvara functions as the supreme witness, entering the senses and activating their functions while remaining beyond perception (7-14). The organs - mind, speech, vision, and hearing - operate under Ishvara's guidance, though this process is veiled by Maya. Despite Maya's presence, Brahman remains untouched, its radiance undiminished. The Upanishad argues that Maya does not truly exist within Brahman, but its presence results from illusion (16-21).

The innermost Atman is pure radiance, unaffected by worldly distinctions. The enlightened transcend varna (caste), ashrama (life stages), dharma and adharma perceiving only Brahman, which is beyond speech, lineage, and form (21-31). Liberation is attained through truthfulness, austerity, and Brahmacharya, leading to realization of self-luminous truth (32-33). The enlightened individual becomes unrestricted, beyond dietary prohibitions and worldly distinctions, seeing all existence as an expression of Brahman (34-43).

The Upanishad presents the idea that death itself is consumed - reinforcing non-duality. Ultimately, the Yogin dissolves all distinctions, attaining final realization that all is Atman, eliminating illusion and merging into Brahman (44-46).

The Uttara-Kanda thus presents an uncompromising non-dualistic stance, prioritizing direct experience over ritualism. While its ideas align with Advaita Vedanta, its Pasupata Shaiva elements assert Siva as the ultimate guiding force. The assertion that everything is fit to be consumed - including death - reflects a bold metaphysical stance, reinforcing the text's non-dualistic vision. The Hamsa-Pranava meditation is a potent tool for realization, but lacks practical elaboration, leaving interpretation open-ended.

### 4. The Purva-uttara Kanda comparison

The Purva Part of the Pasupata-Brahmopanisad focuses on structured metaphysical inquiry, using ritual symbolism and cosmic hierarchy to explain reality. It integrates Vedic yajnas with Yogic introspection, portraying Hamsa as the supreme seer. The Uttara Part, however, moves toward pure non-duality, rejecting ritualism in favor of direct realization. It denies Maya's existence, asserting that Brahman alone is real. While the Purva Part emphasizes progressive realization, the Uttara Part presents instantaneous liberation. The transition from cosmic order to absolute transcendence reflects



a shift from structured philosophy to direct experience, making the text a unique blend of Vedic and Yogic traditions.

### 5. Practical Wisdom for Yoga Therapy

The following insights from the Upanishad can serve as valuable takeaways for Yoga therapists to integrate into their therapeutic practice:

- I. Breath Awareness as a Path to Self-Realization – The Hamsa mantra ("I am He, He am I") emphasizes breath control as a means of inner transformation. Yoga therapists can integrate this into pranayama practices, helping clients cultivate self-awareness and emotional stability.
- II. Mindfulness and Consciousness-Based Healing – The Uttara Part asserts that Maya is an illusion, and true healing occurs when one recognizes Atman as the only reality. Yoga therapists can integrate mindfulness techniques to help clients detach from conditioned fears, fostering deep inner healing.
- III. Self-Inquiry for Instantaneous Realization – The Uttara Part teaches that liberation is immediate upon recognizing Atman. Yoga

therapists can incorporate self-inquiry techniques, encouraging clients to shift their perspective from external struggles to inner realization, promoting lasting well-being.

### 6. Conclusion

The Pasupata-Brahmopanishad thus - presents a profound transition from cosmic hierarchy and ritual symbolism (Purva Part) to pure non-duality and direct realization (Uttara Part). It integrates Vedic and Yogic thought, emphasizing breath awareness, internal sacrifice, and liberation beyond constructs. For yoga therapists, it offers self-inquiry tools, emotional refinement, and consciousness-based healing strategies.

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2. Ayyangar, T. R. S., & Shastri, Pandit S. S. (1938). The Yoga-Upanishad-s: Translated into English (on the basis of the commentary of Shri Upanishad-Brahma-Yogin). The Adyar Library.

## Exploring Tantrayukti: A Structured Approach to Thesis Construction

May 19: The online Faculty Development Program organized by the **Department of Sanskrit and Indian Culture** at *Sri Chandrashekarendra Saraswati Vishvamahavidyalaya, Enathur, Kanchipuram*, featured a lecture by **Prof. M. Jayaraman**, Dean of the Division of Yoga - Spirituality, S-VYASA University. The 90-minute session focused on **Tantrayukti**, an Indic Knowledge System (IKS) methodology for thesis construction.

Prof. Jayaraman outlined the structured approach offered by Tantrayukti, emphasizing its relevance for academic inquiry and research methodology. He discussed key principles that help scholars refine arguments, interpret texts, and organize their research more effectively.

Faculty members and researchers engaged actively in the discussion, recognizing the value of Tantrayukti in improving clarity and coherence in scholarly work. The lecture contributed to the ongoing dialogue on research methodologies, highlighting the relevance of Indic traditions in modern academia.





# Vedic Wellness Series – 1

## (Vidhāna Texts: Jyeṣṭha Ṛgvidhānam)

### Introduction

The Vidhāna literature constitutes a distinct genre that functions as a vital link between Vedic and Purāṇic religious practices. This intermediary role is evident in the incorporation of Vidhāna elements within both the Vedic corpus and the Purāṇic tradition. Each Veda possesses its own Vidhāna text;

however, in the case of the Sāmaveda, the Vidhāna is composed in the style of a Brāhmaṇa text and is known as the Sāmavidhāna Brāhmaṇa. Moreover, the Atharvaveda Saṃhitā itself contains material that is analogous in content and function to Vidhāna literature.

### Period of Vidhana Texts

According to Kulkarni S. Prandya, determining the exact period of Vidhana texts is challenging; however, these texts were likely composed between the 4th century BCE and the 5th century CE (Prandya, The Vidhana Text – A Study).

### Rgvidhanam

Two recensions of the Ṛgvidhāna are extant, known respectively as the Jyeṣṭha (longer) Ṛgvidhāna and the Kaniṣṭha (shorter) Ṛgvidhāna. Although they are designated as "larger" and "smaller," the actual difference in the number of verses (ślokas)

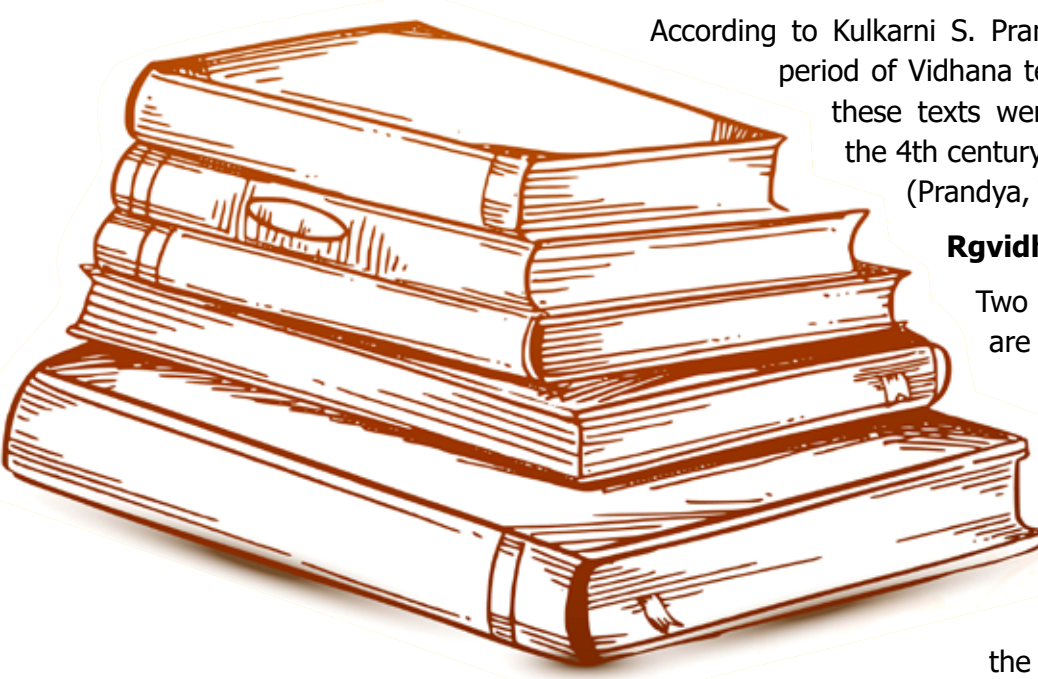
between them is minimal. The Jyeṣṭha Ṛgvidhāna comprises 483 ślokas, while the Kaniṣṭha Ṛgvidhāna contains 473 ślokas. The latter is organized into four chapters (adhyāyas)<sup>1</sup>.

### About Jyestha Rgvidhanam

The Jyeṣṭha Ṛgvidhāna is attributed to the sage Mahārṣi Śaunaka and comprises approximately 483 to 485 verses (ślokas), all composed in the Anuṣṭubh meter. The text systematically prescribes the application of mantras or sūktas drawn from the Ṛgveda, referencing them not by their conventional names but by their incipits the opening words of the respective hymns. An exception to this practice is the Gāyatṛī Mantra, which is explicitly named. For instance, the text states that the sūkta beginning

<sup>1</sup> Introduction, The Vidhana Texts – A Study

■ Dr. N. Sridhar  
Associate Professor, Division of  
Yoga - Spirituality, S-VYASA





with "Agnim īde" should be recited for the expiation of pāpa<sup>2</sup> (sin), without referring to it by its formal designation as the Agni Sūkta.

The Jyeṣṭha Ṛgvidhāna also delineates detailed temporal and spatial frameworks for the performance of Vedic rites. It specifies auspicious conditions such as the day, māsa (month), tithi (lunar day), and nakṣatra (lunar constellation) under which rituals are to be performed. In the context of mantrajapa, the text frequently prescribes the exact number of recitations required. Furthermore, it identifies appropriate locations for conducting japa and yajña, including temples devoted to Viṣṇu or Śiva, as well as natural sites such as bodies of water, thereby emphasizing the ritual significance of both space and time.

The śloka in the Jyeṣṭha Ṛgvidhāna are presented in a continuous sequence without any formal division into chapters or sections. However, the primary content of the text may be thematically classified into three broad categories, based on the contextual application and citation of Ṛgvedic mantras. These categories reflect the diverse ritualistic and spiritual functions ascribed to the Ṛgveda.

- a. Śloka pertaining to **prāyaścitta** (expiation) and **parihāra** (remedial rites) constitute one of the principal thematic divisions within the Jyeṣṭha Ṛgvidhāna. These verses prescribe the ritual use of specific Ṛgvedic mantras for the atonement of sins and the mitigation of adverse effects arising from transgressions.
  - Brahmahatyā
  - Drinking intoxicating liquor
  - Theft
  - Sarvapātaka (All major sins)
  - Eating what is forbidden
  - Doṣaprāyaścittam
  - Eating food in various (inappropriate or impure) places
- b. Śloka concerned with the Śubha-phala (attainment of auspicious results or material and spiritual prosperity) form another significant category within the Jyeṣṭha Ṛgvidhāna. These verses detail the ritual application of Ṛgvedic mantras for securing various forms of fortune such as:
  - Fulfillment of objectives / success in undertakings
  - Acquisition of food
  - Acquisition of gold
  - Acquisition of clothes
  - Acquisition of grains
  - Attainment of speech perfection (truth of speech or mantras becoming efficacious)
  - Satisfaction of the Pitr (ancestors)
  - Attainment of supernatural powers such as Aṇimā etc.
  - Attainment of Viṣṇuloka
  - Attainment of Śivaloka
  - Brahmajñānam
  - Cessation of attachment and aversion

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<sup>2</sup> Jyeṣṭha Ṛgvidhānam, 23



- c. Ślokas addressing wellness and the therapeutic application of mantras constitute a further essential dimension of the Jyeṣṭha R̥gvidhāna. These verses prescribe the use of specific R̥gvedic mantras through mantrajapa and yajña for the treatment and alleviation of various physical and mental ailments. The text reflects a traditional understanding of the healing power of Vedic sound, wherein ritualized chanting and sacrificial rites are employed as means of restoring health and ensuring holistic well-being.

### **Slokas containing the therapy for Mental Wellbeing**

#### **Vedic Wellness for Purity of Mind**

There are certain slokas in Jyestha Rgvidhanam which refers mantra japa or yajna for mental wellbeing. Let us see those slokas.

The first occurrence of such sloka refers to the purity of mind.

मनःशुद्धयै जपेत्सूक्तं नरः सेमामविद्धिवै ।  
अङ्गारकचतुर्थ्यां तु दशवारं जलेऽपि वा ॥

manaḥśuddhyai japetsūktam naraḥ semāmaṣṭhivai.  
aṅgārakacaturthyāṃ tu daśavāraṃ jale'pi vā ..<sup>3</sup>

This sloka recommends the recitation of a sūkta from the R̥gveda, beginning with Semāmaṣṭhi, for purification of the mind. It further prescribes that this sūkta should be chanted ten times on Tuesday, coinciding with Caturthī Tithi, and may be recited near a water body, such as a river, enhancing its ritualistic significance.

The sūkta commencing with Semāmaṣṭhi comprises sixteen mantras. It is identified as the second sūkta of the third anuvāka within the second maṇḍala of the R̥gveda, corresponding to the twenty-fourth sūkta of the second maṇḍala, and is classified under the second aṣṭaka. The ṛṣi of this sūkta is Gṛtsamada, its metrical composition is in Jagatī chandas, and the devatā associated with it is Brahmaṇaspati<sup>4</sup>.

#### **Vedic Wellness for General Mental Well-being**

Another sloka of Jyestha Rgvidhanam refers to the common mental wellbeing.

भवामित्रो जपेन्मन्त्रं शतवारं दिने दिने ।  
आधिर्न संस्पृशेत् सत्यं विद्यया सह तिष्ठति ॥

bhavāmitro japenmantram śatavāraṃ dine dine.  
ādhirna saṃspṛṣet satyaṃ vidyayā saha tiṣṭhati..<sup>5</sup>

A person who diligently recites the R̥gvedic mantra beginning with Bhavā amitra one hundred times daily remains unaffected by mental afflictions and cultivates a robust intellect. This verse underscores the transformative potency of disciplined mantra chanting in fortifying cognitive faculties and ensuring psychological well-being.

<sup>3</sup> Jyeṣṭha R̥gvidhānam, 41

<sup>4</sup> R̥gveda, 2<sup>nd</sup> Maṇḍala, 24<sup>th</sup> Sūkta

<sup>5</sup> Jyeṣṭha R̥gvidhānam, 364



The mantra referred in this sloka is:

भवा मित्रो न शेव्यो घृतासुतिर्विभूतद्युम्न एवया उ सप्रथाः ।  
अथा ते विष्णो विदुषा चिदर्घ्यं स्तोमो यज्ञश्च राध्यो हविष्मता ॥

bhavā mitro na śevyo ghr̥tāsutirvibhūtadyumna evayā u saprathāḥ.  
athā te viṣṇo viduṣā cidarghya stomo yajñāśca rādhyo haviṣmatā..<sup>6</sup>

This is the first mantra of the 156th Sūkta in the first Maṇḍala of the Ṛgveda. All the mantras in this Sūkta is in Jagatī Chandas (meter). This Sūkta consists of six mantras, with Dīrghatamā as its Ṛṣi and Viṣṇu as its presiding deity. The aforementioned śloka from the Ṛgvidhāna specifically references the first mantra of this Sūkta, highlighting its significance in promoting mental well-being.

### Vedic Wellness for Fear and Phobia

Another śloka in Jyeṣṭha Ṛgvidhāna presents a mantra therapy specifically designed to alleviate fear and phobia. As it states:

अहं रन्धयं मन्त्रं च प्रणश्यति भयं विदुः ।  
दिने दिने चैकवारं जपेत्सायुज्यमेति सः ॥

ahaṃ randhayam mantram ca praṇśyati bhayam viduḥ.  
dine dine caikavāram japetsāyujyameti saḥ..<sup>7</sup>

Regular recitation of the mantra beginning with "Aham Randhayām" performed once daily serves as a potent spiritual practice for alleviating fear and phobia. Through consistent chanting, an individual can transcend psychological distress, fostering both mental resilience and spiritual well-being.

The said mantra as follows:

अहं रन्धयं मृगयं श्रुतर्वणे यन्माजिहीत वयुना चनानुषक् ।  
अह वेशं नम्रमायवेऽकरमहं सव्याय पङ्गुभिमरन्धयम् ॥

ahaṃ randhayam mṛgayam śrutarvaṇe yanmājihīta vayunā canānuṣak.  
aha veśam namramāyave'karamahaṃ savyāya paṅgubhimarandhayam..<sup>8</sup>

This mantra forms part of the 49th Sūkta in the 10th Maṇḍala of the Ṛgveda. The Mantradr̥ṣṭā Ṛṣi of this Sūkta is Indra, and it is composed in the Jagatī meter. The presiding deity (Devatā) of this Sūkta is Indra. The Sūkta comprises a total of 11 mantras.

### Vedic Wellness to Regulate Anger

In another śloka of Jyeṣṭha Ṛgvidhānam, the recitation of the Sūkta containing the mantra beginning with tvāvato is prescribed as a therapy to regulate anger.

त्वावतो वै सूक्तजपः क्रोधोत्थदुरितक्षयम् ।

tvāvato vai sūktajapaḥ krodhotthaduritakṣayam..<sup>9</sup>

<sup>6</sup> Ṛgveda, 1<sup>st</sup> Maṇḍala, 156.1

<sup>7</sup> Jyeṣṭha Ṛgvidhānam, 419

<sup>8</sup> Ṛgveda, 10<sup>th</sup> Maṇḍala, 49.5

<sup>9</sup> Jyeṣṭha Ṛgvidhānam, 79



The mantra beginning with tvāvato is found in the 25th Sūkta of the 7th Maṇḍala of the Ṛgveda. This Sūkta comprises six mantras. The Mantradṛṣṭā Ṛṣi for this Sūkta is Maitrāvaruṇi Vasiṣṭha, and it is in the Triṣṭubh meter. The presiding Devatā of this Sūkta is Indra.

## Vedic Wellness for Diminished Intellectual Capacity

The Jyeṣṭha Ṛgvidhānam prescribes the recitation of a mantra beginning with "Indra piba" as a remedy for cognitive intervention for individuals exhibiting diminished intellectual capacity and mental clarity. The śloka states:

इन्द्रपिब जपेन्मन्त्रं शतवारं दिने दिने ।  
पितृभक्तिस्तु पुत्रस्य ह्यबुद्धिस्तु विनश्यति ॥

indrapiba japenmantram śatavāraṃ dine dine.  
pitṛbhaktistu putrasya hyabuddhistu vinaśyati..<sup>10</sup>

This verse explains that if a child with diminished intellect diligently chants the mantra beginning with "Indra piba" one hundred times daily, it can lead to an increase in intelligence, fostering intellectual refinement and instilling reverence toward one's parents.

In the Ṛgveda, there are four mantras that begin with the phrase Indra Piba. <sup>11</sup> Due to the similarity in their meanings, determining the precise reference can be challenging. However, the first mantra of the 40th Sūkta in the 6th Maṇḍala appears to be the most appropriate for the intended purpose. Additionally, it is noteworthy that the Ṛgvidhānam cites another mantra from the 41st Sūkta of the same Maṇḍala as a therapeutic invocation for addressing deluded intellect.

The first mantra of the 40th Sūkta in the 6th Maṇḍala is:

इन्द्र पिब तुभ्यं सुतो मदायाऽव स्य हरी वि मुचा सखाया ।  
उत् प्र गाय गण आ निषद्याऽथा यज्ञाय गणते वयो धाः ॥

indra piba tubhyaṃ suto madāyā'va sya harī vi mucā sakhāyā.  
ut pra gāya gaṇa ā niṣadyā'thā yajñāya gaṇate vayo dhāḥ..

The Ṛṣi Bārhaspatya Bhāradvāja is the Mantra-draṣṭā of this Sūkta, which is in the Triṣṭubh chandas. The presiding Devatā of the Sūkta is Indra, and the Sūkta consists of a total of five mantras.

## Vedic Wellness for Deluded Intellect

एषद्रप्सो जपेन्मन्त्रं शतवारं दिने दिने ।  
भ्रान्तिबुद्धिर्न शास्त्रेषु यथार्थं दृश्यते सदा ॥

eṣadrapso japenmantram śatavāraṃ dine dine.  
bhrāntibuddhirna śāstreṣu yathārtham dṛśyate sadā..<sup>12</sup>

The verse emphasizes that an individual with bhrāntibuddhiḥ (deluded intellect) may struggle to grasp to perceive the true essence of śāstra or the true essence of learning or academic study. The verse suggests that reciting the mantra beginning with "eṣadrapso" 100 times daily can help dispel deluded

10 Jyeṣṭha Ṛgvidhānam, 215

11 Ṛgveda 3<sup>rd</sup> Maṇḍala 35.10, 3<sup>rd</sup> Maṇḍala 43.7, 6<sup>th</sup> Maṇḍala 40.1 and 10<sup>th</sup> Maṇḍala 112.1

12 Jyeṣṭha Ṛgvidhānam, 228



intellect (bhrāntibuddhiḥ) and clarity of thought can be cultivated, enabling accurate understanding and intellectual refinement in one's educational pursuits.

The mantra referred in the aforementioned sloka is:

एष द्रप्सो वृषभो विश्वरूप इन्द्राय वृष्णे समकारि सोमः ।  
एतं पिब हरिवः स्थातरुग्र यस्येशिषे प्रदिवि यस्ते अन्नम् ॥

eṣa drapso vṛṣabho viśvarūpa indrāya vṛṣṇe samakāri somaḥ.  
etaṃ piba harivaḥ sthātarugra yasyeśiṣe pradivi yaste annam..<sup>13</sup>

This mantra is one of the five found in the 41st Sūkta of the 6th Maṇḍala of the Ṛgveda. The Mantradrṣṭā Ṛṣi of this Sūkta is Bārhaspatya Bhāradvāja, and it is set in the Triṣṭubh meter. The presiding Devatā of this Sūkta is Indra.

### Vedic Wellness for Wicked-mindedness

Further, in Jyestha Rgvidhanam, a therapy for wicked-mindedness or a therapy for person with flawed reasoning, ignorance, or malicious intent.

प्रतिगृभ्णीतपादं च शतवारं दिने दिने ।  
दुर्बुद्धिः सर्वदा नास्ति सुबुद्धिर्वर्धते सदा ॥

pratigrbhṇītapādaṃ ca śatavāraṃ dine dine.  
durbuddhiḥ sarvadā nāsti subuddhirvardhate sadā..<sup>14</sup>

The verse prescribes that the daily recitation of the last quarter beginning with "Pratigrbhṇītapādaṃ" (61<sup>st</sup> Sūkta in the 10<sup>th</sup> Maṇḍala of the Ṛgveda), repeated 100 times serves as a means to dispel durbuddhiḥ, understood as erroneous, malevolent, or misguided intellect. The term durbuddhiḥ encompasses a range of negative cognitive-behavioral patterns, such as impulsivity and recklessness, deceitful or manipulative behavior, chronic pessimism or cynicism, blame-shifting and denial, rigidity and inflexibility, aggressive or hostile reactions, and envy and malice. These tendencies not only impair moral judgment but also obstruct the cultivation of ethical awareness and self-mastery. The verse underscores that through sustained and disciplined chanting, such maladaptive dispositions are gradually attenuated. Simultaneously, the practice fosters the emergence of subuddhiḥ - refined intellect, discernment, and moral clarity, thereby promoting inner transformation and alignment with dharmic values.

All the mantras of the 61st Sūkta in the 10th Maṇḍala of the Ṛgveda conclude with the phrase "प्रतिगृभ्णीत मानवं सुमेधसः (prati grbhṇīta mānavam sumedhasaḥ)." This Sūkta comprises eleven mantras.

The Mantradrṣṭā Ṛṣi of this Sūkta is Nābhānediṣṭha Mānava. The chandas distribution is as follows:

- Mantras 1 to 4 are set in Jagatī meter.
- Mantras 5, 8, and 9 are in Anuṣṭubh meter.
- Mantra 6 is in Bṛhatī meter.
- Mantra 7 is in Satobṛhatī meter.
- Mantra 10 is in Gāyatrī meter.
- Mantra 11 is in Triṣṭubh meter.

<sup>13</sup> Ṛgveda, 6<sup>th</sup> Maṇḍala, 41.3

<sup>14</sup> Jyestha Rgvidhānam, 458



The presiding deities (Devatā) of this Sūkta vary across the mantras:

- Mantras 1 to 6 are addressed to Viśvedevāḥ or Āṅgirasah.
- Mantra 7 is dedicated to Vaiśvadevī.
- Mantras 8 to 11 are associated with Sāvarṇe-Dānam.

## Glance of the Aforesaid Therapies

SNo	Vedic Therapy for	Śloka in Jyeṣṭha R̥gvidhānam	Mantra/ Sūkta in R̥gveda
1	Purity of Mind	मनःशुद्धयै जपेत्सूक्तं नरः सेमामविद्धिवै । अङ्गारकचतुर्थ्यां तु दशवारं जलेऽपि वा ॥	R̥gveda, 2 <sup>nd</sup> Maṇḍala, 24 <sup>th</sup> Sūkta
2	General Mental Well-being	भवामित्रो जपेन्मन्त्रं शतवारं दिने दिने । आधिर्न संस्पृशेत् सत्यं विद्यया सह तिष्ठति ॥	R̥gveda, 1 <sup>st</sup> Maṇḍala, 1 <sup>st</sup> Mantra of 156 <sup>th</sup> Sūkta
3	Fear and Phobia	अहं रन्ध्रं मन्त्रं च प्रणश्यति भयं विदुः । दिने दिने चैकवारं जपेत्सायुज्यमेति सः ॥	R̥gveda, 10 <sup>th</sup> Maṇḍala, 5 <sup>th</sup> Mantra of 49 <sup>th</sup> Sūkta
4	Controlling Anger	त्वावतो वै सूक्तजपः क्रोधोत्थदुरितक्षयम् ।	R̥gveda, 7 <sup>th</sup> Maṇḍala, 25 <sup>th</sup> Sūkta
5	Diminished Intellectual Capacity	इन्द्रपिब जपेन्मन्त्रं शतवारं दिने दिने । पितृभक्तिस्तु पुत्रस्य ह्यबुद्धिस्तु विनश्यति ॥	
6	Deluded Intellect	एषद्रप्सो जपेन्मन्त्रं शतवारं दिने दिने । भ्रान्तिबुद्धिर्न शास्त्रेषु यथार्थं दृश्यते सदा ॥	R̥gveda, 6 <sup>th</sup> Maṇḍala, 3 <sup>rd</sup> Mantra of 41 <sup>st</sup> Sūkta
7	Wicked-mindedness	प्रतिगृभीतपादं च शतवारं दिने दिने । दुर्बुद्धिः सर्वदा नास्ति सुबुद्धिर्वर्धते सदा ॥	R̥gveda, 10 <sup>th</sup> Maṇḍala 61 <sup>st</sup> Sūkta

## Discussion

The Jyeṣṭha R̥gvidhāna's prescriptions for mental wellness underscore a nuanced understanding of psychological afflictions and their spiritual antidotes. Specific R̥gvedic mantras are employed to address a range of cognitive and emotional disturbances such as fear, anger, confusion, and impaired judgment through japa and yajña. These practices are not merely symbolic; rather, they are grounded in a worldview wherein sound, particularly when sanctified by Vedic authority and correct ritual context, is believed to possess intrinsic transformative power.

The therapeutic mantras discussed in the Jyeṣṭha R̥gvidhāna reveal a sophisticated conception of the mind that predates modern psychological frameworks, yet remains resonant with contemporary concerns



about mental health and ethical cognition. The repeated invocation of mantras for the eradication of *durbuddhiḥ* encompassing maladaptive cognitive-behavioural traits such as impulsivity, cynicism, hostility, and deceit highlights the text's emphasis on the cultivation of *subuddhiḥ*, or refined intellect characterized by moral clarity, self-discipline, and spiritual insight.

### Conclusion

The *Jyeṣṭha Ṛgvidhāna* stands as a remarkable testament to the ritualistic and spiritual applications of *Ṛgvedic* mantras, offering a structured yet fluid approach to their utilization in expiatory rites, prosperity-seeking practices, and therapeutic interventions. Despite its continuous presentation without formal divisions, the text's thematic classifications underscore the multifaceted role of Vedic sound in shaping human experience through *prāyaścitta* (expiation) and *parihāra* (remediation), the pursuit of *śubha-phala* (auspicious results), and the promotion of physical and mental well-being through mantra therapy.

In essence, the *Jyeṣṭha Ṛgvidhāna* offers a rich, multidimensional model of Vedic therapy and wellness, wherein mantra recitation serves not only as a means of divine communion but also as a psychospiritual regimen aimed at ethical reformation and inner purification. This aligns with the broader Vedic ethos that integrates the metaphysical, ritualistic, and psychological dimensions of human experience in the pursuit of *dharma*, *śreyas*, and ultimately, *mokṣa*.

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# Arogyadhama - Success Story

## Department of Metabolic Disorders

Mr. M. Ramakrishnan (name changed), a 56-year-old male participant, came to stay at Arogyadhama in Jan-Feb 2025. He had been suffering from Type II Diabetes Mellitus for a while, and also had dyslipidaemia. Recently, he had developed non-proliferative diabetic retinopathy.

He stayed at Arogyadhama for two weeks and by the time he left, he had found much relief, with an 80-percent improvement in his condition, due to our Integrated Therapy Approach.

### How Arogyadhama's Department of Metabolic Disorders Deals with Diseases

Under the able guidance of Dr R Nagarathna and her team of doctors and therapists, the Department of Metabolic Disorders treats diseases related to metabolic issues like diabetes and also prevention of associated comorbidities.

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

### Case of M. Ramakrishnan, who stayed for two weeks at Arogyadhama

Mr. Ramakrishnan had a 12-year history of diabetes, and also Dyslipidemia for 10 years. He shared that he had been facing stress for a long time. The diabetic retinopathy, however, was recently diagnosed. For the management of these health issues, Ramakrishnan came to Arogyadhama.

At Arogyadhama, he was given Integrated Yoga Therapy, which is a customized yoga therapy module of minimum eight sessions daily (from morning 5:30 a.m. to 7:30 p.m.).

**The sessions address the *Panchakosha* – the five layers of existence – and include:**

a) Special techniques for health issues;





- b) Yogic cleansing (kriyas like LSP, Vamana, Jalaneti);
- c) Pranayama;
- d) Suryanamaskar;
- e) Meditation techniques such as MSRT and CM;
- f) Devotional sessions on Gita, Upanishads and Vedas;
- g) Lectures on Lifestyle management, and
- h) Yogic counselling.

These were integrated with Naturopathy treatment and a special diet that included items like millet khichadi and vegetable soup; as well as Ayurveda treatments like Shirodhara and Sarvanga Abhyanga. Mr. Ramakrishnan was also given advice for lifestyle change.

## The Parameters

Ramakrishnan's health improved after his stay, not just the main issue of blood sugar but also blood pressure and the respiratory parameters.

Overall, his symptom score came down from 2 to 0.

Parameter	On Admission	At Discharge
Weight (kg)	72.75	71.2
Blood Pressure (mmHg)	136/80	110/70
Respiratory Rate/ min	13	16
Bhramari Time (sec)	10	17
FBS (mg/dl)	130	102
PPBS (mg/dl)	241	133
Symptom Score	2	0

## What is Diabetes Mellitus? How Prevalent is it?

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

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

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



### Types of Diabetes Mellitus

The American Diabetes Association classifies diabetes into four major categories:

- Type I diabetes - caused due to autoimmune  $\beta$ -cell destruction, which leads to absolute insulin deficiency,
- Type II diabetes - caused due to progressive loss of  $\beta$ -cell insulin secretion,
- Gestational diabetes - diabetes during pregnancy,
- Other specific types, including monogenic forms like neonatal diabetes, diseases of pancreas, etc.

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

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

### Symptoms of Diabetes Mellitus

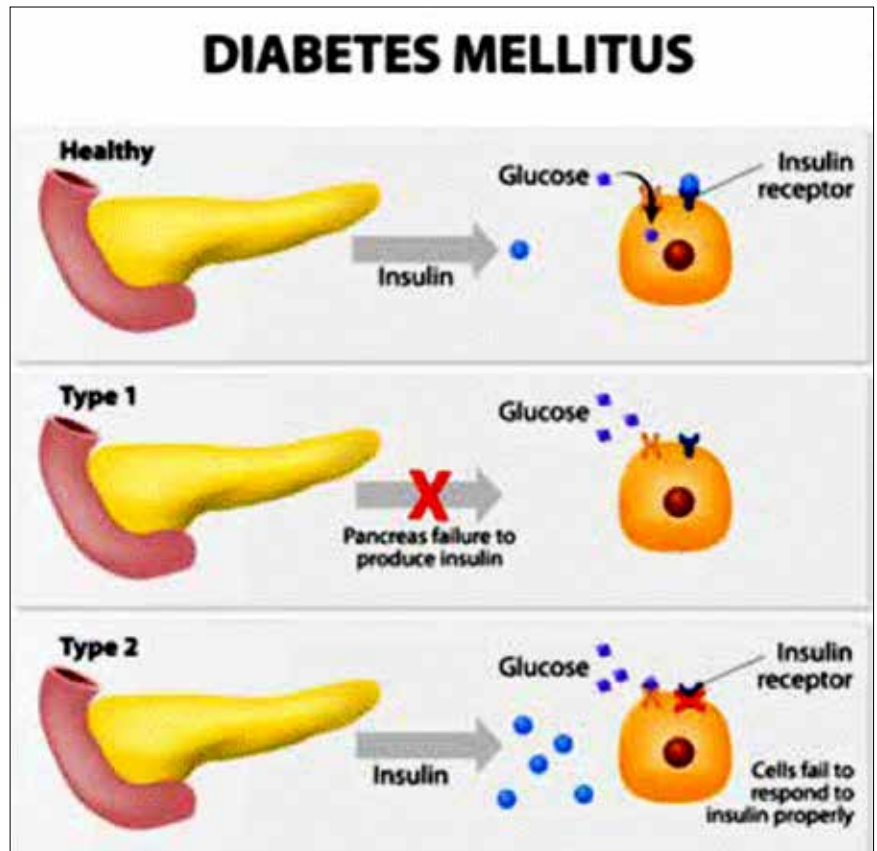
There are three cardinal features viz. 1) Polyphagia – excess hunger, 2) Polydipsia - excess thirst, and 3) Polyurea - excess urination. Fatigue, blurred vision, slow healing, infections, and reduced body weight are other common symptoms.

### Insulin Resistance, Diabetes and the Role of Yoga & Naturopathy

Insulin resistance (IR) is a metabolic condition where the body's cells become less responsive to insulin, leading to elevated blood sugar levels. Over time, this can progress to Type II diabetes if not managed effectively.

Factors such as obesity, chronic stress, poor diet, and a sedentary lifestyle contribute to IR. Managing insulin resistance is crucial in preventing diabetes and its associated complications. Yoga has been scientifically proven to improve insulin sensitivity by reducing stress, enhancing circulation, and promoting muscle glucose uptake.

Stress elevates cortisol levels, which can worsen IR. Yoga helps lower cortisol and inflammation while improving nervous system balance. Specific postures like Surya Namaskar, spinal twists, and deep breathing exercises enhance pancreatic function and aid glucose metabolism.





Naturopathy focuses on holistic healing through natural interventions such as diet, hydrotherapy, and herbal medicine. A plant-based, fibre-rich diet reduces inflammation and stabilizes blood sugar, while hydrotherapy (cold showers, steam baths) improves circulation and insulin receptor activity. Herbs like fenugreek, cinnamon, and bitter melon have been shown to support insulin function naturally.

Research suggests that integrating yoga and naturopathy into daily life can significantly improve metabolic health, reduce insulin resistance, and prevent the onset of Type 2 diabetes. While not a substitute for conventional medicine, these complementary therapies offer a sustainable and natural approach to diabetes prevention and overall wellbeing.

Combining lifestyle modifications with holistic practices can help individuals achieve long-term metabolic balance and improved quality of life.

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# The Safe and Supportive Lifestyle: Yoga Practices for High-Risk Pregnancies

A high-risk pregnancy refers to a pregnancy where there are potential entanglements that could influence the strength of the mother, the child, or both. A few elements can add to making a pregnancy high-risk, including [1]:

1. **Maternal age:** Very young Women (under 17) or older (over 35) are at higher risk of complications.
2. **Health conditions:** Pre-existing conditions such as diabetes, high blood pressure, autoimmune disorders, or obesity can increase the risk.
3. **Pregnancy-related conditions:** Conditions like gestational diabetes, preeclampsia, or
4. **Previous pregnancy complications:** If a woman has experienced complications in previous pregnancies, such as preterm birth or miscarriage, she may be considered high-risk in subsequent pregnancies.
5. **Lifestyle factors:** Smoking, drug use, and excessive alcohol consumption

■ **Dr. Reshma P Jogdand**  
Asst. Professor, National Institute  
of Naturopathy, Pune



multiple pregnancies (twins, triplets, etc.) can also raise the risk level.

## High Risk Pregnancy pathology and Impact of Yoga

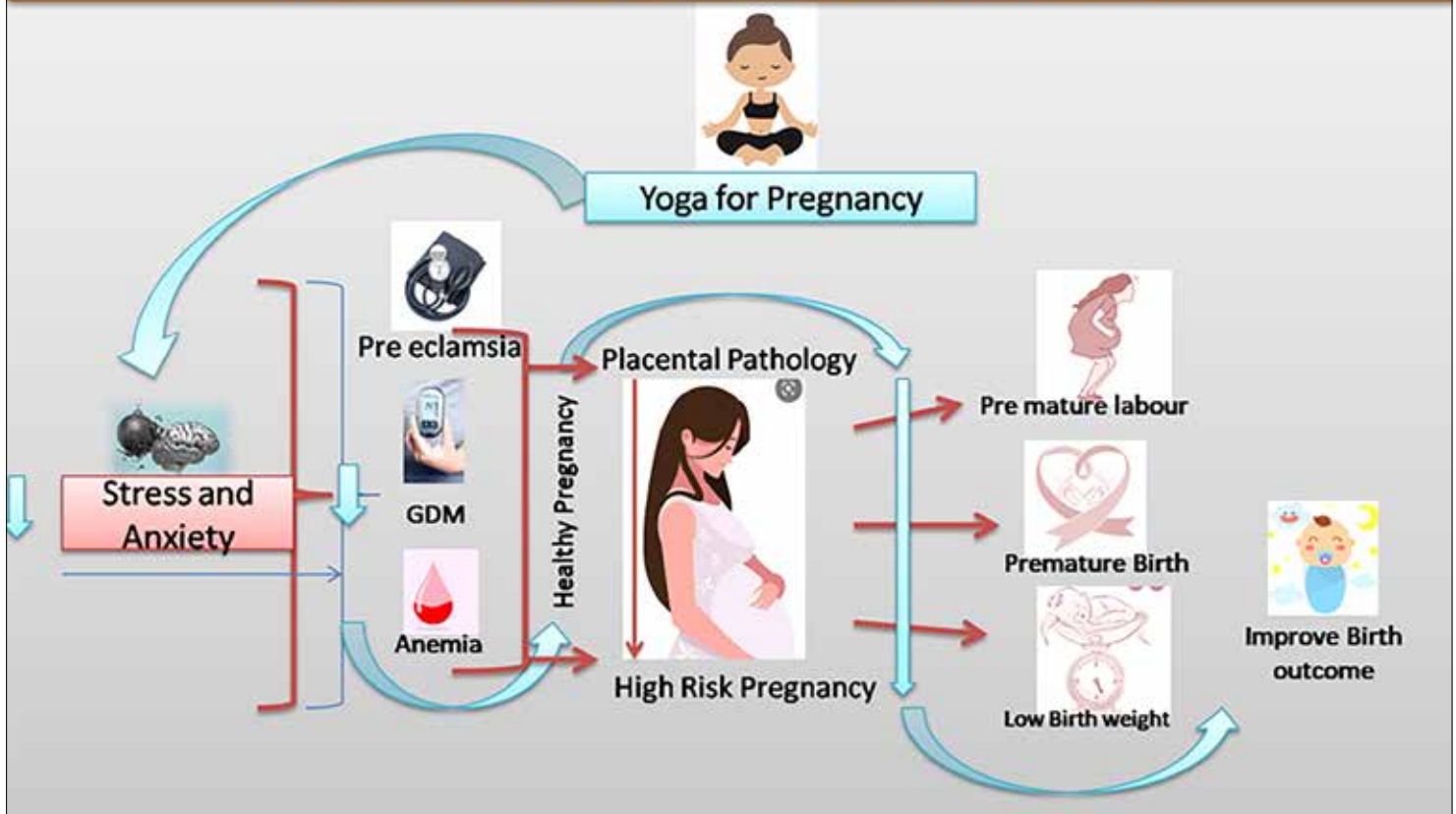


Figure 1: Impact of Yoga on Pathology of High Risk Pregnancy



during pregnancy can increase the risk of complications.

6. **Environmental factors:** Exposure to environmental toxins, pollutants, or certain medications during pregnancy can increase the risk of congenital disabilities or other complications.
7. **Genetic factors:** Genetic abnormalities or chromosomal disorders in either the mother or the baby can increase the risk of complications during pregnancy.
8. **Assisted reproductive technologies (ART):** Fertility treatments such as in vitro fertilization (IVF) can increase the risk of multiple pregnancies, as well as other complications such as ectopic pregnancy and preterm birth.

Women with high-risk pregnancies [2] need to receive complete pre-birth care and close observation by medical services suppliers to streamline results for both the mother and the child. Several common high-risk pregnancy conditions [1,3] can significantly impact the health of the mother and the baby. Here are some of the most prevalent ones:

1. **Gestational diabetes:** This condition occurs when blood sugar levels become elevated during pregnancy. It can increase the risk of complications for both the mother and the baby, including preeclampsia, macrosomia (large birth weight), and birth complications.
2. **Preeclampsia [4]:** Characterized by high blood pressure and signs of damage to other organs, preeclampsia typically develops after 20 weeks of pregnancy. It can lead to serious complications, including seizures (eclampsia), premature birth, and placental abruption.
3. **Preterm labour:** Preterm labor occurs when contractions begin to open the cervix before 37 weeks of pregnancy. Premature birth can result in numerous health problems for the baby, including respiratory distress syndrome, developmental delays, and other

complications.

4. **Placenta previa:** In this condition, the placenta partially or completely covers the cervix, which can lead to bleeding during pregnancy and complications during delivery, including the need for a cesarean section.
5. **Placental abruption:** Placental abruption involves prematurely separating the placenta from the uterine wall before delivery. It can cause heavy bleeding, fetal distress, and potentially life-threatening complications for both the mother and the baby.
6. **Multiple pregnancies:** Carrying twins, triplets, or more significantly increases the risk of complications, including preterm birth, low birth weight, preeclampsia, and gestational diabetes.
7. **Intrauterine growth restriction (IUGR)** occurs when the baby does not grow at the expected rate inside the womb. It can result from various factors, including maternal health conditions, placental problems, and genetic factors, and it increases the risk of complications such as low birth weight and neonatal complications.
8. **Maternal medical conditions:** Pre-existing health conditions such as diabetes, hypertension, thyroid disorders, autoimmune diseases, and obesity can increase the risk of complications during pregnancy and childbirth.
9. **Infections:** Certain infections during pregnancy, such as cytomegalovirus (CMV), toxoplasmosis, Zika virus, and certain sexually transmitted infections, can pose risks to the developing baby and lead to complications.
10. **Advanced maternal age:** Women who become pregnant at an older age, typically over 35, are at increased risk of complications such as chromosomal abnormalities, gestational diabetes, preeclampsia, and miscarriage.

Yoga can be beneficial during pregnancy, including high-risk pregnancies (Figure 1).



Figure 2: Yoga Postures for High Risk Pregnancy

Still, it's essential to approach it cautiously and under the guidance of a qualified prenatal yoga instructor and healthcare provider. Here's how Yoga can be helpful and some considerations for practicing it during a high-risk pregnancy:

### Benefits of Yoga During Pregnancy [5]:

1. **Physical well-being [6]:** Prenatal Yoga can help alleviate common discomforts of pregnancy, such as back pain, hip pain, and swelling, by gently stretching and strengthening the muscles.
2. **Stress reduction [7]:** Yoga promotes relaxation

and stress reduction through deep breathing exercises, meditation, and mindfulness practices, which can be particularly beneficial for women experiencing anxiety or emotional stress during a high-risk pregnancy.

3. **Improved circulation [8]:** Gentle yoga poses and movements can help improve blood circulation, essential for the mother and the baby's health during pregnancy.
4. **Pelvic floor strength [9]:** Yoga can help strengthen the pelvic floor muscles, which support the uterus, bladder, and bowel and can help prevent urinary incontinence and other pelvic floor issues.



5. **Bonding with the baby [10]:** Practicing Yoga can allow the mother to connect with her baby through mindful movement and meditation practices.

## Yoga During High-Risk Pregnancy [2, 11]

1. **Consult with your healthcare provider:** Before starting or continuing a yoga practice during a high-risk pregnancy, it's important to consult with your healthcare provider to ensure it's safe for you and your baby.
2. **Choose appropriate yoga classes:** Look for prenatal yoga classes specifically designed for pregnant women, preferably led by instructors who have experience working with women with high-risk pregnancies. Avoid vigorous or advanced yoga classes that may not be suitable during pregnancy.
3. **Modify poses as needed:** Listen to your body and modify yoga poses to accommodate any physical limitations or discomforts you may experience during pregnancy. Avoid poses that put pressure on the abdomen or involve lying flat on your back for extended periods.
4. **Stay hydrated and cool:** Drink plenty of water before, during, and after your yoga practice to stay hydrated, and practice in a well-ventilated room to prevent overheating.
5. **Avoid certain poses:** To reduce the risk of injury or strain during pregnancy, avoid deep twists, backbends, inversions, and poses that require balancing on one foot.
6. **Pay attention to your breathing:** Throughout your yoga practice, focus on deep, steady breathing, and avoid breath retention or forceful breathing techniques that can increase intra-abdominal pressure.
7. **Stop if you feel any discomfort:** If you experience any pain, dizziness, shortness of breath, vaginal bleeding, or other concerning symptoms during yoga practice, stop immediately and seek medical attention.

By practicing Yoga mindfully and under the guidance of qualified instructors and healthcare providers, women with high-risk pregnancies (Figure 2) can safely enjoy the physical, mental, and emotional benefits of Yoga while supporting their overall well-being during pregnancy.

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# HIMALAYA



## yoga olympiad - 2025

**State Level:** Oct 2025

**Nationals:** 12<sup>th</sup> to 14<sup>th</sup> December

**Internationals:** 15<sup>th</sup> to 17<sup>th</sup> December

Prashanti Kuteeram, Jigani, Bengaluru



### Age Groups for Participants

18 to 21 | 22 to 24 | 25 to 35 | 36 to 45 | 45+



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#19, 'Eknath Bhavan', Gavipuram Circle, KG Nagar, Bengaluru - 560 019

[www.svyasa.edu.in](http://www.svyasa.edu.in)

**Contact:** Dr. Komal : 74041 37086

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## Swami Vivekananda - The Humanist - 7

All are beings, beings are all called so, because they have life. All the animals and sub human species are not called human beings because they do not have humanism. "Humane" is the concern for others. It is only in mankind; we find this concern or consideration for others. We are called human beings because we have that love or affection for everybody else. Every human being intrinsically has the fellow feeling. It is the intensity and extensiveness which vary in people. It is only a matter of degree. In quality and quantity, the concern varies. In some people, this feeling of brotherhood or love is at a low level such as one or two percent. Only in a rare few, we find humanism, to be most intense and all embracing. For example, if there is an accident, some people show their concern in words and some others in deeds. Some people may go to the extent of serving the victim completely. Humanism is not totally dead in any human being. If there is any without humanism, he or she is not considered to be a human being. In some people, humanism is very high. In Swami Vivekananda, it is at the highest level in intensity and expansion. So why, Swami Vivekananda's address at the parliament of religions is remarkable and considered to be the "Universal Brotherhood Day".

Right from the childhood, Swami Vivekananda is a great humanist. His humanism is not confined to any single person. Also, it has been ever expanding. Initially, only his own brothers and sisters were considered to be his kith and kin for the shower of his humanism. Later, his stay with Sri Ramakrishna Paramahansa expanded further in which all the co-disciples were given the full shower of humanism. After the maha samadhi of Sri Ramakrishna Paramahansa, Swami Vivekananda travelled as a wandering monk all over the length and breadth of Bharath. During that period, his humanism extended to

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



everyone in this country. Intensity too was also raising to its maximum height. Later, when he was at the Parliament of Religions on the 11<sup>th</sup> of September, 1893, his humanism rose to the peaks along with the extensiveness resulting in the historic address, "Sisters and Brothers of America".

Humanism along with its raise, expresses itself in service activities. It expands not only to the human species but also to the sub human





beings. In certain people, it develops to the plant kingdom as well and inert matter. They cannot harm even the plants. They cannot gather flowers or fruits also from trees and plants. And this concern goes even to the inanimate objects. They never hurt even the five elements of nature. In short, they can't harm nature. This humanism makes them not only serve everyone but also worship everybody. This service automatically involves self-sacrifice. Ultimately, they find themselves to be ONE with ALL. This is the Vedantic truth of feeling divinity everywhere.

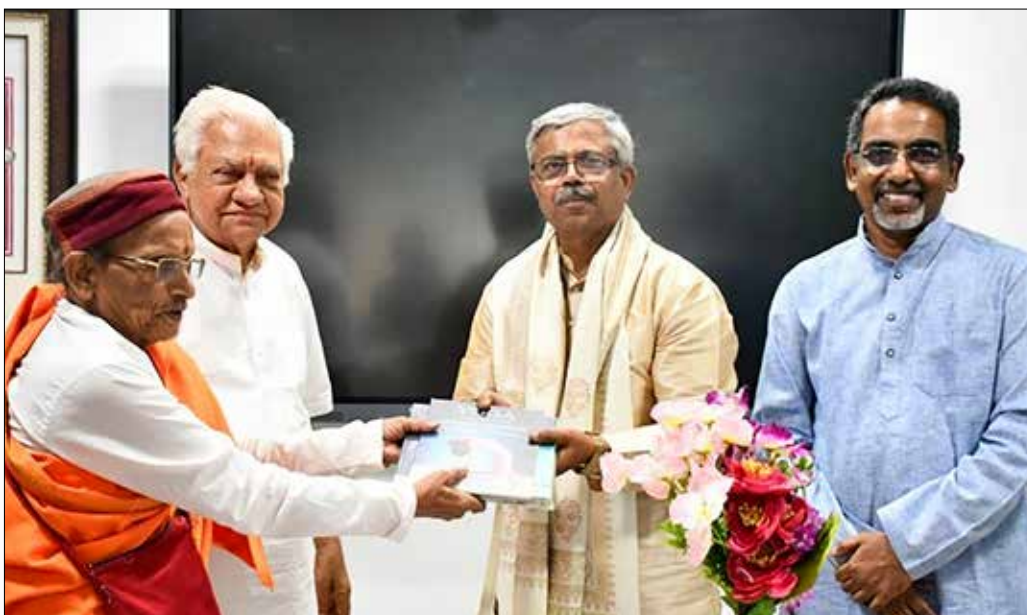
Swami Vivekananda, and the great spiritual giants have risen to the heights of spiritual sublimity by seeing oneness in all. Swami Vivekananda during his life time was able to see God in all, the same divinity in all.

Humanism emboldens all. A coward, because of humanism becomes courageous. For example, a person who finds a child about to be run over by a car, rushes to the spot courageously to save. Similarly, if a soft animal like cow is beaten by somebody, the humanist rushes in spite of the absence of strength to prevent the assault. The more the humanism, the more the courage. Therefore, the humanists are capable of saving themselves and others from cruel monsters. In the fight, they may perish and die but they don't

withdraw from the effort to be humanistic. They never give up either humanism or the resultant courage.

When Swami Vivekananda was a young boy, there happened in Calcutta an event of danger. On the highway in the city of Calcutta, a horse carriage was seen going at a great speed. The driver of the cart seemed to have lost the control. The crowds on the roads started running away in all directions, scared away by the horse which was amuck. People were only running away from the road but, no body was able to rush to the spot to stop the speeding horse. There was a young lady sitting in the carriage screaming. The driver too was helpless. The humanism of Swami Vivekananda rose to the peaks of courage, strength and skill. Rushed to the spot, held the horse by its reins and tamed it. The carriage came to screeching halt. The driver of the carriage jumped down and thanked the young Naren for his valor and adventurous act of service born out humanism. The lady showered encomiums on him for saving her life.

Throughout Swami Vivekananda's life, we find humanism flooding. He was always of use and service to all, because of his ever expanding and ever-increasing humanism.



**Dr. B.V. Sridhara Swamy**, A UGC nominee for 64<sup>th</sup> ECM (Executive Council Meeting) **was felicitated** on 21<sup>st</sup> April 2025 in Tarangini Board of S-VYASA.



# Dr. Manjunath N.K. - Distinguished Speaker at the Innovate Higher Education Roundtable

Dr. Manjunath N.K., the Vice Chancellor of S-VYASA Deemed-to-be University, Bengaluru, is an esteemed academician and administrator with a profound impact on yoga, education, and institutional leadership. Renowned for his visionary approach and dedication to holistic learning, Dr. Manjunath has been instrumental in steering S-VYASA to the forefront of integrative education and research.

On **May 29, 2025**, Dr. Manjunath attended the prestigious Innovate Higher Education Roundtable organized by ELH Media at The Chancery Pavilion, Bengaluru. This exclusive event brought together luminaries from the higher education sector to deliberate on the theme, *"Optimizing Institutional Administration and Addressing Academic Challenges."*

The session, moderated by **Dr. Monit Kapoor of Amity University**, facilitated open discussions on transformative educational practices, including:

- **Effective Administrative Practices:** Implementing digitization and automation for operational excellence.
- **Quality Assurance and Accreditation:** Establishing benchmarks for continuous quality improvement.
- **Talent Development:** Strategies for faculty recruitment, retention, and professional growth.
- **Technological Integration:** Enhancing curriculum through AI and digital platforms.



- **Student Employability:** Bridging the gap between academia and industry requirements.
- **NEP 2020 Implementation:** Addressing academic priorities aligned with India's New Education Policy.

Dr. Manjunath's participation underscored his commitment to fostering innovative approaches to education and leveraging the NEP 2020 framework to promote inclusive, multidisciplinary learning. His insights were pivotal in shaping the dialogue on the convergence of technology, pedagogy, and academic governance.

The roundtable featured other distinguished leaders from various universities and institutions, making it a landmark event in higher education. Dr. Manjunath's contributions continue to inspire and pave the way for impactful reform





## Smitha Mallaiah Named Winner of Katja Sullivan Distinguished Research Award 2025 Honoring Exceptional Contributions to Research Excellence and Compassionate Care

The Department of Palliative, Rehabilitative and Integrative Medicine at MD Anderson Cancer Center is proud to announce Smitha Mallaiah as the recipient of the 2025 Katja Sullivan Distinguished Research Award. This prestigious honor recognizes individuals who exemplify the highest standards of professionalism, leadership, and dedication in research, while upholding MD Anderson's core values of Caring, Integrity, Discovery, Safety, and Stewardship.

Smitha Mallaiah's contributions to the Integrative Medicine Program have consistently demonstrated both scientific excellence and compassionate care. Smitha Mallaiah, an alumna of Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA Yoga University), joined MD Anderson in 2011 to help advance the research collaboration between S-VYASA and MD Anderson Cancer Center. Since joining the department, she has been a driving force behind the delivery of evidence-based mind-body interventions, particularly yoga therapy, for patients undergoing cancer treatment. Beyond her role as a key interventionist, she has taken on increasing leadership in study design and implementation, collaborating with investigators, senior faculty, and clinical teams to ensure the success of research initiatives that enhance patient well-being. Notably, she established the first Yoga Therapy clinic in the Texas Medical Center, a landmark achievement that has expanded access to holistic care for countless patients. Her empathy, professionalism, and deep understanding of patient needs have not only enriched our research but have left a lasting impact on the patients and families we serve. Smitha Mallaiah's unique ability to merge



**Smitha Mallaiah, MS, C-IAYT**  
Sr. Mind-Body Intervention Specialist  
Integrative Medicine Program  
Department of Palliative, Rehabilitative  
and Integrative Medicine  
University of Texas MD Anderson Cancer Center

scientific rigor with heartfelt compassion truly reflects the spirit of the Katja Sullivan Award.

In recognition of this achievement, Smitha Mallaiah received a \$1,000 cash award, a certificate of achievement, and her name and photograph will be displayed on MD Anderson's permanent Katja Sullivan Award plaque, honoring past and present recipients. Please join us in congratulating Smitha Mallaiah on this well-deserved recognition and in celebrating her continued contributions to advancing the mission and vision of MD Anderson. This honor is more than a recognition - it's a celebration of a career built on purpose, passion, and people. **Congratulations, Smitha!**



# Celebrations of the Jayantis of Adi Shankaracharya & Ramanujacharya

Prashanti Kutiram, May 2: The Division of Yoga-Spirituality at S-VYASA organized a quiz competition to commemorate the Jayanti of two eminent acharyas Adi Shankaracharya and Sri Ramanujacharya and to celebrate Indian Philosophy Day on Vaisakha Sukla Panchami of Visvavasu. The event aimed to deepen participants' understanding of Vedantic traditions and foster intellectual engagement with the philosophical contributions of these revered figures.

## Participation and Structure

The quiz, held during Prarthana Milan, witnessed enthusiastic participation from students and staff members across various schools, including:

- School of Yogic Sciences
- School of Yoga & Naturopathy
- Physiotherapy Department
- YIC (Yoga Instructor Course)
- Sushruta Ayurveda College

The quiz was designed as an open-format competition, with teams grouped school-wise for students, and gender-wise for staff members (separate male and female groups). The structure encouraged spirited academic interaction while promoting deeper engagement with the philosophical doctrines of Advaita Vedanta and Vishishtadvaita.

## Recognition of Participants

To further encourage learning and engagement with Sanskrit, participants who provided correct answers were immediately awarded with a book designed to help them learn daily greetings and small sentences in Sanskrit. This thoughtful initiative aimed to promote the practical usage of Sanskrit and inspire participants to deepen their connection with the language.



## Honoring the Event

The program was graced by esteemed dignitaries, including:

- Dr. H R Nagendra Guruji, President, S-VYASA
- Prof. K Subrahmanyam, Hon'ble Chancellor, S-VYASA
- Dr. Manjunath N K, Hon'ble Vice Chancellor, S-VYASA
- Prof. S Sivasankara Sai, Registrar, S-VYASA

Their presence added great significance to the occasion, reinforcing the importance of preserving and promoting India's rich philosophical heritage through academic initiatives.

## Conclusion

The quiz competition successfully ignited intellectual curiosity and appreciation for the profound wisdom imparted by Adi Shankaracharya and Ramanujacharya. By commemorating their Jayanti alongside Indian Philosophy Day, the Division of Yoga-Spirituality reaffirmed S-VYASA's commitment to philosophical inquiry and spiritual education.

The event concluded with expressions of gratitude toward all participants and dignitaries, accompanied by the **Śānti Mantra**, marking yet another milestone in the university's dedication to propagating timeless philosophical traditions.



# Srimad Bhagavadgita submission in Anuloma Krama



Prashanti Kutiram, May 15: Four participants successfully submitted Srimad Bhagavadgita in Anuloma Krama and also in Digital exam format. The participants are...

1. **Garikapati Suseela** from Krishnayapalem
2. **Shanthi Thota** from Hyderabad
3. **Lakshmi Prasanna** from Hyderabad
4. **M. Lakshmi Venkata Sirisha** from Vijayawada



They have memorized Bhagavadgita under the competent guidance of Smt. Lakshmi Prasanna from Datta Peetham.

The exam was held in Shruti Mandir, under the Lalitha Rama Lakshmi Trust. Guruji President Dr. H R Nagendra Ji, Distinguished Professor Acharyaji Ramachandra G Bhat, Sri Karibasappa ji and Smt. Shreeparna were the examiners. The participants were awarded with the Certificates, Memento and Cash Prize.





# Anvesana launches Monthly Symposia Series: "Anvesana Research Symposium"

On 26<sup>th</sup> April 2025, Anvesana proudly inaugurated its monthly symposia series - The "Anvesana Research Symposium", aimed at fostering interdisciplinary learning through expert lectures from diverse domains.

The first talk in this series was delivered by Dr. Sudhir G.K., Professor and Head of the Department of Physiology at PES University Institute of Medical Sciences, on the topic: "Healthy Aging with Yoga: Physiological Basis."

Dr. Sudhir, an accomplished medical professional, holds an MBBS degree and an MD in Physiology. He is deeply committed to teaching physiology across a range of programs, including MBBS, BDS, Nursing, BPT, and DMLT. His academic achievements include 15 research publications in national and international journals, along with 2 poster presentations and 2 e-oral presentations at reputed conferences.

His research interests focus on critical areas such as stress and its impact on health, body composition and its relationship with health, and innovative teaching methodologies and their effect on student performance. Dr. Sudhir has guided 2 postgraduate dissertations, mentored 2 MBBS students for ICMR-STC projects, and is currently supervising 2 Ph.D. scholars.

In his lecture, Dr. Sudhir explored the physiological aspects of intrinsic and extrinsic



aging processes through the lens of yoga physiology. He explained that at the biological level, aging results from the cumulative effect of molecular and cellular damage over time, leading to diminished physical and mental capacities, increased vulnerability to disease, and eventually death. However, he emphasized that these changes do not strictly correlate with chronological age, highlighting the remarkable diversity in aging among individuals. Besides biological changes, aging often involves major life transitions, such as retirement, relocation, and coping with personal losses.

Dr. Sudhir highlighted yoga as one of the world's ancient health systems, now garnering renewed scientific interest for its potential to promote healthy aging.

Numerous well-conducted studies demonstrate yoga's positive effects on cellular aging, physical mobility, balance, mental well-being, and cognitive health.

While acknowledging concerns about injuries associated with some forms of yoga practice, he emphasized that the wide range of yoga styles and difficulty levels allows individuals across all age groups to safely experience its health benefits through consistent practice.





## A Journey of Self-Discovery and Joy: Highlights from PDC Batch 3 at S-VYASA



The Personality Development Camp (PDC) is one of the most cherished and anticipated events at S-VYASA's Prashanti Kutiram campus. Designed for children aged 8 to 15, the camp provides a nurturing space where young minds are guided to explore their inner potential through the ancient wisdom of yoga.

Conducted annually in multiple batches, each session leaves behind a unique footprint of joy, learning, discipline, and transformation. Batch 3 of the PDC, held from April 21 to 30, was no exception.

As the coordinator of Batch 3, Dr Komal, the program Coordinator had the opportunity to witness firsthand the profound impact this camp had on the lives of its participants. The camp brought together 126 children, each full of energy and curiosity, supported by a team of over 55 volunteers. The camp was led under the able guidance of her from the School of Yogic Sciences (SYS), with support from Simla Nixon, Vishwata, Daya, and the entire volunteer team who worked tirelessly to ensure a seamless experience for the children.

The children were divided into eight groups, each named after one of the eight limbs of Ashtanga Yoga - Yama, Niyama, Asana, Pranayama,

Pratyahara, Dharana, Dhyana, and Samadhi. This grouping not only helped manage the children effectively but also subtly introduced them to the holistic framework of yoga. Each group was assigned four to five volunteers who served as mentors and facilitators, guiding the children through every aspect of the camp with care and enthusiasm.

The camp schedule was designed to blend structure with spontaneity. Mornings began with invigorating sessions of yoga asanas and pranayama, helping the children channel their energies and focus their minds. This was followed by meditation, which introduced them to the practice of inner stillness - a rare yet powerful experience for many in this age group.

Karma Yoga formed an integral part of the daily routine, teaching the children the value of selfless service and humility. Whether it was cleaning their surroundings, organizing materials, or helping each other, the spirit of shared responsibility was imbibed naturally.

The afternoons were reserved for creative sessions, where children explored art, craft, and music. These sessions served as a free space for self-expression and joy, allowing the children to tap into their innate creativity. Meanwhile,



interactive lectures and Q&A sessions were held on various topics related to yogic values, personality building, and daily life wisdom. These were well-received by the children, who eagerly engaged with the facilitators and often surprised us with their insightful observations and questions.

The evenings were filled with vibrancy and celebration through the "Happy Assembly." This was a platform where children came forward to sing bhajans, perform dances, enact skits, and share their reflections. It was heartening to see the confidence and joy with which they participated, often shedding their initial inhibitions within a couple of days.

Throughout the camp, group activities and team-building games further enhanced the

sense of community. Children learned to work together, support each other, and grow as a unit. For many, this was the first time away from their homes for an extended period – and yet, by the end of the camp, the campus had become a second home filled with laughter, learning, and lifelong friendships.

Three key outcomes stood out from this batch. First, the holistic development of children was evident - not only in their ability to perform yoga postures but in the maturity, they showed in thought, action, and interpersonal behavior. Second, the process of self-discovery was visible. Through reflection, silence, and creative engagement, many children expressed a newfound awareness of their thoughts, emotions, and aspirations.

## Lecture on Dhyana Yoga: Perspectives from Acharya Shankara and Acharya Ramanuja

May 4: Prof. M. Jayaraman, Dean of the Division of Yoga - Spirituality, delivered an insightful lecture on "Perspectives on Dhyana Yoga



from the Commentary of Acharya Shankara and Acharya Ramanuja" as part of the Sri Shankara Jayanthi and Shrimad Ramanuja Jayanthi celebrations. The session was hosted by the Indian Yoga Association, Karnataka Chapter, through a Facebook Live event.

Prof. Jayaraman explored the distinct interpretations of **Dhyana Yoga**, highlighting the philosophical nuances of Acharya Shankara's Advaita Vedanta and Acharya Ramanuja's Vishishtadvaita. The discussion provided valuable insights into meditative practices, self-realization, and the role of devotion in achieving spiritual awakening.

The lecture was well-received, engaging viewers in thoughtful reflections on the convergence and divergence between these two traditions. The session reinforced the relevance of classical commentaries in understanding meditation and its deeper implications in Vedantic thought.

Link for the lecture - <https://www.facebook.com/Karnataka.IYA/videos/707718461815474>



# SPEC Project launched to Propagate Cultural Education

The online launch of the SPEC (Special Exam for Certificate) Project marked a significant moment in the cultural and academic journey of S-VYASA Deemed-to-be University.

Organized by Guruji's Office in collaboration with Eknath Bhavan, the event was held virtually and was graced by the presence of eminent dignitaries, educators, and cultural practitioners.

The initiative is a part of the Abhinava Bharata Gurukula under the Kalājñānavīksā platform and aims to bring classical and contemporary art education under a structured and accessible academic framework.

The program began on a reverent note with a devotional prayer rendered by Dr. Ramya C. R., Assistant Professor from the School of Performing Arts. The prayer, invoking Lord Ganesha, set a serene and auspicious atmosphere, aligning perfectly with the cultural spirit of the SPEC initiative. It reminded participants of the deep spiritual roots embedded in Indian artistic traditions.

The Registrar, Prof. Siva Sankara Sai, delivered the welcome address and provided a comprehensive overview of the SPEC project. He highlighted the project's vision of formalizing cultural education through structured examination modules and emphasized its potential to reach learners of all age groups. The idea is to foster a standardized system of recognition for skills in performing arts and other cultural disciplines, making education in these fields more inclusive and impactful.

The highlight of the event was the official online launch of the student application form module by Guruji Dr. H. R. Nagendra, Ex-Chancellor of S-VYASA and Director of the S-VYASA Society. The launch was a symbolic yet strategic step in



taking traditional knowledge systems into the digital age. The application module is designed to facilitate student registration across multiple levels of certification in the arts, making the process accessible and transparent.

Following the launch, Mr. Venkat Sai from the ERP Technical Team presented a detailed demonstration of the application system. He explained the platform's functionality, emphasizing user-friendliness, data security, and operational efficiency. His presentation highlighted how digital tools can enhance administrative workflows and create a seamless experience for both students and evaluators.

Guruji Dr. H. R. Nagendra then shared his vision and blessings for the initiative. He commended the efforts of the organizing teams and spoke passionately about the importance of integrating cultural knowledge into holistic education. Guruji expressed a strong desire to see the SPEC project grow into a national and eventually international movement. His message resonated deeply with attendees and emphasized the broader mission of preserving and promoting Indian heritage through structured academic efforts.

The event also featured heartfelt testimonials from several cultural practitioners. Vid. Seetha Guruprasad expressed her gratitude for the initiative and spoke about the role of arts in



personal transformation. Chandrashekhar Navada and Sri Sai Venkatesh also shared their appreciation, lauding the University's vision and expressing hope for greater revival and recognition of traditional art forms. Dr. Karuna Vijayendra, Dean of the Division of Yoga and Humanities, expressed her thanks to the University's leadership and acknowledged the empowering potential of SPEC in expanding access to cultural education.

The session concluded on an enthusiastic and positive note, with all participants affirming their commitment to the vision of SPEC. The collaborative efforts of educators, administrators, and cultural experts have laid

a strong foundation for what promises to be a transformative project. As the next steps, the application module will be disseminated to potential students, awareness sessions will be scheduled, and examination modules for various art forms and certification levels will be developed and rolled out.

The launch of the SPEC project stands as a testament to S-VYASA's dedication to cultural renaissance through innovation, structure, and inclusivity. With Guruji's blessings and the collective spirit of dedicated individuals, SPEC is poised to shape a new future for art education, rooted in tradition and propelled by technology.

## Exploring Prāṇāyāma through the Jyotsnā Commentary



Apr 14: Prof. M. Jayaraman, Dean of the Division of Yoga - Spirituality, delivered an invited talk at the **International Conference on Prāṇa and Prāṇāyāma**, organized by Krishnamacharya Yoga Mandiram (KYM), Chennai.

Prof. Jayaraman's lecture, titled "**Insights on Prāṇāyāma from the Jyotsnā Commentary on the Haṭhayogapradīpikā**," offered an exploration into classical perspectives on breath regulation. He discussed the nuanced explanations provided by the Jyotsnā commentary,

shedding light on the textual insights that shape both theoretical understanding and practical application of Prāṇāyāma in traditional Haṭha Yoga.

The talk was well received, engaging scholars, practitioners, and researchers in discussions on the intricate role of breath in Yogic practice. His insights emphasized the timeless relevance of these teachings in contemporary approaches to health and spiritual discipline.

The conference, spanning **April 13-14**, provided a platform for enriching dialogues on the science and philosophy of breath.





## Rising Leaders, Rooted in Yoga: S-VYASA Elects Student Council 2025–26



May 5: The Student Council Elections for the academic year 2025–26 at the S-VYASA School of Yoga and Naturopathic Medicine (SSYNM) were conducted as part of the university's broader initiative for personality development and skill-building among students. These elections serve as a practical platform for nurturing leadership, communication, and organizational abilities within the student community.

The process formally began on April 23, 2025, when the Principal constituted an Internal Electoral Committee to oversee the election procedures. Dr. Titty George was appointed as the Election Commissioner and led the committee with support from Dr. Ranjitha R, who served as the Deputy Election Commissioner. Dr. Arundhati Goley acted as the Nodal Officer, while Dr. Ritesh C was assigned the role of Secretary. The committee also included four Member Secretaries: Dr. Ranjini, Dr. Babbychand, Dr. Moulya K, and Dr. Anusuya. Under their collective guidance, a circular was issued notifying students about the election, along with relevant guidelines and timelines.

A total of eight posts were created for the new student council. Nominations were invited from students of the BNYS and MD Yoga programs, and sixteen nominations were received. After scrutiny, all nominations were approved, and the campaign phase began, which included both individual and group canvassing. On May 3, 2025, voting was conducted in the BNYS block with notable participation - 324 votes were cast in total. The counting was completed the same day, and the results were announced promptly.

Dr. Ashwathy Praveen was elected as the President of the Student Council, with Mr. Kamal S serving as the Vice President. The position of General Secretary was secured by Mr. Kishore M, while Ms. Jaishree N was chosen as the Literary Secretary. Ms. Harshitha L was elected as the Sports Secretary, and the post of Cultural Secretary went to Ms. Pushkarni M. For hostel-related representation, Mr. Indresh was elected as the Hostel Secretary (Male), and Ms. Vedika Shreya Kumar was elected as the Hostel Secretary (Female).



# Rtambharā Special Lecture Series: Talk by Swami Shivakantananda ji Maharaj on “Traditions of Prāṇāyāma”

An inspiring lecture was held on April 23, 2025 at 3 PM, featuring Swami Shivakantananda ji Maharaj from Ramakrishna Ashrama, Shivanahalli as part of the *Rtambharā Special Lecture Series* organized by the Division of Yoga and Spirituality at S-VYASA.

The lecture focused on the “Traditions of Prāṇāyāma” and offered a deep dive into both the philosophical foundations and practical applications of this essential aspect of Yoga.

Drawing upon the teachings of Swami Vivekananda, Swamiji elaborated on the nature of *Prāṇa* as the vital life force and explained how Prāṇāyāma serves as a powerful means to regulate and refine it. He spoke of Prāṇāyāma not merely as a set of breathing techniques, but as a spiritual discipline that bridges the physical, mental, and subtle dimensions of human existence.

A particularly enriching aspect of Swamiji’s talk was his sharing of personal encounters with various masters of Prāṇāyāma, including insights gained from Tibetan spiritual traditions. His narration provided the audience with a cross-cultural and multi-traditional understanding of Prāṇāyāma, highlighting the universality of breath as a gateway to self-awareness and inner transformation. Swamiji emphasized the importance of consistency, reverence, and the guidance of a qualified teacher in one’s journey with Prāṇāyāma.

The lecture drew an enthusiastic audience of around 200 participants. Among them were students and faculty members from the Division of Yoga and Spirituality, members of the School of Yogic Sciences, and the School of Yoga and Naturopathy. PhD scholars and research students were also present, making the event an intellectually stimulating gathering. The collective attention of the attendees reflected the deep interest and reverence for the topic and the speaker.

This special lecture was made possible through



the efforts of Prof. M. Jayaraman, Dean of Yoga Spirituality and Dean of Academics, who personally invited Swami Shivakantananda ji to deliver the talk. The Swamiji graciously accepted the invitation, adding further depth and inspiration to the academic and spiritual environment of the campus. The event was coordinated by Dr. Manjunath G., Associate Professor in the Division of Yoga and Spirituality, with wholehearted support from the faculty team of the division.

Overall, the lecture by Swami Shivakantananda ji Maharaj was a deeply enriching experience, blending scriptural insight, personal wisdom, and meditative presence. It served not only as an academic enrichment session but also as a spiritual satsang, reminding all present of the living power of yogic traditions and the relevance of Prāṇāyāma in our inner evolution. The event reinforced the vision of the *Rtambharā* Lecture Series - to bring the light of timeless spiritual knowledge into the learning spaces of modern seekers.



# Kala Vilasa 2025: A Celebration of Bharatiya Parampara, Youthful Creativity: Annual Cultural Meet of S-VYASA Group of Educational Institutions



Kala Vilasa 2025, held on May 7th, 8th, and 9th at the serene campus of S-VYASA Prashanti Kutiram, was a vibrant confluence of tradition, creativity, and youthful energy.

Conceptualized as a tribute to Bharatiya Parampara and the timeless richness of Indian Knowledge Systems, the three-day festival emerged as a grand cultural symposium uniting institutions, artists, and intellectuals across the country.

The event began with Maitri Milan, a symbolic gathering denoting harmony and friendship, followed by the lighting of the ceremonial lamp - invoking divine blessings for the days to follow. Gracing the inaugural ceremony were eminent dignitaries including Chancellor Prof. K. Subramaniam, Vice-Chancellor Dr. N. K. Manjunath, Registrar Shri Shiv Shankar Sai, and Deputy Registrar Dr. Vaidya. The inauguration was further dignified by the presence of Chief

Guest Mrs. Surekha, a cultural patron, and Guest of Honour, Mrs. Shweta Prasad, an esteemed artist and educator. Anchored gracefully by Ms. Mahi Gupta, a 4th-year BNYS student, the inaugural session set the stage with elegance and purpose.

The dignitaries shared their insights that anchored the festival in its cultural mission. Prof. Subramaniam emphasized the role of cultural literacy in a globalized world, while Dr. Manjunath spoke of the scientific relevance of Indian traditions. Shri Shiv Shankar Sai reflected on India's cultural resilience, and Dr. Vaidya called on youth to become ambassadors of Indian values. Both guests highlighted the role of conscious cultural preservation - Mrs. Surekha lauded the students' commitment, while Mrs. Prasad underlined the significance of storytelling traditions.

A highlight of the inauguration was a series





of deeply moving AV presentations - short documentaries dedicated to each dignitary, reflecting their personal journeys and contributions. This personalized touch left many in the audience visibly emotional, underscoring the students' creativity and reverence.

The cultural inauguration featured a breathtaking Bharatanatyam invocation invoking Lord Nataraja, followed by a classical group song that stirred patriotic emotions. These performances marked the formal beginning of the artistic competitions that would unfold over the next two days.

The core of Kala Vilasa lay in its rich array of competitive events, celebrating India's visual, literary, intellectual, and performing arts. The Visual Arts section transformed the campus into a gallery of living traditions. Paintings reflected mythological and philosophical themes like "Tat Tvam Asi," while Mehendi Designing brought Navarasa and Shakti motifs to life with intricate detail. Rangoli teams recreated cosmic symbols and epics, turning the ground into ephemeral temples. Collage artists delved into themes such as ecology in Sanatana Dharma, and Cartooning offered poignant satire on modern life and lost values. Photography submissions told quiet but powerful stories - rituals, sages, temples, and simple moments of spiritual connection.

The Literary and Intellectual Events showcased deep scholarship and dynamic engagement. The Quiz - Bharat Bodh tested participants on Vedic sciences, art forms, scriptures, and heritage, ending in a thrilling finale. Debaters fiercely yet respectfully discussed pressing cultural topics like the relevance of tradition in the digital age and the integration of Ayurveda with modern medicine. In the Speech Competition - Vani Ka Vaibhav, passionate orators quoted scriptures and folk sayings to explore themes such as women's journeys, rehabilitation, and unity in diversity - some evoking emotional responses from the audience.

The Performing Arts competitions embodied the spirit of Kala Vilasa. In Classical Dance, solo and group performances brought mythological narratives to life - Shiva Tandava, Krishna Leela, and Devi Mahatmyam were among the many stunning highlights. The Non-Classical Dance segment celebrated folk forms like Lavani,



Garba, and Bhangra, with some groups fusing folk steps with Bollywood beats to electrifying effect. In Classical Vocal events, students explored Raagas like Yaman and Bhairavi, while Instrumental Music featured mesmerizing solos and a standout jugalbandi combining Indian and Western styles.

Skits and Mimes addressed themes such as Dharma in everyday life and yoga in modern contexts. With minimal props and maximum expression, mime acts portrayed contemporary issues like consumerism and fast food culture. Mimicry added a humorous break, with students imitating mythological characters in modern settings - Ravana with Instagram being a crowd favorite.

Adding festive charm to Kala Vilasa were interactive student stalls from participating institutions. These stalls became hubs of cultural exchange and creativity. The food court offered a delicious mix of Indian and Chinese cuisine, curated with homely flavors. A unique Tarot Reading Stall by Dr. Bhakti drew crowds with spiritual insights, while Resin Art stalls showcased bookmarks, coasters, and décor - reflecting both modern skill and traditional inspiration.

The Valedictory Ceremony on the final evening was a poignant conclusion to the celebrations. Chief Guest Dr. Vidya Rao, Head of Performing Arts at Jain University, delivered a stirring address on the transcendental power of music and dance, affirming that to preserve culture is to preserve identity. A soul-touching classical song performance by vocalist Gairik in Raag Yaman brought the hall to a contemplative stillness, earning a standing ovation.



# Growing Minds, Unlocking Potential: Personality Development Camp - 2025

At the serene Prashanti Kutiram campus of S-VYASA, the Personality Development Camp (PDC) was established with the goal of nurturing young minds and unlocking their potential.

The 4th batch of the camp, held from May 1st to 10th, 2025, welcomed children aged 8-15, who spent 10 enriching days



learning yoga postures, pranayama, prayer, bhajans, Karma yoga, and Krida yoga, while also developing self-discipline. During their stay, the children were provided with wholesome, sattvic meals within the campus.

Under Guruji Dr. H.R. Nagendra's guidance, a dedicated team ensures comprehensive support and care, comprising Dr. N.K. Manjunath (Vice Chancellor), Prof. S. Siva Sankar Sai (Registrar), Dr. Vasudev Vaidya (Deputy Registrar), Dr. Vikash Rawat (Principal, School of Yoga), Dr. Apar Saoji (Principal, School of Yoga and Naturopathy), Mr. Narendra (Campus Manager), Dr. Satayaprakash Purohit (BSc Coordinator), Dr. Soubhagya Lakshmi (Incharge Principal, School of Yoga), Mrs. Simla (PDC Head), Dr. Moodala Girishankara (4th Batch Coordinator and Medical Supervisor), and Dr. Sharad (Medicines in Charge), supported by 20-30 enthusiastic volunteers from the Yoga School, creating an environment where every individual feels supported, cared for, and inspired.

Each day at the camp unfolds with purpose, beginning at 5:00 AM and concluding at 9:00 PM. The carefully designed schedule includes a range of enriching activities such as yoga asanas, pranayama, devotional singing, meditation, and selfless service. As the children immerse themselves in these experiences, they not only acquire new skills but also internalize essential life values like collaboration, self-discipline, and the fulfillment of serving others.

Creative sessions and Happy Assembly are highlights of the camp, where children shine through singing, dancing, skits, and self-expression, receiving encouragement from peers and mentors. Interactive lectures and Q&A sessions with inspiring speakers further stimulate their young minds.



# Durgesh Delivers Stirring Call for Courage, Unity at S-VYASA's Prarthana Milan in Wake of Pahalgam Tragedy



In a deeply stirring address delivered at Prarthana Milan S-VYASA, Durgesh passionately voiced concern over the recent atrocities committed against the tourists in Pahalgam.

The speech, rich in emotion and conviction, was not merely a reaction to violence but a resounding call for awareness, courage, and unity among Indians in the face of adversity.

Durgesh began by condemning the brutal events that unfolded in Pahalgam, where innocent individuals were subjected to inhumane treatment. He expressed outrage that in a sovereign India - one that prides itself on democracy and freedom - such acts could

occur. Particularly disturbing were incidents where men were killed in front of their families: husbands in the presence of their wives, children before their fathers. These events are not just personal tragedies but collective wounds on the conscience of the society, he added.

With a sense of urgency, he called upon the youth of the India to reflect on these occurrences and rise to protect their fellowmen.

In concluding his impassioned plea, the speaker emphasized that the time has come to awaken from complacency and protect what is sacred - our religion, our values, and our collective identity. He warned that failing to do so would lead to a slow erosion of selfhood and cultural memory. The speech ended on a reflective and hopeful note, with the chanting of the Shanti Mantra: "Sarve bhavantu sukhinah, sarve santu niramayah..." - a prayer that calls for universal happiness, health, and peace.

In essence, this address was not simply about one incident or community. It was a universal message about the need for resilience, and the importance of standing united in the face of injustice. Through the lens of historical consciousness, it reminded us that spiritual devotion must be matched with inner strength and that peace, while the goal, sometimes requires us to first defend the foundations on which it rests.



The **62<sup>nd</sup> Academic Council Meeting (ACM)** of S-VYASA was successfully convened on Monday, 21st April 2025, at 11:00 AM in Shruthi Mandir, located within the serene Prashanti Kutiram Campus. The meeting witnessed the participation of esteemed members of the Academic Council, senior faculty, and invited guests.



# Narasimha Chaturdashi: A Sacred Salute to Dharma and Defense



On 11th May, the School of Yoga celebrated Narasimha Chaturdashi, commemorating the

fierce and protective form of Lord Vishnu who incarnated to uphold dharma and destroy evil.

The theme of the celebration, “Armed Forces and National Protection,” drew a powerful parallel between Lord Narasimha’s divine protection and the valor of those who defend our country today.

The event began with a soulful chanting of the Narasimha Kavach Stotra, led by Shyam Rohatgi (MSc YVT, 2nd Year), invoking divine strength and protection. This was followed by an uplifting Aarti and a reflection on the significance of Narasimha Chaturdashi by Manavi Nagpal (MSc YT, 1st Year), who highlighted how Lord Narasimha’s unwavering stand for justice continues to inspire courage and righteousness.

Percussion accompaniment by Satyesh Sheth (MSc YT, 2nd Year) added depth to the devotional ambiance. The students also came together to decorate the temple beautifully, creating a sacred and vibrant space for worship. The celebration was a heartfelt offering to Lord Narasimha and a tribute to all protectors of peace and justice.





## Verses of the Heart: S-VYASA's Ode to Love



It was truly a poetic evening to remember! The Poetry Club of S-VYASA hosted a vibrant poetry competition on 15th May 2025, centered on the timeless theme of Love.

The event saw enthusiastic participation from nearly 12 students, expressing their heartfelt verses in three different languages - Hindi, English, and Kannada.

Each performance left a mark on the audience. Anoushka beautifully painted vivid imagery through her words, while Tanvi's poem on self-love deeply resonated, especially her striking closing line reminding us how rarely we say "I love you" to ourselves. Manogna impressed everyone with her powerful vocabulary, and Harshita's poetry stood out with memorable lines about darkness and kajal, and the emotional impact of "jab bhi hoga, Raj ke hoga."

Nail's melodious voice gave his piece a musical charm, and Raghvendra's Kannada poem was truly a masterpiece - its essence was felt across the language barrier, moving the entire audience.

Among the winners, Govind (M.Sc) secured the

1st place with an honest and engaging poem that connected effortlessly with the audience. Bhumika (M.Sc) claimed 2nd place for her beautifully composed piece, which brought a delightful twist in the end by invoking Krishna, shifting the entire perception of material love. Prachi (Ph.D) took 3rd place, winning appreciation for her powerful delivery.

The event was judged by a panel of esteemed faculty and scholars: Ms. Meera (Ph.D), Mr. Shobhit (Ph.D), and Ms. Manasa (M.Sc). Adding to the evening's spirit, Shobhit Bhaiya presented a powerful Veer Ras poem that was not only patriotic but also deeply thought-provoking - it stirred emotions and added a different flavour to the otherwise love-themed evening.

We also had heartfelt contributions from Deekshita, Gyan Ji, and Kedar, whose verses enriched the poetic ambiance. As a token of appreciation, small gifts were presented to all participants. The Poetry Club thanks everyone for their enthusiastic participation and support. Here's to more such poetic celebrations at S-VYASA!



# Yoga Yatra: A Journey of the Heart

The two-day Yoga Yatra organized by S-VYASA on May 16–17, 2025, proved to be a life-transforming journey for me and my classmates in the MSc Yoga and Vedic Therapy program. Beyond the physical travels and the educational visits, it was an inward pilgrimage that stirred the heart and awakened the soul. Rooted in the timeless message of Sri Sathya Sai Baba - *“The best way to love God is to love all and serve all”* - this Yatra helped us realize the practical power of love, service, and spiritual vision in action.

Our journey began with a visit to the **Sri Sathya Sai Divyasmrti Digital Museum** in Kadugodi, Bengaluru. Like many others from the West, my understanding of Sathya Sai Baba had been shaped by skepticism and controversial media narratives. However, the museum - vibrant, interactive, and reverential - gently opened my heart and mind to the life and mission of a man who dedicated himself wholly to serving humanity. The displays were more than informative; they were immersive. Through stories, visuals, and carefully designed exhibits, the deeper purpose behind Baba’s life and teachings became more tangible. By the end of our time



there, the doubts had begun to dissolve, replaced by curiosity and respect.

In the afternoon, we traveled to the **ISHA Center** in Chikkaballapur, a serene campus cradled by mountains. As the monumental statue of Shiva rose before us, we were struck by the grandeur and stillness of the space. A sacred energy filled the air. We paid our respects at the Shiva Lingam shrine and participated in a collective abhishekam. As dusk fell, the site lit up with a mesmerizing sound and light show, blending art, devotion, and nature into a unified spiritual experience. Though parts of the center are still under construction, its





spiritual magnetism is already profound.

The second day led us to **Satya Sai Grama** in Muddenahalli, where we were welcomed with a nourishing breakfast. We first visited the Goshala, home to over 160 cows, where the loving care offered to these gentle creatures was touching. The adjacent Gurukula echoed with sacred chants, and at the statue of Adi Shankaracharya, we sat in silence, soaking in the ancient vibrations of that timeless setting. Later, we stepped into a grand meditation hall, capable of holding over 2,000 devotees for satsangs - a space charged with spiritual intention.

Perhaps the most unforgettable experience of the Yatra was the visit to the **Sri Sathya Sai Sarla Memorial Hospital**. It was unlike any hospital I had ever known. Instead of sterile anxiety, the environment radiated compassion, calm, and hope. Volunteers and doctors welcomed us with warmth; even the scent of roses seemed to float gently through the air. All medical services - from consultations and surgeries to glasses and medicines - are offered completely free of cost. What amazed me further was that the hospital is staffed not by overworked, underpaid physicians, but by some of the best-paid and most qualified doctors in India, who have chosen to serve here out of a sense of purpose and calling. Their professionalism is balanced by genuine love for humanity.

We visited the neonatal unit, where premature babies rested peacefully in state-of-the-art facilities, and learned about their mobile screening vans that bring care to underserved villages. This was not merely healthcare - it was a sanctuary where love and technology work hand-in-hand to heal lives. It felt like stepping into a dream shaped by selflessness. We were told that the entire central building had been completed in just 365 days, and already the date for the opening of the next wing was set for November 2025.

In the same campus stands the **Sri Sathya Sai Institute of Higher Learning – Medical School**, which educates students from the most disadvantaged backgrounds completely free of charge. Everything - tuition, housing, food, and study materials - is

covered. The discipline is rigorous, with students waking at 4:30 AM and going to bed by 10 PM. They are even restricted from using mobile phones, allowed to speak to their families only once a week. But these sacrifices are met with extraordinary opportunity. Upon graduation, their employment is assured. What this institution is building is not just professionals but citizens of character and compassion. It is one of the rare places in the world where the poorest youth can envision and realize a life of dignity and service.

The Yatra concluded with a breathtaking visit to **Nandi Hills**, an ancient seat of history and spirituality. As we climbed the hill, rain gently blessed us, and soon we found ourselves walking through clouds. The views from the summit were magnificent - an affirmation of nature's own majesty. We visited the Yoganandishwara Temple at the summit, known for its Chola-style architecture and brass-covered doors, and also learned about the nearby Bhoganandishwara Temple in Nandi Grama, a spiritual and architectural treasure that has evolved over centuries under the Chola, Hoysala, and Vijayanagara dynasties.

Looking back, the Yoga Yatra was not just an educational trip - it was a soul-deepening experience. I felt small before the towering spirit of love and dedication I witnessed, but that smallness turned into a resolve to live a life of service. The example set by the Sathya Sai institutions left an indelible impression on my heart. What they have achieved - and continue to achieve - proves that love, when coupled with vision and action, can create miracles on Earth.

I am deeply grateful to S-VYASA for making this journey possible. I extend my heartfelt thanks to **Manjunath Sir** for organizing the Yatra and to **Babu Rajendra Prasad** for his patient and insightful guidance. These two days were defining for me - not only as a student of Yoga and Vedic Therapy but as a human being aspiring to walk the path of seva and love.



# Class to Corporate: Empowering Students



The event titled "Class to Corporate - Empowering Students" was held on May 3, 2025, from 9:00 AM to 12:30 PM, followed by lunch. It was organized by S-VYASA University in collaboration with the All India Management Association (AIMA) Young Leaders Council (YLC), Bengaluru Chapter. This event aimed to bridge the gap between academic knowledge and corporate expectations by providing students with valuable insights from industry leaders.

## Key Participants

- **Padmashree Dr. H.R. Nagendra Guruji:** President, S-VYASA University
- **Dr Ramakrishna:** Pro Vice Chancellor, S-VYASA University
- **Shri Darshan K:** Bengaluru Chair, AIMA/ YLC
- **Shri Santosh Kumar:** National Chair, AIMA/YLC
- **Vigeneshwaran:** UI / UX Specialist
- **Yashavantha Arya:** Founder and CEO of Aarthik Finserv, a consultancy specializing in funding solutions for MSMEs
- **Dr. Sridhar Subramaniyan:** Professor and Director of Academics
- **Dr. Sachin Sharma:** Dean of Computer Science & Applications, S-VYASA University
- **Dr. Mohammadi:** Dean of Engineering, S-VYASA University





- **Dr. Raghunath:** Dean Allied Health Science, S-VYASA University
- **Dr. Geethanjali Patil Pawar:** HOD and Associate Professor Department of Management and Commerce.

## Event Highlights

The event featured several key activities that aimed to empower students and prepare them for a seamless transition into the corporate world.

### 1. Signing of MoU:

A **Memorandum of Understanding (MoU)** was signed to formalize partnerships focused on empowering students, particularly in the areas of career development. This collaboration between academia and industry was designed to provide students with better opportunities for internships, mentoring, and career placements.

### 2. Industry Mentoring:

The event included **mentoring sessions** that provided students with insights into industry expectations, current trends, and how they can bridge the gap between their academic learning and the skills needed in the corporate environment. These sessions allowed students to interact with industry professionals, gaining valuable advice and guidance for their future careers.

### 3. Panel Discussions:

**Industry leaders and educators** participated in

engaging **panel discussions**, which addressed the various challenges students face when transitioning from academic life to the corporate world. The discussions focused on the skills, mindset, and strategies required to navigate this shift successfully, offering practical tips to help students make informed career decisions.

### 4. Internships and Placements:

A key highlight of the event was its emphasis on creating opportunities for **internships and placements**. Industry collaborations were explored to help students secure valuable work experience, giving them the practical skills and exposure needed to thrive in their future careers. This initiative aimed to streamline the process for students to enter the workforce with greater confidence and readiness.

### Audience and Volunteers:

- **Entrepreneurs:** Over **23 distinguished entrepreneurs** from diverse professional backgrounds participated, sharing their knowledge and expertise with the students.
- **Audience:** Over **100 attendees**, including students, educators, and industry professionals, took part in the event.
- **Volunteers:** A team of **30 volunteers** played an essential role in ensuring the smooth execution of the event.
- **Faculty members** from different departments across S-VYASA University, who contributed to the learning environment through their engagement and support.



# Inauguration of the Psychology Club "Manodarpanam" @ S-VYASA City Campus



The City Campus of S-VYASA Deemed-to-be University celebrated a significant academic milestone with the inauguration of its Psychology Club, **Manodarpanam - Mirror of the Mind**, on March 7, 2025. The event, held at 10:00 AM, was a momentous occasion, reflecting the university's steadfast commitment to advancing academic excellence and practical engagement in the field of psychology. This initiative aims to foster a deeper understanding of psychological sciences while encouraging students to integrate theoretical knowledge with real-world applications.

The inaugural ceremony was graced by Mrs. Renuka, a distinguished Clinical Psychologist from the Cadabams Group, as the Chief Guest. She was accompanied by Dr. Shridhar, Academic Director, Head of the Department (IC) of Clinical Psychology Dr. Bindu Srinivas, faculties of the Psychology Department Mr. Sharath Manjunath, and Ms. Ashwathy A N, along with eminent Deans and Heads of various departments, reinforcing the significance of this initiative within the academic community.

The event commenced with a formal welcome address, followed by an invocation song, setting a reflective tone for the proceedings. A traditional lamp-lighting ceremony by the dignitaries symbolized the illumination of knowledge and wisdom. Subsequently, the official name and emblem of the club - **Manodarpanam - Mirror of the Mind** - were unveiled, marking the beginning of a promising academic venture.

As a symbolic gesture, club badges were distributed, signifying student engagement

and active participation in this new initiative. Dr. Shridhar, in his address, congratulated the faculty and students for spearheading this project and expressed his appreciation for the university management's unwavering support. He also acknowledged the Cadabams Group for their contributions and extended his best wishes for the club's future endeavors.

The Chief Guest, Mrs. Renuka, delivered a thought-provoking address, emphasizing the importance of experiential learning in psychology. She highlighted the necessity of bridging theoretical foundations with practical exposure, urging students to actively participate in research, discussions, and fieldwork. Her words served as a profound encouragement for students to leverage Manodarpanam as a platform for intellectual growth and interdisciplinary collaboration.

## Vision and Objectives of Manodarpanam

The establishment of Manodarpanam represents a pioneering step toward enriching the academic and professional development of psychology students at S-VYASA. The club is founded on three core objectives:

1. Publication of a Monthly Psychology Newsletter - Manodarpanam will serve as an intellectual forum, publishing a student-led monthly newsletter that will feature research insights, case discussions, expert opinions, and contemporary psychological trends.
2. Community Outreach Programs - The club is committed to extending psychological education beyond the university campus,



engaging with local communities through workshops, mental health interventions, and counseling initiatives to promote well-being.

3. Mental Health Awareness Campaigns - Aiming to dispel stigma and misconceptions surrounding mental health, Manodarpanam will actively organize awareness programs, seminars, and interactive sessions to encourage informed conversations on psychological well-being.

### Session on Mindfulness and Yoga

Following the formal inauguration, the Chief Guest conducted a Session on the integration of Mindfulness and Yoga in mental well-being. Drawing from her extensive clinical expertise, Mrs. Renuka elaborated on the neuroscientific and psychological underpinnings of mindfulness, explaining its efficacy in stress reduction, emotional regulation, and cognitive enhancement. She further emphasized the holistic benefits of Yoga, particularly its role in harmonizing the mind-body connection and cultivating resilience in the face of psychological distress. The session provided students with practical insights into mindfulness-based interventions, offering them a framework to incorporate these techniques into both personal practice and professional psychological applications.

The inauguration of Manodarpanam was hailed as a resounding success, marking the commencement of an initiative dedicated to fostering academic inquiry, collaborative learning, and psychological advocacy. With a vision to bridge the gap between theoretical knowledge and practical engagement,

Manodarpanam aspires to become a pillar of intellectual discourse, community service, and mental health awareness at S-VYASA City Campus. The enthusiasm and commitment demonstrated during the launch signify a promising future for this endeavor, with far-reaching contributions to the field of psychology.

### Understanding Down Syndrome: Breaking Barriers and Promoting Inclusion

In observance of World Down Syndrome Day - March 21st, the Psychology Club organized an awareness campaign to educate students and promote inclusivity for individuals with Down syndrome. The event aimed to dispel common misconceptions, challenge social stigmas, and emphasize the importance of early intervention, healthcare access, and community support in enhancing the lives of those with the condition. Through discussions, presentations, and interactive sessions, students gained valuable insights into the genetic basis of Down syndrome, its impact on individuals and families, and the crucial role society plays in fostering acceptance and inclusion. The campaign also sought to highlight the abilities and achievements of individuals with Down syndrome, inspiring participants to embrace diversity and advocate for equal opportunities.

Down syndrome is a genetic disorder caused by an extra copy of chromosome 21, leading to intellectual and physical challenges. It is classified into three types: Trisomy 21 (95% of cases), Mosaicism (2%), and Translocation (3%). While there is no cure, early diagnosis, speech and physical therapy, special education programs, and social support can significantly improve an individual's quality of life. The Psychology Club





underscored the need for inclusive education, employment opportunities, and equal access to healthcare, stressing that individuals with Down syndrome can lead fulfilling lives with the right support. The campaign encouraged students to actively participate in advocacy efforts, support families, and work towards creating a society where individuals with Down syndrome are valued and respected. By breaking down barriers, challenging stereotypes, and fostering understanding, the initiative aimed to build a world where people with Down syndrome are empowered to reach their full potential and contribute meaningfully to their communities.

**April - Stress Awareness Month Observed with Thoughtful Initiatives - The innovative Stress Nest Box initiative invited participants to anonymously write down their stressors - a symbolic exercise encouraging the act of letting go and emotional release.**

2. Voices for mental health: Students spotlight stress awareness at the banner unveiling. 3. Drop your worries, not your spirit - the Stress Nest Box to help lighten the load. 4. Faculty finds calm through colors: Mandala art in motion for campus stress relief.

In observance of Stress Awareness Month, a special program was organized on April 4, 2025, with the objective of promoting mental well-being and stress management among students and staff. The event witnessed enthusiastic participation and was honoured by the presence of distinguished dignitaries, including Dr. Shridhar, Academic Director; along with the Deans, Heads of Departments, and faculty members. Dr. Bindu Srinivas, Mr. Sharath Manjunath and Ms. Ashwathy from the Department of Clinical Psychology along with the students from both BSc. and MSc. streams actively engaged in the program, demonstrating a shared commitment to mental health awareness and self-care. The program commenced with a warm welcome address by the host, Ritika, who emphasized the importance of recognizing and addressing mental health challenges. The event was officially inaugurated with the release of the Stress Awareness

Month banner by Dr. Bindu Srinivas. The banner served as a symbolic reminder of the need to prioritize mental health and normalize conversations around stress and wellbeing. Following this, the innovative Stress Nest Box initiative was introduced by Shravana. Participants were invited to anonymously write down their stressors and drop them into a specially designed box - a symbolic exercise encouraging the act of letting go and emotional release. The program also featured a Mandala Art activity, where attendees engaged in mindful coloring to promote relaxation and creativity. To extend the initiative beyond the day, printed Mandala designs were displayed on the walls, inviting students to contribute and de-stress throughout the

coming weeks. The event concluded with a message of gratitude and encouragement, urging everyone to continue prioritizing their mental health not just during Stress Awareness Month, but every day. The initiatives were highly appreciated by all present, creating a supportive and reflective atmosphere on campus. The program successfully highlighted the importance of mental wellbeing, self-expression, and community support, leaving a positive impact on all who attended.

**Manodarpanam Observes World Autism Awareness Day with Focus on Inclusion**

On April 4, 2025, Manodarpanam organized a meaningful and engaging program to mark World Autism Awareness Day, themed "Beyond Awareness: Understanding Autistic Voices." The initiative sought to move beyond symbolic observance and foster genuine awareness, empathy, and inclusion. The program featured an educational presentation, a myth-busting video screening, and a heartfelt speech by student Sweety, who reminded the audience, "Awareness Alone is not enough - we must advocate for meaningful inclusion." Her words left a deep impact, urging listeners to listen, understand, and act. Embracing the neurodiversity paradigm, the session highlighted autism as a natural variation in cognition and experience. It encouraged inclusive



practices such as creating sensory-friendly environments, using alternative communication methods, and recognizing individual strengths. The discussions helped challenge outdated stereotypes and offered practical ways to build understanding in everyday life. Participants left the event with renewed insight and a stronger commitment to inclusivity – not just for a day, but as a continuous effort. The program was widely appreciated for its thoughtful approach and inclusive spirit, making it a meaningful step from awareness to action, and planting seeds of lasting change within the campus community.

### **Dept. of Clinical Psychology Hosts Insightful Lecture on the Neuroscience of Junk Food Cravings**

On April 15<sup>th</sup>, 2025, the department had the privilege of hosting Dr. Cassandra Lowe for a guest lecture titled “Why Do We Love Junk Food?”. The session brought together faculty members, department heads, and students for an engaging and insightful exploration into the neuroscience behind food choices.

Dr. Cassandra Lowe is a multidisciplinary health neuroscientist with a PhD in Health Neuroscience, an MSc in Public Health and Health Sciences from the University of Waterloo, and a BA (Hons) in Psychology. Her research focuses on the neuropsychological mechanisms behind dietary behaviors, particularly during adolescence and young adulthood. Through her work, she integrates neuromodulator, neuroimaging, exercise, and cognitive assessments to better understand how brain health and executive function influence eating behavior.

The lecture delved into how decision-making around food is influenced not just by taste or hunger, but by complex brain processes. One of the main areas discussed was the prefrontal cortex, which plays a critical role in executive functions such as self-control and long-term planning. Dr. Lowe explained that people who consistently choose healthier food tend to exhibit stronger activation in this region, enabling them to resist high-reward, unhealthy food temptations.

The talk also highlighted the dopamine-driven reward system in the brain. Foods high in sugar, fat, and salt - such as chocolates, fast food, and soft drinks - release large amounts of dopamine, producing pleasurable sensations that reinforce repeated consumption. This reward loop helps explain why junk food becomes a habitual choice despite its negative health impacts.

Dr. Lowe also emphasized that individual differences - influenced by genetics, environment, and past experiences - play a significant role in food preferences. Not everyone responds to food cues the same way, which can make some individuals more vulnerable to poor dietary habits than others. An example shared during the session illustrated how everyday food choices - such as consistently favoring chocolates over apples - can, over time, influence cognitive processes and shift one’s decision-making patterns toward unhealthy options. Repeated exposure to high-reward foods may reshape neural pathways, reinforcing preferences for junk food. The lecture also touched on global food trends, highlighting the rapid expansion of international fast-food chains. Dr. Lowe noted that China currently has one of the highest numbers of Pizza Hut outlets, underscoring the global shift toward processed and convenience-based eating habits.

Overall, the session offered a compelling, neurobiological perspective on modern eating behaviors. Dr. Lowe’s interdisciplinary approach bridged neuroscience, psychology, and public health, providing valuable insights for both individual lifestyle choices and broader policy -making.

The event concluded with a vote of thanks by Abhishri, expressing sincere appreciation to Dr. Cassandra Lowe for her enriching presentation. Attendees commended her ability to translate complex scientific research into practical, actionable knowledge. Her work continues to inspire new thinking in the fields of nutrition, brain health, and behavior change, and we look forward to future opportunities for collaboration and learning.



## Earth Day Celebration

The Allied and Health Care Department, in collaboration with the NSS team, organized **Earth Day** on **April 22<sup>nd</sup>** under the theme "**Green March: Follow the Path to a Better Earth.**" The event focused on fostering environmental awareness and promoting eco-friendly practices among the student community.

The program was honoured by the presence of **Guru Vyjayanthi Kashi**, a distinguished **Kuchipudi exponent**, who served as the chief guest. She addressed the gathering with inspiring words on the interconnectedness of culture and nature.

The celebration featured a series of impactful activities:

- A **Painting Competition** was held from 2:00 PM to 3:00 PM, where students expressed their ideas and concerns for the environment through creative artwork.
- This was followed by a **Plog Run** from 3:00 PM to 4:00 PM, conducted within the **campus premises**, covering the **administrative block and the ground area**. Participants enthusiastically engaged in collecting litter, promoting both environmental cleanliness and physical fitness.
- In addition to these activities, a **Sapling Plantation Drive** was also held, with students and staff enthusiastically planting saplings across various areas of the campus, symbolizing growth, renewal, and a long-term commitment to greener practices.

The Earth Day program was a successful and memorable initiative that brought together students, faculty, and volunteers in a collective effort to protect and nurture the planet.





# Faculty Development Programme on Generative AI and Future Computing



The Department of Computer Science and Applications, S-VYASA Deemed-to-be University, in association with the E&ICT Academy, IIT Guwahati, and with support from Techvictus Consultancy Services Pvt. Ltd., organized a One-Week Faculty Development Programme (FDP) on *Generative AI and Future Computing* from 12th to 16th May 2025.

Guided by Chief Patrons including Dr. H.R. Nagendra (President), Prof. K Subrahmanyam (Chancellor), and Dr. N.K. Manjunath (Vice Chancellor), and coordinated by Dr. Sachin Sharma (Dean, CSA), the FDP aimed to upskill faculty in cutting-edge AI technologies. Expert sessions and hands-on workshops covered topics like Natural Language Processing (NLP), Sequential Data Modelling, Transformers, Prompt Engineering, RAG (Retrieval-Augmented Generation), and applications of

LLMs, SLMs, LRMs, and LCMs.

The sessions were designed and delivered in collaboration with the E&ICT Academy team led by Prof. Gaurav Trivedi (IIT Guwahati) and Mrs. Moromi Buragohain, bringing real-world insights into Generative AI tools and applications.

Participants engaged in 40 hours of intensive learning, combining theory, practical sessions, and case studies. The programme emphasized AI model fine-tuning, speech-to-text system development, and agent-based intelligent applications using Python, NumPy, Pandas, NLTK, and SpaCy.

This initiative not only enhanced participants' technical skills but also encouraged interdisciplinary application of AI, equipping them to mentor students and contribute to AI-driven innovation in academia.





# Advancing Application Security: A Practitioner's Approach Session



On 23rd April 2025, the Department of Computer Science & Applications at S-VYASA Deemed to be University hosted an expert session on “Advancing Application Security: A Practitioner’s Approach”, conducted by Mr. Yogesh Sharma, Sr. Director and Head of Application Security CoE at LTI Mindtree.

Organized under the guidance of Dr. Sachin Sharma (Dean, CSA) and faculty coordinators Mr. Vaibhav Srivastav and Dr. Geethanjali B, the session offered participants a deep dive into modern cybersecurity practices. Mr. Sharma elaborated on key principles of application security and their integration into the software development lifecycle. He addressed real-world challenges in securing web, mobile, and API-based applications, as well as insights into container security.

With industry-driven examples and up-to-date strategies, the session enriched the participants’



understanding of evolving digital security threats and countermeasures. The event highlighted the importance of bridging academic learning with practical applications in cybersecurity, leaving a strong impact on aspiring tech professionals.



# Strategic Design Thinking: Bridging Creativity and Industry Session



On 16th May 2025, the Department of Computer Science and Applications at S-VYASA Deemed to be University organized a session on “Strategic Design Thinking: Bridging Creativity and Industry”, delivered by Mr. Thomas Dal, Sr. Director & Dean at Strate School of Design, Bangalore.

The session was coordinated by Dr. Sachin Sharma (Dean, CSA) and Dr. Geethanjali B (Faculty Coordinator). It focused on the application of human-centered design to foster innovation across sectors like product design,

transportation, and systems engineering. Mr. Dal shared insights on aligning design with business strategy, building collaborative design teams, and using structured creative processes to address complex industry challenges.

Participants explored real-world case studies that illustrated the global impact of design thinking in bridging academia and industry. The session proved to be both thought-provoking and practical, encouraging students to think innovatively and apply design principles in real-world problem-solving.





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### Editor in Chief

**Prof. H R Nagendra**

President, S-VYASA Society

Bengaluru - 560105, India

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

[www.jacsonline.in](http://www.jacsonline.in)



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#### Correspondence Address

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