

YOGA SUTRA



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**Insightful Meeting with Hon'ble Governor
of Kerala on the Transformative Role
of Yoga in Modern Society**

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EDITORIAL

Dr H R Nagendra
President S-VYASA



Swami Vivekananda gave a powerful clarion call more than a century ago — that the future of humanity lies in combining the best of the West with the best of the East. The West has excelled in mastering the external world through science and technology, while the East has specialized in exploring the whole world through inner experimentation, self-mastery, and spiritual wisdom for total personality development.

Today, at the S-VYASA City Campus in Sattva Global City, this vision of Swamiji is taking concrete shape through the systematic integration of Indian Knowledge Systems (IKS) into each and every subject that we teach across our 40+ Undergraduate, Postgraduate, and PhD programs in: the four Schools of Engineering, Management Studies, Computer Sciences and Allied Sciences

We are consciously moving beyond a purely matter-based paradigm of education toward a consciousness-based paradigm — a shift that modern science itself is now beginning to explore.

This expansion comes through the profound framework of the Pancha Kosha model described in the Upanishads — the five dimensions of human existence: Annamaya Kosha – the physical body

Pranamaya Kosha – the vital energy body
Manomaya Kosha – the mental-emotional layer

Vijnanamaya Kosha – the intellectual and intuitive sheath

Anandamaya Kosha – the blissful dimension of being

Modern science has largely focused on the Annamaya Kosha, with emerging insights into the Pranamaya and Manomaya layers through neuroscience, psychoneuroimmunology, and mind-body medicine. The Pancha Kosha model expands this understanding toward the deeper dimensions of human existence, opening the doors to a more integrated science of life.

In this way, Sanatana Dharma — the ancient science of the whole creation and beyond — begins to offer direction to modern scientific inquiry. We do not integrate IKS into our curriculum merely because it is an ancient tradition.

We adopt it because it adds the necessary dimensions of holistic knowledge, drawn from India's time-tested wisdom base, which can effectively meet the complex multi-dimensional challenges of the modern era — stress, NCDs, ethical ambiguity, ecological imbalance, and fragmentation of knowledge.



In Engineering, this translates into holistic systems thinking taking Robotic world to human engineering from Upanishads In Management, it inspires value-based leadership from the Bhagavad Gita. In Computer Sciences and Cybersecurity, it enhances clarity, sustained attention, and ethical responsibility through Yogic practices.

In Allied Sciences, it fosters an interconnected understanding of life processes.

Through Yogasanas, Pranayama, Meditation, and IKS-based self-regulation techniques, we are preparing students not merely for employment, but for resilient, responsible, stress-free efficient and awakened professional life.

We therefore invite all aspiring students seeking professional careers with a broadened knowledge base meeting the multi-dimensional challenges of the tech world to join this transformative journey:

From fragmented knowledge to integrated wisdom
From stress-driven performance to effortless excellence
From a matter-based worldview to a consciousness-based paradigm

The future of science and technology is not just outside us it is within us.

Let us prepare for that future — by combining the Best of the West with the Best of the East.



Message From the Vice Chancellor

With best wishes and warm regards,
Dr. Manjunath N K
Vice Chancellor
S-VYASA Deemed to be University
Bengaluru



The month of March carries with it a unique spirit of transition and celebration. As nature gradually moves towards vibrancy and renewal, we too are reminded of the importance of inner rejuvenation. In the Indian cultural calendar, March often coincides with Ugadi, the beginning of a new year in many parts of our country — a sacred reminder that every ending gives birth to a fresh beginning.

Ugadi symbolizes hope, harmony, and holistic growth. The traditional preparation of Bevu-Bella beautifully conveys the yogic wisdom that life is a blend of different experiences — sweet and bitter alike. Yoga teaches us to accept both balance and awareness. True wellbeing lies not in avoiding challenges, but in cultivating the inner strength to respond to them with equanimity.

As we step into this new cycle of time, let us take a meaningful Sankalpa — a conscious resolve to deepen our practice of Yoga in thought, word, and action. Let us strive for discipline in daily sadhana, compassion in our relationships, and

excellence in our responsibilities. The practice of asana strengthens the body, pranayama refines the mind, and meditation awakens higher consciousness. Together, they prepare us to live a life of purpose and service.

March is also a time for academic reflection and renewed focus for our students and faculty. With dedication and clarity, every challenge can become an opportunity for growth. Let us move forward with confidence, inspired by the timeless wisdom of Yoga and guided by noble ideals.

On this auspicious occasion, I extend my heartfelt Ugadi greetings and best wishes to all readers of Yoga Sudha. May this New Year bring health, happiness, prosperity, and spiritual progress to you and your families. May peace prevails within and around us, and may our collective efforts contribute to a healthier and more harmonious society.

Wishing you all a joyful and blessed March, filled with positivity and yogic inspiration.



ब्रह्मसूत्रम् (Brahmasutram)

Jagadvyāpāravarjāḥ prakaraḍādasannihitatvācca|| Brahma Sūtram 4-4-17||

Meaning: Liberated souls in Brahmaloḁa have all powers except those related to governing the universe, which belong only to Īśvara.



Prof. Ramachandra G Bhat

Former Vice Chancellor

S-VYASA deemed to be University, Bengaluru

Adhyāya 4, Pāda 4, Adhikaraṇa 7 — the last and final Adhikaraṇa — concludes the grand teaching of the Brahma Sūtras. The discussion here centres on the Krama-mukti bhājāḥ, those Saguna-Brahma-upāsakāḥ who ascend gradually from Bhū-loka to Satya-loka through Devayāna-mārga. Their liberation is termed Sāyujya in Brahmaloḁa, where they enjoy the accumulated effect of puṇya-phala while ascending through the seven higher realms — Bhūḥ, Bhuvaḥ, Suvaḥ, Mahaḥ, Janaḥ, Tapaḥ, and Satya-loka.

These exalted beings acquire extraordinary aiśvarya and siddhis such as aṇimā, mahimā, garimā, laghimā, prāpti, prakāmya, īśitva, and vaśitva. Having attained such splendour, a natural question arises: Are they equal to Īśvara? Do they possess niravagraha-aiśvarya — absolute sovereignty? Can they conduct sṛṣṭi, sthiti, and laya? Can they manage jagad-vyāpāra, the total governance of the cosmos and the karmic administration of all jīvas?

The Sūtra answers clearly: Jagad-vyāpāra-varjām. Whatever miraculous powers they enjoy, they do not share in the universal administration. The organisation of the cosmos, the dispensation of karma, and the regulation of creation, sustenance, and dissolution belong exclusively to Jagad-Īśvara. Only Īśvara possesses ananta-aiśvarya, unlimited śakti, and absolute samarthyā. The krama-muktas, though supremely elevated, retain limitation (paricchinnatva). Their limitation is not weakness but distinction. They are samyak-darśana-vidhvatatamasām — those whose ignorance has been destroyed by right knowledge — yet they are not cosmic governors.

Still, within their sphere they possess vast capacity. They are nitya-siddha-nirvāṇa-parāyaṇāḥ, established in renunciation and Brahma-vidyā. They may assume energetic and subtle bodies, assist cosmic harmony, and function for loka-saṅgraha. This is why their path is called Devayāna-mārga. The Śruti declares: “Brahmalokam gacchanti” — they reach Brahmaloḁa. There they continue sādhana along with Caturmukha Brahmā.

When Brahmā himself, at the end of his cosmic cycle, attains identity with Parabrahman, all these krama-muktas who abide with him also attain final liberation. For them, that moment becomes Sadyomukti. Until then, they retain a subtle individuality — a thinner frame, a distinct identification — though free from worldly bondage.

Other Sūtras in this section, such as “Bhogamātra-sāmya-liṅgāc ca” and “Anāvṛttiḥ śabdāt, anāvṛttiḥ śabdāt,” clarify both their glory and their limitation. They enjoy similarity in experience (bhoga-sāmya) but not equality in cosmic lordship. Most importantly, they never return to saṃsāra. Navartante, navartante — they do not come back to the world of fashion, fluctuation, pleasure, and sorrow.

Thus the Brahma Sūtras conclude by portraying the excellence of the human journey. Empowered by Īśvariya-śakti, a human being can rise through discipline and devotion to Brahmaloḁa-sthiti and beyond. Though jagad-vyāpāra remains the domain of Īśvara alone, the krama-mukta stands at the threshold of total union. With hope, scope, and supreme opportunity, he finally becomes one with Brahman. Om Tat Sat.

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Prof M Jayaraman

Dean, Division of Yoga Spirituality



Yoga Chudamani Upanishad:

When Yogic Science Finds Its Crown in Spirituality

Introduction

The Yoga Chudamani Upanishad, a minor Upanishad of the Samaveda, presents a distinctive teaching of Shadanga Yoga, the six-limbed discipline. Unlike the well-known eightfold system, it does not enumerate Yama and Niyama, but begins with Asana and progresses through the successive limbs, culminating in Samadhi. The goal it sets forth is not merely yogic absorption, but the realization of Brahman, the non-dual Absolute.

The title “Chudamani,” meaning crest jewel, receives a profound explanation in the commentary of Upanishad Brahendra. He explains that the true crest jewel of Yoga is the attainment of Kaivalya, absolute liberation. Since this Upanishad elaborately expounds the means leading to that supreme state, it is fittingly called Yoga Chudamani. The text thus stands as a luminous guide, directing the seeker from disciplined practice to the direct realization of Moksha. There are about 121 verses in this text. An overview of this text is attempted with focus on the therapeutic and wellness insights in focus .

A clarification on Shadanga Yoga

A clarification is necessary at the outset. The omission of Yamas and Niyamas in this Upanishad should not be misconstrued to mean that they are considered inessential. Such an inference would be incorrect. Sage Patanjali himself affirms the foundational and universal importance of Yama and Niyama, declaring them to be always to be observed. In this light, the traditional commentator Upanishad Brahendra offers an important clarification: the text proceeds directly to the six limbs of Yoga because it addresses seekers who have already prepared themselves through the prior discipline of Yamas and Niyamas. This insight underscores the value of traditional commentators, who place scriptural teachings in proper perspective and prevent misinterpretation or doctrinal loopholes. Through their guidance, the integrity and continuity of the yogic tradition are carefully preserved.

The Six chakras

At the outset the Yoga Chudamani Upanishad presents a structured description of the six chakras, which are essential for understanding the yogic anatomy of the subtle body. These chakras are not merely symbolic centers but vital loci through which prana flows and consciousness ascends. A clear grasp of their nature is indispensable for serious yogic practice.



The six principal chakras described are:

1. Muladhara – The foundational center, described as a four-petalled lotus. It is the base of the subtle body and the starting point of yogic ascent.
2. Svadhisthana – The six-petalled lotus located above Muladhara. The Upanishad gives a distinctive interpretation of the term: “Sva” is understood as prana, the vital force. Thus Svadhisthana is the abode or seat of prana. It is closely associated with the generative region and is presented as a crucial center in the regulation and refinement of vital energy.
3. Manipura – The ten-petalled lotus situated in the navel region. It is described as a radiant, gem-like center. A striking image is given: the Sushumna nadi is said to pierce or pass through this region like a thread passing through a pearl. This metaphor emphasizes both its centrality and its integrative function in the subtle network of nadis.
4. Anahata – The twelve-petalled lotus located in the heart region. It becomes the seat of deeper awareness and subtle perception.
5. Visuddhi – The sixteen-petalled lotus at the throat. It represents purification and refinement of expression and consciousness.
6. Ajna – The two-petalled lotus between the eyebrows. It is the command center of awareness and the gateway to higher realization

Above these is the thousand-petalled center at the Brahmrandhra, the culmination of yogic ascent.

Together, these six chakras form the framework of yogic anatomy. They map the progressive refinement of prana and consciousness, guiding the aspirant from the foundational energies of the body to the realization of the highest truth.

The Great Chakra of the Nadis

The Yoga Chudamani Upanishad next turns to the subtle network of nadis, presenting what may be called the great chakra of the nadis. Above the genitals and below the navel lies the Kanda yoni, described as resembling a bird’s egg. This is the point of origin of the nadis. From this center arise seventy two thousand nadis, of which seventy two are said to be especially important as carriers of vital air. Among these, ten are singled out as principal. It presented below in a tabulated manner –

Sl. No.	Nadi	Location / Region in the Body
1.	Ida	Left side of the body
2.	Pingala	Right side of the body
3.	Sushumna	Middle channel
4.	Gandhari	Left eye
5.	Hasti jihva	Right eye
6.	Pusa	Right ear
7.	Yasasvini	Left ear
8.	Alambusa	Mouth
9.	Kuhu	Generative region
10.	Sankhini	Anus

The Pranas Moving in the Nadis

Within these nadis move the vital airs, the pranas. The text identifies the five principal pranas as Prana, Apana, Samana, Vyana, and Udana. Prana resides primarily in the heart, Apana in the region of the anus, Samana in the navel, Udana in the throat, and Vyana pervades the entire body. In addition, five subsidiary vital airs are mentioned: Naga, Kurma, Krkara, Devadatta, and Dhananjaya, each responsible for specific physiological functions such as belching, blinking, sneezing, yawning, and sustaining the body even after death.

Among these, Prana and Apana occupy a particularly central role. The movement of the Jivatman is vividly illustrated through a powerful metaphor. Just as a ball thrown by the forearm moves outward, so too the Jiva, propelled jointly by Prana and Apana, does not remain still. The Jiva is carried upward and downward under their influence. Apana pulls Prana downward, and Prana in turn draws Apana upward. Placed respectively above and below, these two vital forces act like the shoulders that throw the ball called the Jivatman, keeping it in constant motion within the body.

Thus, the Upanishad presents a dynamic vision of yogic anatomy: the nadis as channels, the Kanda as their source, and the pranas as the animating forces. Mastery of Yoga requires understanding this interplay of channels and vital airs, for through them the life force circulates and the destiny of the Jiva is shaped.

The Kundalini: Opening the Door to Liberation

Having presented the vast network of nadis, their origin in the Kanda, and the movement of the pranas within them, the Upanishad now deliberately narrows its focus to the essential principle that integrates them all: Kundalini Shakti.

Kundalini is described as the vital force residing above the knot of the navel, in the form of eight coils. She covers the entrance to the Sushumna nadi, which is the pathway leading to the door of Brahman. As long as this power remains dormant, the higher ascent of consciousness does not take place. Thus, while the earlier discussion made us aware of the entire subtle anatomy — the Kanda as the source, the seventy two thousand nadis, the ten principal nadis, and the movement of prana and apana — the text now concentrates on the dynamic force that activates this whole system.

The awakening of Kundalini is not presented as an isolated technique but as the culmination of coordinated disciplines. Through the combined action of inner heat, controlled mind, and regulated prana, she rises upward through the Sushumna like a needle passing through a channel. The yogin applies bandhas such as Jalandhara and Mula bandha, regulates the vital air, adopts meditative posture, and maintains disciplined living. When Kundalini ascends through the Sushumna and pierces the higher centers, the previously latent pathway to Brahman opens.

What is noteworthy is the systematic approach of the Upanishad. It does not treat nadis, pranas, Kanda, and Kundalini as compartmental topics. Rather, it gradually builds an integrated vision of yogic anatomy and practice. First the structure is explained, then the movement within it, and finally the power that transforms it. The discussion thus moves from the general to the specific, from the many channels to the one central ascent, culminating in liberation.





The Three Bandhas and Three Mudras: Sealing the Ascent of Kundalini

Before describing the principal mudras, the Upanishad introduces the three bandhas — Mula bandha, Uddiyana bandha, and Jalandhara bandha — as essential preparatory disciplines.

These bandhas function as energetic locks that regulate and redirect the flow of prana. By restraining the downward tendency of Apana, drawing energy upward, and stabilizing the vital force in the central channel, they create the internal conditions necessary for the awakening of Kundalini. The bandhas are thus not merely physical contractions but precise yogic interventions in the subtle body, ensuring that prana enters and ascends through the Sushumna.

Following this, the text describes Khechari mudra, Vajroli mudra, and Mahamudra. Their presentation closely resembles the descriptions found in the Hatha Yoga Pradeepika, which is chronologically earlier, indicating continuity and borrowing from the established Hatha tradition. While these mudras are known for their therapeutic and regenerative benefits, the Upanishad situates them within its larger spiritual framework. Their purpose here is not primarily wellness, but the conservation, sublimation, and upward channeling of vital energy.

Together, the bandhas and mudras serve a unified aim: to pierce the obstructions that hinder the ascent of Kundalini and to guide the awakened energy toward higher realms of realization. In keeping with the systematic method of the text, these practices are integrated into the broader discussion of nadis, pranas, and Kundalini, forming a coherent and progressive path toward liberation rather than a collection of isolated techniques.

Pranava Japa: The Culminating Interiorization of Yoga

After the ascent of Kundalini and the entry of prana into the Sushumna, the Upanishad turns to Pranava japa — the contemplation and repetition of Om. Though not explicitly stated as sequential, the inner logic is clear: when the vital force is stabilized in the central channel and the mind is no longer scattered through Ida and Pingala, the ground becomes ripe for meditation on the Pranava.

The text prescribes seated steadiness in Padmasana, the body erect, gaze gently fixed, and the repetition of Om in solitude. Pranava is declared to be the very symbol of the transcendental Brahman — eternal, pure, indivisible, beyond origin and dissolution. It is identified with Turya, the fourth state beyond waking, dream, and deep sleep. Thus, japa here is not mere recitation but contemplative absorption into the Absolute.

The Upanishad further unfolds the layered meaning of A, U, and M, mapping them onto cosmology, states of consciousness, deities, and the three gunas. Through this integration, the aspirant moves from sound to silence, from symbol to reality.

The Threefold Structure of Pranava

Component	Associated State	Cosmic/Metaphysical Correspondence
A	Waking (Jagrat)	Virat, gross body, creation
U	Dream (Svapna)	Hiranyagarbha, subtle body, sustenance
M	Deep sleep (Susupti)	Isvara, causal body, dissolution
Silence beyond	Turya	Pure Brahman, the Absolute

The Pranava is also described as resonating like an unbroken stream of oil or the prolonged sound of a bell, symbolizing uninterrupted awareness. When meditated upon deeply, it rises upward in the enlightened aspirant, leading to the radiant realization at the crown.

A significant teaching emphasized is the inseparable relation between prana and consciousness: when prana moves, the mind moves; when prana is stilled, the mind is stilled. Hence even the votary of Om must master the vital air. Control of breath, purification of nadis, and ultimately kevala kumbhaka are presented as indispensable supports for successful Pranava japa.

Thus, Pranava japa stands as the inward culmination of the entire yogic process described earlier. From the mapping of nadis and pranas, through the awakening of Kundalini, to the ascent in Sushumna — all converge here. Sound resolves into silence, prana into stillness, and the Jiva into Brahman.

Pranayama: The Pragmatic Foundation of Realization

While the Upanishad extols the supreme glory of Pranava japa as a direct means to realize Brahman, it does not leave the aspirant in abstraction. With characteristic practicality, it turns to Pranayama as the indispensable discipline that makes such realization possible. The message is clear: without mastery over the vital air, neither Kundalini ascent nor authentic Pranava contemplation can be stabilized.

The text emphasizes purification of the nadis through regulated breathing. The aspirant is instructed to inhale through Ida and exhale through Pingala, and then reverse the process. This alternate regulation, accompanied by meditation on the solar and lunar discs, purifies the subtle channels within a short period. Notably, while the Hatha Yoga Pradeepika gives prominence to Surya bhedana (piercing the solar channel), this Upanishad distinctly highlights the lunar pathway and its contemplative dimension (Chandra Bhedana). The visualization of the cool, nectarine Moon and the radiant Sun during practice is an integral element, and this aspect is often overlooked in later descriptions.

Pranayama is defined in terms of Matra, the unit of breath-measure. A structured ratio is prescribed, showing a clear and systematic methodology.



Structure of Pranayama (in Matras)

Component	Duration (Matras)	Description
Puraka (inhalation)	Waking (Jagrat)	Virat, gross body, creation
Kumbhaka (retention)	Dream (Svapna)	Hiranyagarbha, subtle body, sustenance
Recaka (exhalation)/Om-kara	Deep sleep (Susupti)	Isvara, causal body, dissolution
Silence beyond	Turya	Pure Brahman, the Absolute



In the place where one would normally expect the mention of Recaka, the text instead refers to Omkara. This should not be misunderstood as introducing an additional component after exhalation. The utterance of Om itself naturally facilitates and completes the act of Recaka. In other words, the sounding of Om functions as the regulated exhalation. This understanding is made explicit in the commentary of Upanishad Brahmdendra, who clarifies that Omkara is not a separate fourth step but is integrally identified with the process of exhalation within the Pranayama cycle.

The text also classifies three grades of practice:

Type	Duration Basis	Indication
Inferior	12 Matras	Profuse perspiration
Middle	24 Matras	Tremor experienced
Superior	36 Matras	Stability and right posture attained

The reference to the twelve matras appears to pertain primarily to the inhalation component. As per the text, when this measure is doubled, it constitutes the middle grade of practice; when tripled, it becomes the superior grade. Although the commentary does not state explicitly, the internal pattern of presentation suggests that the same proportional expansion may be applied to the other components as well. Thus, it is reasonable to infer that kumbhaka and the Omkara–recaka phase could likewise be increased in accordance with the ratio established for puraka, maintaining structural balance within the pranayama cycle – for middle and superior practices.

Spirituality & Indian Knowledge Systems

The Sun and Moon are said to traverse their respective nadis in cycles of twelve matras continuously, day and night. Understanding this inner rhythm enables proper regulation of Puraka, Kumbhaka, and Recaka. Ultimately, through purification of nadis and disciplined retention, the yogin attains control of prana, which alone prevents the departure of the Jiva from the body.

The Upanishad goes further in its pragmatic tone: diseases arise from irregularity of the vital air, and mastery over Pranayama destroys disease. Just as wild animals are tamed gradually, so too the vital air must be subdued step by step. Thus, while Pranava japa reveals the metaphysical summit, Pranayama is the operational bridge. It connects subtle anatomy, breath regulation, visualization, health, and liberation into a coherent and progressive discipline.

In this way, the Upanishad balances the transcendental with the practical — showing that realization of Brahman rests upon disciplined governance of the breath.

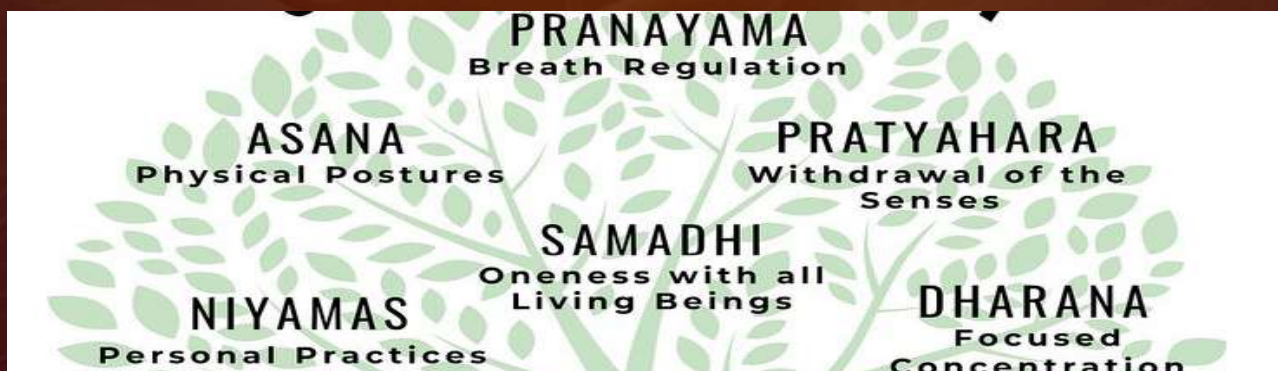
The Concluding Vision: Shanmukhi Mudra and the Integrated Ascent of Yoga

In its concluding movement, the Upanishad brings the discussion to a refined interior culmination through the practice of Shanmukhi Mudra. Assuming Siddhasana, regulating the sensory openings with the fingers, directing the prana inward, and applying the bandhas, the yogin internalizes awareness and fixes the mind in the higher center. When prana ascends and becomes absorbed in the subtle ether of the heart and beyond, an inner sound manifests — likened to bells and celestial instruments. This is the clear emergence of Nada, marking a deep interior accomplishment.

Yet the text does not end merely with technique. It provides a concise recollection of the fruit of each limb of Yoga, ensuring that the practitioner retains a clear map of progression.

The Fruit of the Limbs of Yoga

Limb	Primary Result
Asana	Destruction of disease
Pranayama	Removal of sin and purification
Pratyahara	Withdrawal from mental modifications
Dharana	Mental steadiness and fortitude
Dhyana	Deepened continuity of awareness
Samadhi	Radiant, all-pervading consciousness and liberation





The Upanishad further presents a structured gradation: multiple Pranayamas lead to Pratyahara; repeated Pratyaharas generate Dharana; twelve Dharanas form Dhyana; and twelve Dhyanas culminate in Samadhi. This numerical progression reinforces the systematic and cumulative nature of the path.

Perhaps the most striking closing emphasis is the reminder that even one deeply engaged in Pranayama must cultivate Pratyahara. Breath control alone can become a mechanical or synchronous exercise if the senses continue to roam outward. Without withdrawal of the organs of perception and restraint of mental transformations, Pranayama remains incomplete. Thus, Pratyahara safeguards the inward direction of practice, ensuring that breath regulation serves contemplation rather than mere physiological rhythm.

The Upanishad therefore closes with a profound pedagogical touch. It reminds the aspirant that Yoga is not compartmental practice but integrated ascent — from posture to breath, from breath to withdrawal, from withdrawal to absorption. Only when these limbs operate in harmony does the path lead to the true Chudamani of Yoga — Moksha, the realization of the non-dual Brahman.

Five Specific Points for Yoga Therapy from Yoga Chudamani

1. The Upanishad affirms that the proper practice of Asana helps in the removal of disease and supports structural alignment and systemic stability.
2. It clearly teaches that irregularity of breath leads to disease, while regulated Pranayama restores balance in the vital functions and stabilizes the autonomic system.
3. The purification of the nadis through alternate breathing harmonizes Ida and Pingala, thereby balancing physiological rhythms and emotional states.
4. The insistence on Pratyahara emphasizes that withdrawal of the senses is necessary to prevent overstimulation and to cultivate mental calmness.
5. The graded progression from Pranayama to concentration and absorption provides a holistic framework for addressing psychosomatic disorders and promoting integrated healing.

Taken together, the Upanishad presents Yoga not merely as a path to liberation but as a comprehensive system of internal regulation. Its integration of posture, breath, sensory discipline, and mental absorption offers a coherent therapeutic model for restoring balance at the physical, physiological, and psychological levels.

Conclusion

In conclusion, the Upanishad boldly foregrounds a six-limbed Yoga, marking a deliberate shift from the classical eightfold model. Yet this is not a rejection of Yama and Niyama; as clarified by the traditional commentator Upanishad Brahmdendra, the text addresses aspirants already grounded in ethical discipline and therefore proceeds directly to the inner limbs. The discussion of chakras is not presented as an end in itself, but as a means to understand the subtle body — the nadis and the movement of prana — so that practice may mature into realization. Pranayama stands out as the decisive discipline in Yoga sadhana, for without mastery over the vital air, neither Kundalini ascent nor contemplative absorption can be sustained. Moreover, despite its rich exposition of yogic techniques, the Upanishad firmly establishes that Yoga succeeds in sense control, not sensual indulgence. All methods converge toward inner restraint and transcendence. For this reason, it is rightly called Yoga Chudamani — the crest jewel of Yoga — for it leads the seeker to liberation.

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Vedic Wellness Series – 5

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(Vidhāna Texts: Kaniṣṭha Ṛgvidhānam)

Introduction

This article marks the sixth instalment in our series on Kaniṣṭha Ṛgvidhānam, continuing the exploration of Vedic wellness practices preserved in this important text. In the previous part of the series, we examined remedies for heart ailments, longevity, safe pregnancy, relief from sorrow, recovery from injuries, and protection against food-borne afflictions. Those practices highlighted how the Ṛgveda integrates mantra, yajña, and discipline into a holistic system of healing and vitality.

Building on that foundation, the present article turns to another set of prescriptions from the Kaniṣṭha Ṛgvidhānam. Here, the focus is on practices that address some of the most pressing concerns of human life:

- Neutralizing poisons through the chanting of the Kaṅkato na sūkta.
- Subduing evil dreams with the yo me rājan mantra, supported by fasting and repetition.
- Ensuring progeny through a yajña performed on the sixth day of the waxing moon, invoking the goddess Rākā.
- Relief from chronic diseases through a month-long yajna with observing certain discipline.

Together, these practices reveal the breadth of Vedic thought not only concerned with physical health but also with psychological balance, fertility, and resilience against long-term illness. By situating these disciplines within the continuum of earlier discussions, this article underscores the continuity of Vedic wellness traditions as a living system of health, ritual, and spiritual alignment.

Neutralizing the Effects of Poison

The Kaniṣṭha Ṛgvidhānam prescribes a specific Vedic wellness practice to counteract the presence of poisons in the body. According to the text:

कङ्कतो नेति सूक्तं तु विषार्तः प्रयतो जपेत् ॥
विषं न क्रमते चास्य सर्पादृष्टिविषादपि ।
यत्कीटलूतासु विषं दंष्ट्रिवृश्चिकजं च यत् ॥
kaṅkato neti sūktam tu viṣārtaḥ prayato japet..
viṣam na kramate cāsya sarpādrṣṭiviṣādapi.
yatkiṭālūtāsu viṣam daṁṣṭrivṛścikajam ca yat..

If an individual is affected by poison, they should devoutly chant the sūkta beginning with the words “kaṅkato na.” This sūkta is found in the 1st Maṇḍala of the Ṛgveda (Sūkta 191) and consists of 16 mantras. The practice is said to nullify the venomous effects of snakes, insects, spiders, and scorpions.

Subjugating the Evil Dreams

To address the psychological distress caused by nightmares, the text suggests the use of the “yo me rājan” mantra.

यो मे राजन्नितीमां तु दुःस्वप्नशमनीमृचम् । ।
जप्त्वा नाशयति क्षिप्रं दुःस्वप्नं ब्राह्मणः शुचिः ।
अहोरात्रमुपौष्यैकं नियतो ब्रह्मवित्तमः । ।

yo me rājannītimāṃ tu duḥsvapnaśamanīmṛcam..
japtvā nāśayati kṣipraṃ duḥsvapnaṃ brāhmaṇaḥ śuciḥ.
ahorātramupauṣyaikaṃ niyato brahmavittamaḥ..

A person seeking to overcome evil dreams (duḥsvapna) should first observe a fast for a full day and night. Following this period of purification, the chanting of this mantra is believed to immediately subjugate such dreams.

The mātṛsūnu commentary on this verse cites the Bṛhat-Śaunakīyam, stating that if one chants this mantra 1,008 times, they will experience pleasant dreams.

The specific mantra (found in Ṛgveda 2.28.10) is:

यो मे राजन् युज्यो वा सखा वा स्वप्ने भयं भीरवे मह्यमाह ।
स्तेनो वा यो दिप्सति नो वृको वा त्वं तस्माद् वरुण पाह्यस्मान् । ।
yo me rājan yujyo vā sakhā vā svapne bhayaṃ bhīrave mahyamāha.
steno vā yo dipsati no vṛko vā tvam tasmād varuṇa pāhyasmān..

Japa for Treating Food Poison and Sickness due to Food

For those wishing to conceive and beget a prolific progeny, the Kaniṣṭha Ṛgvidhānam recommends a specific yajña.

प्रजार्थं जुहुयादाज्यं चरुं वा पयसि श्रितम् ।
राकामहमितीमाभिः षष्ठ्यां शुक्लस्य पञ्चभिः । ।
हविःशेषं स्वयं प्राश्य विन्दते महतीं प्रजाम् ।
prajārthaṃ juhuyādājyaṃ caruṃ vā payasi śritam.
rākāmahamitīmābhiḥ ṣaṣṭhyāṃ śuklasya pañcabhiḥ..
haviḥśeṣaṃ svayaṃ prāśya vindate mahatīm prajāṃ..

This Vedic wellness practice should be performed on the śukla-pakṣa-ṣaṣṭhī (the 6th day of the waxing moon). The practitioner is to perform a yajña using ājya (ghee), caru (cooked rice), or milk, while reciting five specific mantras. Consuming the haviḥśeṣa (the remaining offering) after the ritual is said to ensure the birth of children.

These are the 4th through 8th mantras of the 32nd Sūkta in the 2nd Maṇḍala of the Ṛgveda, beginning with “rākāmaham.”

1. Kaniṣṭha Ṛgvidhānam 1.151
2. Kaniṣṭha Ṛgvidhānam 1.152
3. Kaniṣṭha Ṛgvidhānam 1.161
4. Kaniṣṭha Ṛgvidhānam 1.162
5. Ṛgveda, Maṇḍala 1, Sūkta 28, Mantra 10
6. Kaniṣṭha Ṛgvidhānam 1.163
7. Kaniṣṭha Ṛgvidhānam 1.164

Relief from Chronic Diseases

For those afflicted by severe or life-threatening chronic illnesses, the text outlines a rigorous month-long discipline.

व्याधिना योऽतिः स्याद्द्वारेण प्राणहारिणा । ।
 चतुर्दशीमुपोष्यैकां कृष्णस्य जुहुयाच्चरुम् ।
 आ ते सूक्तेन रौद्रेण प्रत्यृचं वाग्यतः शुचिः । ।
 पूर्वमाज्याहुतीर्हुत्वा अथोपस्थाय शङ्करम् ।
 हविःशेषेण वर्तत एकान्तरमतन्द्रितः । ।
 पूर्णे मासि जयेन्मृत्युं रोगेभ्यश्च प्रमुच्यते ।
 अभिशस्येत यो मोहात्कुर्याद्वा कर्म गर्हितम् । ।

vyādhinā yo'rtaḥ syādghoreṇa prāṇahāriṇā..
 caturdaśīmupoṣyaikāṃ kṛṣṇasya juhuyāccarum.
 ā te sūktena raudreṇa pratyṛcam vāgyataḥ śuciḥ..
 pūrvamājyāhutīrhutvā athopasthāya śaṅkaram.
 haviḥśeṣeṇa varteta ekāntaramatandritaḥ..
 pūrṇe māsi jayenmr̥tyuṃ rogebhyaśca pramucyate.
 abhiśasyeta yo mohātkuryādvā karma garhitam..

Kaniṣṭha Ṛgvidhānam recommends the following Vedic wellness practices for the person who is afflicted with chronic diseases.

The Procedure:

1. Observation of Mauna Vrata: The individual must observe mauna-vrata (silence) and fast on the caturdaśī of kṛṣṇa-pakṣa (the 14th day of the waning moon).
2. The Yajña: On the following day (pūrṇimā), the practitioner performs a yajña using caru, reciting the sūkta that begins with “ā te pitar marutām” (Ṛgveda 2.33). The practitioner should perform the yajña, offering rice after each mantra of the sūkta, followed by upasthāpanam (oblations offered while standing) while contemplating śaṅkara. This yajña should be performed on alternate days until the subsequent pūrṇimā, spanning the duration of one month.
3. Dietary Discipline: During this time, the practitioner must subsist solely on the haviḥśeṣa (remaining sacrificial rice).

Adherence to this practice is said to liberate the individual from all chronic diseases. The specific text referenced is the 33rd sūkta in the 2nd maṇḍala of the Ṛgveda.

8. Kaniṣṭha Ṛgvidhānam 1.164
9. Kaniṣṭha Ṛgvidhānam 1.165
10. Kaniṣṭha Ṛgvidhānam 1.166
11. Kaniṣṭha Ṛgvidhānam 1.167



Glance of the Aforesaid Wellness Practices

Sl. No.	Vedic Therapy for	Śloka in Kaniṣṭha R̥gvidhānam	Mantra / Sūkta in R̥gveda
1.	Neutralizing the Effects of Poison	कङ्कतो नेति सूक्तं तु विषार्तः प्रयतो जपेत् । । विषं न क्रमते चास्य सर्पादृष्टिविषादपि । यत्कीटलूतासु विषं दंष्ट्रिवृश्चिकजं च यत् । ।	R̥gveda, 1st Maṇḍala, 191st Sūkta
2.	Subjugating the Evil Dreams	यो मे राजन्नीतीमां तु दुःस्वप्रशमनीमृचम् । । जप्त्वा नाशयति क्षिप्रं दुःस्वप्नं ब्राह्मणः शुचिः । अहोरात्रमुपौष्यैकं नियतो ब्रह्मवित्तमः । ।	R̥gveda, 2nd Maṇḍala, 28th Mantra of 10th Sūkta
3.	Vedic Wellness Practices to Beget Progeny	प्रजार्थं जुहुयादाज्यं चरुं वा पयसि श्रितम् । राकामहमितीमाभिः षष्ठ्यां शुक्लस्य पञ्चभिः । । हविःशेषं स्वयं प्राश्य विन्दते महतीं प्रजाम् ।	R̥gveda, 2nd Maṇḍala, 4th to 8th Mantras 32nd Sūkta
4.	Relief from Chronic Diseases	व्याधिना योऽतिः स्याद्धोरेण प्राणहारिणा । । चतुर्दशीमुपोष्यैकां कृष्णस्य जुहुयाच्चरुम् । आ ते सूक्तेन रौद्रेण प्रत्यृचं वाग्यतः शुचिः । । पूर्वमाज्याहुतीर्हुत्वा अथोपस्थाय शङ्करम् । हविःशेषेण वर्तते एकान्तरमतन्द्रितः । । पूर्णे मासि जयेन्मृत्युं रोगेभ्यश्च प्रमुच्यते । अभिशास्येत यो मोहात्कुर्याद्वा कर्म गर्हितम् । ।	R̥gveda, 2nd Maṇḍala, 33rd Sūkta

Conclusion

The Kaniṣṭha R̥gvidhānam illustrates how the Vedic tradition approached wellness not only in terms of physical health but also psychological balance. The wellness practices described whether for neutralizing poisons, ensuring progeny, or overcoming chronic illness are deeply ritualistic, yet they reveal a holistic vision where mantra, yajña, fasting, and dietary discipline work together as a system of healing.

Among these, the guidance for subduing evil dreams stands out. By prescribing fasting, purification, and the chanting of the yo me rājan mantra, the text acknowledges the profound impact of psychological conditions on human well-being. Nightmares, seen as disturbances of the mind, are treated with the same seriousness as physical ailments, emphasizing that mental clarity and emotional stability are integral to health. The commentary further reinforces this by suggesting repeated recitation to cultivate pleasant dreams, showing how the Vedic seers recognized the importance of inner harmony.

Taken together, these practices remind us that wellness in the Vedic vision was comprehensive addressing body, mind, and spirit alike. They highlight the enduring relevance of ancient insights, where healing was not merely about survival but about restoring balance, resilience, and peace within the individual.

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Prof. M. Jayaraman Addresses National Summit on Institutional Leadership:

On 16th February 2026, Prof. M. Jayaraman, Dean, Division of Yoga & Spirituality, delivered an invited address at the National Summit for Institutional Leadership under the Indian Knowledge Systems (IKS) track, held at the Rajasthan International Centre, Jaipur. The two-day summit (16–17 February 2026) brought together Vice Chancellors and senior academic leaders from across India. It was organized by Vidya Bharati Uccha Shiksha Sansthan in collaboration with University of Rajasthan and the Collegiate & Higher Education Department, Government of Rajasthan. The Hon'ble Chief Minister Bhajan Lal Sharma and Deputy Chief Minister Prem Chand Bairwa participated in the inaugural session of the summit.



Prof. Jayaraman's address focused on Tantrayukti as a structured indigenous methodology of knowledge transmission within the IKS framework. He demonstrated how it undergirds classical works such as the Arthashastra of Kautilya, the Caraka Samhita, and the Sushruta Samhita. He highlighted its translingual, multidisciplinary, and pan-Indian character, arguing that it is as rigorous as contemporary research methodologies and holds significant relevance for modern academic frameworks. The presentation was well received.

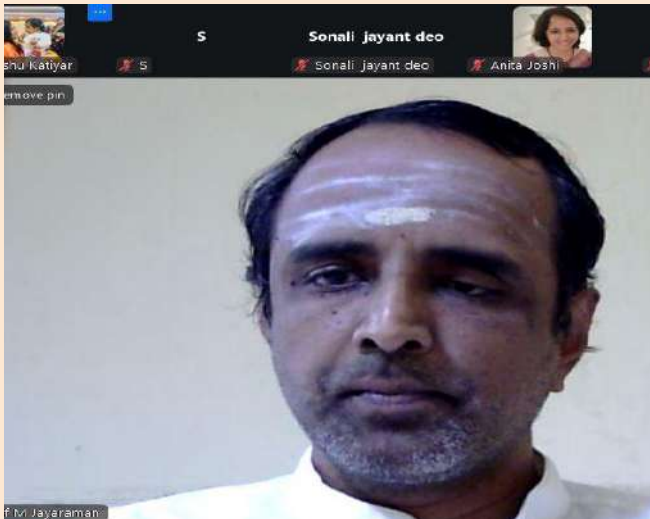


Prof M Jayaraman's Lecture on Psychosomatic Wellbeing in IKS: Sage Vasiṣṭha's Vision

On 28th January 2026, Prof. M. Jayaraman delivered an online lecture titled "Psychosomatic Wellbeing in IKS: Sage Vasiṣṭha's Vision" as part of the Indian Knowledge Systems (IKS) lecture series organized by Yoga Vijnana, Bengaluru Led by Sri Vinay Siddaiah.

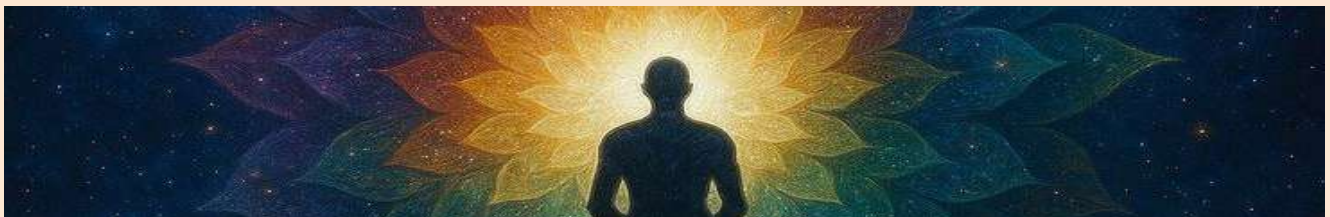
In his address, Prof. Jayaraman explored the profound psychosomatic insights found in the Yoga Vasistha, highlighting Sage Vasistha's nuanced understanding of the mind-body relationship. He elaborated on the concept of adhija vyādhi (psychosomatic illness), demonstrating how disturbances in the mind manifest as physical disorders, and conversely, how disciplined cognition and right understanding contribute to holistic wellbeing.

Prof M Jayaraman's Lecture on Psychosomatic Wellbeing in IKS: Sage Vasiṣṭha's Vision



On 28th January 2026, Prof. M. Jayaraman delivered an online lecture at the Śāstra Research Methodology Workshop conducted by Kavikulaguru Kalidas Sanskrit University, Nagpur. His presentation on the Application of Tantrayuktis in Thesis Construction highlighted Tantrayukti as a structured indigenous methodology within the Indian knowledge tradition, useful for organizing arguments, structuring chapters, and ensuring coherence and rigor in research writing.

Addressing PhD scholars, he emphasized the contemporary relevance of these classical tools in strengthening thesis architecture and analytical clarity. The session was well received, with active participation and thoughtful discussions on integrating traditional methodological insights with modern research practices.



World Cancer Day – 4th February 2026

On the occasion of World Cancer Day, the School of Allied Health Sciences, S-VYASA Global City Campus, organised a one-day academic program on 4th February 2026, themed “United by Unique.” The program aimed to create awareness and promote a holistic, individualised, and multidisciplinary approach to cancer care, highlighting the vital role of allied health professionals in oncology prevention, treatment, rehabilitation, and survivorship.

Participants

The program witnessed active participation from 119 students and faculty members representing:

- Department of Allied Health Sciences, S-VYASA Global City Campus
- School of Physiotherapy, S-VYASA Prashanti Kutiram Campus
- College of Physiotherapy, Sanjay Gandhi Institute of Trauma and Orthopaedics
- College of Physiotherapy, BGS Global Institute of Physiotherapy

All the participants had registered online for the program.



Inaugural Session

The program commenced with Dr. Ashna Waseem Patel (PT), Assistant Professor, Dept of Physiotherapy, serving as the Master of Ceremonies, ensuring the smooth flow of events. A soulful invocation by Ms. Sindhu (BOT student) set a serene and positive tone for the day.

The formal inauguration began at 9:30 AM with the traditional lighting of the lamp, in the gracious presence of the following dignitaries:

- Padma Shri Awardee Prof. Dr. K. S. Gopinath, Founder and Consultant, HCG Hospital
- Ms. Sindhura Gopinath, Cancer Genetic Counselor
- Prof. Dr. Aradhana Katke, Founder and Director, Samzios Palliative Care
- Dr. Soumya Goyal (PT), Director and Partner, POS Rehabilitation and Wellness
- Dr. Sridhar S, Director – Academics, S-VYASA
- Dr. Sriraghunath S (PT), Dean – Allied and Health Sciences
- Dr. Gaurav Thapliyal, Professor and HOD, Department of Clinical Psychology

As a token of appreciation and sustainability, the dignitaries were welcomed with saplings.

Addressing the gathering

Dr. Sridhar S – Director Academic, S-VYASA Deemed to be University and Dr. Sriraghunath S (PT), Dean – Allied and Health Sciences, addressed the audience, highlighting the importance and relevance of World Cancer Day.



Academic Sessions

The academic session commenced at 10:00 AM with an enlightening keynote address by Padma Shri Awardee Prof. Dr. K. S. Gopinath, who discussed the evolving perspectives of cancer care in the molecular era, offering valuable insights into advancements in cancer diagnosis and treatment. This was followed by Ms. Sindhura Gopinath, who elaborated on the “Role of genetic counselling in cancer care”, highlighting its importance in early detection, prevention, risk assessment, and personalised treatment planning.

Prof. Dr. Aradhana Katke shared her extensive clinical experience on “Healing beyond cure”, emphasising personalised palliative care, compassion, dignity, and patient-centred approaches in advanced stages of cancer.

Subsequently, Dr. Soumya Goyal (PT) highlighted the significance of a multidisciplinary team approach in oncology rehabilitation, stressing collaborative care to enhance functional outcomes, quality of life, and survivorship.

Felicitation Ceremony

The dignitaries were honoured and felicitated with shawls and mementoes by Mrs. Neha Cadabam, Executive Director, Cadabams Group; Dr. Sriraghunath S (PT), Dean – Allied and Health Care; and Dr. Gaurav Thapliyal, Professor and HOD, Department of Clinical Psychology, symbolising respect, gratitude, and sustainability.

Afternoon Session

A poster competition was conducted by Dr. Pooja N (PT), Assistant Professor, Dept of Physiotherapy, from 2:00 PM, with enthusiastic participation from students of:

- S-VYASA
- Sanjay Gandhi Institute of Trauma and Orthopaedics
- BGS Global Institute of Physiotherapy

The competition fostered academic creativity and critical thinking, which was judged by Ms. Sindhura Gopinath and Dr. Soumya Goyal (PT). Out of 13 teams, the two best posters were selected and awarded certificates and cash prizes of ₹2,000 per team, was sponsored by Mr. Subhankar Shetty, Loban Meditech Private Limited. E-certificates were issued to all participants and attendees.

Additionally, to the non-competitor students, interactive games and reflection sessions were conducted by Dr. Deeksha Chadda, Assistant Professor, Dept of Clinical Psychology and Dr. Srishti Hedge (OT), Assistant Professor, Dept of Occupational Therapy, to help students analyse learning outcomes and enhance engagement.



Valedictory Session:

The program concluded with a Vote of Thanks by Ms. Rose Vincent, Assistant Professor, Department of Clinical Psychology, who acknowledged the sponsors, dignitaries, coordinators, partner institutions, volunteers, and participants.

The event was meticulously organized by Dr. Pooja (PT) and Dr. Ashna Waseem Patel (PT) from the Department of Physiotherapy, with commendable support from BPT student volunteers.

The World Cancer Day program ended successfully, highlighting the importance of individualized cancer care, multidisciplinary collaboration, and the vital role of allied health professionals in enhancing patients' quality of life.

Yoga Nidra for Cardiovascular Health – 4-part article outline

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

Part 1 – What is Yoga Nidra and why might it matter for heart health?

This is part one of a four-part series on Yoga Nidra and cardiovascular health. These articles will do a slow, careful deep dive into a single research paper, the systematic review and meta-analysis by Shashank Ghai and Ishan Ghai titled, “Yoga Nidra for cardiovascular health: a systematic review and meta-analysis of between- and within- group effects.”

The reason for focusing on this paper is because a well-done systematic review is like a “research map” – it gathers many individual studies and helps us see the overall patterns but at the same time is honest about the limitations. A systematic review is a careful, step-by-step way of gathering all the research on a specific question, using clear search rules and inclusion criteria so the authors aren’t just “cherry-picking” studies that support a preferred conclusion. A meta-analysis is the part where when enough studies measure similar outcomes (like blood pressure)—the results can be combined mathematically to show the overall direction and strength of the findings. In other words, it helps us move from “a few individual studies say X” to “here’s what the research seems to suggest overall,” while still being honest when studies vary in quality, design, or how the intervention was delivered.

Ghai & Ghai evaluated Yoga Nidra across several cardiovascular markers. They used both between-group and within-group analyses and looked at how Yoga Nidra was delivered in the studies specifically, the setting, instructor involvement, structure and dosage.

In part 1, we will look at what Yoga Nidra is, what makes it different from generic relaxation and why it may matter for cardiovascular risk.

Ghai; Ghai trace Yoga Nidra’s systematic development to Swami Satyananda Saraswati of the Bihar School of Yoga (1976), describing it as a structured method of “conscious deep relaxation.” It’s often described as non-sleep deep rest—the body can look as if it’s sleeping, yet awareness is gently and intentionally kept awake at a subtler level.





Traditional sources also describe Satyananda’s Yoga Nidra as drawing from older tantric practices such as *nyāsa*—the systematic “placement” or rotation of awareness through the body—reframed into a modern, teachable practice. This is important to note because Satyananda’s Yoga Nidra isn’t just a generic relaxation exercise: it comes from

a clear lineage, it’s informed by tantric *nyāsa*, and it unfolds through repeatable stages that guide the practitioner into deep rest without drifting into unconscious sleep. The practice of Yoga Nidra follows a recognizable structure and is built to guide awareness step-by-step into receptivity without slipping into unconscious sleep, a key feature of the method is the systematic rotation of consciousness through the body in a precise order. Another defining hallmark is *sankalpa* or resolve. This is not a casual intention, but a seed planted when the mind is quiet and receptive. The *sankalpa* is given before and after the practice – the first repetition is akin to sowing the seed and the closing repetition is like watering it. The full practice sequence is as follows:

Preparation (getting settled in *savasana*), Relaxation / *Antar mouna* orientation (turning inward through sound awareness), Resolve (*sankalpa*), Rotation of consciousness (right side, left side, back, front, major parts), Body-floor awareness, Breath awareness (often guided with counting; throat-to-naval awareness), Awareness of sensations / opposites (heaviness-lightness, cold-heat, pain-pleasure), Inner space (*chidakasha*), Visualization, Resolve repeated, Finish / externalization. In this study Yoga Nidra as described using this precise structure was studied. If a study calls something “Yoga Nidra,” but does not use this defining architecture, it may still be a beneficial relaxation practice, but not necessarily Yoga Nidra in the Bihar School sense. The method matters, because that method is what was being studied in this review paper.

The authors' basic hypothesis was simple: stress affects cardiovascular physiology and Yoga Nidra may help reduce that stress-related load. They highlight two main pathways that make this hypothesis more specific – cognitive stress patterns and autonomic regulation. First, Yoga Nidra may reduce engagement with stress-inducing thought patterns, which are recognized cardiovascular risk factors. When the mind repeatedly rehearses worry, threat, rumination, etc., the body often stays in a subtle “on guard” state and over time that can influence blood pressure, and other cardiovascular markers. Second, the Ghai & Ghai propose effects through autonomic nervous system regulation – the system that governs shifts between activation and recovery and plays a major role in heart rate and blood pressure regulation. They also describe breathing-related mechanisms within Yoga Nidra that may reduce sympathetic activation and support autonomic balance. An additional discussion of reduced chemoreflex sensitivity is noteworthy. The body has built-in “gas sensors” that monitor oxygen and carbon dioxide and help regulate breathing and cardiovascular responses. If those sensors are overly sensitive, the system can react like an alarm that goes off too easily nudging the body toward activation. The authors suggest Yoga Nidra may help calm that sensitivity, which could support steadier blood pressure and heart rate regulation.



In Part 2 we will move from “why Yoga Nidra might help” to what researchers actually measured – especially blood pressure, heart rate, and nervous system markers – and what this review found when Yoga Nidra was compared with control groups.

References:

1. Ghai S, Ghai I. Yoga Nidra for cardiovascular health: a systematic review and meta-analysis of between- and within-group effects. *Complementary Therapies in Medicine*. 2025;93:103231. doi:10.1016/j.ctim.2025.103231.
2. Satyananda Saraswati S. *Yoga Nidra*. Munger, Bihar, India: Bihar School of Yoga / Yoga Publications Trust. First published 1976.

Academic Activities & Student Achievements

Startup Live 2026: Fostering Innovation and Entrepreneurial Spirit

On 31 January 2026, students from S-VYASA Deemed-to-be University participated in Startup Live, an engaging entrepreneurship event hosted at Jain (Deemed-to-be University). The program focused on real-world innovation, emphasizing that true success in startups lies in effective execution rather than just ideation. Participants explored practical concepts such as converting savings into sustainable cash flow and clearly defining a product's purpose and value proposition. Through collaborative team activities, students brainstormed ideas, refined business models, and developed practical solutions aligned with market needs.

Representing S-VYASA (B.Tech Engineering), Mohammad Mustafa and Mohammed Siddiq actively participated in the event, demonstrating enthusiasm and strong engagement throughout the sessions. The program also featured insightful discussions on EV infrastructure solutions, offering exposure to emerging technologies and the evolving startup ecosystem. Overall, Startup Live provided a meaningful experiential learning opportunity, strengthening teamwork, critical thinking, and entrepreneurial mindset among students.



Theatre Workshop on Warm-Up Exercises & Acting Cues

Introduction

The Department of Management & Commerce at SVYASA organized an engaging and experiential Theatre Workshop on 17th February 2026 aimed at enhancing students' confidence, expression, and stage presence. The session was conducted by Mr. Jayanth Kashyap, Faculty Member, and was organized in collaboration with the Student Services Department headed by Ms. Usha Rani.

The initiative was supported and guided by Dr. Geetanjali P, Head of the Department, along with the Placement Director Mr. Bharatesh and Ms. Siri, who facilitated coordination and student participation.



Objectives of the Workshop

- To introduce students to the fundamentals of theatre and performance
- To train students in physical and vocal warm-up techniques
- To develop body language awareness and expressive communication
- To enhance spontaneity, confidence, and stage coordination
- To support personality development and placement readiness





Session Overview

1. Warm-Up Exercises

The workshop began with structured physical and vocal warm-up exercises designed to activate body awareness and improve breath control. Students participated in:

- Breathing alignment techniques
- Voice projection drills
- Facial expression exercises
- Movement coordination activities
- Energy circle and team synchronization activities

These exercises helped students release inhibition, improve posture, and become comfortable with expressive communication.

2. Acting Cues & Theatre Fundamentals

Mr. Jayanth Kashyap introduced students to essential acting cues and performance techniques, including:

- Understanding stage space and positioning
- Voice modulation and emotional tonality
- Cue response timing
- Improvisation techniques
- Character embodiment basics

Students were engaged in live demonstration activities and short role-play enactments, allowing them to practically apply theatre principles.

Student Engagement

The workshop was highly interactive, with enthusiastic participation from students of Management & Commerce programs. The session encouraged collaboration, creativity, and quick thinking.

Students expressed that the theatre techniques would support:

- Public speaking
- Interview confidence
- Group discussions
- Presentation skills
- Leadership presence

Role of Organizing Team

- Dr. Geetanjali P (HOD) provided academic encouragement and institutional support.
- Ms. Usha Rani (Head – Student Services) facilitated organization and coordination.
- Mr. Bharatesh (Director – Placement) emphasized the relevance of theatre skills in employability and professional grooming.
- Ms. Siri assisted in student engagement and logistics management.
- Mr. Jayanth Kashyap effectively delivered the session with experiential methodology and energetic facilitation.

Outcome & Impact

The workshop successfully blended creativity with professional development. Students gained practical exposure to theatre techniques that enhance communication, emotional intelligence, and confidence — skills essential for corporate and entrepreneurial success.

The session reinforced the Department's commitment to holistic development by integrating performing arts with management education.

Conclusion

The Theatre Workshop proved to be a dynamic and impactful learning experience. It not only introduced students to the art of performance but also equipped them with tools for self-expression and professional excellence.



Swami Vivekananda - The Humanist 16

Dr. K. Subramanyam
Former Chancellor, S-VYASA



Most people appear human outwardly; they merely wear the mask of a human being. Rarely do we encounter a truly human heart within the human frame. Hunger alone knows the pangs of hunger. Poverty alone understands the problems of poverty. Tears can recognize tears only in the eyes of another. Materialism and humanism rarely go together. Those who are well off materially scarcely see the suffering of the poor. Very often, rich people have frozen hearts; they do not melt at the sight of poverty and suffering. Their hearts are more stony than snowy. Material comforts often build walls around the heart, and in the pursuit of possession, sensitivity to human pain gradually diminishes. When wealth becomes the measure of success, compassion silently recedes into the background, and human relationships lose their warmth and depth.

Swami Vivekananda was a sannyasi whose renunciation sprang from boundless compassion. To him, true spirituality meant deep involvement in the welfare of humanity. The measure of divinity in a person lay in humanism: the greater the humanism, the greater the compassion; the greater the compassion, the greater the service and self-sacrifice. A true sannyasi is free from greed and lust, generous and loving, giving endlessly out of empathy for others.

Vivekananda lived more for service than for personal

salvation. He awakened people to their lost humanity, teaching that spirituality without compassion is incomplete and that service to man is service to God. “Be human and make everybody human” was his living message.

Once, while traveling as a wandering monk in Rajasthan, he sat beneath a tree on the outskirts of a town. Drawn by his saintly presence, crowds approached him for blessings and worldly gains. For three days, people came seeking help, yet none thought of his basic needs—not even offering food or water—revealing the very selfishness he sought to transform.

On the third night, a poor man approached Swamiji and offered a little food in the form of bread. Initially, he hesitated, afraid to offer it because he belonged to a lower caste. Swamiji noticed the man’s hesitation but saw only his humanism; without any hesitation, he accepted the piece of bread. Seeing this, the hard-hearted and materially minded citizens of the town found fault with both the giver and the receiver.

What a wonder—there are people who, without being truly human, find fault with humanistic activity. Swamiji not only embodied humanism but also propagated and encouraged it in all. Strangely, humanism is often found among the poor and shines most visibly in Swamiji himself. Let every heart be filled with humanism for the global glory of mankind.



Success Stories at Arogyadhama: Department Of Psychological Disorders

Under the able guidance of Dr. Nagarathna and her team of doctors and therapists, Arogyadhama's Department of Psychological Disorders deals with psychiatric conditions such as depressive disorders, anxiety disorders, schizophrenia, addictions like alcohol, cannabis and tobacco, and developmental as well as behavioral disorders. Individuals with disturbed sleep, psychosomatic complaints and stress-related disorders also approach us for holistic management.

We follow an integrated approach of therapy that includes Yoga therapy, Ayurveda, Naturopathy, Psychotherapy and Diet therapy. Many participants experience significant improvement in their physical and psychological well-being within a short duration of stay.

Management of Illness Anxiety Disorder with Integrated Approach of Yoga Therapy: Case of male , age 26

We share below the experience of Mr. Sharath (name changed), a 26-year-old software professional from KGF, Karnataka, who stayed at Arogyadhama for a period of seven days from 16/12/2025 to 22/12/2025.

Mr. Sharath had been experiencing chronic dry cough and throat irritation for the past ten years. The symptoms were aggravated by cold weather and exposure to environmental allergens. Although there was no sputum, the persistent cough caused significant distress. Over time, he developed

excessive anxiety about his health and constantly worried that his symptoms indicated a serious illness.

He also reported difficulty in falling asleep, disturbed sleep, and heightened stress related to his physical symptoms.

History of Illness

Since childhood, he experienced recurrent episodes of cough and cold, especially during winter. In early adulthood, his throat irritation worsened and he began using inhalers for symptom management.

He had elevated IgG levels and recurrent sinusitis, bronchitis, allergic rhinitis and occasional urinary tract infections. He regularly used antihistamines for symptomatic relief.

At the age of 21–22 years, he became increasingly conscious and worried about his health. Even during summer, the cough persisted. He also developed fatty liver due to binge eating and consumption of high-calorie foods. Later, he attempted major lifestyle modifications including gym workouts, yoga, boxing, and high vegetable consumption. However, excessive dietary changes led to H. pylori infection, which further increased his anxiety regarding health.

Gradually, his primary suffering shifted from physical symptoms to constant health-related worry, characteristic of Illness Anxiety Disorder.



His daily routine included:

- Sukshma Vyayama and Yogasanas
- Pranayama and breathing practices
- Meditation techniques
- Special yoga techniques for improving sleep
- Kriyas and relaxation practices
- Krida Yoga
- Devotional sessions (Bhajans)
- Lectures on lifestyle management
- Yogic counselling
- Auto-suggestions and affirmation repetition

This was integrated with naturopathy diet that included boiled vegetables, khichadi, fruits, etc. as well as

naturopathy treatment that included Hot oil application to whole body + Sauna Bath, Warm Immersion bath, Full Body Massage + Steam Bath, Warm Underwater massage, Warm Douche to whole body . He was given advice for lifestyle change, as well as counselling.

Outcome

After seven days of integrated therapy, Mr. Sharath reported 95% improvement in his symptoms. His sleep improved significantly, his cough reduced, and most importantly, his anxiety about health decreased substantially. He felt calm, relaxed, happy and energetic at the time of discharge

In the Participant's words...

“Before joining the program, I suffered with chronic cough I was treated with multiple medications for bronchitis & allergies but they failed to relieve results. After joining SVYASA, the doctors (Dr. Pramela & Dr Vishali identified the root causes of my suffering which were Life style issues lack of sleep, lots of screentime stress which caused the cough. I learned that 50%of my problems were allergies and the rest was lifestyle.

The lecture sessions & consultation helped me learn about my mind, body, It helped me understand the W's of diet and movements i.e., what to eat, when to eat, how to eat, etc.. & prioritize healthy lifestyle by doing yoga, pranayama, sports, and sleeping well.

The past week helped me in understand all the elements of a healthy Lifestyle and I am very thankful to the doctors, the staff and all the interns. The programs and the schedule at this institution is very rejuvenating & I can confidently say this past week was one of the best weeks of my life and my suffering is down by 99.999% and I feel alive happy and thrilled to live life to the fullest.



Yogic Counselling Works Wonders

Explains Dr Nagarathna R., Director, Arogyadhama: “The whole of the mental anxiety situation is related to the Manomaya kosha, where we get stuck in uncontrolled spinning speed of thoughts. In this case, the situation, although a little unusual, has triggered some of the deeper experiences that the person must have had – seeing someone in a traumatic situation, where thunder and weather conditions would have created big damage inside or outside. That has stuck as a subconscious trigger to make the person react to that.”

Anxiety is the response in the mind to challenging situations of life, and the person gets stuck in the loop of anxiety. Sri Krishna in bhagavadgeeta defines the yogic understanding of anxiety as USST [kaama krodhohdwam vegam...] uncontrolled spinning seed of thoughts at the Manomaya kosha. The first step in counselling is to help participants to recognise this speed at the mind level and the remedy is to slow down the rate of flow of thoughts as advised in yoga Vaasistha by sage vasista (manah prasamana upaayah yoga). All techniques used to slow down the USST include physical yoga, breathing yoga, meditative yoga, and emotional and intellectual yoga.

Bhramari breathing time increased substantially

Dr Nagarathna points out Bhramari (humming Pranayama) exhalation time,

which has gone from 14 to 18 seconds. She explains: “bhramari time is a very good indicator of how this person’s practice has resulted in slowing down of the mind. The physical yoga, breathing yoga, emotional and intellectual yoga that he practiced during these 10 days have resulted in increasing the length of exhalation during Bhramari which is an indicator of the overall slowing down of mind. What makes the person confident is the experience of slowing down the anxiety thoughts which they can use whenever they are anxious again. The intellectual Yoga educates them about concepts like Panchakosha Viveka (the five layers of existence, anxiety is speed of mind etc.”

“The basis of Yogic counselling is recognising our existence in the Panchakosha. The Manomaya kosha is the lower mind which reacts immediately to the challenging situations. The Vijnanamaya kosha, the deeper (subtler) mind has the capacity to de-identify with the speeded up thoughts and to advise the lower mind to slow down. The Vijnanamaya Kosha has evolved in human mind which has the inbuilt capacity to react (kartum), not to react or suppress (akartum), or change the response pattern (anyatha karthum).”

“All these techniques are meant to allow the Vijnanamaya Kosha to reduce the USST, which helps them to switch off their emotions and further, it takes those to the layer of bliss, the Anandamaya kosha. In Yoga, we have many techniques for doing this.”

A few words of advice for patients

Dr Nagaratha says, “Patients feel good while they are here. But they don’t continue their practice at home. If they were regular with their three-time practice, anxiety is very much curable.” “Anxiety neurosis – whether specific anxiety or phobias – is hundred percent curable. Because this is not a condition where they have awareness, sincerity, and can recognise their own imbalances. Correcting their lifestyle is what is going to cure them.. Self-awareness is very important, and so is regular practice,” she concludes.

What is Illness Anxiety Disorder ?

Illness Anxiety Disorder is a psychological condition in which a person has excessive fear of having or developing a serious illness despite minimal or no medical evidence. Individuals constantly misinterpret normal body sensations as signs of severe disease.

The anxiety persists for at least six months and causes significant distress or impairment.

Diagnosis Criteria (DSM-5)

- Preoccupation with having/acquiring serious illness

- Somatic symptoms absent or mild
- High health anxiety
- Excessive health-related behaviors or avoidance
- Duration \geq 6 months

Prevalence & Age of Onset

Illness Anxiety Disorder is relatively uncommon, with an estimated prevalence of about 1–2% in the general population. It is seen equally in males and females.

The disorder typically begins in early adulthood, though it can occur at any age. Symptoms often fluctuate over time and may become chronic if untreated.

Follow-up Advice for Diet and Lifestyle

- Before going to bed at least 15 min slow walk is compulsory.
- Water intake 3-4 liters/day
- Instead of tea and coffee, prefer green tea or herbal drink or decoction.
- Consume warm, freshly cooked foods.
- Avoid Refrigerated food, processed food, junk food, fast food and bakery products, deep fried items, salty food, spicy foods
- Include turmeric, cumin, coriander in your diet.
- Reduce oil intake. Ghee can be taken 1 tsp/day in a meal.



Project Title: SAMATVAM (Samatvam Assam)



Background & Goal:

SAMATVAM is an evidence-based, integrative yoga lifestyle program designed to improve self-regulation, personality development, and psychological wellbeing among adolescents in Assam. It addresses rising concerns such as substance abuse, emotional distress, and educational disruption by integrating preventive interventions within Government education and health systems.

Implementation:

The project will be executed in two phases in collaboration with the Government of Assam (Education, Health, and AYUSH Departments). Phase 1 (18 months) will focus on feasibility, pilot implementation, and evaluation, followed by scale-up based on outcomes. Two vulnerable urban regions will be selected.

Key Implementation Components

The project includes training teachers, adolescent peer leaders, and health counselors; conducting school and college-based awareness and lifestyle programs; integrating with Government IT platforms and Adolescent Friendly Health Clinics (AFHC); and implementing AI-enabled monitoring, dashboard reporting, and early identification of at-risk adolescents.

Expected Impact:

Short-term improvements in self-regulation and access to counseling; medium-term reduction in substance abuse vulnerability and enhanced wellbeing; long-term integration into Government systems as a scalable adolescent health model across Assam.

PYTRC-Patanjali Yoga Training and Research Centre

The 51st YIC batch successfully completed their training at the Patanjali Yoga Training and Research Centre, an affiliated centre of S-VYASA. On the occasion of the completion of their training, Dr. Mohan Kishore, Deputy Controller of Examinations, S-VYASA, visited the centre and congratulated the students.



51st Batch of YIC Group Photo, Patanjali Yoga Training & Research Foundation, Ernakulam

Weekend YIC Completed at Vivekananda House, Chennai



A weekend Yoga Instructor Course was successfully conducted at Vivekananda House, located off Ramakrishna Mutt Chennai. The four-month program was coordinated by Mr. Bijudev and carried out under the spiritual guidance of Swami Shyam Maharaj Ishapremananda. The course duration extended from 1st October 2025 to 31st January 2026, catering to a dedicated weekend batch of participants.

Publication List in CODE

S. No	Authors	Title of Paper	Journal Title	Year
1	Lakvinder, Mangesh Pandey, Natesh Babu, Rithika Keshav	Effect of yogic regimen on the lung capacity of defence personnel deployed at high altitude area	Journal of Ayurveda and Integrative Medicine	2025
2	Mili Baruah, Poovamma CU, Prasad Narayanan, Harish, Rithika Keshav, Natesh Babu, Mangesh Pandey	Yoga-Nidra as a Com- plementary Therapy for Reducing psychological Distress and Enhancing Quality of Life in Cancer Patients: A Randomized Controlled Trial	Complimentary Therapies in Medicine	2025
3	Mansee K. Thakur, Pooja S. Singh, Veronique Nicolai, Mitesh Thakker, Mangesh Pandey, Vidhya S. Vijayan	Efficacy of an Integrated Heartfulness Meditation and Yoga Protocol in Hypertensive Patients: A Randomized Controlled Study	Global Advances in Integrative Medicine and Health	2025
4	Sangeetha Kuppan, Atmakur Snigdha, Mangesh Pandey, Natesh Babu	Effects of Pranic Energization Technique vs. Mindful Stretching on Fear of Cancer Recurrence and Depression: A Pilot Study	Indian Journal of Palliative Care	2025
5	Bandana Padhyay, Karuna Nagarajan	Effectiveness of Indian Raaga- Based Music Therapy (IRMT) Model for Hypertension Management in Working Professionals: A Randomized Controlled Trial	Sangeet Galaxy	2025
6	Sukesh Paranthatta, Titty George, H.M. Vinaya, P. S. Swathi, Mangesh Pandey, Balaram Pradhan, Natesh Babu, Apar Avinash Saoji	Effect of cyclic meditation on anxiety and sleep quality in sailors on merchant ships—A quasi- experimental study	Frontiers in Public Health	2025

S. No	Authors	Title of Paper	Journal Title	Year
7	Sari A. Lähteinen, Mangesh Pandey, Natesh Babu, Rithika Keshav	Relevance of yoga practices concerning the psychological well-being in Finnish adults: A cross-sectional study	Journal of Body Work & Movement Therapy	2025
8	Gayatri Varma, Karuna Nagarajan	Development of Indian Music Therapy Module for Pitta Imbalance and Feasibility check for Amlapitta (GERD)	Swar Sindhu	2024
9	Vasanthi Murthy, Mangesh Pandey, Karuna Nagarajan, Natesh Babu	Effects of Integrated Yoga on Maximum Phonation and Pitch in a Music Teacher: A Single-Case Study	Swar Sindhu	2024
10	Jasmine Gajare, Mangesh Pandey, Karuna Nagarajan, Satyapriya Maharana	The Mental Health Challenges of Performing Artists and the Role of Yoga in Enhancing Coping Behavior: A Cross-Sectional Study	Indian Journal of Health and Wellbeing	2024
11	Baiju K.A., Mangesh Pandey, Satyapriya Maharana	Yoga can Inhibit Uterine Fibroid Growth and Improve Health- Related Quality of Life	Advanced Nursing & Patient Care	2024
12	Nlbohal Singh, Balram Pradhan, Mangesh Pandey, Niranjan Parajuli	Influence of Yoga- based program on health satisfaction in the Mongoloid patients diagnosed with type 2 diabetes	Yoga Mimamsa	2021
13	Saranga Biman, Satyapriya Maharana, Kashinath G Metri, R Nagaratna	Effects of yoga on stress, fatigue, musculoskeletal pain, and the quality of life among employees of diamond industry: A new approach in employee	Work	2021



S. No	Authors	Title of Paper	Journal Title	Year
14	Karpakam Ullas, Satyapriya Maharana, Kashinath G Metri, Ashish Gupta,HR Nagendra	Impact of Yoga on Mental Health and Sleep Quality Among Mothers of Children With Intellectual Disability	Alternative Therapies in Health & Medicine	2021
15	L Leigh Leibel, Kashinath G Metri, Rajendra Prasad, J Gregory Mears	The effect of sukshma vyayama joint loosening yoga on aromatase inhibitor-induced arthralgia (AI) in breast cancer patients: A feasibility study	Journal of Clinical Oncology	2019
16	Sailaxmi Gandhi, Vinaya Kumar Palled, Maya Sahu, Aarti Jagannathan, Meeka Khanna, Amrutha Jose	Effectiveness of caregivers' Yoga module on psychological distress and mental well-being among caregivers of patients admitted to neurological rehabilitation	Journal of Neurosciences in Rural Practice	2019
17	Asha Kuloor, Sony Kumari, Kashinath Metri	Impact of yoga on psychopathologies and quality of life in persons with HIV: a randomized controlled study	Movement Therapies	2019
18	Kirti J Chhugani, Kashinath Metri, Natesh Babu, H Nagendra	Effects of integrated yoga intervention on psychopathologies and sleep quality among professional caregivers of older adults with Alzheimer& disease: a controlled pilot study	Sangeet Galaxy	2018
19	Manas Rao, Kashinath G Metri, Nagaratna Raghuram, Nagendra R Hongasandra	Effects of Mind Sound Resonance Technique (Yogic Relaxation) on Psychological States, Sleep Quality, and Cognitive Functions in Female Teachers: A Randomized, Controlled Trial	Advances in Mind-Body Medicine	2017

S. No	Authors	Title of Paper	Journal Title	Year
20	Noopur Kakde, Kashinath G Metri, Shivarama Varambally, Raghuram Nagaratna, HR Nagendra	Development and validation of a yoga module for Parkinson disease	Journal of Complementary and Integrative Medicine	2017
21	Ravishankar Tejvani, Kashinath G Metri, Jyotsna Agrawal, HR Nagendra	Effect of Yoga on anxiety, depression and self- esteem in orphanage residents: A pilot study	AYU (An international quarterly journal of research in Ayurveda)	2016
22	Savitri Nilakanthan, Kashinath Metri, Nagaratna Raghuram, Nagendra Hongasandra	Effect of 6 months intense Yoga practice on lipid profile, thyroxine medication and serum TSH level in women suffering from hypothyroidism: A pilot study	Journal of Complementary and Integrative Medicine	2016
23	BN Hema, GM Kashinath, HR Nagendra	Effect of a ten-day yoga-based vacation program on short-term and working memory in school children	Ayurveda Journal of Health	2015



Vilasgauri Ratilal Dhanani MBE

03 April 1937, Nairobi, Kenya – 05 November 2025, London, UK

Vilasbahen dedicated her life to caring for her family and serving others. Alongside her late husband, Ratilal Jethalal Dhanani

28 August 1930, Chella, India – 25 November 2010, London, UK,

she built a remarkable legacy of compassion, enterprise, and philanthropy across several continents.

From their early years in Makuyu, Kenya, they believed true success meant uplifting the disadvantaged. While Ratilal supported African farmers in cultivating crops for local use and export, Vilasbahen empowered women, strengthened communities, and supported families in need. Their home was always open, offering food, guidance, and medical aid without discrimination.



After moving to London, the couple established a fresh produce import and distribution company in 1972, building trusted global partnerships across countries including Kenya, Mexico, Peru, Brazil, Guatemala, Colombia, Thailand, Jamaica, USA, and The Gambia. Their business was rooted in integrity and community values.



Deeply inspired by Jainism and Theosophy, Vilasbahen nurtured a strong spiritual foundation. In 1974, she co-founded Shravika Satsang Mandal (SSM) in North Wembley to support newly arrived Asian women. What began as a small gathering grew into a thriving community across several London boroughs, helping women gain confidence, learn English, develop skills, practice yoga, attend Vipassana meditation, and integrate into British society.



SSM actively participated in projects with Kew Gardens, the Museum of London, and the National Archives, preserving the voices and histories of immigrant women. Through dedicated fundraising, the organisation donated over £400,000 to charities in the UK and India.



For her exceptional voluntary service and charitable work in Britain, Kenya, India, and The Gambia, and for her role in establishing the Gujarati Literary Academy UK, Vilasbahen was awarded the MBE by Queen Elizabeth II in 2016.

She will be remembered not for her wealth or honours, but for her humanity, compassion, spiritual discipline, and the countless lives she uplifted.



The Board of Management meeting of Swami Vivekananda Yoga Anusandhana Samsthana (Society) was held on 9th February 2026 at Tarangini Board room, Prashanti Kutiram campus. The meeting heralded with the Prayer followed by Condolences to Ms. Vilasgauri Ratilal Dhanani ji, Senior Associate of VYASA & SVYASA followed by Condolences to Sri. Jitendra Prasad Singh ji, father of Prof. Sony Kumari, Registrar SVYASA.

Dr. H R Dayananda Swamy, Secretary, SVYASA (Society) tabled the earlier meeting minutes of S-VYASA Society held on 15th December, 2025 he delineated the resolutions of earlier meeting on the report of activities, infrastructure and the revised memorandum of association as per the requirements of the statutory body, the previous meeting minutes were approved unanimously.

Dr. N K Manjuanth, Hon'ble Vice Chancellor presented evolution of SVYASA and gave updates on the upcoming Trivandrum campus of S-VYASA, Deemed to be University. He explained the available infrastructure and academic activities of the Trivandrum campus and presented a road map towards its development.

Prof. S Siva Sankara Sai, Pro Vice- Chancellor, S-VYASA updated on conducting the All India Inter-University Yogasana Championships (Women) 5th to 9th Jan 2026, at S-VYASA Deemed-to-be University organized under the aegis of the Association of Indian Universities (AIU) at Satva Global City Campus. He informed on the placement and training activities, research activities ie. Patents, publications, & submitted proposals at the Satva Global City Campus.

Prof. Sony Kumari, Registrar presented the overall academic activity of S-VYASA Prashanti Kutiram campus which included MOU Signing between S-VYASA and Indica Yoga, for Scholarships to M.A. Yoga Darshana students, Conduct of Online Workshop on Mining IKS Research Resources, Gita Jayanti Celebration, Workshop on Panchakarma, Faculty Development Program on Designing High Quality Yoga Research – A Practical Workshop on Study Designs, Measurement Tools, and Sampling Techniques Seminar on building Yoga as a Career, Conduct of Yoga Yatra for YVT students, and Education tour to BNYS students.

Dr. Amit Singh, Professor & Chief Medical Officer -Arogyadhama presented on the region wise admission data, success stories, training programmes, National level seminar on 'Yoga Research and Evidence based Yoga Therapy' National Symposium on Integrating Tradition with Innovation, Celebration of International Day of Older Persons and activities of blood donation camp, dental camp and training session to ANTTTC students.

Dr. Natesh Babu, Director CoDE presented on the promotional activity at Tata Consultancy Services (TCS), Bengaluru, attending various seminars, workshops and research publications of faculties of CoDE and related activities of Centre for Distance Education.

Sri. C Dhanajaya, Finance Officer presented the unaudited assets, liability, income and expenditure statements for the Quarter-3 between 1st October,2025 to 31st, December, 2025.

Dr. H R Nagendra, President of S-VYASA presented on the activities of VMAC-VTR, Medical Astrology, setting up of Integrative Medical Hospital at Prashanti Kutiram campus. He further outlined on the setting up of the new campus near Kolkata.



S-VYASA Management felicitated Prof. K Subrahmanyam, Former Chancellor SVYASA for his rich contributions towards S-VYASA.

Sri. Suresh Bagaria, Renowned Industrialist & Member S-VYASA expressed his happiness in associating with S-VYASA Management, he recalled his long time association with Prashanti Kutiram and stressed on the need to inculcate value based education to students and younger generation. He highlighted on the Vikasit Bharat objective as a long-term plan to develop our country in all the streams. The meeting concluded with Shanti Mantra.

Sri Dhananjaya C Appointed as Finance Officer of S-VYASA



Sri Dhananjaya C has been appointed as the Finance Officer of S-VYASA (Deemed to be University) with effect from 22 January 2026.

Prior to this elevation, he served as Joint Director – Finance & Accounts at S-VYASA, where he played a key role in strengthening financial governance, compliance, and administrative efficiency within the institution.

On this occasion, President of SVYASA Dr. H. R. Nagendra (Guruji), and Chancellor Dr. Dayananda Swamy along with the Senior Officers and members of the teaching and non-teaching staff, extended their heartfelt congratulations to Sri Dhananjaya C and conveyed their best wishes for continued success, growth, and excellence in his new responsibilities.



S-VYASA Observes Basanta Panchami with Saraswathi Pooja

The Saraswathi Pooja was conducted on the auspicious occasion of Basanta Panchami from 6:00 PM to 8:00 PM in front of the Saraswathi statue at the SVYASA campus on 23rd January 2026.

The programme included Havan, Pooja, and Bhajans, creating a devotional atmosphere in reverence to Goddess Saraswathi, the deity of knowledge and wisdom.



The event was graced by the presence of the S-VYASA Registrar, Pro Vice-Chancellor Prof. S. Siva Sankara Sai, Nagaratna Didi, Director of Arogyadhama, and Arogyadhama Chief Medical Officer Dr. Amit Singh, who participated in the pooja and offered their prayers. Their presence added significance to the occasion and reflected the institution's commitment to spiritual and cultural traditions.

Nearly 250 participants, comprising students, faculty members, and Arogyadhama participants, attended the pooja with devotion. The students collectively chanted the Pranav Devi Saraswathi Mantra, adding to the sanctity of the event.

The pooja rituals were performed by Dr. Nagarajan V, Assistant Professor, Division of Yoga and Spirituality, SVYASA. The event was further honored by the presence of Arogyadhama participants Shri Durga Prasad Agarwal and Shri Ginnya Prasad Agarwal, who attended as Chief Guests.

Veerashaiva Maha Sanga Felicitates Dr. Dayananda Swamy at S-VYASA



Veerashaiva Maha Sanga, Jigani visited SVYASA at the Prashanti Kutiram campus on 11 February 2026 and extended their congratulations to Dr. Dayananda Swamy on assuming charge as the new Chancellor.

Valedictory Ceremony of Central Sanskrit University

Pre-PhD Coursework Students at S-VYASA University

The PhD students of Central Sanskrit University successfully completed their Pre PhD coursework at S-VYASA University between August 2025 and January 2026 under a mutual academic exchange memorandum collaboration program.

A Valedictory Session for the Pre-PhD Coursework students of Central Sanskrit University, New Delhi, was conducted on 02 February 2026 at S-VYASA University. The program marked the successful completion of the academic engagement facilitated through the Memorandum of Understanding (MoU) signed between the two esteemed institutions for student exchange and academic cooperation.



The session was graciously blessed by Pujya Guruji Dr. H. R. Nagendra Ji, President, and S-VYASA Society. The event was also attended by several dignitaries of the University including Prof. Shiva Sankara Sai, Pro Vice-Chancellor; Dr. Vasudeva Vaidya, Deputy Registrar; Prof. M. Jayaraman, Dean of Academics (I/C); Dr. Apar and Dr. Prashant, Principals of the Schools of Naturopathy and Physiotherapy, along with other distinguished faculty members and officials.

During the program, the CSU students shared highly positive feedback regarding their coursework experience, appreciating the academic environment, guidance, and research exposure provided by the host institution. The students were informed that S-VYASA University would continue to extend support for scientific research inputs and academic guidance whenever required.

At the host institution, the Program Convenor was Prof. M. Jayaraman, Dean Academics (I/C) and Dean, Yoga Spirituality Division, while the Program Coordinator was Dr. V. Nagarajan, Assistant Professor, Division of Yoga Spirituality. The valedictory concluded on a note of mutual appreciation and strengthened academic collaboration between the two universities.

Mahashivaratri Observed with Devotion and All-Night Vigil at Prashanti Kutiram



The Varahamihira Advanced Centre for Vedic Technology and Research (VMAC-VTR), Division of Yoga Spirituality, solemnly celebrated Sri Mahashivaratri on 15 February 2026 with great devotion and spiritual fervour.

The celebrations commenced in the morning with the Rudra Homa conducted from 6:30 a.m. to 8:30 a.m. The gathering was blessed with an enlightening discourse delivered by Pujya Guruji Dr. H. R. Nagendra Ji, President of S-VYASA, along with Prof. Subrahmanyam Ji, former Chancellor of S-VYASA, who inspired devotees through their spiritual insights.

The evening session featured soulful bhajans from 6:00 p.m. to 7:30 p.m., rendered by Sri Babu Rajendra Prasad and Ms. Aravinda, creating a deeply devotional atmosphere. The sacred Rudrabhisheka to Sri Yoga Dakshinamurthy commenced at 8:30 p.m. and continued throughout the night until 3:00 a.m., symbolizing the traditional vigil of Mahashivaratri.

A special alankara was offered to the deity, followed by the solemn chanting of Sri Dakshinamurthy Sahasranamarchana. The celebrations concluded with the auspicious Maha Mangala Nirajana at 5:30 a.m. on 16 February 2026. Approximately 150 devotees participated in the event and received prasada.

The entire program was conceptualized by Prof. M. Jayaraman, Dean, Division of Yoga Spirituality. The Homa and Abhisheka were performed by Dr. Nagarajan V, Assistant Professor, VMAC-VTR, assisted by Sri Pruthvi Pai, an intern of the division, and supported by volunteer Sri Aryan Jain, B.Sc-YVT IV Semester student.



Yoga Is the Highest Wisdom: Ganga Nandini Delivers Inspiring Talk



Emphasizing that the knowledge of yoga is not merely academic learning but the highest wisdom—Brahma Vidya—which unites one with the Self and teaches the true art of living, Ganga Nandini delivered an inspiring spiritual talk during the Prarthana Milan at Shruthi Mandir, SVYASA, on 29 January 2026.

Following her address, she was felicitated by Guruji Dr. H. R. Nagendra, President of the SVYASA Society, and Registrar Prof. Sony Kumari.

In her talk, she reminded the students that yoga is not just a subject of study but a way of life that must be practiced and experienced. While degrees, certifications, and research have their place, she stressed that real transformation happens only when yoga is lived sincerely in daily life. Sharing her personal journey, she spoke about how yogic practices brought healing and clarity, inspiring her to dedicate herself to the path of sadhana and service.

She encouraged students to recognize the blessing and responsibility of receiving authentic yoga education and to combine the best of the East and the West by cultivating discipline, ethics, and spiritual values. Highlighting that yoga represents balance, she explained that personal, professional, and spiritual lives are interconnected, and harmony among them leads to meaningful growth.

Born and raised in Los Angeles, she graduated from the University of California, Berkeley, before coming to India to reconnect with her roots. Inspired at Parmarth Niketan Ashram, she chose a life of yoga and service, and now leads several wellness initiatives while promoting health, harmony, and interfaith dialogue.



Valedictory of ITEC–YIC Batch 28 – January 2026

The Indian Technical and Economic Cooperation (ITEC) – Yoga Instructor’s Course (YIC) Batch 28, conducted during January 2026, concluded successfully with a Valedictory Ceremony held on 30 January 2026 at S-VYASA Deemed to be University. The programme marked the completion of an intensive academic and experiential journey grounded in the timeless principles of Yoga and Indian Knowledge Systems.



“A global gathering united through the shared language of Yoga”



“Participants representing continents and cultures from across the world”

The batch comprised a rich and diverse international cohort, with participants representing Bhutan, Brazil, Bulgaria, Ecuador, Fiji, Hungary, Iraq, Kyrgyzstan, Lesotho, Mongolia, Myanmar, Panama, Russia, the Slovak Republic, South Africa, Sri Lanka, Tajikistan, Thailand, Tunisia, and Turkey. This broad geographical representation, spanning Asia, Africa, Europe, South America, and the Pacific region, reflected the global relevance and universal appeal of Yoga as a holistic science of well-being.

Throughout the programme, participants underwent a structured and comprehensive curriculum that seamlessly integrated theory and practice.

Academic sessions explored the philosophy and streams of Yoga, Indian culture, yogic lifestyle concepts, classical yogic texts, Integrated Approach of Yoga Therapy (IAYT), and foundational anatomy and physiology. Complementing this, practical sessions emphasized asana, pranayama, kriya, meditation, chanting, teaching methodology, and yogic discipline, enabling experiential learning and personal transformation.

Beyond academics, the programme fostered a spirit of cultural exchange, mutual respect, and collective living. Shared practices, group activities, and daily interactions encouraged participants to appreciate diversity while being united by the values of Yoga. The experience nurtured inner discipline, clarity, and a deeper understanding of harmony between body, mind, and spirit.



” A journey of learning that blended knowledge, practice, and self-reflection”

The Valedictory Ceremony on 30 January 2026 served as a moment of reflection, gratitude, and celebration. It acknowledged the dedication, perseverance, and growth of the participants, recognizing their readiness to carry forward the teachings of Yoga.



“Learning beyond classrooms through shared experiences and cultural exchange.”



Carrying the light of Yoga beyond borders and cultures.

The occasion symbolized not merely the conclusion of a course, but the beginning of a larger responsibility—as ambassadors of Yoga, wellness, and harmony in their respective countries.

The successful completion of ITEC–YIC Batch 28 once again reaffirmed S-VYASA Deemed to be University’s commitment to promoting Yoga as a unifying global force and to strengthening international cooperation through education and Indian Knowledge Systems.

1008 Surya Namaskaras – A Record-Breaking Triumph in the Bharat Book of Records!



Paripurna Yoga Kendra, Yelahanka, an affiliated centre of S-VYASA Deemed to be University, organized a special programme on the occasion of Ratha Saptami, during which 40 participants collectively performed 1008 rounds of Surya Namaskara on Sunday, the 25th. This remarkable achievement has been officially registered in the Bharat Book of Records. Dr. Mohan Kishore, Deputy Controller of Examinations, S-VYASA, congratulated the participants for this magnificent accomplishment and for etching their names in the Bharat Book of Records.

Shiv Jayanti (Chatrapati Shivaji maharaj Jayanti) 2026 Celebration



On 19th February 2026, : SVYASA Deemed to be University celebrated Shiv Jayanti in a grand and vibrant manner, commemorating the birth anniversary of Chatrapati Shivaji Maharaj. The event was organized collectively by students from the yoga and naturopathy school , School of Yogic Sciences, School of Physiotherapy, and Ayurveda College. The active involvement of all volunteers, faculty members, staff, alumni, and YIC participants made the celebration remarkable and deeply inspiring.

Preparations

The preparations for the celebration began a week in advance. A magnificent 15-foot-high grand poster of Chhatrapati Shivaji Maharaj was installed on campus, drawing admiration from all. In addition, a dedicated group of girl students took the initiative to create a detailed and artistic miniature model of Pratapgad Fort. The fort holds immense historical significance as the site of the legendary battle between Chhatrapati Shivaji Maharaj and Afzal Khan. The miniature was beautifully crafted and widely appreciated for its creativity and historical representation.

Morning Session – Prarthana Milan

The celebration commenced during Prarthana Milan with a creative and informative video presentation highlighting the life, valor, vision, and legacy of Chhatrapati Shivaji Maharaj.

Dr. Nishchal from the Ayurveda Department shared insightful reflections on the life and leadership of Chatrapati Shivaji Maharaj.



A major highlight was the Sanskrit composition “Sahyasinha Ashtakam” (eight shlokas), composed and presented by Shri Prithviji, with accompaniment by Dhriti ji, portraying eight dimensions of Shivaji Maharaj’s life and legacy. Dignitaries were honored with his portraits, and a framed poster of the composition was offered to H. R. Nagendra Guruji. The event featured ceremonial garlanding, spirited slogans, and the inauguration of a 15-foot poster and Pratapgad miniature.

Speech Competition

The celebration continued after 5:00 PM with a multilingual speech competition featuring participants in Kannada, Hindi, and Marathi along with online participation. The competition was judged by esteemed faculty including Dr. Nagarajan, and Dr. Sharad. Nagarathna didi’s presence graced the event. Meera Soni from PhD and Anvesha from BSc received 1st and 2nd prize.

Grand Procession – Palakhi Sohala

In the evening, a magnificent Palakhi Sohala procession was organized. It commenced from Shruti Mandir and moved across the campus to Mangal Mandir. The procession was marked by traditional Maharashtrian cultural expressions—students performed Lezim, Dhol-Tasha, and carried Dhvaj (flags) in authentic attire. The vibrant participation filled the campus with enthusiasm and pride. The grand entry into Mangal Mandir was deeply devotional and symbolic.



Cultural Program & Conclusion

The cultural segment featured inspiring student speeches on Swarajya, sacrifice, and nation-building, followed by a graceful group dance in traditional Marathi attire. The Aarti by Vinayak Damodar Savarkar and a talk on Balidan highlighted the importance of valor and national values. The celebration concluded with resounding slogans of “Jai Bhavani, Jai Shivaji,” and prasadam was distributed in both sessions.

We sincerely thank the University Management and Sushruta Ayurvedic Medical College for their support in making Shiv Jayanti 2026 a success. Gratitude to all students, faculty, and volunteers whose unity at SVYASA Campus beautifully honored the courage and leadership of Chhatrapati Shivaji Maharaj.

Yoga's Transformative Role Discussed with Hon'ble Governor of Kerala



Dr. H. R. Nagendra, President of the S-VYASA Society, and Dr. N. K. Manjunath, Vice Chancellor of S-VYASA Deemed to be University, met Shri Rajendra Vishwanath Arlekar, Hon'ble Governor of Kerala, and held engaging and insightful discussions on Yoga, highlighting its growing relevance, transformative potential, and vital importance in addressing the challenges of today's society.





Swami
Prajnaranya Ji



Sadguru
Sri Subramanyam



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