SEPTEMBER 2026, ISSUE-77

YOGAVANI

IYA - THE YOGA MOVEMENT



indian yoga association
yoganushasanam

VALUE

Unifying the diverse traditions of Yoga

PURPOSE

Sharing the message of Yoga based on traditional and scientific foundation

Official Monthly of The Indian Yoga Association
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Indian Yoga Association

Indian Yoga Association is a registered society, Registered under the Society Registration Act of 1860 bearing Registration No: SI/63761/2008, Dated on 31st October, 2008 Yogrishi Swami Ramdev ji Maharaj was the First Chairman of the Governing Council, Currently Gurudev Sri Sri Ravishankar ji is the new Chairman of the Governing Council and Maa Dr. Hansaji Yogendra is the President. Founded under the legendary Yogi Padma Vibhushan Late Dr BKS Iyengar ji, IYA is a maiden attempt to unite all yoga paramparas in a common cause. Indian Yoga Association is committed to promotion and advancement of Yoga and its applications around the world, a policy advocacy body in yoga and is an industry-cum-self-regulatory body to facilitate activities of its member institutions.

Aims and Objectives

- Promotion and advancement of Yoga and its applications.
- Maintaining and promoting the different Indian Yoga traditions.
- To provide extensive research facilities for carrying out fundamental and clinical research in the discipline of Yoga and its applications keeping in view the socio-economic needs of all sections of the society.
- To hold Conferences, Seminars, Workshops, Camps and Public meetings to propagate information and knowledge of Yoga, its various techniques and practice in various parts of India as well as abroad.
- Accreditation and affiliation of Yoga Institutions including Prescribing of basic requirements for affiliation of Yoga Institutions.
- To bring certain amount of self discipline in the operations of the Yoga Institutions
- To conduct experiments and research on emerging trends in Yoga.
- To develop techniques and approaches based on the Ancient Yoga Texts and Granthas of Yoga to meet the challenges of the modern era.
- Development and dissemination of new approaches to the practice, teaching and research of yoga.
- To prescribe different courses for imparting education and training in Yoga;
  to prescribe syllabus and curriculum for various Yoga education, Yoga therapy and Yoga training courses and programmes;
  also to prescribe guidelines to carry out research in Yoga and its applications at various levels.

योगवाणी
YOGAVĀṆĪ

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सत्यमेव जयते

Bhupendra Patel

Chief Minister, Gujarat State

Dt. 02-09-2026

Saprem Namaskar.

I am pleased to learn about your participation in the **6th National Conclave – YOGAUTSAV 2026**, organized by the **Indian Yoga Association** at **Kaivalyadhama, Lonavala**. I am also delighted to receive the beautifully compiled Coffee Table Book, **"Yoga: One Wisdom, Many Traditions,"** published by the **Indian Yoga Association**. Thank you for sharing this insightful publication.

The book beautifully highlights the rich heritage and universal relevance of yoga. Rooted in India's ancient wisdom, yoga has today emerged as a global movement promoting physical well-being, mental resilience and inner harmony. **Hon'ble Prime Minister Shri Narendra Modi ji** has played a significant role in taking yoga to the world stage, culminating in the United Nations declaring **21st June as the International Day of Yoga**. His vision has further strengthened yoga's role as a means of holistic health and wellness.

I commend the **Indian Yoga Association** for its dedicated efforts in promoting the timeless values of yoga and extend my best wishes for the success of its future endeavours.

(Bhupendra Patel)



913126

Harsh Sanghavi
Deputy Chief Minister
Gujarat State

सत्यमेव जयते

Home, Police Housing, Jail, Border Security, Gruh Rakshak Dal, Gram Rakshak Dal, Civil Defence, Prohibition and Excise, Transport, Law and Justice, Sports and Youth Services, Cultural Activities, Co-ordination of Voluntary Organization, Industries, Salt Industries, Micro, Small and Medium Industries, Printing and Stationary, Tourism and Pilgrimage Development, Civil Aviation

Government of Gujarat

Date: 13 JUL 2026

I am in receipt of your published Coffee Table Book, **"Yoga: One Wisdom, Many Traditions,"** which commemorates the 6th National Conclave YOGAUTSAV 2026. Thank you for sharing this enlightening token with me.

It is truly commendable to see the Saurashtra Medical & Educational Charitable Trust (Project 'Life') consistently working in the spirit of humanitarian service. Your active involvement with the Indian Yoga Association to spread the message of **"Diversity in Yoga"** perfectly reflects our Hon'ble Prime Minister's vision of making Yoga a global movement for health, harmony and well-being.

I extend my heartiest congratulations and best wishes to the entire team at Project 'Life' for noble endeavors. May this book inspire many more individuals to embrace Yoga as a holistic way of life.

(Harsh Sanghavi)



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From the Editor's Desk:

- **By Dr. N. Ganesh Rao**
Founder of ACT Yoga | Editor, Yogavani, IYA

Understanding Yoga

A. Introduction

Yoga is a unique field in which, paradoxically, every piece of knowledge you attain actually highlights your ignorance; you realize how little you know. Consequently, ego (ahaṅkāra) cannot realistically arise in true practitioners. Furthermore, this knowledge remains hollow unless it is actively implemented in day-to-day life.

Knowledge + Experience = Wisdom!

Śravaṇa (the absorption of knowledge) must lead to Manana (contemplation), and finally, the convictions attained through Manana must be realized in Nidhidhyāsana (the experiential integration of those convictions).

Śravaṇa will make you well-informed, but the content is still not yours! Convictions arrived at through Manana can be owned by you. However, these are still confined exclusively to your intellectual faculty. Only by putting these into





practice will you become wise about them. Today, a lot of Śravaṇa happens through Google and the internet. Information is at the press of a key on your mobile phone! Almost everyone is well-informed like a parrot. And unfortunately, information disguises itself as knowledge! This information needs working upon through deep, continuous thinking and reflection. Only then does it transform into profound knowledge. This knowledge, by itself, does not bring about any change in the life that you are leading—it may generate a lot of "degree-holding-donkeys"! Translating that knowledge into day-to-day life—abhyāsa and sādhanā—is most crucial. This practice, this sādhanā, is the essence of Yoga.

B. Some Approaches to Understanding Yoga

Ideally speaking, understanding Yoga happens through various inter-related avenues. Following are the approaches that can be taken to make the understanding of Yoga more comprehensive and deeper:

1. Etymological meanings of the term "Yoga":

Being a Sanskrit word, "Yoga" lends itself to etymology (vedaṅga of Nirukta) wherein the root ('Yuj') of the word ('Yoga') gives rise to some significant meanings of Yoga. The most common meanings are as follows: i. Yoga is a 'Discipline' ('yuj – saṃyamane'); ii. Yoga is a 'Union' ('yujir-yoge'); iii. Yoga is 'Concentration' ('yuj – samādhau').

2. Definitions of "Yoga":

Accordingly we have the popular definitions of 'Yoga' in i. Patañjali's Yoga Sūtras ('yogaḥ cittavrtti nirodhaḥ') ii. in Bhagavad Gitā ('yogaḥ karmasu kauśalaṃ', 'samattvaṃ yogaḥ ucyate', and, 'duḥkha saṃyoga viyoga yogaḥ')), iii. In Yoga Vaśiṣṭha ('manaḥ praśamana upāyaḥ yogaḥ'), iv. In Katha Upaniṣad ('Sthiraṃ indrīya-dhāraṇaṃ'), etc.

3. Philosophy of Yoga (Yoga Darśana):

Yoga is an Āstika darśana whose basic text is Patañjali's Yoga Sūtras. Further, Yoga darśana is based upon Sa khya darśana. Therefore, philosophical understanding of Yoga necessitates the thorough understanding of Sa khya philosophy.

4. Practices of Yoga:

Various practices of Yoga are as follows: Śuddhi kriyās, Yamas, Niyamas, Sūkṣma Vyāyāma, Āsanas, Prāṇāyāma, Pratyāhāra, Mudrās & Bandhās, Mantra

chanting, Meditation practices (Dhāraṇā, Dhyāna & Samādhi), Relaxation practices, Yoga Nidrā, etc.

5. Traditions of Yoga: Ancient & Modern

I. Vedas leading to Aṣṭāṅga Yoga of Patañjali (sometimes referred to as Classical Yoga)
II. Tantras leading to Haṭha Yoga tradition (Caturaṅga Yoga of sage Svatmarama, Ṣadaṅga yoga of Mahayogi Gorakshanath, Saptāṅga Yoga of sage Gheranda , Aṣṭāṅga Yoga of Charandas, etc.
III. Kuṇḍalinī Yoga (rising from Tantra and Haṭha Yoga)
IV. Bhakti Yoga, Karma Yoga & Jñāna Yoga popularized by Bhagavad Gitā
V. Mantra Yoga tradition
VI. Nāda Yoga tradition
VII. Kriyā Yoga (from the lineage of Babaji → Lahiri Mahashaya → Paramahansa Yogananda → ….)
VIII. Mantra Yoga, Laya Yoga, Haṭha Yoga & Rāja Yoga referred to by Yoga Upaniṣads
IX. The Yoga Institute (Santacruz, Mumbai); Kaivalyadhama Institute / Ashrama (Lonavla, Maharashtra); Tirumalai Krishnamacharya's teachings leading to Krishnamachari Yoga Mandiram, Iyengar Yoga, Aṣṭāṅga Vinyāsa Yoga; Sivananda Yoga (Swami Sivananda Saraswati); Bihar School of Yoga; Patañjali Yoga Peeth; Mahesh Yogi's Transcendental Meditation; Art of Living Yoga; Isha Yoga; Sahaja Yoga; Brahma Kumaris' Raja Yoga; Heartfulness Meditation & Yoga; and Others .

6. Yoga is Mānava Saṃskrti **i.e. Human Culture**

Yogic values are eternal and universal in their relevance. They are meant for the human being per se. 'Being Yogic means being cultured'.

7. Yoga as a Therapy

Today the popularity of Yoga is mainly due to its immense therapeutic potential as regards both physical and mental health. It is a complementary therapy effective in all dimensions of therapy viz. Prevention, Cure / Remedy, Healing and Transformation.

8. Yoga as Spirituality

Patañjali's Yoga Sūtras provide the grammar for all spirituality. Through its practices, Yoga aims to realize the spiritual nature of human beings. This focus on Self-realization is precisely what distinguishes yoga from religion.

C. Conclusion

Yoga is a vast field where understanding it in its totality is seemingly impossible. Instead, practitioners select a tradition that matches their temperament, choose techniques that suit their psycho-physical constitution, and focus on aspects that align with their personal preferences. Ultimately, the true goal of understanding Yoga is to adopt a more Yogic lifestyle.



VOICES OF WISDOM

Messages from the Masters

At a time when the world is grappling with rising stress and mental distress, Yoga provides a holistic path to restore harmony in body, breath, mind and spirit. It purifies the body, brings clarity to the mind, refines the emotions and awakens us to the deeper dimensions of consciousness, revealing the unity of life beneath all apparent differences.

Though Yoga begins in activity, it finds its fulfilment in stillness. Through meditation, the mind grows quieter and quieter, until one touches pure consciousness, vast and undivided, the field of absolute intelligence in which our highest potential resides. This inner fullness is not the privilege of a few; it is the birthright of every human being.

For millennia, India has preserved this timeless wisdom in its scriptures and kept it alive through an unbroken tradition of practice, experience and transmission. As the world changes, our task is to preserve the authenticity of the yogic sciences while finding new ways to make it accessible and experiential for generations to come. IYA Sangoshthi 2026 carries this vision forward.

May this special edition of Yoga Vani help bring the wisdom of the ages into the questions, needs and aspirations of tomorrow.

Love and Blessings

Gurudev Sri Sri Ravi Shankar
Chairman, IYA



VOICES OF WISDOM

It gives me immense pleasure to extend warm greetings to the Indian Yoga Association and to all the associated distinguished Yoga masters, scholars, scientists, institutions and delegates participating in Sangoshti 2026.

Yoga is India's invaluable gift to humanity—a comprehensive science of holistic living that promotes physical health, mental balance, emotional stability, social harmony and spiritual growth. The Indian Yoga Association, as the national coordinating body of leading Yoga traditions and institutions, has a special responsibility to support the Government of India in addressing our country's major challenges.

Among the most serious challenges confronting our youth today is drug and substance abuse. The Government of India has launched the Nasha Mukt Bharat Abhiyaan (NMBA) to create a drug-free India. The entire Yoga fraternity should join this national mission and contribute its full strength towards preventing addiction, rehabilitating affected persons and building resilient, value-based and self-confident youth.

Yoga can make a significant contribution through awareness programmes, counselling, Yoga therapy, meditation, stress management, character building and community-based rehabilitation. The Indian Yoga Association can develop a scientifically validated, standardised Yoga module for addiction prevention and recovery, train Yoga volunteers and work with schools, universities, rehabilitation centres, communities and government agencies across the country.

Sangoshti 2026 should provide a strong platform for evolving a coordinated national action plan in support of NMBA. Let us unite the wisdom and strength of all Yoga traditions to eradicate the menace of drug abuse and build a healthy, harmonious and addiction-free Bharat.

I congratulate the Indian Yoga Association and the Yogavani team and wish Sangoshti 2026 grand success.

Padma Shri, Guruji Dr HR Nagendra
Governing Council Member, IYA



VOICES OF WISDOM

Yoga is a living tradition, ancient in its wisdom, yet ever-responsive to the changing needs of humanity. As yoga continues to reach people across cultures, countries and generations, it becomes increasingly important that those who love and serve this tradition come together— not to set aside our diversity, but to honour it, learn from it and allow its deepest essence to shine.

This is the great value of organisations and platforms such as the Indian Yoga Association (IYA). When diverse yoga traditions, institutions, organisations, teachers and practitioners come together with sincerity, there is an immense possibility for clarity, collaboration and collective strength. We must protect the essence of yoga and share its transformative power through yoga and with yoga.

The Bhagavad Gita reminds us of the journey of discovering the Self through the Self. In the same spirit, the preservation, practice and propagation of yoga must arise from those who live yoga. Indeed, the very act of coming together, with humility, respect and a shared commitment to the wellbeing of humanity, is itself yoga.

In our tradition, the great metaphor of Samudra Manthan, the churning of the ocean, holds profound wisdom. When we come together to churn, everything emerges, the nectar as well as the poison. The true test is not to avoid the difficulties, differences or challenges that arise, but to remain committed to the churning. Through continued dialogue, cohesion and confluence, the nectar eventually emerges. Saṅgoṣṭhī is a beautiful example of IYA's commitment to dialogue and exchange; through this collective churning of wisdom and experience, we discover and preserve the nectar of yoga.

My best wishes for its success. May the Indian Yoga Association continue to be a space where this churning takes place, where differences become opportunities for deeper understanding, and where the nectar of yoga continues to emerge for the benefit of all.

Pujya Swami Chidanand Saraswati ji
Governing Council Member, IYA



VOICES OF WISDOM

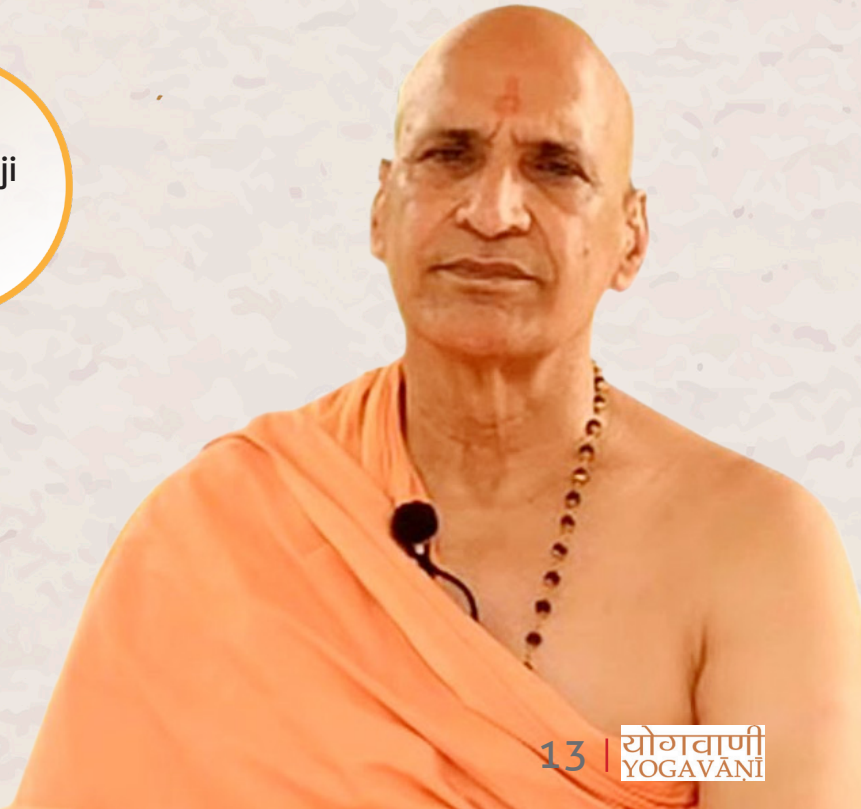
I'm happy that Indian Yoga Association through its different initiatives has been working to motivate, initiate and induce Yogic Life Style in individuals for making their lives stress free healthy meaningful and blissful. For this we have to prepare ourselves to move a little ahead of presently popularly known limited picture of yoga towards its spiritual aspect which has always been more significant. We should know that a spiritual person has never been a problem to society but a true solution even under all odds.

Since its inception I have intended to see IYA as Yoga Mission and a message in itself dedicated to protect preserve and propagate Yoga in totality as this is the greatest science of self with goal of self-elevation leading to salvation.

Being associated with IYA I'm always keen to see it growing by leaps and bounds and assure about my continued services in its larger interest for betterment of humanity.

I may call Yogavani is the voice of IYA through this regular publication messages, activities, achievements, researches and different paths of yoga may touch millions of lives. May this journal be successful in its noble mission; it will be no less than a Yajan.

Padma Shri, Swami Bharat Bhusan ji
Governing Council Member, IYA



VOICES OF WISDOM

Yoga is usually introduced to beginners through asana. They stretch and balance the body, and gradually become more aware of themselves. But the mat is only the beginning. Yoga involves habits, and attitudes towards life rather than being merely a set of techniques.

When we trace the meaning of the word 'Yoga', Maharshi Patanjali explains it as the calming and controlling of the fluctuations of the mind. In simple words, Yoga is concentration - learning to steady the mind, reduce its distractions and bring it to a calm and focused state.

Maharshi Patanjali's Ashtanga Yoga gives us a wonderful guideline for the path of Yoga. Yama and Niyama guide our conduct and our relationship with ourselves and others. Asana brings steadiness to the body, Pranayama refines the breath, and Pratyahara turns our attention inward. Dharana and Dhyana lead towards awareness.

Yoga begins to reveal its value when we carry it beyond its physical aspect. Then, the focus moves from how perfectly one can perform an asana to how to live in order to maintain a balanced state of mind...on how to achieve Samattvam...just as Shri Krishna states in the Bhagavad Gita. It also means living ethically, with values such as truthfulness, non-violence, self-discipline and compassion to guide our everyday thoughts, choices and actions.

In my opinion, the future of Yoga lies in preserving its wisdom while finding ways to bring that wisdom into contemporary life. At Sangoshthi 2026, let us reflect on this shared responsibility. The growth of Yoga is measured by how deeply its values enter human life. When Yoga changes the way we think, speak, choose and relate to others, we have truly moved beyond the mat. That is when Yoga becomes a way of life.

Maa Dr. Hansaji Yogendra
President, IYA



VOICES OF WISDOM

The word Sangoshti itself carries deep meaning — a coming together in dialogue, in shared inquiry, in the spirit of satsang that has guided the transmission of Yoga knowledge for millennia. As we gather this September, we do so not merely to discuss Yoga, but to practice the values Yoga asks of us: attentive listening, openness to differing paths, and a commitment to truth over ego.

India today stands at a remarkable moment. Yoga has moved from ashrams to parliaments, from local akharas to global wellness platforms, from oral tradition to peer-reviewed research — a privilege, and a responsibility to keep the science we champion rooted in the philosophy that gives it meaning.

It is in navigating this changing landscape that the role of the Indian Yoga Association becomes especially significant. IYA brings together India's rich and diverse Yoga traditions — its paramparas, institutions, Gurus, teachers, researchers and practitioners — on a shared platform. In doing so, it seeks to protect, preserve and promote the authentic wisdom of Yoga, while creating space for dialogue, collaboration and contemporary relevance. Our diversity is our strength, and our collective responsibility is to ensure that Yoga continues to evolve without losing the roots and values that give it its meaning.

Sangoshti 2026 is an expression of this very spirit — an opportunity for India's diverse Yoga traditions to come together, listen to one another, share perspectives and reflect on the way forward. I congratulate the Yogavani team for creating this platform for meaningful dialogue and exchange, and extend my warm wishes to all participants for a truly enriching Sangoshti.

Shri Subodh Tiwariji
Secretary General, IYA



Indian Yoga Association (IYA)

A Journey of Unity, Tradition, and Transformation Through Yoga



2008

Formation of the Indian Yoga Association (IYA)

The Indian Yoga Association was established as a unifying platform to bring together the diverse streams, traditions, and institutions of Yoga under one national umbrella. Conceived with the vision of preserving the authenticity of Yoga while promoting its global relevance, IYA emerged as a collective voice for the Yoga fraternity in India.

The Indian Yoga Association was established as a unifying platform to bring together the diverse streams, traditions, and institutions of Yoga under one national umbrella. Conceived with the vision of preserving the authenticity of Yoga while promoting its global relevance, IYA emerged as a collective voice for the Yoga fraternity in India. Founded under the guidance and inspiration of the legendary Yogacharya Padma Vibhushan Late Dr. B.K.S. Iyengar ji, the Association reflects his vision of safeguarding the integrity, discipline, and universal spirit of Yoga while fostering unity among India's many yogic traditions.

2009–2016

Strengthening Governance and Institutional Foundations



Between 5 January 2009 and 27 November 2016, the Indian Yoga Association successfully conducted 11 Executive Council (EC) Meetings, marking important milestones in its organisational journey. These meetings laid the foundation for policy direction, institutional collaboration, accreditation frameworks, and the long-term vision of the Association.







2017

1st Governing Council Meeting at Dev Sanskriti Vishwavidyalaya



The first Governing Council Meeting of IYA was convened at Dev Sanskriti Vishwavidyalaya, Haridwar, reinforcing the Association's commitment to collaborative leadership and collective growth of the Yoga ecosystem.

2018

Expanding Collaborations and Professional Standards

- **29 April 2018 — MoU with PhD Commerce**
  IYA entered into a strategic collaboration aimed at expanding outreach and institutional partnerships.







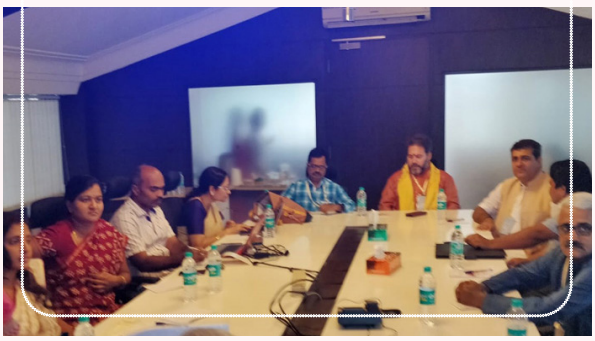


- **31 August 2018 — MoU with Uttar Pradesh Development Tradeup (UDBTUP)**
  A significant partnership fostering developmental and wellness-oriented initiatives through Yoga.





- **Workshop for HSSC at The Art of Living**
  Capacity-building and orientation workshops were organised to support Yoga-related skill development initiatives.





- **17th Executive Council Meeting at The Art of Living**
  Continuing its administrative and strategic journey, IYA convened its 17th EC Meeting at The Art of Living International Center.





- **Presentation of Certification of Institutional Membership**
  IYA formally recognised and presented certifications to institutional members, strengthening the national network of Yoga organisations.



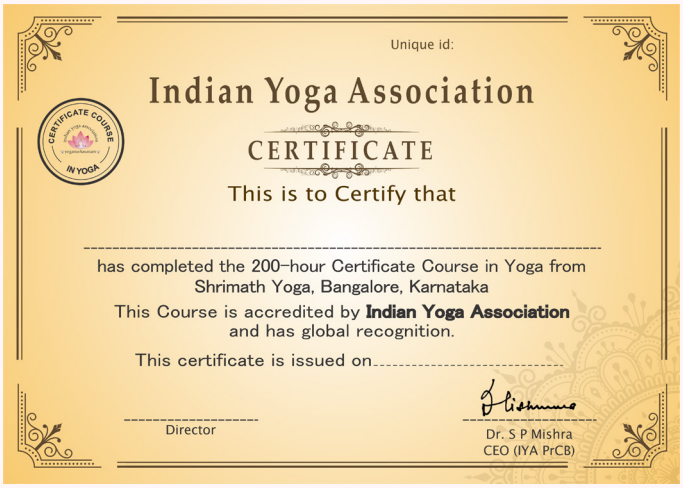
2019

Yoga Outreach, Accreditation, and National Presence

- **January 2019 — Yog Kumbh at Kumbh Mela, Prayagraj**
  IYA organised Yog Kumbh during the historic Kumbh Mela, creating one of the largest Yoga awareness and participation initiatives amidst a global spiritual congregation.

- The Indian Yoga Association organised its first-ever Yog Kumbh in partnership with Parmarth Niketan at the Parmarth Niketan Kumbh Mela Camp during the historic Kumbh Mela, creating one of the largest yoga awareness and participation initiatives amidst a global spiritual gathering.





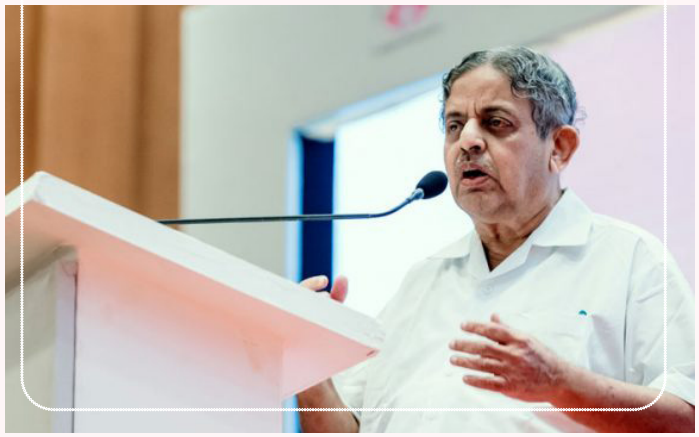
- **June 2019 — Finalisation of Yoga Certification Courses**
  The Standing Academic and Accreditation Committee of IYA finalised key certification programmes including:
  - Foundation Course in Yoga (FCY)
  - Certificate Course in Yoga (CCY)
  - Advance Certificate Course in Yoga (ACCY)
- These deliberations took place at The Art of Living International Center, Bengaluru, contributing significantly to structured Yoga education and standardisation.

- **November 2019 — AyurYog Expo**
  IYA co-organied AyurYog Expo and supported integrative wellness initiatives while promoting Yoga alongside Ayurveda and holistic health traditions.









2020



Review Programme on Niyantrita Madhumeha Bharat



In January 2020, a review programme on the Niyantrita Madhumeha Bharat Diabetes Control initiative was conducted at S-VYASA, Prashanti Kutiram, Bengaluru, highlighting Yoga's role in preventive and therapeutic healthcare.



March 2023

First National Conclave — Anuvrat Bhawan, New Delhi

IYA organised its First National Conclave, bringing together Yoga institutions, masters, scholars, practitioners, and policymakers for dialogue, collaboration, and collective vision-building.





November 2023



International Yoga Summit - Dev Sanskriti Vishwavidyalaya, Shantikunj, Haridwar

The International Yoga Summit served as a global platform for discussions on Yoga, spirituality, research, wellness, and the future of conscious living.











February 2024

Second National Conclave — The Art of Living

The second edition of the National Conclave further strengthened the spirit of unity among Yoga traditions and institutions across the country.



June 2024

Third National Conclave — Anuvrat Bhawan, New Delhi

Continuing its mission of dialogue and collaboration, IYA hosted the Third National Conclave with participation from leading Yoga organisations and experts.



February 2025



Mahakumbh, Prayagraj

The Indian Yoga Association organised a 10-day immersive Yoga Camp during Mahakumbh 2025 in Prayagraj from 7–16 February 2025. Held at the sacred confluence of the Ganga, Yamuna, and Saraswati, the camp became a vibrant centre for yogic learning, spiritual reflection, and collective practice. Through this initiative, thousands of IYA members and Yoga practitioners from across the country were able to experience the spiritual grandeur and transformative essence of the Mahakumbh through the IYA Shivir, fostering deeper connection, unity, and yogic awareness.





March 2025

Fourth National Conclave — Anuvrat Bhawan, New Delhi

The Fourth National Conclave reflected the growing momentum of the Yoga movement under IYA's collective vision and leadership.



Fifth National Conclave — Lekhak Gaon, Uttarakhand

November 2025

In the stillness of the Himalayas, 17 State Chapters came together to ask a defining question: Where does IYA go from here?

From preserving authentic yoga traditions to shaping global standards, the 5th Chintan Shivir turned contemplation into clearer direction, shared responsibility and collective action.



May 2026

Sixth National Conclave — Kaivalyadhama Yoga Institute, Lonavala

700+ delegates onsite, 300+ online participants, 16+ State Chapters and 100+ Associate Centres came together at YOGOTSAV 2026 to celebrate what makes yoga both diverse and deeply united.



Across traditions, generations and disciplines, the conclave explored authenticity, profession, education, certification, innovation and global expansion—while creating space to practise, connect and celebrate.
One wisdom. Many traditions. One community. One vision.



Yog Setu: Connecting States Through Yoga

25 May 2025



Yog Setu — Uttarakhand State Chapter Committee

3 Aug 2025



Yog Setu — Madhya Pradesh State Chapter Committee

21 September 2025



Yog Setu — Delhi State Chapter Committee

12 October 2025

Yog Setu — Kerala State Chapter Committee



16 November 2025

Yog Setu — Uttar Pradesh State Chapter Committee



February 2026

Yog Setu — Maharashtra State Chapter Committee

The Yog Setu initiative emerged as a significant platform for connecting Yoga communities across states, fostering dialogue, participation, and grassroots engagement while celebrating the diversity of Yoga traditions in India. v

Towards the Future

From its formation in 2008 to its expanding national and international initiatives, the Indian Yoga Association continues to serve as a collective platform dedicated to preserving the authenticity of Yoga, fostering institutional unity, promoting education and accreditation, and carrying forward India's timeless Yogic wisdom for global wellbeing.

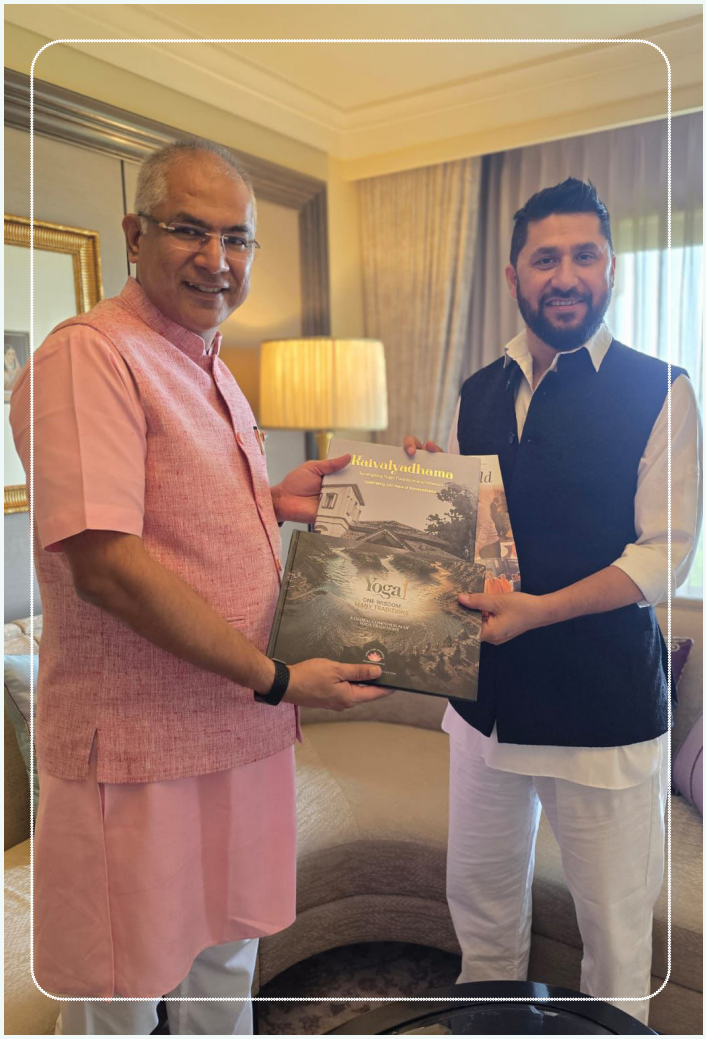


FROM PAGES TO PEOPLE

IYA Coffee Table Book

Yoga: One Wisdom, Many Traditions

As part of its ongoing efforts to promote the rich legacy and collective spirit of Yoga, the Indian Yoga Association has undertaken a nationwide outreach initiative through the presentation of its Coffee Table Book, Yoga: One Wisdom, Many Traditions, to eminent personalities and leading institutions.



Conceived as a tribute to India's vast and diverse yogic heritage, the Coffee Table Book celebrates the many streams of Yoga that have flourished over centuries while highlighting the shared philosophy that unites them. It reflects the Indian Yoga Association's vision of fostering greater awareness, appreciation, and understanding of Yoga as a holistic way of life and an invaluable cultural legacy.

The outreach initiative has provided an



opportunity to engage with distinguished leaders from the fields of Yoga, Ayurveda, academia, governance, healthcare, and spiritual traditions. These interactions have served to strengthen institutional relationships, encourage meaningful dialogue, and build collaborative partnerships for the preservation, promotion, and propagation of authentic Yoga.



Through this initiative, the Indian Yoga Association continues to extend the message of One Wisdom, Many Traditions, reaffirming its commitment to uniting diverse lineages and institutions on a common platform while carrying forward the timeless values of Yoga for the benefit of society.








मोरारजी देसाई राष्ट्रीय योग संस्थान
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CYCLE PROGRAM

Beyond the Presenting Complaint

Three CYCLE sessions on prevention, the person, and the primacy of the mind

Featuring Dr Nutan Pakhare, Vinay Siddaiah and Dr Nidheesh Kumar Yadav

Over three consecutive months, CYCLE hosted three speakers who could hardly have chosen more different subjects. One spoke about preparing a couple for the child they hope to welcome. One spoke about back and neck pain. One set the modern medical, Ayurvedic and yogic definitions of health side by side. Read together, the three trace a single arc — what may be done long before a difficulty exists, what may be done when the body finally announces one, and what exactly we are aiming at when we use the word health. All three sessions were moderated by Guruji Rishiputra Balayogi Dr Ananda ji.

Part One: Before the Beginning

Garbha Sanskar, with Dr Nutan Pakhare

The 29th session took up a subject sitting at the confluence of the two sister sciences. Dr Nutan Pakhare, Founder and Director of the AYG Academy, is a senior Ayurvedic physician and Garbha Sanskar educator with more than two decades in clinical practice and higher education; her eighty-five hour teacher training course is now in its platinum



jubilee batch. Dr Ananda set the tone by observing that integration is the need of the hour: we must be strong in our own field and open to what is good and well-founded in others.

The term opens when it is separated. Garbha is commonly taken as the womb, but our texts also define it as the coming together of shukra, shonita and jiva, and it is that third element, the entry of the soul, that distinguishes the Ayurvedic understanding from a purely biological account of fertilisation. Sanskara is the process by which positive values are cultivated, and Garbha Sanskar holds that this can begin while the child is still in the womb.

When does it begin? Before conception, at a minimum three months and ideally up to a year. Her image was homely: when a guest is expected we do not begin cleaning the house after the guest arrives; if the home is untidy or the welcome half-hearted, the guest will not wish to stay. It concerns couples planning a family, pregnant women together with their husbands, the wider family who form the environment, and yoga professionals who must know how to teach a pregnant student safely. She was firm that this is a shared responsibility, not a duty belonging to the woman while the husband goes to work.

From the epics she drew three illustrations, each with an instruction attached.

Abhimanyu: the point usually left unsaid is that what he received was incomplete, and the incompleteness cost him his life, so complete what you begin, and resist the fragmentary information of endless scrolling.

Prahlada: who received wisdom through his mother's devotion despite his father's nature,



an ancient statement of what we now call the modification of genetic expression by environment.

Ashtavakra: born with a body curved in eight places because of words spoken in anger, so regulating one's emotions and speech is among the first tools of Garbha Sanskar.

Ayurveda names four factors that must be in order. Ritu, the right time, gives only three to five days in a month, and also means the right age, she noted the two extremes visible in current data, adolescent pregnancy on one side and conception deferred past thirty-five on the other.

Kshetra, the field, carries divinity as a place of pilgrimage does, and a temple must be clean and free of disorder.

Bija, the seed, accounts for a comparable share of difficulty; encouragingly, three months of committed change is enough for a husband to reset his own contribution.

And ambu, the nourishing fluid, makes diet, digestion and circulation pillars of conception rather than peripheral to it.

She summarised all four with the farmer, who studies the season before sowing, protects what he has sown, and then waits.

"Do not wait until the fourth month to speak to your child. Begin in the first trimester, when the life is most subtle."

On practice she was firmly practical. Fewer postures are better than many, and her 3S framework organises them by trimester — stability in the first, strength in the second, space in the third. Among safe practices she named marjariasana, Chalana Kriya, vajrasana with the knees separated, bhramari, and twenty-one rounds of Omkara before sleep. Aparigraha, she observed beautifully, is a practice nature has already taught every woman through menstruation, which is monthly instruction in letting go.



Why does it matter now? Infertility is rising and fertility rates falling, with an IVF centre at the end of every lane; her wish is that a Garbha Sanskar centre should stand alongside each one, since infertility is frequently a matter of counselling, mental health and the state of a relationship rather than of the tube alone. She cited the Barker hypothesis — the fetal origins of adult disease — which holds that conditions surfacing at forty or fifty may have been seeded in the womb. If so, Garbha Sanskar is a public health measure. She anchored the argument in Patanjali's assurance that the suffering which has not yet come is the suffering to be avoided. If the Rishi tells us so plainly, why do we wait until we are thirsty to dig the well?

On scope of practice she was equally firm. Asked how to guide high-risk pregnancies without a medical background, she answered with a story: when Parvati sought help, Narada did not pretend to expertise he lacked — he sent her to the one who had it. Her own policy is unhedged: no admission to pregnancy yoga without prior medical consultation, and she is willing to lose a client over it.

Part Two: When the Body Complains

A multi-dimensional view of pain, with Vinay Siddaiah

If the first session asked what may be done before a difficulty exists, the second took up the moment the body finally announces one. Vinay Siddaiah, founder of Yogavijnana, Bengaluru, came to Yoga therapy after more than twelve years as a principal engineer in the software industry; he was among the first to be recognised as a Yoga Chikitsa Acharya by the Indian Yoga Association, and is the author of '**Understanding Back and Neck Pain:** A Yogic Perspective'. He came to yoga because of his own back pain and what changed the course of his life was not the recovery but the question that followed it: how exactly did it help?

He offered two cases. In the first, an MRI showed a disc bulge at L4–L5, surgery was advised and performed, and the patient returned two or three years later reporting that the pain had

never left; she had been nineteen at the time of surgery. In the second, an equally visible bulge has been present for over a decade, yet that person took a holistic approach, understands what aggravates her condition, and lives essentially pain-free with the protrusion still visible on any scan today. The research, he said, reframes this entirely: across studies of asymptomatic individuals, people with no complaint at all, disc degeneration was found in a substantial proportion by age twenty, in over half by thirty and around two-thirds by forty.

“What is seen is structural. What is lived and experienced is functional.”
Organic causes, a fall, an accident, a tumor have a known origin and are properly the territory of modern medicine. Functional causes arise from the way a person moves and lives, and frequently no scan reveals them, which is why people arrive saying the MRI was clean but the pain is real. Functional pain is preventable and reversible, and in his experience the great majority of what presents today is functional. Our education system, he added candidly, teaches us to trust what can be quantified over what is experienced, so a person’s own report of their body is given the least weight, when here it is often the most reliable information available.

Intelligence is not confined to the head, he argued; it is present in every cell, and operates by a simple economy, the body will not spend energy on anything it is not asked to do. The clinical consequence is disuse atrophy, and since the bulk of the spine is muscle, the same logic applies there: muscles that do not move will soon be unable to move, and more rest means more atrophy. He drew out the irony. After a knee replacement, with bone cut and an artificial joint installed, the patient is mobilised the very next day, because the surgical team knows what atrophy would cost. Yet for chronic pain, where no tissue has been cut, the standard counsel is rest, and people take it for years. A spasm is the body’s protection, treat it as you would a frightened friend: let them settle for a day or two, then tell them clearly that lying down is not their role.

Pain appears where the chain is weakest, not where the cause lies. He demonstrated tensegrity, rigid elements held by elastic connections, in which no rigid piece touches another and moving one moves the whole structure. That is what we are: skeleton held and moved by muscle and fascia. His illustration was a postural compensation chain: more weight on the right, and the right foot overloads, the left turns out, the pelvis drops, the trunk pulls back and the head tilts the other way, each segment passing its excess upward. This is why care seekers resist the approach, they come complaining of the neck and are asked to work from the feet. There is, he said, no such thing as neck strengthening or back strengthening in isolation.

He then displayed an image of a slumped posture and asked for the first word that came to mind. The chat filled with stress, sadness, worry, tension, grief. Not one response was about the body. Posture speaks of emotion and in his practice it is common for a person to be in real pain with clean scans and a great deal of difficulty they had not thought relevant to mention. Sustained sympathetic activity keeps raising muscle tone; he compared it to a spring, which returns after one compression but never quite recovers its length if held compressed indefinitely.

Before intervening, he asks a set of questions. Have you explored the pain beyond what the MRI shows? Have you given rehabilitation enough



time? Have you consulted anyone beyond the orthopaedic surgeon and are you being rushed? Painkillers, he noted, suppress the signal without touching the source: pain is information to be interpreted, not merely silenced.

Yoga therapy, finally, is not asana therapy, here he acknowledged Dr Ananda's coinage of yogasanachikitsa for what our field has too often become, precisely because asana is the part we can see. Yoga begins by calming the system before correcting anything, and the entry point is the breath, because to breathe well is to tell the system that all is well. The nervous system reorganises when it perceives safety, and not before. Thereafter the body learns as it always has, through repeated experience, which science calls neuroplasticity and our tradition calls abhyasa. Pain may arise at any layer: the annamaya kosha in posture and injury, the pranamaya in shallow breathing, the manomaya in stress and fear, the vijnanamaya in the belief system, and the anandamaya in the absence of ease. Two principles follow — healing must arise from within the person, and standardised protocols do not work.

Part Three: What Are We Aiming At?

The concept of health, with Dr Nidheesh Kumar Yadav

The first two sessions worked outward from particular situations. The third turned the question round and asked what all of it is finally for. Dr Nidheesh Kumar Yadav is an Ayurveda Acharya with a BAMS, a Master's in Yoga and a PhD, presently Associate Professor and Head at Shoolini University, Himachal Pradesh; he has served at the Morarji Desai National Institute of Yoga and at Kaivalyadhama, and serves on the IYA's Yoga Chikitsa subcommittee. Introducing him, Dr Ananda observed that what he values most in Dr Nidheesh is a smile that comes from the heart for a smile cannot come from the head, and the heart tells you whether a person is a sadhaka.

Health, Dr Nidheesh began, for whom, from whom, for what, and across how many dimensions? Unless we can say who we are and what life is, we are not in a position to define health, and the consequence is visible in every consulting room, where a person asks only that a symptom be

removed, is satisfied when it is, and understands nothing of what happened to them.

He put the same question to all three systems. Asked who you are, modern science answers a biological system of some thirty-seven trillion cells, with a nervous system that constructs the sense of self; Ayurveda answers a unique blend of the five mahabhutas and three doshas, configured at birth as one's prakriti; Yoga answers consciousness itself, temporarily wrapped in five koshas. Is it fixed? Genetics and environment change it; prakriti is fixed while vikriti fluctuates; the purusha never changes, only the sheaths shift. And the goal? To treat the mechanism of the body; to restore the harmonious state of the doshas; or liberation. The honest answer, he suggested, is the conjoint answer of all three.

Ayurveda is likewise more interested in the kind of life than its length. Hitayu is a life lived for oneself and for others as well; ahitayu, one lived with concern only for one's own benefit. Sukhayu is knowing what is good for oneself and doing it; duhkhayu is knowing what is harmful and doing it anyway not from ignorance, but in spite of knowledge.

Modern medicine defines health as complete physical, mental and social wellbeing and not merely the absence of disease. He added a piece of history often forgotten: the 1948 definition named only the physical and mental; the social dimension was added later, the spiritual in the 1990s, and a fifth, the behavioural is now under discussion. Ayurveda is more demanding, requiring balanced doshas, even digestive fire, balanced dhatus and malas, and serene atma, indriya and mana. Yoga's answer is shortest of the three: the unimpeded flow of prana and a calm mind. He added a practical aside for the young, the one thing we can never control is ourselves; the tool is the breath. Hold the breath and you hold the mind; hold the mind and you hold yourself.

"Twenty people may be equally free of diagnosis, and not remotely equally healthy."
This follows from the Ayurvedic architecture, in which rasa is transformed successively by the tissue-level agnis through to shukra, from which come ojas and tejas, and these, not the absence of a diagnosis, are the true markers of the level of health. Take twenty people with no diagnosable ailment: some have low energy and little enthusiasm, others are luminous with both.

One of the most useful clarifications of the session concerned samatva. Balance does not mean equality, and it is not the case that vata, pitta and kapha should each stand at a third. Each person has a constitutional proportion, and health consists in sustaining it so an increase of pitta that is healthy in one person is a disturbance in another. Three siblings eat the same ice cream; one develops fever, one a headache, the third nothing at all. Nothing is good or bad in itself; it becomes so according to its compatibility with one's composition. He distinguished, too, between food, diet and meal, and warned that lost night sleep cannot be made up by day: if the pattern is ten to four, it should remain ten to four.
Here he arrived at what he called the fundamental concept of yoga therapy, and taught it as a formula worth writing down. Vyadhi is the manifest ailment. Adhi is prior the factors, whether behaviour or thought, capable of altering our thought process and our antahkarana. Then: sama plus adhi is samadhi; visama plus adhi is vyadhi. This is why the tradition locates the root of ailment in the manomaya kosha, and it is the ground on which all yoga therapy stands. He traced the classical chain of psychosomatic disease alongside it, dwelling repeatedly on an object produces attachment; attachment gives rise to desire; desire, since no desire can finally be

satisfied, to anger; anger to delusion; delusion to confusion of memory; and loss of memory to the destruction of discrimination.
He closed with santosha. Contentment is not a mood but a result: gratitude, simplicity, harmony, reduced desire and acceptance produce it, and from it follow mental comfort, joyfulness, inner stability and resilience.

The Common Thread

Three speakers, three subjects, three quite different trainings, an Ayurvedic physician working with couples, an engineer working with spines, an academic comparing system of medicine. What is striking, reading the sessions together, is how often they arrive at the same place by different roads. Four convergences deserve to be drawn out.

- The visible is not the whole. Dr Nutan distinguished the Ayurvedic account of conception, which includes the entry of jiva, from a purely biological one. Vinay showed that a scan may look abnormal in a person who feels nothing and normal in a person who suffers. Dr Nidheesh observed that twenty people may be equally free of diagnosis and not equally healthy, and that what distinguishes them appears on no report.
- Prevention precedes pathology. Patanjali's assurance that the suffering which has not yet come is the suffering to be avoided was quoted directly in two sessions and implied in the third. Dr Nutan located the beginning of care a year before conception; Vinay showed that the first catch in the back is information about a weakness that could still be corrected; Dr Nidheesh framed dinacharya as the daily work of keeping degeneration from outpacing regeneration.

- The individual, not the protocol. Dr Nidheesh's clarification that samatva is not equality is the philosophical statement of it; Dr Nutan's trimester-wise framework applies the same principle across a single pregnancy; and Vinay put it most sharply, standardised protocols do not work, because pain differs in every individual. For a fraternity often asked which asana is prescribed for which diagnosis, this is a shared and uncomfortable answer.

- The mind is the ground. The manomaya kosha appeared in all three sessions as the place where difficulty begins. Dr Nidheesh gave it the clearest formulation; Vinay arrived at the same territory from biomechanics, by way of muscle tone that never quite returns; and Dr Nutan located a child's earliest impressions in exactly the same layer. Three routes, one destination.

In Closing

It is worth noticing how the three sessions ended, because their closings converge as surely as their arguments. Dr Ananda left the 29th with an image of a room lined with mirrors, one reflection containing another: when we teach a pregnant woman, we are never teaching one person, and the care given today reaches forward through generations we will never meet. Vinay closed the 30th by explaining why he wrote his book, so that people arriving for therapy might already understand what is happening within them and arrive without fear, because once the fear goes the person is no longer the same person. And Dr Ananda closed the 31st by reminding participants that vidya must be applied until it becomes jnana, and through continued growth, prajna.

Three closings, and one idea between them: that what we finally offer a care seeker is not a technique but an understanding they can carry themselves.

Sattvik Recipe

Ash Gourd – Ragi Noodles

By Dr. Vasundhara V R, JEEVANAM Yoga Shiksha Kendra

A light, hydrating, and nutrient-dense alternative to conventional grain-based pasta, this wholesome recipe beautifully blends the cooling nature of ash gourd with the grounding and mineral-rich goodness of ragi (finger millet). Naturally gluten-free and gut-friendly, it is ideal for those following a yogic and holistic lifestyle.

Ingredients

For the Noodles

- 500 g Ash Gourd (peeled, deseeded, and coarsely grated)
- 3–4 tbsp Ragi Flour (to prepare the malt)
- Water (for blanching and preparing the slurry)

For the Protein & Sauté

- 100 g Paneer or Tofu (cut into small cubes)
- 1 medium Carrot (julienned)
- 1 small Onion (thinly sliced)
- 10–12 French Beans (finely chopped)
- 2 tbsp Ghee

For the Spice Blend & Aromatics

- 1-inch Ginger (finely grated)
- 1 Green Chili (optional, slit)



- 1 tsp Cumin Seeds
- ½ tsp Black Pepper (freshly crushed)
- ¼ tsp Turmeric Powder
- Rock Salt (Saindhava Lavana), to taste
- Fresh Coriander (for garnish)
- A squeeze of Lemon Juice

Method of Preparation

Prepare the Ash Gourd Base

Bring a pot of water to a rolling boil. Add the grated ash gourd and blanch for about 10 minutes until tender yet firm. Drain thoroughly using a fine sieve and gently press to remove excess moisture without mashing the strands.

Prepare the Ragi Coating

In a small bowl, mix ragi flour with a little water to form a smooth, lump-free slurry. Heat the mixture in a pan on low flame, stirring continuously until it thickens into a silky malt-like consistency. Gently coat the blanched ash gourd strands with the ragi malt, ensuring even coverage. Spread them on a tray and allow to air-dry for about 5 minutes so the coating adheres well.

Prepare the Sauté & Protein

Heat ghee in a wide pan. Add cumin seeds and allow them to splutter. Add grated ginger and green chili, sautéing briefly until aromatic. Introduce paneer or tofu cubes and cook until lightly golden at the edges. Add sliced onions, carrots, and beans, and sauté on medium-high heat for 3–4 minutes until the vegetables are tender yet retain a slight crunch.

Final Assembly

Carefully fold the ragi-coated ash gourd strands into the vegetable mixture. Add turmeric, rock salt, and freshly crushed black pepper. Toss gently for 1–2 minutes, allowing the flavors to blend harmoniously without breaking the strands.

Garnishing

Switch off the flame. Finish with freshly chopped coriander leaves and a squeeze of lemon juice, which enhances flavor and supports iron absorption from the ragi.

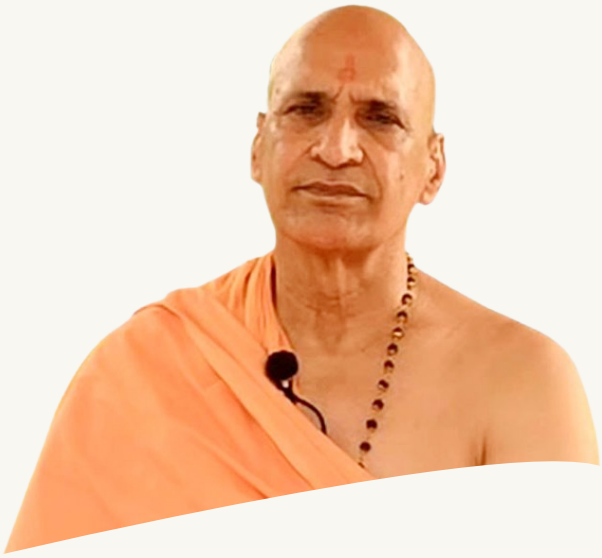
Health Benefits

- Ash Gourd is highly alkaline, cooling in nature, and supports digestive health and hydration.
- Ragi (Finger Millet) provides low-glycemic carbohydrate source rich in calcium and essential minerals.
- Black Pepper and Ginger help balance the Sheetavirya (cold potency) of ash gourd, making the dish suitable for all seasons.

This nourishing preparation offers a balanced blend of taste, texture, and therapeutic value—perfect for mindful eating aligned with yogic principles.

-Gurudev Swami
Bharat Bhushan ji

President, Mokshayatan Yog Sansthan



Yoga Leaves no Impression of Depression

Nervous disorders can be roughly divided in to two groups, one arising from neurotic problems and the other related to psychotic or disturbed personalities. People with neurotic problems may be over anxious, saddened or depressed though even in their darkest moments they are always in touch with reality.

Psychotic personalities are decidedly abnormal claming to hear "voices" or holding conversations with people who may be non existent or long since dead. There is one more type of depression called reactive depression which is usually brought on by some unhappy event such as losing one's home, property, business or death of beloved ones. Depression and anxiety are very closely related as these are the common illness of mind. In medical treatment mild depression is relieved by tranquillizing drugs and in case of severe depressions electroshock treatments are also given if necessary. Yoga and modern medicine are not at all controversial; they are best complement to each other rather and combined approach may lead to easy and stable relief.

These diseases may be best cured with yoga and yogic way of living as it is mind that has ever been the main subject of yoga. Yoga does not cure the diseases but it touches the mind and its modifications that have ever been the root cause of several diseases.

Srimadbhadvadgita rightly explains it as:
**"Mn aiv manushyanaam karnam bandh mokshayo,
Chitteshchalati sansaro nishchle yog uchchayetai."**

This is mind that involves oneself in bondages and sorrows and this is also the mind that enables oneself to get rid of such bondages and live in bliss.

The most popular example of yogic remedy to depression is of Arjun in Mahabharata who was

under deep depression leaving aside the karma of a warrior and escaping from the war. It was Yogeshwara Krishna who turned coward Arjaun in to a true warrior by introducing Yoga in to his life.

Once we are healthy and balanced at mind the body conditions automatically find a positive change because of its immediate effect on endocrine glands, hormonal balance, resistance power, increasing immunity level, released muscular tension and improved digestive system. This is the reason that yoga is considered the best prevention and wonderful remedy to different ailments even the chronic ones.

It is experienced that special capsule of Bharat yog (true Indian yoga) prepared by Mokshayatan International Yogashram that includes Surya Namaskar, Dnamic yogasanas, Kapaalbhati Pranayaam, Bhastrika Pranayaam, Sankirtan (chanting and reciting of holy mantras and bhajans), and Swadhyay (study of holy texts especially of Srimadbhagwadgita) are sure way to lead one come out of depression.

Practicing Suryanamaskara

Man is the designer of his fate. A sculpture takes a piece of stone in his hand and with his efforts and skill gives it the perfect shape he ever dreamed of. He removes the useless parts of stone and spares only what is useful in shaping it in to required figure. Same is the case of human life we are blessed with. We are given each morning to see what we do with it. One morning is a small unit of whole life. Being in direct contact of sun each morning with Trataka, Sun bathing, performing Surya Namaskara and worshipping Sun we can add colour of our life and give it a perfect shape physical, mental and spiritual as sun is the source of life and energy to all that Rig Veda says, “Surya atma jagtststhusch swaha” (Sun is the spirit of all living beings and sthanus like trees etc). It is known as Pratysksh Devta (A god that can be visualized). Sun rays are the cure to several ailments with regard to eyes, heart, lungs, stomach and skin and it burns and removes all filth from our body as well as from environment. Surya Namaskara is a wonderful way of loosening up, stretching, toning and massaging of muscles, joints and internal organs of your body. This is the reason that sun worship is a very important part of Vedic Religion. Surya darshan, Trataka (a wonderful system for gaining vision and mental



powers), offering arghya to sun and Suryopasna besides several fasts dedicated to Surya deva in Hindu religion represent scientific vision of Vedic Rishis.

Surya Namaskara practiced before Bhastrika Pranayaam prevents most of the possible diseases due to cold, the same as Chandra Namaskara prevents most of the possible diseases due to hot summer. We may come out of Low blood pressure and Anemia also with regular and dedicated practice of Surya Namaskara. It is a wonderful way to stay perfectly healthy, gain mental concentration and improve energy level. I see it as a special combination of asana, pranayaam, mantra and dhynam that adds perfect harmony to our life. It regulates Pingla or Surya Naadi, the pranic channel which carries the life giving vital force and leads to a balanced energy system at mental and physical levels. Every health and joy seeker is advised to perform Surya Namaskara every morning facing the rising sun with empty stomach, lose light and comfortable cotton dress preferably of sun colour.

• Stand upright with your feet together in prayer pose with palms together in shape of the flame of deepak. Be with yourself with muscles and joints relaxed. Face free of wrinkles caused by tension, fear and rage. Permit your eyes to remain closed with perfect concentration on sweet rising sun. Breathe normally with mental chanting of holy **"OM" in each breath.**



• Pray with a few of **Surya Stuti Mantras**:

**"Adityasya namaskaran ye kurvanti dine dine,
Janmantar sehstreshu daridryam nopjayete,**

**Namo dharm vidhanay namaste krit sakshiney,
Namo pratyaksh devay bhaskaray namo nameh.**

**Akaal mritu harnam sarv vyadhi vinashnam,
Surya padodkam teertham dathre dharyamyehm.**

**Om tejo asi tejo maei dhaehi,
Balam asi balam maei dhaehi,
Ojo asi ojo maei dhaehi,
Veeryam asi veeryam maei dhaehi,
Saho asi saho maei dhaehi,
Manyurasi manyurmaei dhaehi."**

Repeat one by one of the following Namaskara Mantras before each round of Surya Namaskara as sun completes the zodiac circle in a year and remains for one month in one rashi:

Om Suryay nameh, Om Bhaskaray nameh, Om Arkay nameh, Om Khagay nameh, Om Mitraay nameh, Om Hiranyegarbhay nameh, Om Ravaye nameh, Om Bhanvai nameh, Om Marechye nameh, Om Pushnave nameh, Om Adityay nameh, Om Savitrye nameh.

Surya Namaskar – Steps

- Chant "Om Suryaya Namah". Inhale, raise both arms overhead, keeping them shoulder-width apart, and gently



bend the head, arms and upper trunk backward.
- Exhale and bend forward, bringing the palms or fingers to the floor beside the feet. Keep the knees straight and bring the forehead towards the knees without straining.
- Inhale, lift the face and lower back, stretch the right leg back as far as possible, bend the left knee and keep the left foot on the floor. Keep the arms straight and gently arch the back.
- Exhale and take the left foot back beside the right foot. Raise the buttocks, lower the head between the arms and keep the arms and legs straight. Try to bring the heels towards the floor.
- Lower the knees, chest and forehead to the floor, keeping the hips and abdomen raised. Hold the breath.
- Lower the hips and abdomen, arch the back and raise the head while inhaling. Keep the thighs and hips on the floor and support the trunk with the arms.
- Exhale, raise the buttocks and lower the heels towards the floor.
- Bring the left foot forward between the hands. Lower the right knee to the floor, push the pelvis forward, arch the back and inhale.
- Exhale and bring the right foot forward beside the left. Straighten both knees and bring the forehead towards the knees without straining.
- Inhale, raise the torso and stretch both arms overhead. Keep the arms shoulder-width apart and gently bend backward.
- Exhale and bring the palms together in front of the chest in prayer position.

Repetitions:

This completes one round. Begin with 5 rounds and gradually increase to 12 rounds as your practice and stamina improve.

Finally: Offer Arghya to Surya Deva using a glittering convex lota, allowing the reflected sunlight to fall gently on the eyes, face and chest through the continuously flowing water. Keep the lota around duodenum level. Avoid looking directly at the sun, as direct sunlight can damage the eyes.

Seek the blessings of Surya Deva and welcome greater positivity into your life.

Kapalbhati Pranayam

Kapalbhati resembles Bhastrika in its rapid succession of inhalation and exhalation, but the

emphasis differs: Kapalbhati focuses on forceful exhalation (Rechak), while inhalation (Poorak) is natural, silent and effortless. Unlike Bhastrika, which concludes with Antar Kumbhak, Kapalbhati concludes with Bahya Kumbhak.

Kapalbhati is traditionally described as one of the Shat Karmas, or six cleansing practices, for Kaya Kalp (rejuvenation). Kapal means cranium and Bhati means splendor, indicating the purification and rejuvenation of the organs of the skull and their functions. For beginners, Kapalbhati is advised before progressing to Bhastrika.

Preparation:
Sit comfortably in a meditative posture with eyes gently closed. Keep the head, neck and spine aligned, and relax the joints, jaw, muscles and mind.
Method:

Take a deep, comfortable inhalation, expanding the abdomen. Exhale forcefully by contracting the navel. Allow the next inhalation to happen naturally and silently, followed by another forceful exhalation. Keep the breathing abdominal rather than chest-based.

Beginners may start with 10–20 forceful exhalations per round and 3–5 rounds. With practice, advanced sadhaks may increase to 10–20 rounds, incorporating comfortable Bahya Kumbhak after each round. At an advanced stage, Tri Bandhas—Mool Bandha, Uddiyana Bandha and Jalandhar Bandha—may be practiced. Progress gradually and patiently.

Benefits:
Traditionally, Kapalbhati is described as beneficial for the respiratory and digestive systems, strengthening the nervous system and helping purify the Ida and Pingala Nadis. It is said to refresh the mind, reduce sleepiness, improve concentration and support meditation. It may also be practiced during summer as it is considered less heating.

Note: The source text describes Kapalbhati as beneficial for conditions including asthma, bronchitis, tuberculosis and emphysema, and for childbirth and pregnancy. These are therapeutic claims from the supplied source and should ideally be retained only with appropriate medical/editorial review.

Bhastrika Pranayama

Preparation
Sit comfortably in Padmasana, Siddhasana, Swastikasana, or another suitable meditative posture. Keep the nasal passages clear and the spine, neck and head aligned. Practice Gyan Mudra, keeping the arms and shoulders relaxed. Bring awareness to the Manipura Chakra at the navel, while keeping the chest, face and head relaxed.

Begin with about 10 deep, forceful inhalations and exhalations through the nose, followed by a slow exhalation. Practice approximately five rounds to prepare the nostrils for deeper practice.
Method

Step 1 – Left Nostril:
Close the right nostril with the right thumb. Inhale and exhale forcefully through the left nostril 20 times, gradually increasing the speed and force without strain. The abdomen should move outward during inhalation and inward during exhalation, while the body remains still without jerks. After the rapid breaths, inhale deeply

through the left nostril, practice comfortable Antar Kumbhak, and then exhale comfortably through the same nostril. Inhalation and exhalation should remain balanced.

Step 2 – Right Nostril:
Close the left nostril with the right ring finger. Repeat the same process through the right nostril for 20 breaths. Avoid excessive chest expansion or lifting of the shoulders. After the rapid breaths, inhale deeply, retain the breath with both nostrils closed, and exhale gently through the right nostril.

Step 3 – Both Nostrils:
Inhale and exhale deeply and rhythmically through both nostrils for about 20 breaths. Then inhale deeply and practice comfortable Antar Kumbhak, gradually increasing the duration with experience. Exhale deeply and return to normal breathing. Mental counting may initially be used during retention and later replaced by mental chanting of a sacred Mantra.

Twenty rapid Poorak-Rechak cycles followed by Poorak, Antar Kumbhak and Rechak constitute one round. Beginners may practice five rounds daily in winter. With growing practice, the number of breaths may be increased by five per month, up to 50 breaths through the left, right and both nostrils. Advanced practitioners may combine Bhastrika with Mool Bandha and Jalandhar Bandha during Antar Kumbhak.

Precautions
The effects of yogic practices vary among individuals and should ideally be undertaken under the guidance of a competent Guru. Bhastrika is recommended for practitioners in good or normal health. Avoid violent respiration, facial strain and body shaking.

Those with weaker lungs or heart, high blood pressure, hernia, gastric ulcers or epilepsy are advised not to practice Bhastrika solely from books, magazines or television programmes. Rest briefly after each round, as the practice requires considerable physical energy. A balanced diet, including milk as suggested in the source, is recommended for sustained practice.

Benefits
Bhastrika's rapid exchange of air is traditionally described as stimulating metabolism, helping eliminate waste and toxins, and generating internal heat. With gradual, dedicated practice under expert guidance, it is described as beneficial for the lungs and heart, and for respiratory conditions such as asthma, bronchitis and tuberculosis.

The practice is traditionally associated with purification of the blood, balanced sugar and cholesterol levels, improved complexion, reduction of pimples, and balancing of Vata, Kapha and Pitta. The rapid movement of the diaphragm stimulates the visceral organs and tones the digestive system. It is also described as beneficial for throat inflammation, phlegm accumulation and nervous-system strength.
Regular practice is said to promote peace, tranquillity, concentration, meditation and overall efficiency.





-Maa Dr. Hansaji Yogendra
Director, The Yoga Institute

Beyond the Mat: The Philosophical Foundations of Yoga

Yoga is usually introduced to beginners through asana. They stretch, strengthen and balance the body, and gradually become more aware of themselves. But the mat is only the beginning. Yoga involves habits and attitudes towards life; it is not merely a set of techniques. When we trace the meaning of the word Yoga, we find that it comes from the Sanskrit root yuj, meaning to unite. It brings together the body, breath, mind, intellect and our sense of self. It also reminds us that we are not separate from the world around us. The way we think and live influences our relationships, our surroundings and the society of which we are a part.

Traditions of Yoga

The wisdom of Yoga has been expressed through many great texts and traditions. Each gives us a different path to the same destination.

The Upanishads invite us to look within. The Katha Upanishad gives us the beautiful example of a chariot: the body is the chariot, the senses are the horses, the mind is the reins and the intellect is the charioteer. If the horses are allowed to run wherever they wish and the reins are not steady, the journey becomes difficult. In the same way, when our senses, mind and intellect are pulling us in different directions, we experience restlessness. Yoga helps



us bring these different aspects of ourselves into harmony.

The Hatha Yoga Pradipika also reminds us that practices involving the body and breath have a purpose beyond physical fitness. Asana, Pranayama, Mudra and other practices prepare and refine the practitioner for the other dimensions of Yoga. The body is important, but it is just an instrument for reaching higher spiritual goals.

The Bhagavad Gita gives us another definition of Yoga. Shri Krishna teaches Arjuna to perform his duties without being completely disturbed by their results. He says, Samattvam yoga ucyate which means 'equanimity is Yoga'.

Ashtanga Yoga

Maharshi Patanjali gives us a systematic path and clear guidelines through the eight limbs of Ashtanga Yoga.

- Yama and Niyama guide our conduct and our relationship with ourselves and others.
- Asana brings steadiness to the body.
- Pranayama refines the breath and influences the mind.
- Pratyahara helps us become less driven by sensory impulses.
- Dharana develops concentration, while
- Dhyana takes us towards deeper awareness.
- Samadhi represents a state of profound integration.

All these limbs together describe a gradual refinement of the whole human being.

Going Beyond the Mat

We can practise an asana beautifully and still become impatient when someone disagrees with us. We can sit quietly for meditation and yet carry anger, jealousy or anxiety into our daily interactions. Yoga should gradually become visible in the way we live. It should be demonstrated in the following ways.

- Remain balanced when circumstances are difficult
- Observe our thoughts and emotions before they become reactions
- Make choices that are good for us, even when they are not always easy
- Understand others instead of judging them immediately
- Appreciate what we have without constantly chasing what we do not have

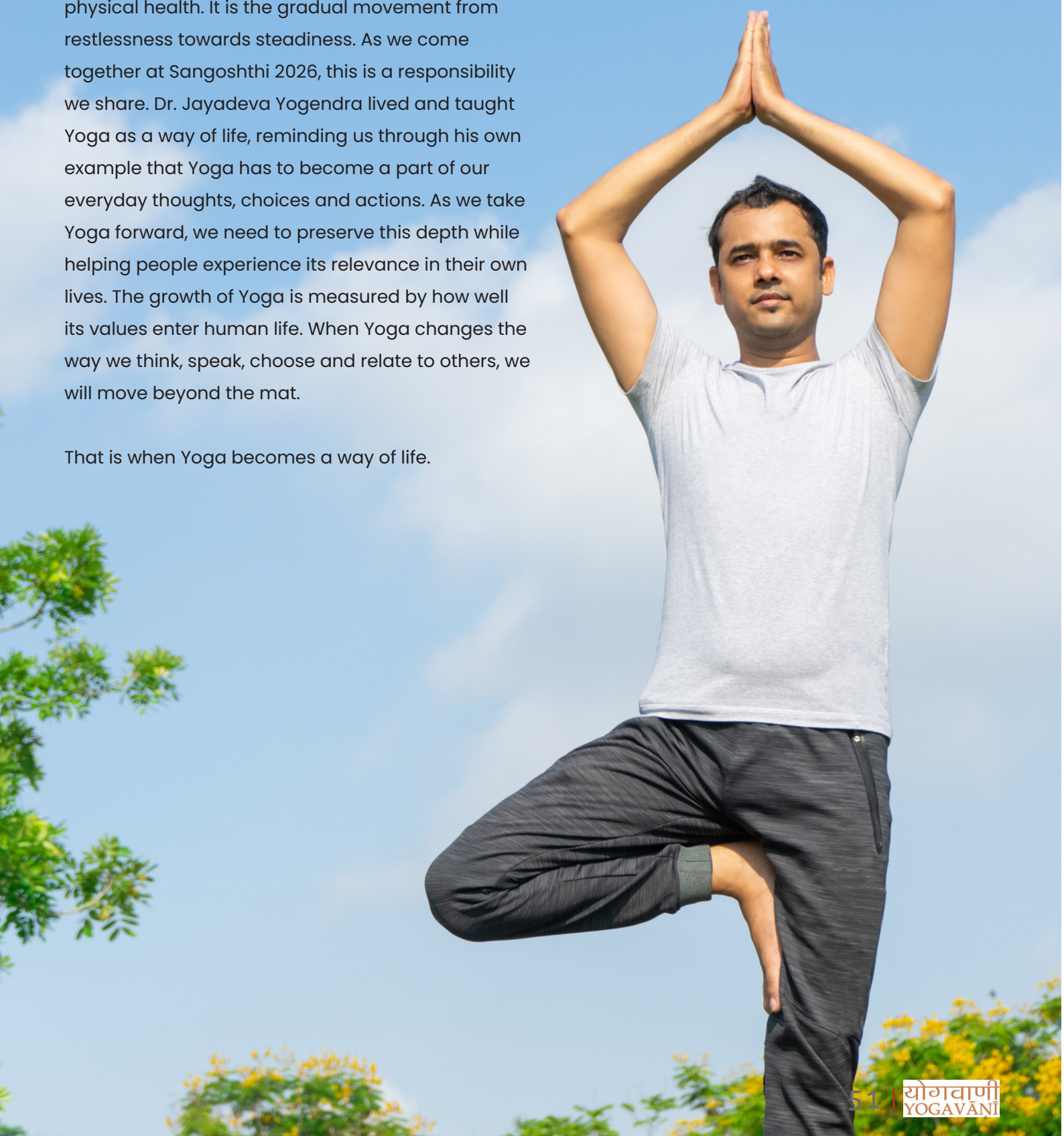
Our practice on the mat gives us an opportunity to observe ourselves. We notice the body resisting a posture, the breath becoming disturbed, the mind becoming impatient. Instead of immediately reacting, we learn to observe. Gradually, this same awareness can be carried forward into daily life.



Taking Yoga into the Future

Our lives have become more comfortable with modern-day conveniences, yet the restlessness remains. I believe that we need to find meaningful ways to bring the essence of Yoga into contemporary life. The essence of Yoga is not flexibility. It is not even limited to relaxation or physical health. It is the gradual movement from restlessness towards steadiness. As we come together at Sangoshthi 2026, this is a responsibility we share. Dr. Jayadeva Yogendra lived and taught Yoga as a way of life, reminding us through his own example that Yoga has to become a part of our everyday thoughts, choices and actions. As we take Yoga forward, we need to preserve this depth while helping people experience its relevance in their own lives. The growth of Yoga is measured by how well its values enter human life. When Yoga changes the way we think, speak, choose and relate to others, we will move beyond the mat.

That is when Yoga becomes a way of life.





-Yogācārya S Sridharan,
Krishnamacharya Yoga Mandiram

Bio-hacking & Yoga:

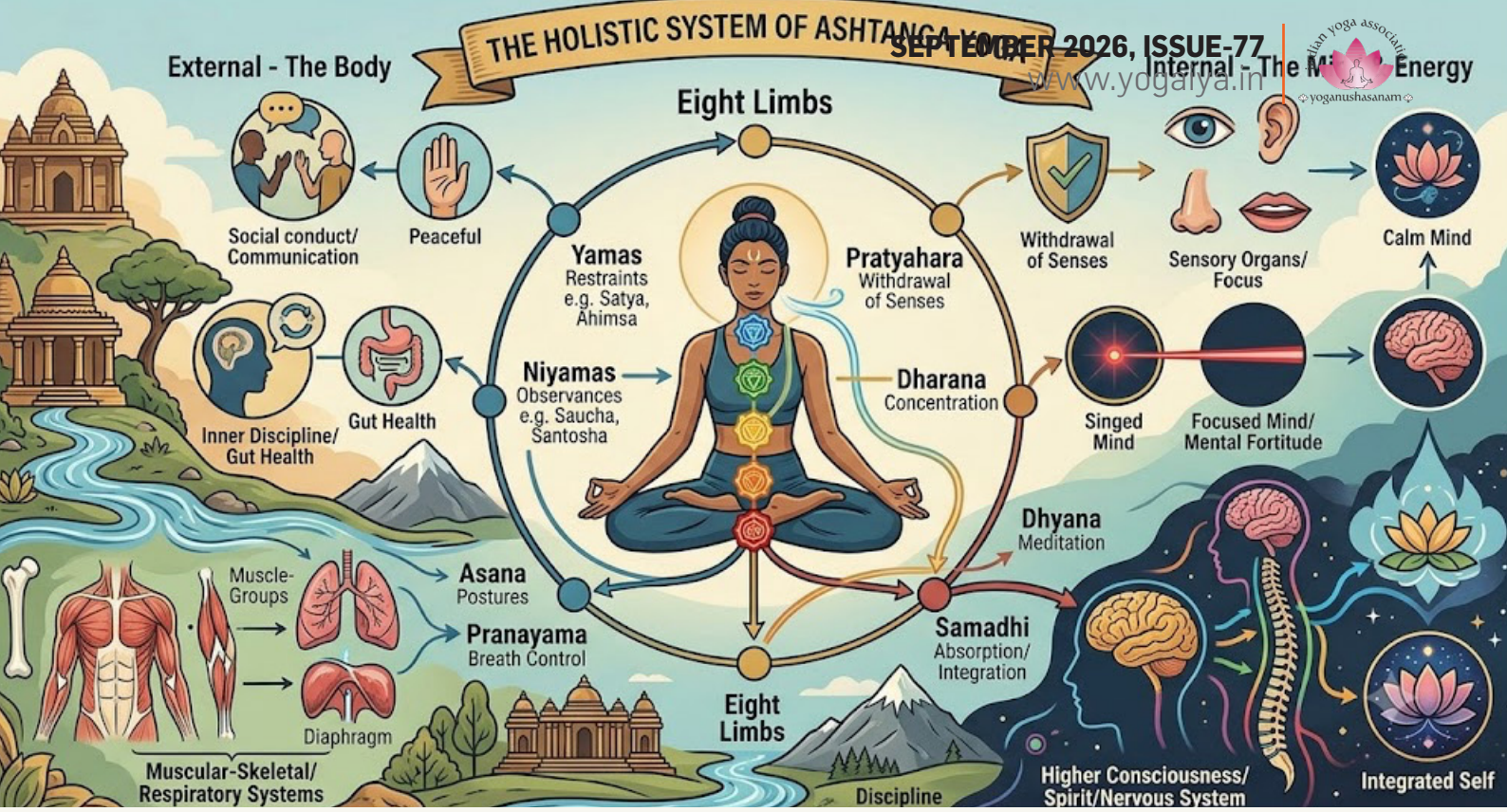
Merging Ancient Wisdom with Modern Health & Wellness

The ancient art, science and philosophy of Yoga traces its origin to the timeless Vedas, known as 'Sanatana Dharma'. Yoga is unique, as it is a manual of practice for good physical and mental health. Yoga looks at the human system as a 'whole' and the inter relationship of the various parts including the core which is consciousness. Yoga Sūtra, the most authoritative text on Yoga, is the best handbook on human psychology. Its treatment of the human mind is comprehensive and deep.

The core message of Yoga Sūtra is to find the means for removal of the suffering which is yet to come. Yoga considers mind is the best friend and worst enemy; a controlled mind is the best friend and the uncontrolled one is the worst enemy. A basket of eight tools, called 'Aṣṭāṅga Yoga' is the most comprehensive system known to mankind for achieving and maintaining wellness. It addresses the entire human system independently and together. The ultimate aim of every yoga practitioner is to have a complete control over the mind, so as to enable one to achieve the ultimate aim of becoming 'lindependent'. This independence technically called 'Kaivalyam' makes one, the master of his/her life.

The interconnection between the eight limbs in Aṣṭāṅga Yoga, which are Yama – Discipline relating to external; Niyama – Discipline relating to internal; Āsana – Physical postures; Prānāyāma – Breathing exercises; Pratyāhāra – control over senses; Dhāraṇā – Focus and attention; Dhyāna – Meditation and Samādhi – Integration; is exclusive and unique to Yoga.

In yoga, the teacher student relationship is very important. The teacher called 'Guru' or 'Ācārya' is an evolved soul and thus is in a position to guide an aspirant. Books, videos or modern gadgets cannot replace a teacher. The teacher guides the student, step by step, based on the individual's capabilities and aspirations. A right teacher suitably modifies



the tools of yoga to suit the individual. Ideally one-to-one relationship will bring out the best results. It will also avoid any negative effects including physical injuries. Initially the student will be dependent on the teacher to understand the progress. But, slowly the practice give an experience at all levels and that experience takes over as the guide. The teacher simply watches and interferes only when required. That is why Yoga is called 'Svatantra Sādhana', a practice which makes one 'independent'.

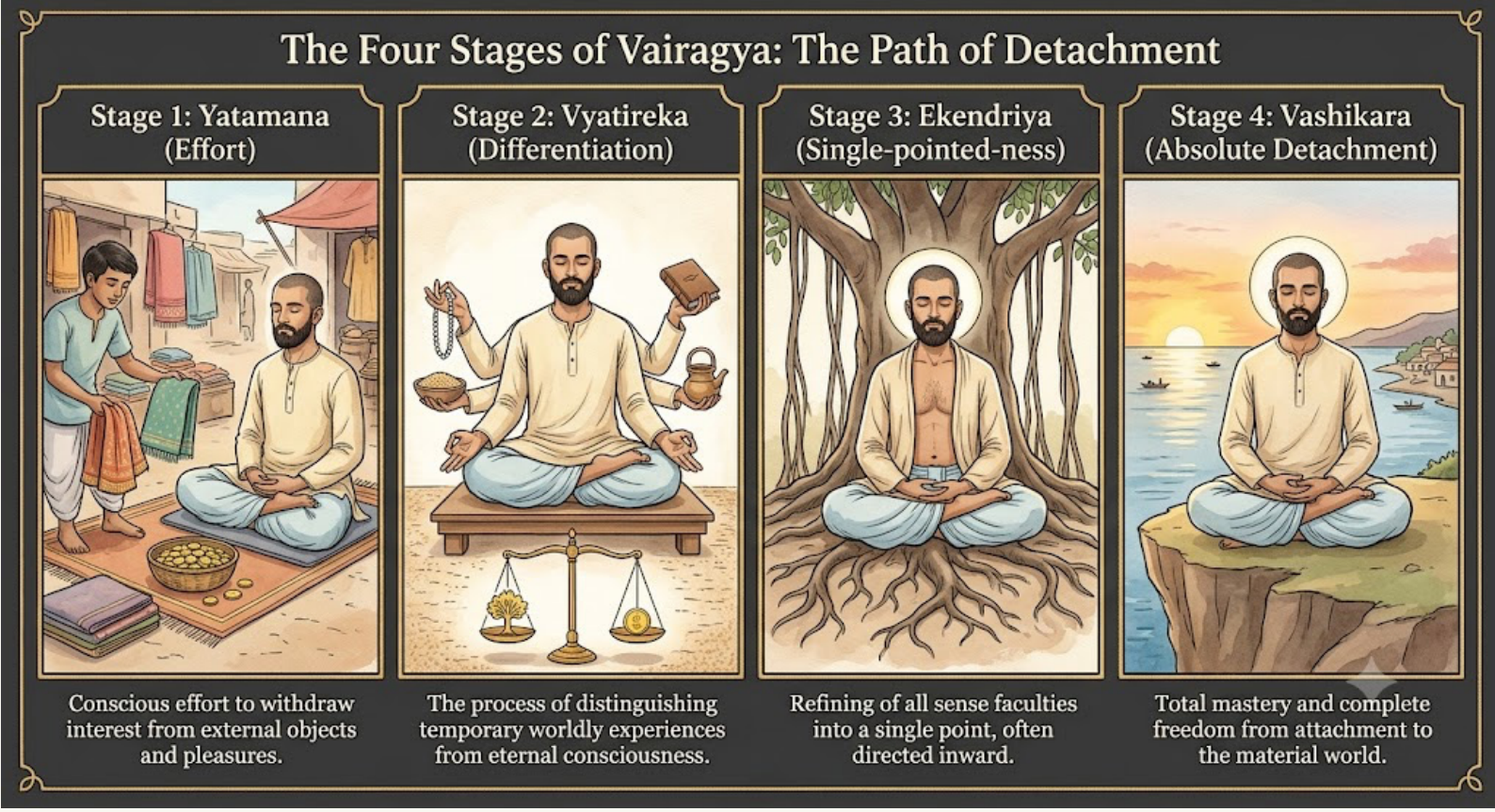
There are a few marks of progress which are subjective and objective achieved through the practice of Yoga and thus makes one to be guided. Over time, a practitioner becomes more aware of food, life style, company, sleep and other habbits. Anything wrong in these areas fall by the wayside. This is because of the change in the mind. The mind which is made up of three gu□as, viz., Sattva – Purity and Clarity; Rajas – Activity and passion; Tamas – Stability and indolence. Intense practice of A□tāñga Yoga brings down the influence of Rajas and Tamas and makes Sattva to rule over. Every aspect of the yoga practitioner's life undergoes transformation. Moderation in food, activity and sleep are milestones in the path. These developments are together called 'Vairāgya' – detachment, dispassion, freedom from worldly cravings.

They develop in stages from the lower stage where effort is required to the highest stage of absolute independence.

The search for solutions to problems continues to haunt the humanity and over years newer methods are found. But, the underlying principle will always remain the same, as the human system is still a part of 'nature'. It evolves out of, grows and merges with 'nature'.

Of all the species of 'nature', human beings are unique, as they possess cognitive abilities like abstract reasoning, long-term planning, and self-awareness that allow them to consciously shape their lives.

The concept of 'DIY' (Do-it-yourself) has been a part of human beings, in analysing a problem,



finding a practical solution, put it into operation and experience the outcome. 'DIY Biology' is a global movement where individuals and small communities study and experiment with life sciences using affordable equipment outside traditional academic or corporate laboratories. What started off in 2000s in the US has spread through continents.

A fall out of the 'DIY Biology' is 'Bio-hacking' the practice of using science, data, and lifestyle adjustments to optimize physical and mental performance, health, and longevity.

Core Concepts

- Do-It-Yourself Biology: Taking an active, proactive role in managing your health rather than just treating illness.
- Data-Driven: Tracking biomarkers, sleep patterns, and nutrition to measure how your body responds to changes.
- Incremental Adjustments: Ranging from simple daily habits to high-tech interventions.

Common Types of Bio-hacks

- Lifestyle & Diet: Intermittent fasting, cold plunges, adjusting light exposure, and optimizing sleep.
- Technology & Tracking: Using smartwatches, continuous glucose monitors, or fitness trackers.
- Supplements & Nootropics: Taking vitamins, herbs, or cognitive-enhancing "smart drugs".

At present, particularly with younger generation, bio-hacking is moving rapidly using modern gadgets, mainly 'smart watches' in which apps are in built to monitor the health of individual live and even give directions.

Yoga, though ancient, has the built in component of DIY and being involved with human biology has all the characteristics of 'DIY Biology and Bio-hacking'. Every practitioner constantly tracks his/her progress through the 'fitness apps'. Yoga, itself a science, enables the practitioner, over time with intense practice opens up the 'sixth sense' fully that the gadgets becomes superfluous. It transcends the normal senses and mind and thus brings out a 'true' outcome 'as it is seen.' The final end of Yoga of 'Independence' is achieved through the highest state of understanding called 'Samādhi'.



-Yogachikitsa Ratna
Yogacharya Dr. Ananda
Balayogi Bhavanani

Vice President, Indian Yoga Association & Chairman, ICYER
Ananda Ashram, Puducherry

The Certified Creator:

Building a Global High-Impact Career through Authentic Yoga Standards

The world has never needed authentic Yoga more than it does today.

Wherever I travel—whether addressing international conferences, teaching in universities, interacting with healthcare professionals or guiding young Yoga students—I encounter tremendous enthusiasm for Yoga. Yet, alongside this enthusiasm, I also perceive a growing challenge. In this age of social media, it has become remarkably easy to become a Yoga influencer, but far more difficult to become a true Yoga educator. It takes only minutes to create content, but years of disciplined **sadhana** to cultivate character.



This is why I often say that the future belongs not merely to **content creators**,



but to **certified creators**—individuals whose competence is rooted in authentic tradition, strengthened through rigorous education, refined by continuous learning, and expressed through humble service.

Certification, however, must never become an end in itself. A certificate hanging on the wall does not make one a Yogi. Rather, it symbolises a commitment to lifelong learning, ethical conduct and professional responsibility. In Yoga, credentials should reflect transformation, not merely information.

For this reason, I have consistently reiterated that **Indian Yoga Standards must become the platinum standards for the world. Not merely the gold** standard, but the platinum standard—the highest benchmark of authenticity, competence, integrity and excellence. As Yoga is India's timeless gift to humanity, it is our collective responsibility to ensure that its education, teaching and therapeutic application remain rooted in authentic tradition while embracing the best of contemporary knowledge.

Fortunately, India already possesses an organisation capable of leading this vision. The **Indian Yoga Association (IYA)** has emerged as the country's apex professional body, bringing together diverse Yoga traditions under one collaborative umbrella. Rather than promoting a single lineage, the Association celebrates the richness of India's many authentic schools while creating common standards of quality, ethics and competency.

Today, the **Indian Yoga Association** has grown into an extraordinary national and international movement. It brings together **52 Member Institutions** representing India's foremost Yoga traditions, universities, research centres and educational institutions. This vibrant network is further strengthened by around **338 Associate Centres** across the country and **22 International Associate** organisations spanning every continent. Such an expansive family demonstrates that authentic Yoga flourishes not through competition but through collaboration, where diverse lineages work together with mutual respect while upholding common standards of excellence. It is precisely this spirit of unity in diversity that gives the Indian Yoga Association the strength to create educational frameworks, professional recognitions and competency standards capable of serving not only India but the entire global Yoga community. Through this collaborative ecosystem, IYA is laying the foundation for Indian Yoga Standards to become the platinum standards for the world.



One of the greatest strengths of the IYA approach is that it recognises education as a journey rather than a destination. Instead of isolated qualifications, it has developed a progressive pathway that enables students to mature systematically.

The **Foundation Course** in Yoga introduces learners to Yogic philosophy, ethics, practices and lifestyle, reminding them that Yoga extends far beyond physical postures. The **Certificate Course in Yoga** deepens this understanding through systematic study of anatomy, physiology, psychology, philosophy and teaching methodology, enabling students to teach responsibly while appreciating both classical wisdom and modern scientific evidence. The **Advanced Certificate Course in Yoga** further refines technical competence, confidence and maturity so that teaching becomes an expression of one's own **sadhana**, where knowledge gradually matures into wisdom.

This carefully designed educational pathway reflects an important truth. Yoga cannot be mastered through weekend workshops or accelerated certifications. Authentic learning unfolds through disciplined study, sustained practice, personal reflection, mentorship and lived experience. Education is not about collecting qualifications but about cultivating qualities.

Recognising the growing integration of Yoga into healthcare worldwide, IYA has also introduced the Yoga Chikitsa Sahayaka courses. These programmes prepare Assistant Yoga Therapists who combine authentic Yogic knowledge with an appreciation of contemporary healthcare practice. They provide an important professional entry into the expanding field of Yoga Therapy while ensuring that practitioners understand ethical responsibilities, collaborative practice and the appropriate scope of therapeutic service.

Yet education alone is never enough. Professional excellence must also recognise demonstrated competence, ethical conduct, mentorship, clinical experience, service and continued growth. With this vision, IYA has created one of the world's most comprehensive professional recognition frameworks for Yoga Therapy.

The four-tier **Yoga Chikitsa Recognition** system acknowledges different stages of mastery and contribution. At the highest level stand the Yoga Chikitsa Ratnas, pioneers whose lifelong service has shaped the development of Yoga Therapy. Today, **24 Yoga Chikitsa Ratnas** have been recognised by IYA.

The second level comprises the **Yoga Chikitsa Acharyas,** senior consultants, educators and

mentors who have advanced the theory and practice of Yoga Chikitsa through decades of teaching, research and clinical service. Today, **98 Yoga Chikitsa Acharyas** have received this prestigious recognition.

The third level honours recognised **Yoga Chikitsakas**—competent Yoga Therapists who have demonstrated advanced education, supervised practice, documented case studies, professional leadership and community outreach. At present, **122 Yoga Chikitsakas** have been recognised.

The fourth level recognises Yoga Chikitsa Sahayakas, Assistant Yoga Therapists who represent the next generation of professionally trained Yoga health practitioners. Already **22 Yoga Chikitsa Sahayakas** have entered this growing professional community.

Together these four categories now comprise more than 260 recognised Yoga Chikitsa professionals, creating an unprecedented national framework for maintaining authentic therapeutic standards while encouraging lifelong professional growth. These recognitions are never awarded merely for completing a course; they acknowledge competence, ethics, mentorship, service and continuous professional development.

Complementing this recognition framework is one of IYA's most visionary educational initiatives—**CYCLE: Continuous Yoga Chikitsa Learning and Education.**

The very name is profound.
Learning in Yoga is never linear. It moves in cycles of study, contemplation, practice, application, reflection and renewal. Every patient teaches us something. Every class teaches us something. Every challenge becomes another Guru. We never truly graduate from Yoga; we simply continue growing.

Since its inception in February 2024, CYCLE has been conducted every month without interruption. Every first Sunday, Yoga therapists, teachers, clinicians, researchers and sincere students gather online for dialogue with India's recognised **Yoga Chikitsa Ratnas and Yoga Chikitsa Achary**as.

The programme itself reflects continuity. The first twelve sessions were conducted by the founding Yoga Chikitsa Ratnas. From **January 2025, Yoga Chikitsa Acharyas** joined the faculty, enriching the dialogue with broader clinical expertise. By mid-2026, **CYCLE had completed 32 uninterrupted monthly sessions**, including **12 Ratna-led and 20 Acharya-led sessions,** making it one of the most sustained continuing professional education initiatives in the global Yoga community.

Most importantly, participation in CYCLE has become an integral component of the Yoga Chikitsa recognition process. It reminds every Yoga professional that competence cannot remain frozen in time. It must be continually renewed through study, dialogue, research, reflection and shared learning. Lifelong education is not optional—it is the hallmark of professional integrity.

This entire ecosystem reflects a principle that has guided me throughout my own life as a student, teacher and Yoga therapist.

The process is always more important than the outcome.
Modern education often becomes obsessed with outcomes—marks, certificates, rankings and credentials. These certainly have their place, but Yoga has always valued the quality

of the journey. The Guru never evaluated the disciple merely by what he knew, but by who he had become.

Interestingly, this ancient wisdom resonates beautifully with today's competency-based educational philosophy. Competency-based education seeks to ensure that learners can genuinely perform, apply knowledge responsibly and demonstrate professional behaviour rather than simply reproduce theoretical information. The Guru-Shishya Parampara has always followed this principle, though in a more holistic and experiential manner.

Our challenge today is therefore not to choose between traditional education and modern educational science, but to harmonise them.

Traditional Yoga education offers values, ethics, spiritual orientation, experiential wisdom and personal transformation. Modern competency-based education contributes structured curricula, quality assurance, measurable competencies and international academic credibility. Together they create an educational model capable of serving humanity without compromising authenticity.

This harmonious integration is precisely what the Indian Yoga Association seeks to achieve through its educational programmes, Yoga Chikitsa pathways, professional recognitions and lifelong learning **initiatives. These are not merely administrative frameworks—they represent the creation of a culture of excellence rooted in the timeless values of Yoga.**

As Yoga continues its remarkable global journey, India has a sacred responsibility. Our task is not merely to produce more Yoga teachers or more Yoga courses. Our task is to nurture ambassadors of a living tradition—professionals who embody knowledge with humility, competence with compassion, science with spirituality and excellence with selfless service.

When I say that **Indian Yoga Standards must become the platinum standards for the world,** I do not mean that others should simply imitate India. Rather, I mean that the world deserves standards built upon integrity rather than popularity, depth rather than superficiality, mentorship rather than mere certification, lifelong learning rather than one-time qualification, and transformation rather than transaction.

The true **Certified Creator** is therefore not the one with the largest social media following or the greatest collection of certificates. The true Certified Creator is one who honours the Guru, respects the tradition, embraces scientific inquiry, continually upgrades professional competence, serves society with humility and compassion, and recognises that every certificate is only another milestone on the endless path of self-evolution.

Ultimately, in Yoga as in life, the **process is infinitely more important than the outcome**. It is the journey that shapes the traveller, the discipline that moulds the teacher, and the humility that transforms knowledge into wisdom. When the process is authentic, excellence follows naturally.

Only then will Indian Yoga truly shine as the **platinum standard for the world,** inspiring generations of Certified Creators who preserve the wisdom of the past while shaping the future of global Yoga with integrity, competence and compassion.

Anita Verma[1], Sanjay U. Shete[1], Gururaj Doddoli[2]

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An integrated therapy approach for the management of obesity-associated disorders: A case report

Abstract

Obesity (sthoulya), in general, is a significant health problem and is associated with several comorbidities and various discomforts that can cause negative impact on physical, mental, and social well-being of a person. In this case study, an obese patient was suffering from severe multiple joint pains (aam vata) and shortness of breath (shwaas) was unable to climb stairs, and had extreme difficulty in walking. The patient also suffered from stress-related complaints, such as sleep disturbances (anidra) and poor digestion. The treatment was aimed at restoring psycho-physiological and physical health of the patient. Ayurveda panchakarma therapy involves treatments such as snehana (oleation), svedana (sudation), and virechana (purgation), which are the line of treatment for obesity-related disorders. Furthermore, the patient was given special yoga postures to improve flexibility and movement of joints. The integrative therapy of Ayurveda panchakarma and yoga showed significant improvement in functional capacity, quality of life, and musculoskeletal pain.

Introduction

Obesity is defined as abnormal or excessive fat accumulation in the body that may impair health of an individual. Obesity, in general, is a significant health problem and is associated with several comorbidities and various discomforts that can cause negative impact on physical, mental, and social well-being of a person. Obesity negatively impacts the musculoskeletal system,[1] respiratory system,[2] endocrine system,[3] and digestive system.[4] Thus, obesity can lead to various potentially life threatening diseases and cause shortening of life span of a person. Although symptomatic treatment may be available to give temporary relief but there is no permanent treatment available in the modern medical system.

We present a case of obesity (sthoulya) having aam vata and shwaas (asthma), which was

satisfactorily treated with the help of integrated therapy of yoga and Ayurveda. Traditional Ayurvedic therapy involves complex treatment approaches, such as lifestyle and nutritional advice, manual therapies, medication, dietary supplements, detoxification techniques, and yoga. [5]

Case history

A 54-year-old, Indian, nonsmoking, nonalcoholic female consulted in the Ayurveda and Panchakarma section at the Health Care Centre, Kaivalyadhama, Lonavla. On arrival, the patient had complaints of severe multiple joint pains, difficulty in breathing (shwaas), inability to climb stairs, and extreme difficulty in walking due to obesity (sthoulya). The patient also suffered from stress-related complaints, such as sleep disturbances (anidra) and poor digestion due to highly stressful job profile. In fact, irregular food habits and timings led to disturbances in digestive fire (jatharagni). This led to the formation of aam and vata disturbances that manifested into aam vata. The patient had history of hypothyroidism, asthma, and arthritis. Since a long duration, the patient was on hypothyroid medications, B12 supplements, and recently started taking anti-inflammatory medications to relieve the inflammation of joints. The case was subsequently admitted to the Health Care Centre on 04/09/16 for the administration of Ayurveda panchakarma and yoga therapy for 3 weeks

Clinical findings

The patient was obese and had complaints of severe knee pain along with difficulty in breathing, walking, and climbing stairs. The patient had generalized musculoskeletal pain, severely restricted
knee movements, and extreme work-related pressures, which led to disturbed sleep.

This patient was an established case of hypothyroidism, asthma, and rheumatoid arthritis. Family history of the patient was found to be nonsignificant. The patient had a poor appetite due to reduced digestive fire. There was swelling and tenderness in the prominent joints, such as knee and ankle [Table 1].

Assessment

The patient's past biochemical tests were done on 30/08/16, which revealed borderline increase in Thyroid stimulating hormone (TSH) while T3 and T4 were within the normal range. Liver function tests, blood sugar, Antinuclear antibodies (ANA), and HbA1c were normal but RA factor and C-Reactive Protein (CRP) were positive. Accordingly, the treatment was planned to restore psycho-physiological and physical health of the patient. Psychological assessments were conducted at the baseline (04/09/16) and at the end of 3 weeks (24/09/16) of therapy. The patient was administered WHO Quality of Life (QOL)-BREF Questionnaire to assess four domains of quality of life, i.e., physical health, psychological, social relationships, and the environment. The four domain scores denote an individual's



Table 1. Timeline of the Case

Date / Year	Clinical events and intervention
1994	Diagnosis of asthma
2012	Diagnosis of hypothyroidism
13/02/16	Onset of sudden abdominal pain, tachycardia 1+
27/02/16	USG abdomen was done. 2×3 cm abscess was diagnosed. The patient was advised fat-free simple diet, avoid stress and heavy work, and rest for 2 weeks. Flagyl 800 mg, Cobadex and Pantaprazole were prescribed for immediate relief
14/06/16	Vitamin B12 >2000, Vitamin D=37.8, CRP positive, RA positive, Glucose=96, Hemoglobin=12.5, ESR=31, ANA negative. Thus, the patient was diagnosed with rheumatoid arthritis
30/08/16	GGTP=126, Alk. PO4=162, Vitamin B12=276, TSH=5.19
04/09/16	The patient visited Kaivalyadhama's Health Care Centre, Pune with swelling on body, face, and joints. The patient experienced difficulty in folding knee, climbing stairs, walking, and shortness of breath Ayurveda panchakarma therapy along with yoga therapy was given for 3 weeks.
24/09/16	he patient felt relieved and distressed. Pain was significantly reduced and the patient was happy that she could walk and climb stairs without breathlessness.

Inflammation of the joints was reduced to a great extent perception of quality of life in each particular domain. Orebro Musculoskeletal Pain Questionnaire was also administered to screen the degree of musculoskeletal pain in the patient. Spirometry was conducted to assess pulmonary function of the patient. Furthermore, Jeevan Yantra was used to assess lung function of the patient before and after the therapy of 3 weeks. This instrument was designed by Swami Kuvalayananda, Kaivalyadhama, which enhances the lung function by improving the strength and capacity of the lungs.

Therapeutic focus

The line of treatment was focused on reducing the musculoskeletal pain and improving breathlessness symptoms. As per Ayurveda, the patient was given preparatory treatment followed by main treatment, i.e., medicated purgation therapy. Furthermore, the patient was given loosening exercises, asanas, and pranayama to improve the flexibility and movement of joints, daily in the morning and evening for 3 weeks. The details of therapy have been presented in Tables 2 and 3.

Follow up and outcomes

All the psycho-physiological parameters were reassessed on 24/09/16 and the patient was re-examined by an Ayurveda physician. The results of lung function, quality of life, and overall functional capacity have been presented in able 4. Furthermore, 71.42% improvement in lung function was served by using the Jeevan Yantra instrument [Table 4].

Discussion

The results of this case study showed encouraging findings. There was an improvement in lung function, quality of life, and overall functional capacity after 3 weeks of

Ayurveda panchakarma and yoga therapy. In fact, earlier studies indicated that obesity is associated with various functional and psycho-physiological disorders such as hypertension, sleep-disordered breathing/sleep apnea, metabolic syndrome, and musculoskeletal disorders such as osteoarthritis and rheumatoid arthritis.[6]

Ayurveda is an ancient holistic science that mainly deals with the knowledge of life and is practiced as a healthcare system in India. Ayurvedic understanding of this comorbid condition and experiential therapeutic base may offer a great strategy for management and prevention of obesity-related disorders.

Yoga, an ancient Indian science, helps us in improving physical and mental well-being of an individual. According to past research findings, yoga helps us in decreasing obesity and its related disorders along with improving quality of life of an obese individual.[7] As per traditional texts, panchakarma and complementary therapies are recommended in obesity and rheumatoid arthritis.[8] As per the past research studies involving
obesity and its related disorders, yoga and Ayurveda panchakarma therapy complement each other and are highly beneficial when given together.

Table 2. Ayurveda Panchakarma Intervention

Panchakarma procedure	Method of preparation and administration	Treatment duration
Padabhyanga	Massage to feet up to knee joint with vatahar oil and soles with Kasavati and mulayam malam.	Days 1, 6, 8, 15, 18; 30 min each
Shiroabhyanga	Head massage with shirodhara oil.	Days 1, 3, 16; 30 min each
Patra pottali	Nirgundi leaves (~300 g) roasted in castor oil with 5 g vacha churna, tied in muslin cloth; dipped in warm massage oil (200 ml) and 100 ml vatahar oil; warm pottali massage to whole body.	Days 2, 5, 7, 11, 16; 45 min each
Kati basti	Wheat-flour dough ring fixed to lower back in prone position; warm kayakalp tailam poured in and changed to maintain warmth.	Days 2, 5, 8, 12, 14; 30 min each
Vicharana sneha	10 ml panchakarma ghrith with prescribed lunch; increased subsequently to 10, 15 and 20 ml.	Days 2–7
Udhwartan	Massage oil applied to whole body followed by udhwartan churna massage.	Days 3, 6, 12, 14, 17; 45 min each
Pratimarsha nasya	Gentle shoulder-to-nasal massage followed by steam; nasya oil in both nostrils; gargle with warm water and smoke inhalation of haridra churna.	Days 3, 5, 11, 14, 16; 30 min each
Anuvasan basti	Basti oil 50 ml + 30 ml vatahar oil with 5 g sendhav lavan after meal, after snehana and svedana.	Days 3, 6, 11, 13; 30 min each
Abhyanga and svedana	Massage with massage oil and steam with vatagna kwath.	Days 4 and 13; 45 min each
Shirodhara	Shirodhara oil used.	Days 4 and 6; 30 min each
Lep	Warm herbal paste applied to right shoulder and covered with muslin cloth; kept until dry.	Day 4; 30 min

Panchakarma procedure	Method of preparation and administration	Treatment duration
Janu basti	Wheat-flour dough ring fixed to knee joint in supine position; warm kayakalp oil poured in and changed to maintain warmth.	Days 5, 7, 12; 30 min each

At the time of arrival, patient's joint pain was extremely aggravated due to a recent injury. The patient had difficulty in walking and climbing stairs, along with reduced functional abilities. Hence, the treatment was initiated in accordance to the line of treatment of aam vata and sthoulya as per Ayurveda along with yoga therapy.[9] Yoga therapy has been found to be highly beneficial for obese patients with related disorders, who have limited movements and sometimes can barely walk.[10] The result of this case study revealed significant improvement in functional ability, pulmonary function, musculoskeletal pain, and quality of life after 3 weeks of integrated therapy. Yoga involves passive stretching, which was, perhaps, helpful in loosening stiff joint muscles and reducing inflammation of the joints of the patient.

Furthermore, the quality of life of the patient was also found to be improved. There was no worsening of any symptoms until 24/09/16. Past yoga research studies have also shown decreased psychosomatic disorders,[11] reduced musculoskeletal discomfort,[12] and improved quality of life along with better pulmonary functions in patients suffering from obesity-related disorders. Also, Ayurvedic treatments for obesity[13] and rheumatic disorders[14] have shown promising results in the past research studies.[15] Therefore, the patient was given Ayurvedic treatment, i.e. panchakarma and yoga therapy, which was found to be beneficial in improving overall physical and psychological well-being of the patient. In the view of encouraging outcome obtained so far, the treatment can be administered for a longer duration and in larger number of patients suffering from obesity to substantiate the findings of this case study.

Patient consent

Informed written consent has been obtained from the patient for publishing this case study.

Acknowledgments

The authors are grateful to Swami Maheshananda, Director of Research, Kaivalyadhama, Shri O. P. Tiwari, Secretary, Kaivalyadhama, and S. M. Y. M. Samiti and Shri Subodh Tiwari, CEO, Kaivalyadhama for giving constant encouragement to complete research activities. Authors are thankful to yoga teachers of Kaivalyadhama for providing dedicated yoga sessions, and last but not the least, Ayurveda therapists who administered panchakarma therapy to the patient are thanked earnestly.

Financial support and sponsorship

Nil.



Panchakarma procedure	Method of preparation and administration	Treatment duration
Virechana	Abdomen snehana and svedana followed by 200 ml virechana kwath.	Day 9; 30 min
Netra basti	Swimming goggles with eye piece cut open; lukewarm netra ghruth applied; eye movements; jestmadh churan smoke after removal.	Days 10, 13, 17; 30 min each
Hrud basti	Wheat-flour dough ring fixed to chest near heart region; luke-warm dathupushti oil poured in and changed to maintain warmth.	Days 10, 13, 17; 30 min each
Karna puran	Gentle massage around ears followed by warm ear oil in both ears.	Days 11 and 16; 30 min each

Table 3. Yoga Module

Yoga practice	Duration
Shavasana (corpse pose)	2 min
Ardhahalasana (half plow pose)	30 sec–1 min
Makarkridasana (1–2) (crocodile pose)	30 sec–1 min
Niralambasana (neck stretching pose)	30 sec–1 min
Bhujangasana (cobra pose)	30 sec–1 min
Ardha shalabhasana (half locust pose)	30 sec–1 min
Ardha vakrasana (half twisted pose)	30 sec–1 min
Parvatasana (mountain pose)	30 sec–1 min
Marjariasana (cat pose)	30 sec–1 min

Yoga practice	Duration
Tadasana (palm-tree pose)	30 sec–1 min
Lateral chakrasana (wheel pose)	30 sec–1 min
Kati chakrasana (spinal twist pose)	30 sec–1 min
Bramhamudra (neck rotation)	3 rounds
Anulom vilom pranayama (alter-nate nostril breathing)	1:2, 11 rounds
Omkar	3 rounds
Gayatri mantra	3 rounds
Bhramari pranayama (humming bee breath)	10 rounds
Shavasana (corpse pose)	15–25 min

Table 4. Results Before and After Therapy

Variable	Before treatment	After treatment	Improvement
FVC	1.5	1.63	8.6%
FEV1	1.5	1.56	4%
FEV1/FVC%	96.08	100	4%
PEF	4.79	5.19	8.35%
V max 75%	1.99	2.79	38.19%
MVV	51.34	75.72	47.48%
Jeevan yantra	70	120	71.42%
WHO-QOL: Physical health	63	75	19%
WHO-QOL: Psychological health	56	69	23%
WHO-QOL: Social relationships	44	56	27%
WHO-QOL: Environment	81	94	16%
Orebro: Musculoskeletal pain	98	71	27.5%

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Practice of the Month

Utkatasana:

The Powerful Chair Pose for Strength, Balance and Inner Stability

Yogacharya Dhakaram
Founder, YogaPeace Sansthan

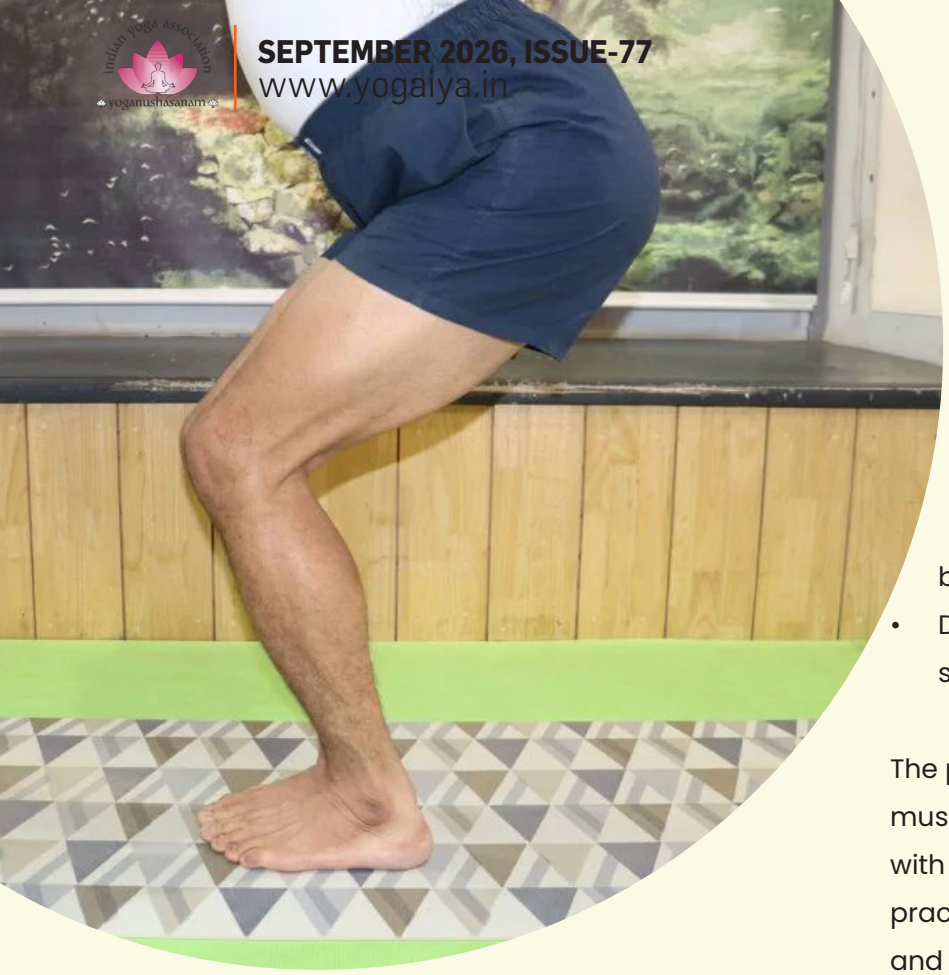


Utkatasana is a dynamic and energising yoga posture that develops physical strength, balance and mental steadiness. The Sanskrit word "Utkat" conveys the sense of being powerful, intense or fierce. In this posture, the practitioner lowers the body as though sitting on an imaginary chair, which is why Utkatasana is popularly known as the Chair Pose.

Utkatasana is a simple-looking posture, yet it demands strength, stability, concentration and endurance. With regular and mindful practice, it can become an effective part of a balanced yoga routine.

How to Practise Utkatasana

1. Stand upright in Samasthiti, maintaining a



comfortable and steady posture.
2. Raise both arms upwards, keeping them extended.
3. Stretch the arms further upward, bringing the shoulders close to the ears.
4. Slowly bend the knees and lower the body as though you are sitting on an imaginary chair.
5. Keep the chest expanded and the spine upright and extended.
6. Bring the palms together while keeping the heels, toes and knees close to each other.
7. Maintain the posture for at least one minute, breathing normally and steadily.
8. Slowly return to the standing position and relax.
9. Close the eyes for a moment and observe the sensations in the body, noticing the difference before and after the practice.

Benefits of Utkatasana

Regular practice of Utkatasana can help develop strength and stability throughout the body. According to the practice guidance, it:

- Strengthens the calves, knees, thighs, waist and shoulders.
- Improves balance, endurance and physical stability.
- Helps make the spine stronger and more flexible.
- Supports digestion and healthy blood circulation.
- Develops focus, confidence and mental steadiness.

The posture therefore offers more than muscular effort. By maintaining the position with steady breathing and awareness, the practitioner also cultivates concentration and inner stability.

Important Points and Precautions

Correct alignment is essential for practising Utkatasana safely and effectively. The heels and toes should remain together, while the knees should not move beyond the line of the toes. The spine and arms should remain extended, with the arms kept close to the ears.

The palms should remain joined without interlocking the thumbs. Throughout the posture, breathing should remain normal and the practitioner should avoid unnecessary strain.

Building Strength Through Awareness

Utkatasana teaches an important principle of yoga: strength is developed not merely by effort, but by combining effort with awareness, alignment and steadiness. The physical challenge of holding the posture encourages the practitioner to remain attentive to the body and breath.

As the body learns to remain stable in the posture, the mind too is encouraged to become focused and composed. Thus, Utkatasana can be understood not simply as an exercise for the legs and shoulders, but as a practice that integrates **strength, balance, breath and concentration.**

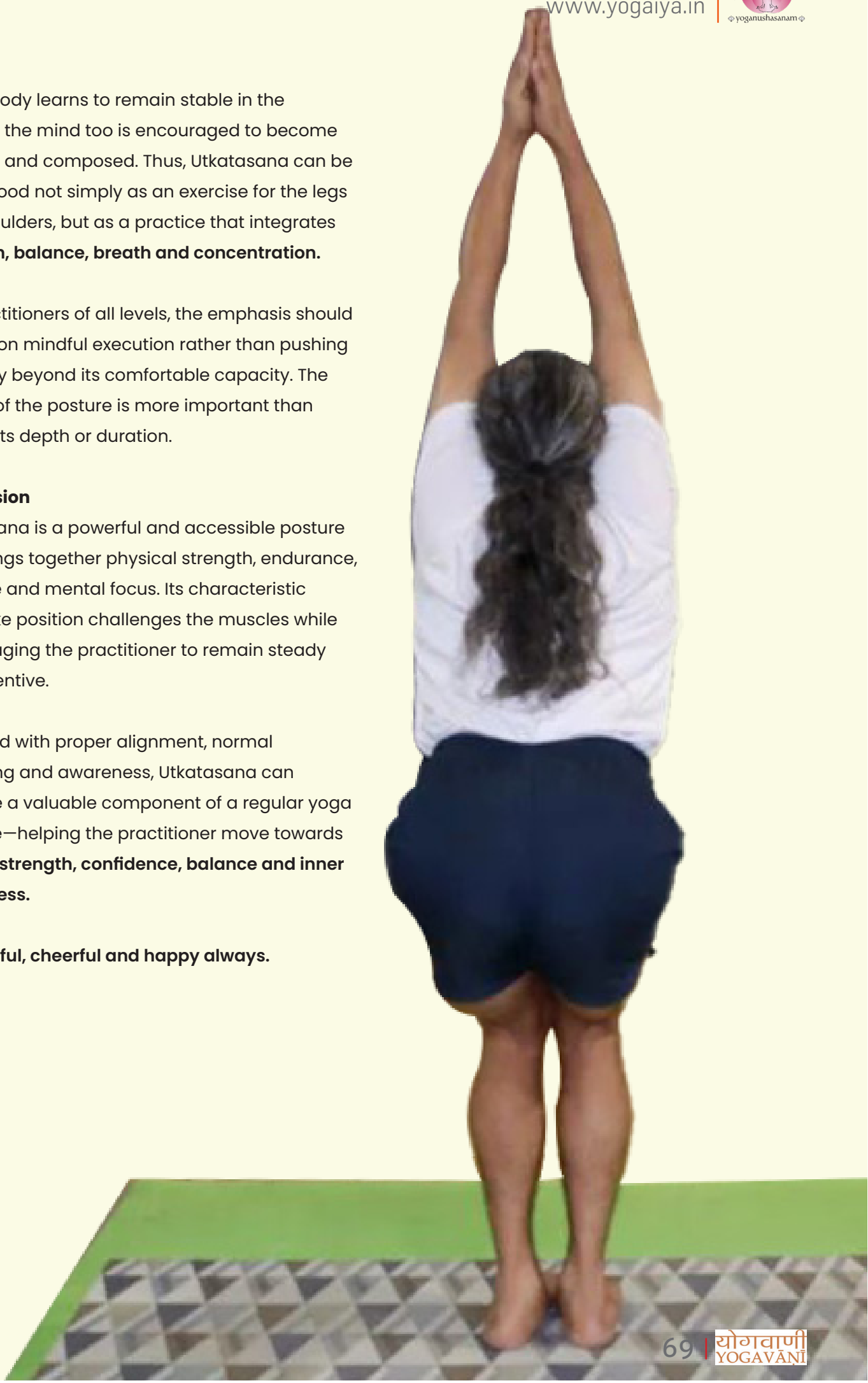
For practitioners of all levels, the emphasis should remain on mindful execution rather than pushing the body beyond its comfortable capacity. The quality of the posture is more important than forcing its depth or duration.

Conclusion

Utkatasana is a powerful and accessible posture that brings together physical strength, endurance, balance and mental focus. Its characteristic chair-like position challenges the muscles while encouraging the practitioner to remain steady and attentive.

Practised with proper alignment, normal breathing and awareness, Utkatasana can become a valuable component of a regular yoga practice—helping the practitioner move towards greater **strength, confidence, balance and inner steadiness.**

Stay joyful, cheerful and happy always.



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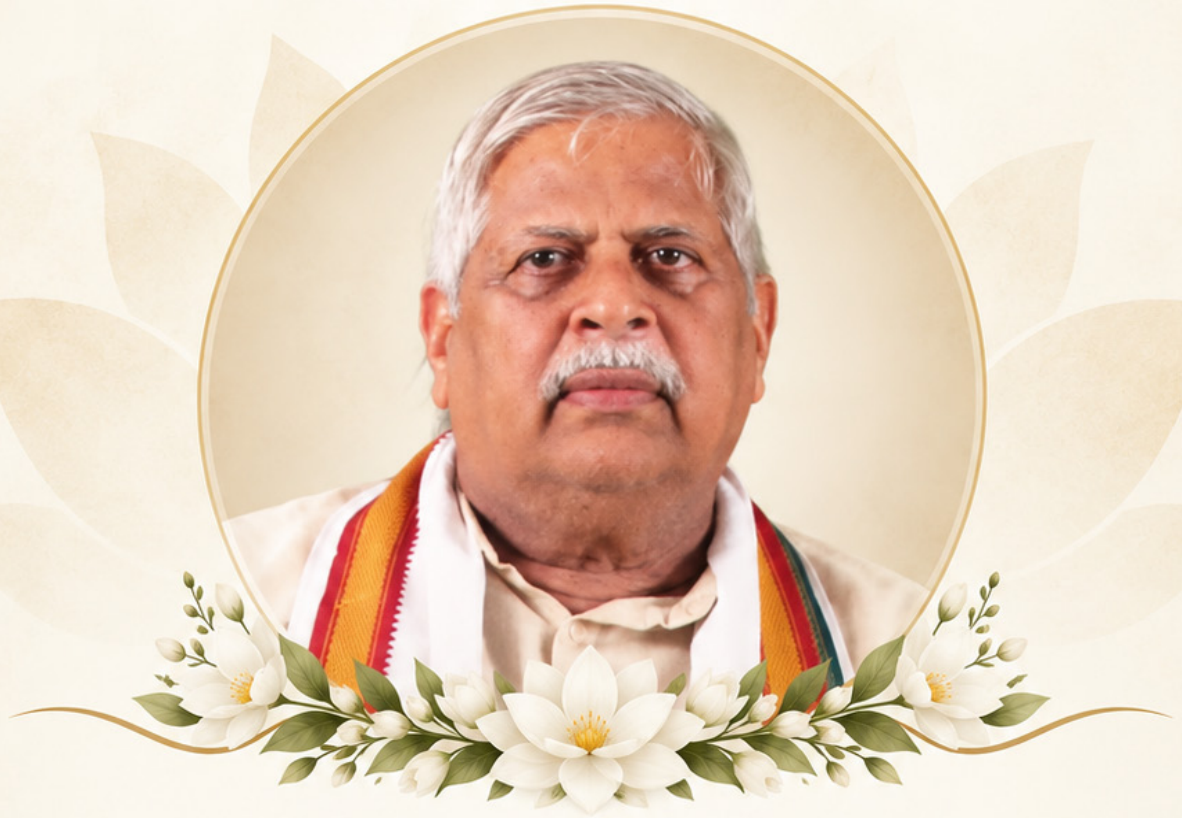


A Life Dedicated to the Advancement of Yoga

Dr. Ishwar Bhardwaj Ji

A Pioneer of Yoga Education, Scholarship, and Research

The Indian Yoga Association mourns with deep sorrow the passing of Dr. Ishwar Bhardwaj Ji, M.A., Ph.D., D.Litt., a distinguished scholar, educationist, and dedicated proponent of Yoga whose lifelong work contributed significantly to the development of Yoga education and research.

With more than 35 years of teaching and research experience, Dr. Bhardwaj Ji made a pioneering contribution to establishing Yoga within higher education. As the Founder of the

Department of Yogic Science at Gurukula Kangri University, Haridwar, he played an important role in developing academic programmes and curricula in Yoga and Yogic Science. His efforts also contributed to the growth of postgraduate and doctoral education in the field.

As a teacher and mentor, he guided generations of students and researchers, supervised doctoral research for more than two decades, and contributed to the academic journeys of more than 30 Ph.D. scholars. His extensive body of work included research publications and books on Yoga, human consciousness, yogic philosophy, and spiritual traditions.

Dr. Bhardwaj Ji shared a long and valued association with the Indian Yoga Association. As the Editor-in-Chief of Yogavani, he brought to the publication his depth of scholarship, thoughtful perspective, and understanding of the classical foundations of Yoga. His guidance and association enriched Yogavani and remain an important part of its journey.

He also served as a Management Committee Member of the IYA Personnel Certification Body (PrCB), contributing his academic experience and expertise to the Association's work in the areas of Yoga education, professional standards, and certification.

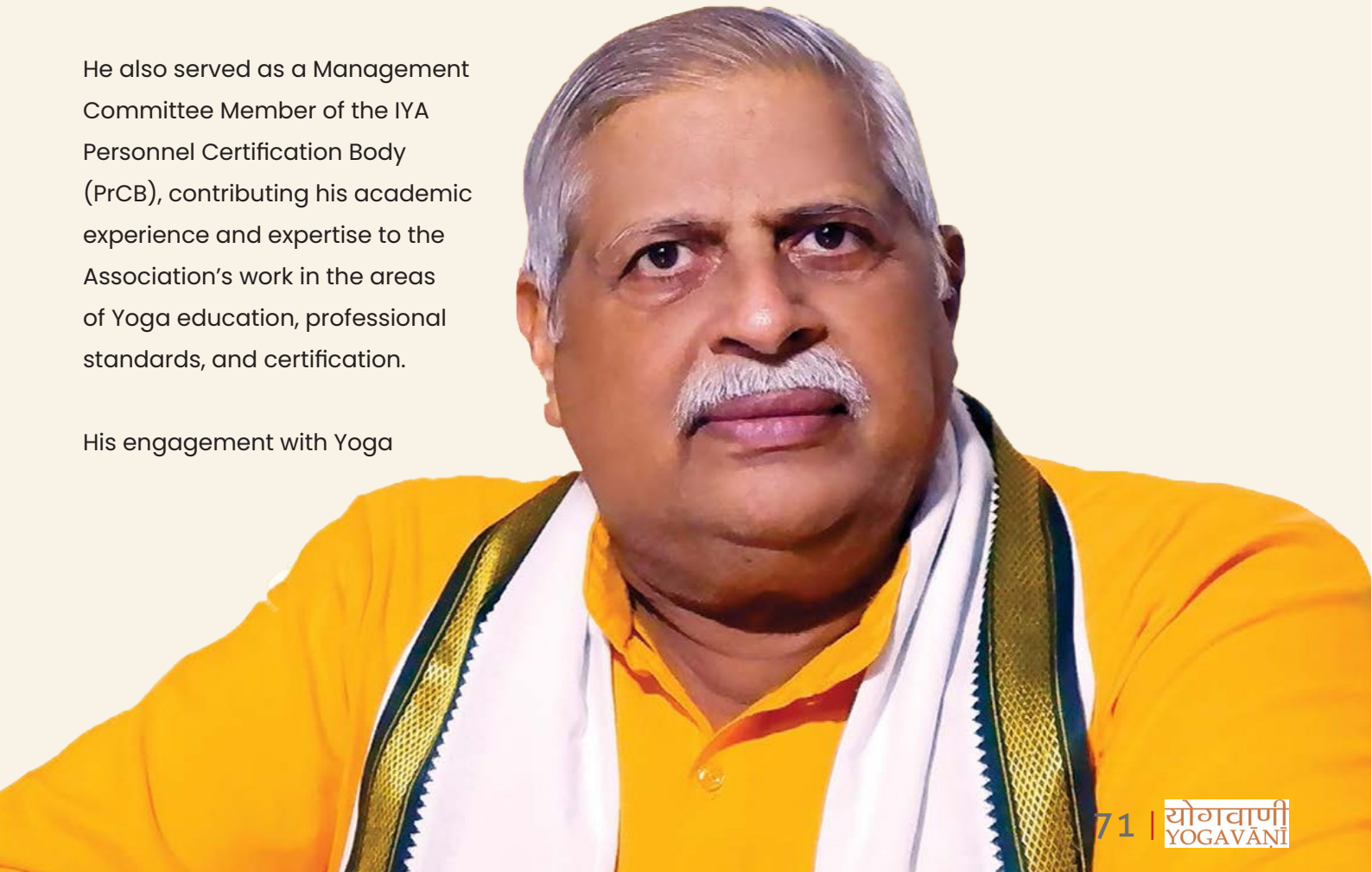
His engagement with Yoga extended beyond the academic sphere. Through seminars, conferences, lectures, media programmes, training initiatives, and Yoga camps, he remained committed to sharing the knowledge and benefits of Yoga with society at large.

Dr. Ishwar Bhardwaj Ji leaves behind a lasting legacy in Yoga education, research, scholarship, and service. His contribution to the academic development of Yoga and his commitment to nurturing generations of scholars will continue to be remembered with respect and gratitude.

The Indian Yoga Association and the Yogavani family extend their heartfelt condolences to his family, students, colleagues, and all those whose lives he touched.

We remember Dr. Ishwar Bhardwaj Ji with deep respect and gratitude.

Om Shanti. Om Shanti. Om Shanti.



Academics and Accreditation

Membership Data (Till 2022 and After)

Type of Members	Till 2023	2024	2025	2026	Total
Yoga Volunteer Members	5,811	1449	1946	267	9473
Yoga Professionals Members	6,779	2269	2279	1449	12776
Life Members	610	196	156	87	1049
Eminent Yoga Professionals	16	01	01	--	20
Associate Centers	204	46	53	37	340
International Associates	12	02	04	04	22
Member Institutes	43	06	03	04	52



ASSOCIATE CENTRE

Yoga4U Wellness Centre, Madhavaram, Chennai

Yoga4U Wellness Centre, Madhavaram, Chennai, is committed to making authentic Yoga accessible to individuals and families across all age groups. The centre offers Yoga, Yoga Therapy, Pranayama, Meditation, Women's Wellness and Children's Yoga, with a strong emphasis on holistic health and well-being. Guided by a lineage of Yoginis, Yoga4U combines traditional practices with practical health awareness, working towards its vision of creating healthier individuals and a more peaceful society through Yoga.

Swasthya Yoga Kendra

Swasthya Yoga Kendra brings a specialised therapeutic approach to Yoga, supporting individuals dealing with a wide range of physical, mental and emotional health concerns. Its programmes address areas such as diabetes, hypertension, cardiac health, hormonal concerns, anxiety, insomnia, chronic pain and rehabilitation. Through personalised Yoga practices tailored to individual needs, the centre seeks to promote Yoga as a complementary pathway towards healing, recovery and holistic well-being.

Gurukula Bharat

Gurukula Bharat is dedicated to preserving and transmitting the traditional wisdom of Sanātana Dharma and Yoga, bringing together Hatha Yoga, Pranayama, Meditation, Yoga Philosophy and Yoga Chikitsa. Drawing from the Vedas, Upanishads, Bhagavad Gītā, Yoga Darśana and Hatha Yoga traditions, the Gurukula encourages Yoga as a complete way of life through Sādhanā, Svādhyāya, Seva, Satsanga and retreats. Its vision is to nurture individuals who are healthy, disciplined, compassionate and spiritually aware.

Yogananda School of Spirituality & Happiness, Shoolini University

Yogananda School of Spirituality & Happiness at Shoolini University approaches Yoga as a holistic discipline integrating physical well-being, mental balance, emotional harmony, mindfulness and inner awareness. The School brings together traditional Yoga practices with contemporary education, scientific research and experiential learning, including Asana, Pranayama, Meditation, Mindfulness, Chanting and relaxation practices. Its work explores the role of Yoga in health, happiness, stress management, resilience and holistic human development.

Manjushree Yoga Vidyalaya, Mysuru

Manjushree Yoga Vidyalaya, Mysuru, is rooted in the traditional Guru–Shishya Parampara and the rich Yoga heritage of the city. The institute offers Hatha, Ashtanga, Vinyasa, Pranayama and Yoga Therapy, with an emphasis on authentic, disciplined and personalised practice. Alongside Yoga Teacher Training programmes, it offers specialised courses in Pranayama, Mudras, Pregnancy Yoga and Mantra Chanting, with a vision to preserve the timeless wisdom of Yoga while making it relevant and accessible to contemporary practitioners.

Bharath Institute of Yoga College

Bharath Institute of Yoga College is committed to preserving and propagating Yoga as a complete science of physical, mental and spiritual well-being. Its work encompasses Hatha Yoga, Ashtanga Yoga, Vinyasa, Pranayama, Meditation and Yoga Teacher Training, along with specialised Yoga Therapy and wellness programmes. Through community outreach, retreats, specialised programmes and research initiatives, the institute seeks to make the benefits of Yoga accessible to diverse communities while bridging traditional yogic wisdom with the needs of modern life.

LIFE MEMBERS



Dr. Swati Pandey

Dr. Swati Pandey brings an interdisciplinary perspective to Yoga and mental well-being, integrating her expertise in Psychology with formal training in Yoga Education & Therapy from Kaivalyadhama Yoga Institute, Pune. Her work encompasses mindfulness, meditation, counselling, and the application of psychological approaches to promote emotional and behavioural well-being. With experience in teaching Yoga and Psychology and a background in research, she contributes to a deeper understanding of the relationship between Yoga, psychology, and holistic mental health.



Smt Seema Gupta

Smt Seema Gupta is an RCI-certified Rehabilitation Psychologist and Mental Health Counsellor with extensive experience in counselling, psychological well-being, and community mental health. Her work brings together psychological support, education, and holistic approaches to mental well-being. She has a strong association with the Indian Yog Association, serving as an Executive Member of the Haryana Chapter, and contributes to promoting the integration of Yoga and mental well-being. Her experience across educational, institutional, and community settings enables her to bring a practical psychological perspective to conversations on Yoga, mental health, and overall well-being.



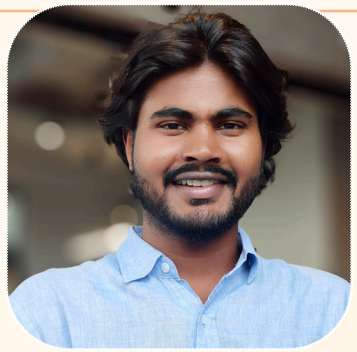
Dr. Astha Choukse

Dr. Astha Choukse is a Yoga professional, researcher, educator and Yoga Therapist with over 15 years of experience in Yoga, Yoga education and integrative wellness. She holds a PhD in Yoga Science from S-VYASA Deemed to be University and has contributed to research on the bio-psycho-social benefits of Yoga, particularly among adolescents. Her work integrates scientific evidence with traditional yogic wisdom through Yoga therapy, education, research and community engagement. She has also served as Visiting Faculty at S-VYASA, teaching Yoga education and guiding students in the philosophical, educational and practical dimensions of Yoga.



Shri Kenith Justin

Kenith Justin is a Yoga teacher and Transpersonal Therapist who works at the intersection of Yoga, psychology and holistic healing. He has completed a 200-hour Teacher Training Certificate in Ashtanga Vinyasa Yoga and incorporates Yoga into his broader approach to physical, mental, emotional and spiritual well-being. His multidisciplinary practice also includes clinical hypnotherapy, sound healing and Pranic Healing. Through his work at Ethereal Holistic Healing Center, he brings together diverse mind–body approaches to support holistic wellness.



Shri Raju Diwakar

Raju Diwakar is a certified Yoga Instructor with training in Hatha Yoga, Pranayama, Meditation, Yoga Nidra and other traditional practices. He currently serves as a Yoga Instructor Intern at Rishihood University, Sonipat, conducting daily Yoga sessions for students and facilitating wellness and mindfulness programmes. He has engaged with more than 600 learners through the Self & Society Program, with a focus on physical, mental and emotional well-being. He has also completed a 200-hour Yoga Teacher Training programme and a Post Graduate Diploma in Yoga & Ayurveda.



Dr. Gaurav Vohra

Dr. Gaurav Vohra is a Yoga professional and healthcare leader with over two decades of experience across healthcare, wellness and health technology. He holds a PhD in Yoga and an M.A. in Yoga Therapy, bringing an academic and professional understanding of Yoga to his work in wellness and healthcare. He has also served as a Teacher of Indian Culture and Yoga Ambassador with the High Commission of India in Cyprus under the Ministry of External Affairs, Government of India. His experience reflects the role of Yoga in promoting Indian cultural knowledge and holistic well-being in international settings.



Smt. Chandana Salgaocar

Smt. Chandana Salgaocar has been practising Yoga since 2003 through Kaivalyadhama Mumbai, reflecting a long-standing engagement with traditional Yoga practice. She is a Life Member of Kaivalyadhama, Mumbai, and has been associated with ACT Yoga under the guidance of Dr. Ganesh Rao since 2024. Her continued involvement with established Yoga institutions reflects her commitment to sustained Yoga practice and learning. She brings this long-standing personal engagement with Yoga to her association with the Yoga community.

Smt. Shalini Gupta



Smt. Shalini Gupta is a Yoga Teacher and Wellness Educator with over 25 years of experience, with a strong foundation in the traditional teachings of the Bihar School of Yoga. She has been actively teaching Yoga in Japan since 2018, introducing practitioners to asana, pranayama, meditation, Yoga Nidra and yogic philosophy. Her work also includes Yoga for children and supportive therapeutic applications related to stress, mental well-being, mobility and lifestyle health. With extensive cross-cultural teaching experience, she focuses on preserving the authenticity of traditional Yoga while making its teachings relevant to contemporary life.

FOREIGN LIFE MEMBERS



Ms Lucky Rahman

Lucky Rahman is a certified Yoga Instructor and RYT-200 professional from Bangladesh, specialising in Hatha and Vinyasa Yoga. She has experience conducting group, private and online sessions, with an emphasis on alignment, Pranayama, meditation, flexibility, stress management and holistic lifestyle practices. She has completed a 300-hour Yoga Instructors' Course from S-VYASA and a 200-hour multi-style Yoga Teacher Training programme.



Mohammad Abu Taher

Mohammad Abu Taher is a professional trainer and certified Yoga trainer. With approximately 17 years of experience in training and facilitation, he brings expertise in capacity building, adult learning and participant-centred education to his work in Yoga. He is the Founder of HU Art of Yoga, reflecting his commitment to Yoga education and wellness. He received a recognition award from the High Commission of India, Dhaka, through the Indira Gandhi Cultural Centre, for his contribution to Yoga and wellness on International Day of Yoga 2025.



Ms Leigh Leibel

Ms Leigh Leibel is a NYC-based scholar-practitioner of Indian contemplative traditions, specialising in Yoga and its responsible application in contemporary healthcare. She holds an MSc in Yoga from S-VYASA University and is pursuing doctoral studies in Yoga at Vivekananda Yoga University. Since 2015, she has applied Yoga principles and practices in supporting people undergoing cancer treatment at Columbia University Irving Medical Center. Her academic, clinical and professional contributions include research, education and the development of evidence-informed Yoga applications within integrative oncology.



Ms Snigdha Rani Sarker

Ms Snigdha Rani Sarker is a Yoga practitioner from Bangladesh with a growing engagement in Yoga, mindful movement and holistic well-being. She has been practising Yoga at Joysan Yoga & Wellness Center, Dhaka, since 2024, following her earlier Yoga training at the Indira Gandhi Cultural Centre, Dhaka. Her interests centre on integrating Yoga and mindfulness into everyday life and learning. Alongside her professional career in banking, she brings strong communication, facilitation and public-speaking skills to her engagement with the Yoga community.



Rabeya Khatun

Rabeya Khatun is a Yoga practitioner from Bangladesh with a strong interest in integrating Yoga, mindful movement and well-being into everyday life. She has been practising Yoga at Joysan Yoga & Wellness Center, Dhaka, since 2024, following her foundational Yoga training at the Indira Gandhi Cultural Centre. Her work and interests reflect a holistic approach to physical and mental well-being, supported by her background in teaching, facilitation and community engagement. Her wider practice in Taekwondo and Bharatanatyam also reflects her interest in movement, discipline and embodied learning.



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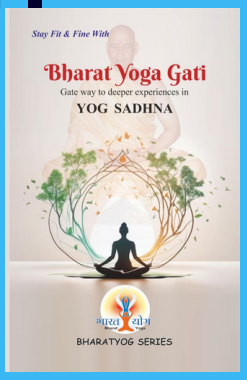

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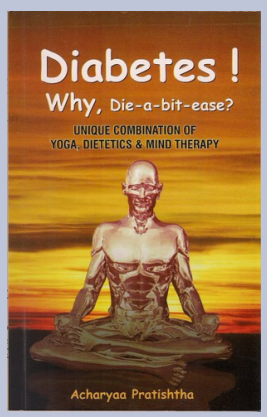

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Process of Examination

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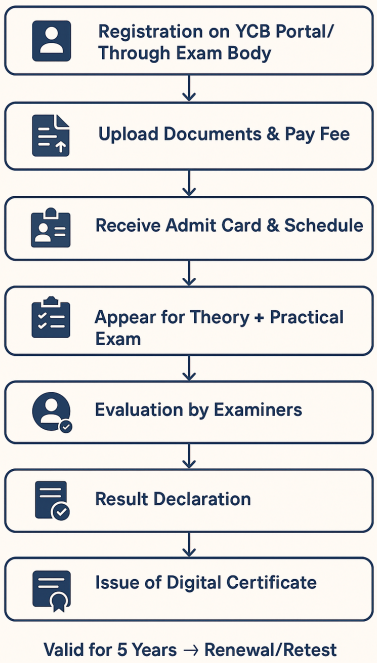

Valid for 5 Years → Renewal/Retest

Sr No.	Examination	Total no of Questions & Marks in Theory	Total no of Marks in Practical
1	Yoga Protocol Instructor	60	140
2	Yoga Wellness Instructor	60	140
3	Yoga Teacher and Evaluator	80	120
4	Yoga Master	120	80
5	Assistant Yoga Therapist	60	140
6	Yoga Therapist	100	100

PROCESS

There are two parts of examination i.e Theory & Practical In theory following no of MCQ question are asked. There is no negative marking for wrong answer. It is mandatory to get 70% in each theory and practical to be certified

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Fee Structure for National and International Candidates.

Certification Category	Enrollment	Enrollment SAARC Countries US$	Enrollment Developing Countries US$	Enrollment Developed Couintried US$	Assessment	Reapper
Yoga Protocol Instructor	₹ 500	US$ 10	US$ 25	US$ 50	₹ 2000 / US$ 75	₹ 1000 / US$ 30
Yoga Wellness Instructor	₹ 1000	US$ 25	US$ 50	US$ 75	₹ 3500 / US$ 100	₹ 1500 / US$ 35
Yoga Teacher and Evaluator	₹ 1500	US$ 35	US$ 75	US$ 100	₹ 4000 / US$ 125	₹ 2000 / US$ 50
Yoga Master	₹ 2500	US$ 50	US$ 100	US$ 150	₹ 5000 / US$ 150	₹ 2500 / US$ 75
Assistant Yoga Therapist	₹ 1500	US$ 35	US$ 75	US$ 100	₹ 3500 / US$ 100	₹ 1500 / US$ 35
Yoga Therapist	₹ 2000	US$ 40	US$ 80	US$ 100	₹ 4000 / US$ 125	₹ 2000 / US$ 50

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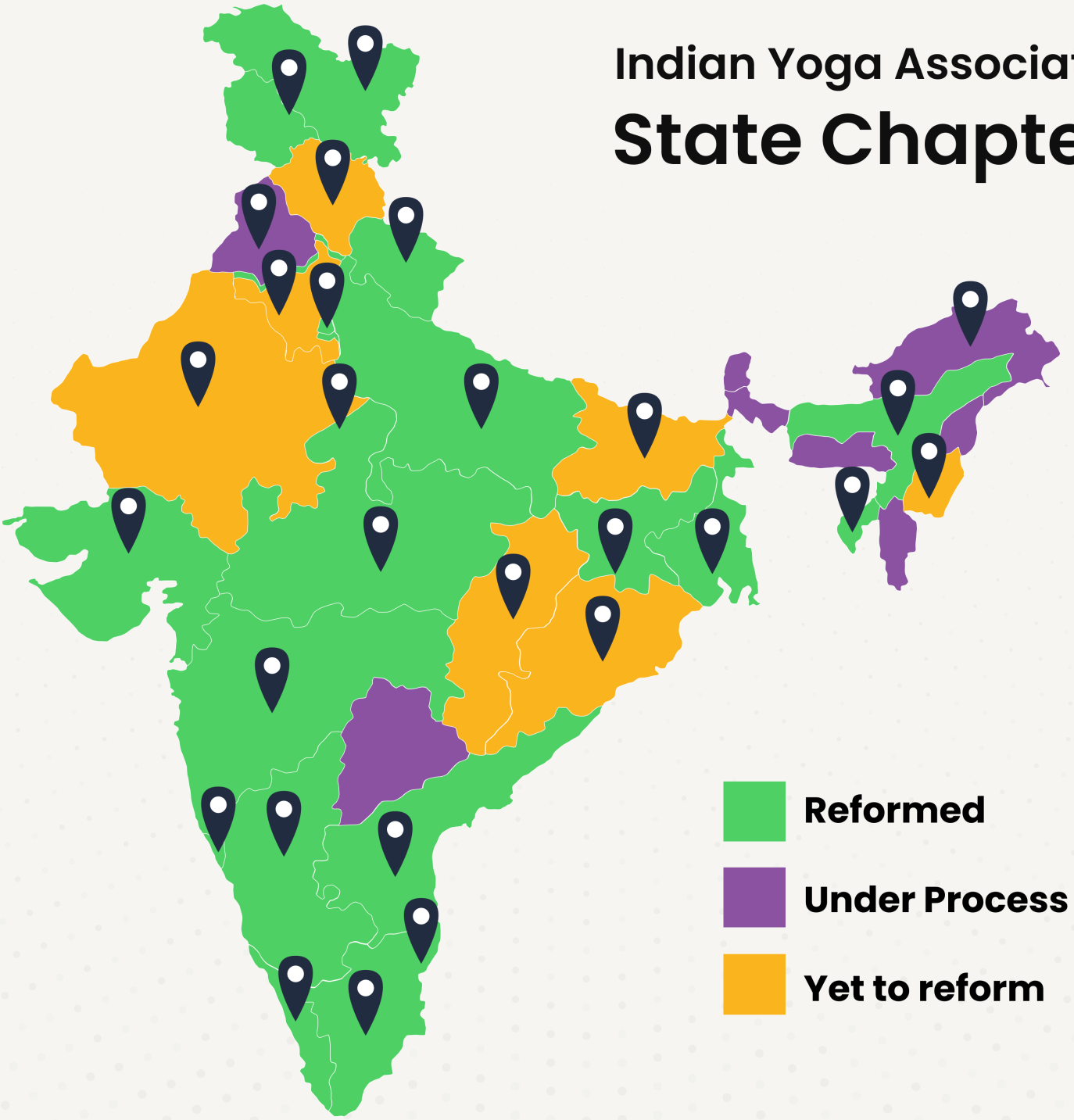

- Andhra Pradesh SCC
- Assam SCC
- Uttar Pradesh SCC
- Chandigarh UTC
- Delhi UTC
- GOA SCC
- Kerala SCC
- Maharashtra SCC
- Uttrakhand SCC
- Puducherry UTC
- West Bengal SCC
- Jharkand SCC
- Chattisgarh SCC
- Tripura SCC
- J&K UTC
- Madhya Pradesh SCC
- Gujrat SCC
- Rajasthan
- Punjab
- Tamilnadu SCC
- Karnataka SCC
- Haryana SCC
- Bihar SCC
- Himachal Pradesh
- Manipur
- Odisha
- Telangana
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