Kaivalyadhama’s
93rd Foundation Day
September 29 and 30, 2017
INTRODUCTION

DAY 1 - 29 SEPT 2017, FRIDAY

Inaugural Ceremony
First Plenary Session - Bridging Eastern and Western Psychology
Second Plenary Session - The role of Eastern and Western psychology in modern mind-body approaches
Third Plenary Session - Yogic and modern psychological therapeutic techniques
Workshops (Theme - Mind & Meditation)

DAY 2 - 30 SEPT 2017, SATURDAY

Workshops - Mind Cleansing through Tratak
Foundation Day (VijayaDashmi) Puja/Havan
Fourth Plenary Session - Patanjali and Jung intersection
Fifth Plenary Session - Concept of citta/mind in yoga and modern psychology
Sixth Plenary Session - Panel Discussion - Psychology through the Ages: Yoga, Jung & Beyond
Conclusion – Acknowledgements
Glimpses-memories-Impressions
In this era of globalization, the Health Care has become a booming industry. Yet, generally a lip service is being given to its mental aspect, despite the scientifically established significance of mind-body relationship. Growing mental health hazards across the globe, both in developed and underdeveloped countries, calls for a due attention to the area of Mental Health Care. The upsurge in Indian economy has its fallout effects on the life style of the growing population in Indian cities. India needs truly an indigenous and cost effective approach to the problem. The science of Yoga is psycho-physiological and delivers a great promise in this regard, confirmed by huge scientific data available on the use of yoga in psychiatric and behavioral maladies worldwide. Indian Psychology, as reflected in yogic texts and Upanishads, addresses the existential problems holistically.

Western Psychology, an offshoot of the modern medicine, has a reductionist view on these problems. Experts in both disciplines will help to forge a comprehensive synthesis of Eastern and Western psychologies for meeting the challenges of the national health needs of Modern India. Role of mental and spiritual aspects of yoga have not been explored fully, in tackling personality disorders so far. Despite the science offering a great scope of yogic treatment procedures in treating these disorders psychotic Incidences, depression, ADHD, schizophrenia and autism are increasing with an alarming rate worldwide. Modern psychiatry has its own limitations in treating these disorders at the great costs. It is, therefore, incumbent upon us to explore indigenous interventions such as yoga psychology, as well as, tap to the diagnostic procedures of modern psychology.

An in-depth understanding of yoga in dimensions of Eastern and Western Psychologies will throw open tremendous possibilities in undertaking research into means and methods of treating patients with mental disorders. Swami Kuvalayananda, the pioneer doyen of scientific research in Yoga, had asserted in 1924, “... the physical side is only a minor aspect of yoga which is chiefly mental and spiritual.” In line with this thought Kaivalyadhama Yoga Institute, Lonavala, India, celebrated its Foundation Day with an International Seminar ‘Psychology through the Ages: Yoga, Jung and Beyond’ on 29 & 30 September 2017.
The modern mind, accustomed to looking upon yoga, as a set of physical practices does not realize that the philosophy underlying yoga is the source of one of the most profound systems of psychology. The great seer, Sri Aurobindo said in his monumental work, The Synthesis of Yoga, that “Yoga is nothing but practical psychology”. He looked upon the ideas of Freud as infantile approaches to the subject. Since then, modern psychology has gone through several developments. Initial approaches such as those of Carl Jung, and some recent approaches such as transpersonal psychology, have brought modern psychology very close to yogic psychology. The Seminar aims at bringing together experts with diverse backgrounds to examine how we can integrate knowledge handed down through the ages by eastern and western cultures to create the knowledge base for a happier life.

Invited speakers were distinguished experts such as Justice D. Y. Chandrachud, Dr. M. Cornelissen, Dr. S. Telles, Dr. G. Rao, Dr. U. Nayar, Prof. R. S. Bhogal, and Dr. B. R. Sharma to speak on various seminar themes.

They covered the following themes:
1. Bridging eastern and western psychology
2. Concept of Citta/Mind in yoga and modern psychology
3. The role of eastern and western psychology in modern mind-body approaches
4. Patanjali and Jung intersection
5. Yogic and modern psychological therapeutic techniques

Interested researchers were also invited to present their projects in the form of the posters as per prescribed guidelines.
The 93rd Foundation day began in the Saraswati Hall with prayer and the traditional lightening of the lamp, this was initiated and guided by Kaivalyadhama spiritual leader Swami Maheshanandji, The institute Secretary General Shri Om Prakash Tiwari, Shri Subodh Tiwari CEO amongst the large crowd of students, staff, delegates and guest of hour who were in rapt attention and prayerful disposition.

The inaugural ceremony of the conference commenced with the recitation of the Shanti Path (peace invocation) and the welcome address by the CEO Shri Subodh Tiwari, Presiding over the inaugural ceremony was the Chief Guests, and Guest of Honour Chief Guest – Hon’ble Justice Dr. D. Y. Chandrachud – Judge of the Supreme Court, India could not arrive last minute because of medical emergency in his family, guest of Honour – Dr. G. R. Ramakrishna, Former Professor, National College of Bangalore, & Associate of Kaivalyadhama’s Founder presented the Inaugural lecture.
Release of book –
YOGA PSYCHOLOGY & BEYOND BY PROF. R.S. BHOGAL

One of the highlights of the inaugural session was the launch and release of the Book Yoga Psychology and Beyond by Prof. R S Bhogal This was done through the auspicious hands of Swami Maheshananda, Shri OP Tiwari, Shri Subodh Tiwari, Dr. G. Ramakrishana and VIP guests. The synopsis of the book- An in-depth understanding of yoga and psychology has been delineated so as to perceive the synthesis of both the sciences towards bridging them, in the process of evolving further the science of Yoga Psychology, towards highlighting the significance of experiential modes of yoga practices for the purpose of tapping fully all potential advantages of yoga in solving our life related problems, before achieving a complete state of jubilant holistic health.
Yoga is more popular and rewarding today rather than Swami Kuvalayanandaji’s day.

Kumarila Bhatta had said that practice yoga as much as you can but there is no form of supernormal experience attainable. No one can transcend the normal human experience. It is just an ideal experience of the experienced souls which is not achievable in real life.

The speaker thinks that the real context of yoga for Kumarila, in his opinion about Yoga, is not ambiguous and the claims of yoga are dubious for two reasons which were based on two hypothesis:

1. The experience of a yogi is personal and can’t be replicated in other people. So there is no normal standard of assessing it. Any school of philosophy can claim anything to be correct based on its private experience.

2. Assumed experience is not identical with perceived experience.

Swami KuvalayanandaJi was able to realize the supernormal phenomena but that was not scientifically proved and he wanted to prove it scientifically. He realized that modern science had nothing to say on such phenomena. Both science and ancient psychology needs to be blended together. The real problem was not in researchers but with finding the right potential candidates for being studied. Swamiji, thus focused on scientific research on a modern basis that was easily identifiable with the common man and left aside the supernormal experiences for a later date. These were by products of Yoga, but can’t be neglected.
He met Jagdish Chandra Bose to obtain testimonies to validate his experiences to ensure that he was pursuing a scientifically valid work. His mission was to develop the objective character of Indian philosophy by subjecting the individual spiritual experiences of man to experimentation.

Jung’s Psychology of Individualism : Jung gave the idea of collective unconscious and the archetype characteristic cultures. Its traits are not learnt but picked up as an integral part of its culture and personality. The law of Karma is imbibed and transcendence of life which was prevalent in Vedic, Avestan and Chinese philosophies.
PROGRAM SCHEDULE
OF THE SEMINAR
PSYCHOLOGY
THROUGH AGES:
Yoga, Jung and
Beyond

9.00 a.m. to 9.45 a.m.  Breakfast
at Annapurna Dining Hall

10.00 a.m. to 11.30 a.m.  Inauguration
at Saraswati Hall

(India Guest of Honour – Dr. G. Ramakrishna, Former Professor,
National College of Bangalore, & Associate of Kaivalyadhama’s Founder)

11.30 a.m. to 12.00 p.m.  Tea break

12.00 p.m. to 1.30 p.m.  First Plenary Session
at Saraswati Hall

Topic - Bridging Eastern and Western psychology
(Introduction of speakers, felicitation by Prof. R. S. Bhogal – 10 mins,
Dr. Matthijs Cornelissen – 45 mins, Dr. Ganesh Rao - 10 mins,
Dr. Shirley Telles – 10 mins, Q&A – 15 mins)

1.30 p.m. to 2.30 p.m.  Lunch
at Annapurna Dining Hall
First Plenary Session: Bridging the eastern and western psychology

Science and Yoga, both are complex systems of knowledge. Science focuses on measuring empirical, objective tangible and concrete. The western aims to study minds which deal confusion due to the choices available with mankind. It is gaged from an extrovert perspective. Disharmony and confusion result from dualism or choices originating in the mind.

Yoga and Sankhya aim to study and enhance consciousness which is the vital life or Pranic force in every form of life. It forces matter to get into action.

The speaker feels that purity of consciousness is something that goes beyond the dual forces of mind. He speaks about the beauty of flowers, stars in the sky and other creatures such as dogs and cats. They exist as pure and beautiful beings because they don’t have power to make choice and hence can’t abide by the principles of western psychology of mind. It is the mind which is the cause of disharmony and distrust.

Referring to the idea of Kaivalya, the speaker emphasizes that purity in living and realizing that consciousness in the life forms which exist in nature is Kaivalya. The scriptures view Kaivalya as freedom from the cycle of life and death and something that implies not being reborn. The speaker has a slight disagreement on this point as he feels that Kaivalya should encompass the absolute joy of love, affection, commitment that exists in plants, animals and the nature.
Yoga is a study of spirituality and hence it gives due importance to the vital life or pranic forces in nature. An examples of this consciousness is given by referring to a building. Though it made up of physical matter such as bricks and cements, it’s structure and design is conceived by the architect in his mind. This Idea is the consciousness. Hence western psychology which study mind and matter can’t measure or define consciousness.

Yoga which is a journey towards introversion can understand and enhanced our consciousness. Thus western psychology is concerned with a part of consciousness so it doesn’t provide a holistic picture.

Yoga being spiritual and related to forms of life has inbuilt subjectivity in it which is a good characteristic based upon its aim of studying consciousness. However if the yogic practices can be combined with objective and precise nature of modern science of western psychology it would bring in further clarity and lack of bias. This is called as rigorous subjectivity.

Though dualism gives rise to confusion, it is still a valid principle since both ‘Shiva’ and ‘Shakti’ are complementary to one another and can’t exist in isolation. Hence, both the western psychology dealing with matter or prakriti and the eastern psychology dealing with consciousness or ‘purusha’ should be applied together in modern times to facilitate further progress in creating a divine form of joy of living a pure, blissful and selfless life.
6.15 p.m. to 7.15 p.m.  **Workshops**  
**Theme** - Mind & Meditation

The human mind is complex and is always amassing information, thinking and constantly working. One needs to keep the mind still, healthy and connected to the real. We had spirited meditation sessions at various venues for all the participants. In Hindi, it was by Prof. R. S. Bhogal and the venue was the Vasishtha Hall. In English, it was Dr. Ganesh Rao, the venue – Gorakshanath Asana Hall, Health Care Centre. The idea was to give patrons an experiential learning of the power of sitting quietly, the basic techniques of meditation and stilling the mind.

7.30 p.m. to 8.30 p.m.  Dinner at Annapurna Dining Hall
Second Plenary Session: The role of Eastern and Western psychology in modern mind-body approaches

1. Both eastern and western psychology emphasize on positive aspects of mankind. In the east, the Hinduism points out that there is a common universal consciousness which connects every man, living creatures and even non-living things. It is called the ‘Brahman’. According to Buddhism, suffering is a part of our life and Nirvana can be achieved by being compassionate resulting in pure love and joy. As per the western psychology, the Christianity testaments focus on greatness in soul and the do’s and the dont’s. The Jews propagate charity, peace and truth.

2. The eastern psychology aims to develop methods to free man from his sufferings through spirituality. The ancient Rishis were alone but didn’t feel loneliness. That was true freedom. The western psychology explores methods of science and track observable behaviour.

3. The eastern psychology has a holistic approach to free the man from his sufferings through spiritual means. The psychology studies man in terms of interaction between himself and his environment. This is the core of eastern concept of disease-i.e. an imbalance between the man and his environment and can be cured through restoring this balance. The western psychology has a reductionist approach of disease which is caused due to improper functioning of the neurotransmitters in the brain like serotonin and the treatment lies in giving medicines for the cure.
4. The Eastern psychology makes a distinction between the brain and the mind. The mind is a layer of common consciousness which connects every being in this universe. Variations in the functioning of mind result in some impediments or obstacles in the path of yoga. However, mind can be a tool for development also. Mind is something which is beyond brain. The western psychology views brain and mind as the same thing and believes that changes in the brain electric waves are responsible for the changes in observable behaviour of an individual.

5. The eastern psychology says that the whole world is just an illusion or ‘Maya’ and there is no distinction between one soul and the other. In other words, there is no ‘I’. There exists a common consciousness and this Maya creates confusion in the form of ‘Ahamkara’.

The Western psychology is based on the Freudian concept of Ego which distinguishes one person from another. It labels personality based on the particular characteristics of a person which is identified with ego and his superego.

Purpose of studying psychology in the east and the west

1. The east believes in the infinite power of an individual and wants to tap into that so that one can realise it. The west aims to free one from suffering by making one feel better and control his emotions.
2. The focus of the eastern psychology is to embark on the spiritual inner journey through systems such as Ayurveda and Yoga through rhythmic breathing. The western psychology focuses on the diagnosis and the treatment of the disease.
3. The cause of suffering, according to the eastern concept is an individual’s Karma. Everyone is accountable for their own Karma s or actions. The western psychology emphasizes that the cause of disease is emotional pain.
4. The eastern psychology propagates that an event or an incidence should be forgotten and we should let it go. Therefore, one should be able to feel easy by being mindful and being present in the future which can be achieved through Yoga. An example of Matsayanasana has been given by the speaker for being mindful and enjoying the experience. The western psychology wishes to correct a person’s disorders through counselling and medicine by correcting the neural circuits in the brain.
5. The eastern psychology conceives that we are responsible and accountable for our own actions and the aim is to augment the inner peace. The western psychology tries to augment the mental state and improve memory.

Conclusion- Yoga is not therapeutic and tries to tap into the inner resources of the mind and the soul. It goes beyond brain to tap into the vital life force of Prana through spirituality and intuition and inference. The western psychology is therapeutic in nature and says that problems in the brain and behaviour lead to mental problems which can be corrected through scientific manner of counselling.
Third Plenary Session: Yogic and modern psychological therapeutic techniques

This presentation provides a perspective on the current approaches used in yoga therapy and psychotherapy and the various schools of thought informing both. Both approaches can be viewed keeping in mind their difference and similarity, but most importantly, there is an opportunity for Yoga therapy to benefit and learn from Psychotherapy in terms of applying qualitative scientific research methodology.

A recent report from Norway based on the study of School Adolescents as well as the current ongoing research with Kaivalyadhama on ‘Cancer and Other Chronic Non-communicable Diseases (NCDs); both attempt to use the following philosophical framework:

(1) Adopting a non-traditional collaborative approach based on a relationship of equality and driven by the mutuality of the interaction between the individuals concerned;
(2) Using qualitative relational parameters and/or criteria, based on viewing individuals at a humanistic level to approach Yoga therapy; and
(3) Valuing the subjective experiences of human beings, and recognizing the interactive nature of scientific research itself, thereby giving validity to qualitative research as a value in itself and as a supplement to other scientific methods.

The natural, physical and life sciences have traditionally been evaluated using the scientific method, which has primarily been quantitative in nature.
The focus in such evidence based measurement and evaluation has been on the collection of numerical data using established, reliable, objective parameters and examining causal quantifiable relationships.

As researchers, we are well aware that psychology with its unique focus on people and relationships often finds itself in conflicting spaces in terms of which tools and research methods to use. It has in many ways settled for using the traditional scientific methods – that are objective, generalist and have clear quantifiers – an approach that could overlook unique and inward looking reflective nature of people, their behaviors and relationships.

It is my hope that the study of contemporary yoga research utilizes both evidence based quantitative research methods as well as the experiential evidences in the study and application of yoga and related methods. A focus on human experience and narratives are in line with more interpretative versions of psychology, as well as other social and humanistic sciences, such as phenomenology and hermeneutics.

It is with this lens that I foresee a shift in emphasis towards developing a comprehensive ‘qualitative’ research approach in the study and implementation of yoga methods and tools.

This approach requires being observant and taking into consideration an individuals or groups conscious experience of yoga and yoga therapy as well as their response to such processes. It is a framework driven by individual narratives, the acceptance of human differences and the subjective interpretation of therapeutic tools and results.
**Foundation Day (Vijaya Dashmi) Puja/Havan**

On the auspicious day of Dussera, the 30 September 2019, we celebrated the 93rd Foundation day of Kaivalyadhama. It was a gathering of gratitude and prayer guided by Kaivalyadhama’s spiritual leader, Swami Maheshanandaji, the Secretary of the institute, Shri Om Prakash Tiwari, and Shri Subodh Tiwari, the CEO, amongst the large crowd of students, staff, delegates and guests. All were absorbed in a prayerful disposition, puja and havan at the Hanuman temple close to the main entrance at Annapurna Dining Hall.

| 6.30 a.m. to 7.30 a.m. | **Workshops**  
**Theme** - Mind Cleansing through Tratak |
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Trāṭaka: "to look or to gaze" is a method of meditation that involves staring at a single point such as a small object, black dot or candle flame. It is said to bring energy to the "third eye" (ajna chakra) and promote various psychic abilities. We had this fascinating tool of cleansing of the mind for all our patrons of the seminar. In Hindi, Mr. Neeraj Singh, conducted at the Venue of Gorakshanath Asana Hall, Health Care Centre, while in English, Mr. Anukool Deval conducted at the Venue – Vasishtha Hall.

| 8.00 a.m. to 9.00 a.m. | **Foundation Day (Vijaya Dashmi) Puja/Havan**  
(Venue – Near Hanuman Temple) |
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9.00 a.m. to 9.45 a.m.  
Breakfast at Annapurna Dining Hall
Day 2: Four Session

10.00 a.m. to 11.30 a.m.  Fourth Plenary Session
at Saraswati Hall

Topic - Patanjali and Jung intersection
(Introduction of speakers, felicitation by Prof. R. Bodhe – 10 mins,
Dr. Ganesh Rao – 45 mins,
Dr. Matthijs Cornelissen - 10 mins,
Prof. R. S. Bhogal – 10 mins,
Q&A – 15 mins)

11.30 a.m. to 12.00 p.m.  Tea break

12.00 p.m. to 1.30 p.m.  Fifth Plenary Session
at Saraswati Hall

Topic - Concept of citta/mind in yoga and modern psychology
(Introduction of speakers, felicitation by Prof. R. Bodhe – 10 mins,
Brig. S. Dharmadhikari – 10 mins,
Prof. R. S. Bhogal – 45 mins,
Dr. B. R. Sharma – 10 mins,
Prof. R. Bodhe – 10 mins,
Q&A – 15 mins)

1.30 p.m. to 2.30 p.m.  Lunch/Mahaprasad at Annapurna Dining Hall

2.30 p.m. to 4.00 p.m.  Sixth Session: Panel Discussion
at Saraswati Hall

Topic - Psychology Through the Ages: Yoga, Jung & Beyond
(Dr. Matthijs Cornelissen, Dr. Usha Nayar,
Dr. B. R. Sharma, Prof. R. Bodhe,
Dr. Praseeda Menon, Prof. R. S. Bhogal – 10 mins for each speaker
Opening, Moderation,
Q&A from the audience,
and Summing-up by Dr. Ganesh Rao)

4.00 p.m. to 4.15 p.m.  Tea break
Fourth Plenary Session: Patanjali and Jung intersection

1. Comparison of the eastern and western psyche-The speaker points out that eastern tradition inculcated the spiritual awareness since the beginning and focused on the inner awareness and the realizing of the self-whereas the western psyche operated as per the scientific principles and objectivity. The pioneer in developing this field was Sigmund Freud who worked on the psycho-therapy theories for treatment.

2. Sigmund Freud aimed to bring the unconscious aspect of the psyche to the conscious as a part of his psychotherapeutic approach. However, the definition of the term unconscious was based on the dark reflections of the psyche of an individual having existed in deeper layers of human consciousness. At this point, Carl Jung’s ideas were different from Freud’s definitions of the psychical concept of personality.

3. He had various dreams, fantasies and visions which motivated him to travel in the eastern countries such as India, China and explore various religions like Buddhism and Yoga. He wanted to find answers to his questions arousing in his dreams, which he considered the eastern philosophy could provide him.

4. He was not interested in yoga as per se and did not want to venture into the psychology of yoga. He thoroughly documented the various concepts, his fantasies and experiences of his dreams. He went on bridging the gap in the eastern and western psychology and borrowed various ideas from the east for rationalising the concept of his dreams and fantasies. In this process, he was criticised by the west for relying excessively on the east. Carl Jung, being a psychotherapist of the west thoroughly studied the Patanjali Yoga sutras to understand the working of the mind.
However, he insisted that west was trying to imitate or reject the eastern philosophies outright which was not practical as Yoga had evolved over many centuries while western psychology was comparatively new. He wrote forewords to the great eastern psychological literary works such as those of D.R. Suzuki and Richard Brelham.

Contributions of the Carl Jung

1. Collective Unconscious- It is the sum total of all the psychical inheritances which is a reservoir of all the experiences and impressions at any point of time on the human mind since it came into existence. It influences our experiences in the external world. The typical contents of unconscious are archetypes or primordial images which all of us carry in our consciousness.

Some examples given by Carl Jung are:
A. Mother-Every Individual understands who a mother is. Everyone has a universal concept of mother.
B. Persona- It is the impression of ourselves that we present to the outside world.
C. Shadow- It is the suppressions and the repressions which we put behind us or the evil or the unwanted aspect of our life.

d. Archetype of the self- It is here that the Carl Jung has a very different concept of the self that is different from the east. It is the Dvanda or the conflict between two opposites. These are the basic cosmic opposite forces which can be either good or evil.

The eastern philosophy of the Vedantins advocated the concept of ‘Brahman’ where the concept of the opposites that is ‘Shiva’ and ‘Shakti’ intersect and then the seer or the Drashta principle is established. Then, the Samadhi is achieved and then no energy is left as the opposites are transcended. As per the west, the psychic energy is a product of these opposites in the mind.

The only difference being there is that in the western psyche, Carl Jung propagated that the opposites intersect when no energy is left and this can’t happen except in case of death whereas in the eastern philosophy, there is Jeevan Mukta and Deha Mukta Nirvana as a person can continue to live after transcending the opposites and still enjoy pure awareness or consciousness. This happens in ‘Unmani Avastha’.
Conclusion-Finally the author concludes by saying that the faculty of intuition is not accepted by the west and right away rejected. But it doesn’t imply that it does not exist. Jung’s main purpose to study the eastern psychology was to realise his own experiences and thus, he could not properly address the concept of Jeevan Mukti and Deha Mukti Samadhi found in the east though he was one of the great psychologists of the west who came extremely closer to the central ideology of the eastern philosophy.
Fifth Plenary: Concept of citta/mind in yoga and modern psychology

In this paper the concept of Citta in yoga vis-à-vis concept of Mind in Modern Psychology have been compared so as to perceive their objective significance in one’s progress into experiential aspect of yoga practice, to discover ways out of our existential problems and to help modern man move towards a better quality of life and well-being. Etymologically, the term Citta is constituted of the basic root Cit, denoting the individual consciousness and suffix ta, denoting the matter or prakriti. Thus, the spiritual nature of this term is amply conveyed, unlike its Western counterpart term Mind which is generally defined as, the sum of the cognitive abilities that enable consciousness, perception, memory, thinking, imagination and judgment. It is also often defined as the conscious and unconscious mental activity of a person. Both Computational Theory (Information Processing of bodily and social changes into neuronal responses) and Duels Processing theory (emotional, analytic and verbal) of mind support and strengthen further the abovementioned Western stand point on Mind. The Manas Concept of yoga (BG: II: 62, 63) fits well with the Rylean concept of Mind that says that the mind is merely a medium of expression of actions, propensities and dispositions of the body. Concept of Citta, encompassing manas, intellect and ego, is comparatively more equipped to evolve human personality. Yoga asserts, “Samadhayah Cittasya Swabhavah” indicating, amply, the potential of Citta for evolving human psyche.
One is inclined to draw a conclusion that psychology has to evolve further the concept of mind, if it wants to develop the human personality on an objective scale. Transcendence of Cittavrittis, through Yoga Sadhana leads to achieving the yogic discriminative power known as Viveka Khyati, as per Patanjala Yoga Sutra. Generally, Citta is considered as the field of mental aberrations (vrittis and kleshas) that needs to be calmed down through buddhi, the higher discriminating intelligence leading to Citta Vishranti or Citta Prasadanam. Thus, calming down the Citta, through the stable buddhi and the calm manas, may lead to Samadhi.

Key Words: Citta, cit, mind, manas, transcendence of cittavrittis, klesha, buddhi, Citta Prasadanam
Sixth Session: Panel Discussion
Topic - Psychology Through the Ages: Yoga, Jung & Beyond

Every seminar has a beginning, middle and the end. At the end we need to come to the conclusion, we need to come to a direction; did our discussions presentation lead us to the main objective of the seminar? What was the future course of action? What should be ones approach? We had our esteemed guests back on the dais answering the unanswered questions and summing up the presentation and leading us to a perspective and a direction.

Each speaker, Dr. Matthijs Cornelissen, Dr. Usha Nayar, Dr. B. R. Sharma, Prof. R. Bodhe, Dr. Praseeda Menon, Prof. R. S. Bhogal, had 10 minutes to speak. The Opening, Moderation, Q&A from the audience, and Summing-up was completed by Dr. Ganesh Rao.

While summing up, all the above speakers tried to focus on the main objectives of the seminar:
• To identify points of difference and points of contact between Eastern and Western theory and practice of psychology
• To build a bridge between Eastern and Western perceptions of psychology
• To demonstrate the relevance of psychology based on Self-realization of the seers and mystics to counseling, specially cognitive behavioral therapy
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<td>4.15 p.m. to 5.30 p.m.</td>
<td><strong>Valedictory</strong> at Saraswati Hall</td>
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<td><strong>Chief guest</strong></td>
<td>Dr. Bhushan Patwardhan, Professor, Interdisciplinary School of Health Sciences, Savitribai Phule Pune University</td>
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<td><strong>Theme:</strong></td>
<td>Yoga &amp; psychology: Possible areas of integration</td>
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<td>(Introduction of speakers, Felicitation, Theme overview by Dr. B. R. Sharma – 20 mins, Valedictory address by Dr. Bhushan Patwardhan, Vote of thanks by Dr. Praseeda Menon)</td>
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Valedictory Function
Theme: Yoga & psychology: Possible areas of integration

The speaker addressed the contribution of Kaivalyadhama in enriching the field of yoga with its sincere attempt at maintain its sanctity in modern times. While the speaker acknowledges the progress in the modern science, and mentions about John Steward, the Surgeon General of U.S. in 1972, who commented that modern medicine has made tremendous progress in eradicating infectious diseases, still the scope of medicine is very limited. Yoga empowers a person to take his health in his own hands he and differentiates between the modern concept of health and disease. Health in normal terms is used synonymously with cure and absence of diseases, though this is a reductionist approach of a medicalised society. Health should be viewed in a holistic way and overall development of an individual. The approach of modern psychology is reductionist in nature as it considers medicines as a means of providing health. But, in comparison, the ancient sciences like yoga is capable of strengthening our wisdom, self-realization and awareness. While one science is based on the periodic tables, the other one, i.e. yoga, is an epistemology of ancient wisdom. Ayurveda and Yoga are a part of this great wisdom and can resolve the present crises of psychological and mind body integration.

The other is with regard to the distinctive approach to mind and brain studies which impacts the works of psychologists and psychiatrists. The speaker says that division between brain and mind is detrimental for the mental health perspective.
For this psychiatrists need to know what is mind, its mental health and feels that if drugs are there for proper functioning of neuro transmitters in the brain, meditation has plays its role for the mind.

Finally, it is unjust to put yoga in physical education since it minimizes it to simply exercise as not originally conceived by Patanjali. The modern psychology has to learn the spiritual and holistic approaches of ancient sciences of Yoga and Ayurveda while Yoga has to move ahead for future development of the society in a holistic way and not brood over its glorious past.

The inquisitiveness to know is a part of predominant pedagogy prevalent in both modern psychology and yoga and can be mutually beneficial in solving the problems in modern context relating to mind and health.
Acknowledgements

Our gratitude of sincere thanks is extended to the SRD Team- Scientific Research Department for the successful deliberations of the seminar, seeing to the minutest details.

To the Staff and Students of College, The Ashram and PLRD. Special mention to the students of our college, Jatin Gupta, Amit Bhat and Vishal Gaurav, who prepared summaries of the speeches of lead speakers in the plenary sessions, for the Seminar Proceedings. The two Master of Ceremonies of the Program Ms. Vandana R Saraogi and Ms. Sonali Dash who saw to the smooth execution of the schedule, took active part and acted as the comperes of the seminar with much enthusiasm.

We express our special gratitude and thanks to the Government of India, AYUSH, New Delhi for sponsoring the event with the contributions of two lakhs Rupees without, their support and care we would not be able to organize an elaborate and successful program.

We extend our thanks also to the Local Police department for overlooking to the security of the event.
Glimpses

Memories