National Seminar on
Yoga and Values in
Indian Education System
A Review and Forward Path

KAIVALYADHAMA
Where Yoga Tradition and Science Meet
## Contents

<table>
<thead>
<tr>
<th>Page</th>
<th>Section</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Contents</td>
</tr>
<tr>
<td>5</td>
<td>Experiential Workshop</td>
</tr>
<tr>
<td>7</td>
<td>Dr. R S Bhogal</td>
</tr>
<tr>
<td>8</td>
<td>Cultural Program</td>
</tr>
<tr>
<td>9</td>
<td>Day 2 ................................. October 12, 2019</td>
</tr>
<tr>
<td>10</td>
<td>Experiential Workshop</td>
</tr>
<tr>
<td>11</td>
<td>Dr. R S Bhogal</td>
</tr>
<tr>
<td>12</td>
<td>Cultural Program</td>
</tr>
<tr>
<td>13</td>
<td>Dr. Rajeshwar Mukherjee</td>
</tr>
<tr>
<td>15</td>
<td>Plenary Session 4</td>
</tr>
<tr>
<td>17</td>
<td>In Higher Education System</td>
</tr>
<tr>
<td>19</td>
<td>Conclusions / Recommendations</td>
</tr>
<tr>
<td>21</td>
<td></td>
</tr>
</tbody>
</table>

### Keynote Address

**School Education**
- Dr. Srijan Pal Singh

**Higher Education**
- Dr. Bhushan Patwardhan

**Inaugural address**
- Dr. Rajiv Kumar

### Plenary Session 1

**In School Education System**
- Dr. Mithu Pal,
  - Dr. N. D. Joshi

**In Higher Education System**
- Dr. Rajan Welukar
  - Dr Rohini Somanathan
  - Prof. R.K. Bodhe

### Plenary Session 2

**In School Education System**
- Dr. Srijan Pal Singh
  - Dr. Santosh Panda

**In Higher Education System**
- Dr. Bhagwan Balani
  - Prof. Samiran Mondal

### Day 1 ................................. October 11, 2019

**Experiential Workshop**
- Dr. R S Bhogal

**Experiential Workshop**
- Shri Vivek Tiwari

**Welcome Address**
- Shri O. P. Tiwari

**Opening Remarks**
- Dr. Ramesh Bijlani

### Plenary Session 3

**In School Education System**
- Dr. A. N. Ramchandra

**In Higher Education System**
- Dr. Girish Tillu

### Day 2 ................................. October 12, 2019

**Experiential Workshop**
- Dr. R S Bhogal

**Experiential Workshop**
- Shri Anukool Deval

### Plenary Session 4

**In School Education System**
- Dr. B. P. Bharadwaj
  - Dr. Praseeda Menon

**In Higher Education System**
- Dr. Shreeprakash Pandey
  - Ms. Anusha Gawankar
  - Ms. Chali

**Valedictory Address**
- Dr. Satbir Bedi

**Conclusions / Recommendations**
Prime Minister
MESSAGE

It is heartening to learn that Kaivalyadhama, Lonavala, in collaboration with Department of Yagic Art and Science of Visva Bharati Central University as knowledge partner, is organizing a national seminar on “Yoga and values in Indian education system: A review and forward path”.

Since the earliest times, Yoga has been an integral part of life and academic routine in our country. Yoga helps in imbibing positive, ethical values and instills harmony and peace between body and nature. Yoga is not merely a set of exercises, but a philosophy and a way of life that transforms the thoughts, knowledge and action of an individual through discipline and mediation. Yoga is the transformation of human consciousness through control over the body, mind and senses through regular practice.

Spread to every part of the world, Yoga today has become a part of daily life of people, helping them combat lifestyle related stress and balance the body and mind in a harmonious manner.

Our youth and children must be encouraged to pursue Yoga as a part of the academic curriculum. They must be inspired to reap the benefits of breathing exercises such as Pranayam and Yogic postures for physical fitness and mental peace. Yoga and meditation also help in enhancing concentration levels, which can bring about an improvement in the academic performance and behaviour of children.

The discussions at the Seminar will go a long way in promoting the traditional value system and ethics among the people and youth in particular. I wish the deliberations at the Seminar all success.

New Delhi
15, Ashokman 1941
7th October, 2019

Shri Subodh Tiwari
CEO, Kaivalyadhama
Lonavala, Swami Kuvalyananda Marg
Lonavala, District- Pune
Maharashtra - 410403

(Narendra Modi)
MESSAGE

I am glad to note that Kaivalyadhama Yoga Institute is holding a National Seminar on "Yoga and Values in Indian Education System: A Review and Forward Path" at Kaivalyadhama, Lonavla, Maharashtra. It pleases me to note that a Souvenir is also being brought out to mark the grand occasion.

'Yoga' is an essential component of our daily life that enables us to connect to the nature. 'Yoga' is not only a physical activity but it also helps us to control both body and mind.

I convey my best wishes to all the participants and wish the National Seminar a grand success.

(Amit Shah)

Office : Ministry of Home Affairs, North Block, New Delhi-110001
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Day 01: Professor Bhogal frees you from the slavery of the senses

In his workshop on Kriyayoga, Professor Bhogal conveys that prasada (absolute joy) can be attained through alleviation of raga (attachment) and dvesha (aversion) and drawing in of control over the indiryan (senses). He shows how yoga, an experiential path, is one that leads one to it. He goes on to expound two principles of such yogic joy: maximum awareness leading to the meditative state, and patience. Kriyayoga inculcates the latter and leads to the former, by quietening the citta and allowing access to the prana. Furthermore, he stresses the need for spontaneous shutting of the eyes, which comes naturally post considerable bodily relaxation.
Explaining asanas from basics so that class is made accessible to everyone

**Sukham:** Asanas must be performed as per your capacity and ability.

- Injury in yoga has appeared relatively recently, since competition has appeared.
- **Kdham** has combined approach of tradition and science (anatomy).

Firstly, a theoretical discussion on the importance, in each action and asanas, comprises of:

- Keeping hands, shoulders, neck and face relaxed.

- Activating abdomen by taking belly button in of one inch (not uddiyana!): proper connexion of ribs with pelvis which prevents torso from going everywhere as well as preventing hyperextension of spine.

- Wrapping external obliques forward = lumbar spine protection.

**Sthiram:** stability.

- Priority is to build strength, then stamina. Stretching is **NOT** a priority, it will come automatically. Similarly, flexibility follows suit.

Towards end of session, Tiwari shares with us that he used to push himself so much in advanced asanas that he got injured and nowadays cannot perform asanas and experience constant pain in neck, shoulders, back. By teaching us modifications of 7 different asanas, he underlines once more the importance of awareness, proper preparation, attitude and protection to perform asanas.
Inaugural Ceremony

Chief guests:
• Swami Maheshananda
• Shri O.P. Tiwari
• Dr Ramesh Bijlani
• Dr Srijan Pal Singh
• Dr Bhushan Patwardhan
• Dr Rajiv Kumar

Under the auspices of the late Swami Kuvalayananda

The 95th Foundation Day at Kaivalyadhama, Lonavala, was initiated with the National Seminar on Yoga and Values in Indian Education System – A Review and Forward Path. The inaugural ceremony of the seminar started at 10am with lighting of the lamp with the recitation of Shanti Path. The Puja was guided by Kaivalyadhama’s spiritual leader, Swami Maheshanandaji and welcome addresses by Sri O. P Tiwari, secretary Kaivalyadhama.

He explained Swami Kuvalayananda said that yoga has a message for humanity- mind, body and soul. Tiwari ji invoked the legacy of Swami Kuvalayananda’s final words- “Tiwari, I brought this institution out of nothing but yoga must not be diluted” Brief introduction of all the chief guests by Sri. Subodh Tiwari ji. Presiding over the inaugural ceremony included various esteemed dignitaries Dr. Ramesh Bijlani, Dr. Srijan Pal Singh (Social Entrepreneur & Co-Founder, APJ Abdul Kalam Centre), Dr. Bhushan Patwardhan, Vice-Chairman, and University Grants Commission. Dr. Rajiv Kumar, Vice-Chairman, NITI Aayog.

Opening Remarks by Dr. Ramesh Bijlani,
Sri Aurobindo Ashram, New Delhi
This institute rests on the foundations laid by Swami Kuvalayananda who was firm and uncompromising in opposing the dilution of yoga. He did not mean to say that asanas cannot be modified into simpler forms, but that yoga’s values must not be diluted. Yoga is a comprehensive philosophy in 24/7 discipline that gives guidance on how to use the body and mind. The mind is the invisible part of yoga where the inner work of the sadhaka such as introspection and reflection take place, is there any need to teach values to school children? They already know what is right and wrong - they know what a good child should do in a hypothetical scenario. The ideal way to teach values is to incorporate the concept of reward and punishment into stories and hypothetical scenarios to make children internalize values, like mothers do. Children often perceive values as something used to escape punishment, pass exams or create a positive impression on others, especially when values are taught separately, as an additional subject. Unfortunately, evil is tempting and gives fleeting pleasure so this knowledge of values is seldom acted on for the right reasons. This also causes crime to thrive because the thought of only doing the right thing to avoid punishment evolves into doing the wrong thing covertly enough to not get caught. However, the punishment for wrongdoings and minor lapses comes from within and cannot be escaped. It manifests as guilt, shame and uneasiness. Neither can the inner rewards, which manifest as bliss, be controlled. The realization that there is a happiness independent of people, circumstances and objects paves the way for yoga. This is what value education should be about - not a subject to be passed but that wherein teachers can frame stories, reflections etc. so that children can internalize values and understand that following values is for themselves.

Keynote address (School Education) – Dr. Srijan Pal Singh (Social Entrepreneur & Co-Founder, APJ Abdul Kalam Centre)

He narrated why is it that we turn to Indian way of medicine treatment, Indian way of health care as our last resort? Why is it not our first resort? Why is it not the first thing we do is to believe in our own wisdom, which has been inherited and bestowed upon by thousands of years of hard work, knowledge creation and experiential learning? Why not? So, one of the things we need to do is to change it from last resort to first resort. One must understand what is the value of education? Is it just about creating livelihoods or is it about building lives? Isn’t it about teaching a way of living, and not just a way of earning? Isn’t education about the confluence of the head, the heart and the hand- all three together. And that is what Tiwarjii said in his opening message – Yoga has a complete message for humanity – the body, the mind, the soul. I strongly believe that education has to create value creators and not income generators. I believe that we need more healers than doctors, more creators than
engineers, more educators than mere teachers.

It is just not important to live, it is important to live happily. Dr. Kalam used to tell – Success does not bring you happiness. Rather, happiness will bring you success. First, be happy. Then, be successful. We have a lot to learn from our values and this is a critical time. In 2016, across the world, about 100,000 people lost their lives to interstate or intrastate armed conflicts. 200,000 people lost their lives to street crimes which is 300,000 put together. Compared to that 800,000 people lost lives to themselves – suicides. A recent, suicide rate report on a news channel. India has 16.5 suicides per 100,000 people while the world average is 10.5., while the world average is 10.5. 0 percent higher than the world average. 60 percent higher. What is causing this depression? We need to ask where education is failing. Why is education failing in keeping people happier? We are creating more skilled people, creating people who have better careers, who are more career oriented. But we are not creating happier humans? Humans who are empathetic, conscious listeners, who are not addicted to devices, who are not in a self isolated zone, living on social media. How do we change this? This is a critical question. There is one and only path to it – Indian values. It is accumulated over 5000 years of learning. We documented it, we analysed it and got the results which are there for us. Kaivalyadhama is compiling those results, researching them and making them relevant for our future and current generations. Compared to that and as a scientist, the entire Western scientific ideologies are there only from last 500 years post Renaissance. And somehow, we ourselves tend to trust the 500 years more than the 5000 years. And does it make sense? We have to turn that around. And tell the children of future generation, of this generation that you inherit a fantastic wealth of wisdom and Kaivalyadhama through its several partners is reaching out to so many teachers and children. That where the stakes are. That’s where it matters.

Conclusion: I believe that we are a generation, a civilization and that wealth of knowledge that was created by our forefathers, our grandfathers and so on and so forth, belongs to our children. Our children have a right on that knowledge. We as the middle people have a responsibility to ensure that wealth from the history reaches to the benefit of the future. This is not about India, it is about our civilization. The wealth of India belongs to the world, to the future generation, for any other country, society. It’s our responsibility to be a good medium. Dr. Kalam used to say (his famous European Parliamentary speech ‘Righteousness in the Heart’)– “Righteousness is the most critical element of any education system. ”For peace in the world, you begin with the righteousness in the heart. And I think the Indian education system, the Indian value system, Yoga, Indian treatment system, Indian way of living, family is all about breeding that righteousness in the heart which will lead to the peace in the world. An oath from Dr. Kalam, which he would make the students repeat: “From today onwards, I will always ask, one question. What can I give?” We need to build a bond based on caring and sharing and giving. And that is the true way to happiness.

Keynote address (Higher Education)- Dr. Bhushan Patwardhan, Vice-Chairman, University Grants Commission

The editorial note of the yoga mimansa volume 1 edition 1 is futuristic even today. Transformation is the key, not change. Yoga education today
Inaugural address – Dr. Rajiv Kumar, Vice- Chairman, NITI Aayog

Commends the undiluted tradition of kaivalyadhama. It is critical to introduce indigenous values into our education system. We need to stop perceiving ourselves as inferior and recognise the role of Indians in the development of human knowledge. We need to rediscover our values and shouldn’t wait for the Western world to ratify or acknowledge them. We must give traditional knowledge systems attention without falling into the trap of revivalism. Revivalism is the baseless and blind glorification of the past. Making claims without scientific backing does a disservice to our traditional knowledge systems and the greatest contribution we can make to them is to give them scientific verification. Instead of drawing sustenance and legitimacy from past achievements, we must gain legitimacy from what we can give to the next generation. We must introduce values into education in order to prepare the next generation to face the challenges to come. We have the potential to be the most modern, equitable, fair and egalitarian society. For instance, if we follow the principle of Vasudev kutumbkham in the spirit, there will be no concept of the ‘other’, as all people will be perceived as part of the same family and parts of the same supreme soul, thus all discrimination will cease and give way to acceptance. We will be able to treat all religions as good and worth learning from, and accept people as they are,

has more value than it did in the past. Until now in the higher education system, we have tried to box yoga into either physical education or philosophy. There are yoga and naturopathy degrees despite the two subjects having a vastly different ethos and etymology. We constantly jump to the third and fourth limbs of ashtanga yoga, without qualifying ourselves to reach those stages. What we desperately need today is the first and second anga. Niti aayog has taken lead in integrated medicine, it must be noted that we in India don’t integrate our own ancient knowledge systems which have a vast wealth of knowledge. Epistemologically, Ayurveda and yoga have a common source and are very compatible and synergistic – hence ayuryoga is an apt integrated discipline. Today education is used to improve the quality of life and to get better and better jobs. We live an individual centric lifestyle devoid of seva bhaava. Yoga research still at a very superficial level because yoga is more than its physiological and anatomical effect. Candace Pert, in ‘Molecules of Emotion’, speaks about how one day we will not need medicines. We will simply meditate and our body will secrete the necessary hormones for self-healing – instead of saying that we are mirrors of society, teachers should be leaders and teach by setting an example – we must rediscover the values of our ancient education system with a sense of pride – a study has shown that chanting mantras increases grey matter (the brainwaves of sanskrit pandits indicate the presence of more grey matter than an ordinary person) – meditation is medicine for the mind hence yogyic principles are very important-modern science and the yoga fraternity are not solely responsible for spreading awareness. We all must actively participate in spreading awareness about treatment without medicines, prevention and other benefits of yoga. STRIDE – the scheme of the UGC to increase focus in humanities and integrate traditional Indian knowledge is on the right track, because the current education system is causing further shrinkage of the right hemisphere of the brain.
instead of trying to discriminate or forcefully convert them. Vasudev kutumbhakam also means that we must treat nature as our family, and live in harmony with it (the Western concepts of ultimate contradiction between man and nature, the subjugation or conquest of nature, bending it to the human ego or will must be rejected).

Another layer of meaning can be added to it in context of the Indian tradition of respecting women through the concept and worship of Shakti.

Utilitarianism speaks of unlimited demands and limited resources, but in the present scenario, demands must be rationalised. We must incorporate values into our daily life. Can economy for instance, not be the science of preserving the environment and balancing between humans and nature? niti aayog is trying to create a body of integrated traditional medicine that treats human beings not symptoms Svysa also wants to start an integrated medicine course.

Zero budget natural farming has shown excellent results and yield without any use of chemicals. The aim is to bring values at the policy making level.

Yoga is unity with the divine; it is not done but achieved. Are we teaching how to do yoga or how to achieve yoga?

When medicines fail, meditation and inner strength never fail to work.

Nature has placed the subtle system of achieving yoga (nadis, chakras etc) into the body for us to find, rediscover and use to unite with the divine. If Indian society can unite and become one without gender religious etc, discrimination and live in harmony with nature we can be the best society.

Swami Maheshananda showers his blessings

We have learned scholars and we have listened to them, their views and their ideas. Education - how to use material is more important than how much is enough.

As this program furthers, we can find some new ideas. We can learn lessons to teach our children.

▶ Sri. Subodh Tiwariji, CEO, Kaivalyadhama, sets the tone for the seminar

Yoga is an experiential science. Philosophical information must be converted into experiential knowledge in order to reach the desired goals.

He thanked all guests and invitees for making the time and honoring the commitments despite having other engagements. He further, thanked all delegates, students etc. He concluded with shanti mantra.
Plenary Session 1
IN SCHOOL EDUCATION SYSTEM
Yoga Education and Perennial Values in Present Context

Dr. Mithu Pal, Academic Supervisor, Cambridge School, New Delhi, sheds light on value education

Started her speech with devotional musical offerings. Speech Topic – ‘Why bring the Soul into Existence?’ Emphasized that like the mind and body needs honing as instruments, similarly the soul shall not be left out/ restricted in the personality integration process. Moral education is subjective. We know the right things, but end up doing the wrong. WHY? Will Moral Education achieve the same end without bringing in the soul. How can the Soul do what moral education cannot? For that, Harness the in-built ‘reward and punishment’ system. If one does something wrong, the uneasiness felt, that nudging voice within, that dilemma, turmoil itself is the punishment. And the happiness, the calmness felt while we do something good or rectify our acts, that itself is the reward. Soul is not a passive observer, it has a dynamic aspect. It is like a spokesperson, but with a faint, feeble, yet clear voice. ‘Psychic Being as the Reference Point’ – The process of Education shall bring forth this spokesperson more and more in life; listen to it more and more. Above points are universal, applies to all human beings. She presented how such concepts (of Reward and Punishment) can be conveyed to children through storytelling. When such experience internalizes, it becomes a way to bring out the psychic being forth. Psychic being needs to be nurtured so that ‘what is right’ comes natural. ‘How to do psychic education?’ Through Awareness, Vigilance, Educating the feelings.

Awareness and Vigilence

If the teachers, are aware that there is a soul in every child, and the psychic being needs to be nurtured, then no lesson plan is required for teaching. Formative association is important for kids, about how the kid is settling in peer group, school, neighbourhood, in herself. Academics can take a backseat here. At the tender age of kids, every three months there is a jump in their social behavior as per formative association. thus, vigilance is important.

Educating the feelings

The reward and punishment system shall not be based on utilitarian, materialistic system (like taking to McDonalds, or for a movie), rather through exposure to arts, music, sports etc. and the reward of happiness derived through such engagements. Sensitivity of the teacher is important. Not to embarrass or demean the self-esteem of the child for any wrong act. But valuing the dignity of the child, and finding effective ways to still make the child realize about what is right and wrong.
Conclusion

The child already has the knowledge, it is inbuilt. It is needed to nurture the inner voice/psychic being, through right kind of questioning, conditioning, exposure to arts, music, sports. Kids are more perceptive than adults.

Dr. N. D. Joshi, Director, Kaivalya Vidya Niketan, Lonavla, highlights the importance of layered value education

Emphasised that ‘Values are not taught, they are caught’. They cannot be taught separately, but are practiced by adults and followed by children.

Conclusion

- Inclusive education can be ensured through Ashtanga Yoga.
- For children, teachers are role models – 01st teacher being mother, then father, then acharya.
- In an education system, like Gurukula system, children shall be given most importance than teachers, Principal.
- Children (categorically students) shall not be just expected to, but taught to give back to society, on whose education the resources of the nation are being expended.

Opened with Swami Kuvalyanand’s message – ‘yoga has a message for humanity.

We have to make a child happy, then learning takes place on its own; it leads to success. Yoga is the way. ‘Yoga karmashu kausalam’ – he emphasized that yoga is excellence. First attain excellence. Then use this excellence to help others in attaining excellence. Grow like a mango tree (laden with fruits), not like Ashoka tree (tall and stout, but do not have fruits, birds cannot make nest as the branches are downwards) Eg. Warren Buffet, Bill Gates, living the values of yoga. Once we attain excellence, then practice equanimity of mind, to be even in every situation. Our immense potential needs to be channelised. So, Yoga helps in bringing out a holistic personality which adds value to the society; contributes in its betterment.
Yoga Education and Perennial Values in Present Context

The chairperson Dr Rajan Welukar (Former Vice Chancellor, University of Mumbai)

Began his address by mentioning the lack of faith and respect Indians hold towards their traditional knowledge systems, such as yoga, Ayurveda etc, and how we only seem to gain a measure of appreciation for this traditional wealth of knowledge after it is endorsed and packaged by western people, who seem to appreciate it far more than us. He spoke of the need to go beyond the acceptance of our ancient hereditary knowledge and to contribute to its progress in a scientific manner. He concluded the introductory address by quoting Patanjali’s second sutra and stressing the need to understand yoga from the angle of the eternal citta because it is inseperable from education and must be integrated into the existing educational system.

Speaker 1- Dr Rohini Somanathan, Professor, Delhi School of Economics, emphasises that there are more ways to impart values than education

Some salient points of her presentation.

Realisation that there is a truth beyond what we learn in books which can only be learnt from yourself. You evolve after choosing your own evolution path out of various possibilities.

Yoga is the discrimination between what is important and what is unimportant.

We need to do less and less and find restfulness, finding contentment in efficiency and economy of action, instead of being obsessed with doing more and more.

Yoga is not nationalistic, it is for everyone.
Yoga is related to values because values are how you act after consciously making good decisions, not impulsive behaviour.

There are the levels of experience then that which you are currently experiencing and Yoga teaches us how to access alternate and objective points of view.

There has been an increase in collective and individual anxiety due to the increased level of competition, there is a need to not only introduce yoga and values in the early stages of education but also make the education experience more human. This can only happen through do the appropriate training of teachers.

Study of yoga automatically changes one’s values because it changes one’s worldview.

Values should be taught not as forms of behaviour but as personal things

Yoga focuses on what you are comfortable with. There are many different paths that lead to the same goal, and similarly many forms of behaviour lead to good values. Thus it is important to be accepting of different behaviours instead of rigidly and obsessively adhering to rules. After all, what is right for someone in a particular situation, is not right for them in another situation.

Yoga is the capacity to ‘zoom in and zoom out’. Education cannot be mechanised.

Speaker 2: Prof. R.K. Bodhe, Associate Professor, G.S.College of Yoga & Cultural Synthesis, brings up the importance of traditional

• Some salient points of her presentation. Modern crisis of values- education needs therapy because the purpose of education is three fold development of human personality but modern education has sidelined the affective dimension which includes development of values habits and character. Education commissions have been suggesting remedies for this crisis every four years for several decades.
Question—can yoga help resolve the problem of suicide?

Answer by chairperson: He quoted ‘suicide is a permanent solution to a temporary problem’. Yoga develops patience, which delays suicidal impulses and allows individuals to seek solutions, thus yoga is a permanent solution to temporary problems.

Q How to reach out to villages and spread knowledge of yoga to the grassroots level?

Answer by chairperson: With the advent of WhatsApp universities and the online massification model, technology can be used as the means to reach the masses, at least to the extent of attracting them towards yoga by spreading basic awareness of its benefits.

The chairperson also commended the American education system for teaching a set of 55 values to their students, beginning with appreciation and respect.

In his concluding remarks about the plenary session, the chairperson noted that when the mind is unstable, one cannot be spiritual and thus there is a need for yoga to stabilize the mind, equating the role of yoga in human life to that of the pancreas in the body. He said that yoga is the vehicle to become a spiritual person and a good human being.

The universe has a balance wherein there is order in chaos due to a rhythm. This universal rhythm is just as significant as the rhythm of the heartbeat is for the body. We must bring this rhythm into our everyday life and in order to do that, we must work on our body, mind and soul through yoga.

The greatest problem in our education system is that it does not inculcate curiosity— we do not question ourselves and reflect, which is essential for discovering all answers.

He spoke of the most important value— Satya, the truth which is eternal in all contexts and can only be inculcated into our lifestyle through discipline. We must also awaken our intrinsic motivation, because it is the solution to all problems we face.

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**Plenary Session 2**

**IN SCHOOL EDUCATION SYSTEM**

**Teacher Education as the Key to a better future**

**Dr. Srijan Pal Singh, Social Entrepreneur & Co-Founder, APJ Abdul Kalam Centre, takes us on an inspiring personal journey**

- **Dr. Singh throughout his speech, hugely drew from Dr. APJ Abdul Kalam’s words, work approach, humility, as a teacher, as an evolved human being. Quoting his words, sharing several nuggets from Kalam’s life, firsthand experience working and learning from him, highlighting his vision that every child should have access to knowledge and wisdom**

- **Citing examples from APJ’s life, Mr. Singh emphasized that it takes an inquisitive,
enthusiastic, knowledge thirsty learner/student to become a good teacher. Until you wake up the child in you, you cannot be a good teacher.

- The Indian value system has inherent value for teachers. But with changing times, Guru Purnima has been replaced by Teacher’s day and it has reduced to giving gifts to teachers.

- This is the land of Gurus like Dronacharaya. And in this country, in today’s time, the teacher does not carry pride in being a teacher. The reason is not to do with financial aspects, but departure in Indian values.

- When the current education system is assumed to be a market and students as commodity, then the value in education is lost.

- Why we do not find education interesting? Because we never talk about what education can do, about what great things can happen when we learn things practically and learn its practicality. In this context, Mr. Singh cited eg. from Kalam’s life when a primary school teacher briefed him on the Rameswaram seashore about how birds fly and the locomotive force behind their flight gave him his aim in life and helped him in understanding physics better. It takes a teacher to nurture and inculcate.

- Nelson Mandela said
  “To destroy a nation, we do not need nuclear missile, we need to destroy the education system and promote a system where cheating is allowed.”

- Abdul Kalam said
  Information is just Information.
  Information + Values = Knowledge
  Knowledge + purpose = Wisdom
  We need to move from information to Wisdom.

- Science and Spirituality are not enemies, rather they complete each other.
  Eg. Kdham where spirituality meets science.

Likewise, every scientific center needs spirituality.

Conclusion

- Gave an insight of work at APJ Abdul Kalam Center, where they try to live up to the values and integrity of APJ, which in itself is hugely challenging (it is easy to live up to a person, but not so to live up to his values). They through their centers ‘Kalam Library’, about 1000 in number raise Kalams, teaching children cutting edge science as well as Values.

- APJ used to say
  “Dreams are not those which you dream when you are sleeping, they are those which don’t let you sleep.” For our nation, our our planet as a whole, we need such dreams.

- Dr. Santosh Panda, Professor, IGNOU raises some thought-provoking questions on the fundamentals and practicals of value education

  Raised questions – After all teacher’s education is a profession or not? Is there any professionalism in this profession like other?
Teacher has to be transparent. His life is entirely in public domain. So, he cannot afford to tell lies and be a bad example.

The government is investing on teacher’s education. And there has to be transparency in delivering teacher’s education.

What to introduce in the name of values? Yoga education is the only way to contribute in making humanity; bringing union of man and God.

Unlike in Gurukula system, where Guru used to guide each student as per his unique temperament all the way to Realization; does this happen in today’s time with modern day teachers.

We have to take Indian value based education system with Indian values, resources, practices, not any western ways.

Conclusion

We have to review - Does the value education prepare the individual to be happy, to live life? Does it teach skills for happiness or it only prepares for earning?

Teacher’s education must be integrated and interdisciplinary.

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**Plenary Session 2**

**IN HIGHER EDUCATION SYSTEM**

Teacher Education as the Key to a better future

**Before the plenary session**

The chairperson conveyed his respect to Shri SK Ganguly, professor R S Bhogal, and the other dignitaries. He started his address by mentioning that while one on one teaching between student and master is ideal for the development of human values and personality, it gives rise to the question, how can we spread the spiritual mental and physical message of yoga the masses? We must involve mass communication and make changes to the curriculum in order to to spread the message of yoga to the masses. Swami Kuvalayananda understood the need to create yoga teachers as early as 1924 and thus created educational courses for yoga teacher training. The chairperson concluded his introductory address by acknowledging the challenging nature of the theme and thus asked the first speaker to begin.

**Speaker 1: Dr. Bhagwan Balani,**

Principal- Bombay Training College, sheds light on some facts

Dr. Balani, focused on the teacher education system itself, especially in relation to yoga, which is the theme of the seminar, in addition to other relevant topics. Professor Samiran Mondal spoke about the popularity of yoga, yoga research, the Indian and global market in yoga, and institutions involved in yoga.
The chairperson mentioned that the presence of the chairman of the NCTE is expected on the second day of the seminar and thus it would be ideal if this discourse can generate suggestions about the present status of yoga education under the purview of teacher education, and how it should be. He spoke of the difference between educational degrees in yoga and yoga teacher education, and the lacuna of prepared and qualified yoga teachers, with the encroaching danger of institutions turning into shops selling degrees.

Dr Bera mentioned the lack of guidelines specific to yoga teacher education, whereas the NCTE has already given guidelines for teacher education in general and physical education. Thus he suggested that the principle of ‘student satisfaction’ proposed by Dr Balani can be made the central theme of yoga teacher education in particular, and all teacher education in general.

He said that the speakers thus showed us a glimpse of the future of yoga teacher education in India.

He stressed that the studying the output of scientific and philosophico-literary research in Yoga, must be accompanied by direct personal experience.

Masterfully capturing the attention of the audience, he brought the plenary session towards its conclusion with a brief overview of swara yoga, relating the post-meal drowsiness being experienced by everyone to the nostrils and their respective nadis. He mentioned that the equal dominance of both nostrils which signifies activation of the sushumna, is the ideal state for learning, and thus the objective of yoga is to extend the time period of this activation. He finally ended the session by delineating two characteristics of ideal om recitation, which are backed by scientific verification: the ‘a’ and ‘u’ must be short while the ‘m’ sound must be long, and it must be recited at a low volume and pitch.

**Question and Answer Session**

**Q.** What is being done to educate yoga teachers at the policy-making level?

**A.** Even non yoga teachers at BTTC are given introductory courses on yoga and taught external practices such as asana and Pranayama. Physical education students are told to take to yoga sessions in the practice teaching lessons. This may soon apply to B.Ed as well. A paper on yoga education has been also added to the curriculum.

**Concluding remarks**

The chairperson Dr Bera appreciated that both speakers attended to different aspects of yoga education.

- **Speaker 2- Prof. Samiran Mondal** comes up with some interesting solutions

Some salient points of his presentation

As an example A) value education in his school visva Bharati:
celebration of lots of festivals in order to honour Indian tribal culture and values. Still employ traditional open air school system.

B) higher education system and yoga: comprehensive initiatives by the government of India. There has been an increased demand for yoga education, as evidenced by the sharp incline of the number of publications with the keyword yoga on pubmed (more than double between 2011 and 2019).

Statistics for predicted increase in demand for yoga trainers and yoga learning. Shared key findings about the global and Indian yoga market. Out of 911 UGC recognised universities, only 74 (8.12%) have yoga departments.

The government has mandated many programs related to International Yoga Day at University and college level.

List of institutes that conduct yoga research, and government funded yoga research projects. Prime minister research fellowship 2018 is applicable to yoga.

Yoga programs with defined scope and syllabus offered by UGC-MHRD ranging from certificate program to Ph.D.

UGC NET and JRF in yoga since 2017.

Yoga was integrated into physiotherapy syllabus, teacher education syllabus, as well as medical syllabus and colleges.

Yoga tourism, FIT India programme, yoga diplomacy programme.

Suggestions/Recommendations

1. Single controlling authority in Yoga
2. Encourage traditional Indian yogic system, culture and tradition.
3. Club together Indian song music dance and yoga.
4. Encourage temple art and other ancient Indian art forms at higher education level.
5. Yoga institutions should maintain natural environment
6. Yoga institutions should try to improve value education.
7. Yoga institutions should create a stress free environment through yoga.
8. Feedback system and flexibility should be encouraged.

Q: how can students be encouraged to take initiative?

A: seva leads to progression in karmyog, bhajans and mantras. Help the student move forward in bhaktiyog and so on. Students can understand yoga through practice.

Concluding remarks

The chairperson Dr. Bera appreciated that both speakers attended to different aspects of yoga education.

The first speaker, Dr Bhagwan Balani focused on the teacher education system itself, especially in relation to yoga, which is the theme of the seminar, in addition to other relevant topics. Professor Samiran Mondal spoke about the popularity of yoga, yoga research, the Indian and global market in yoga, and institutions involved in yoga.

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**EXPERIENTIAL WORKSHOP**

*Kriya Yoga Workshop*

*Dr. R S Bhogal*

No. of participants: 100 + teaches the sacred syllable

- Kriya Yoga weakens the root of everything that we are experiencing right now. Kleshas, which are the root of all problems can be weakened.
- Doing it twice a day, all kinds of disorders will go away – Asthma, High BP, bodyache, diabetes etc.
- Om – sound of sun; through Om chanting we vibe in inner prana and outer prana.
- Gayatri – worship of sun; to become like the sun; a positive Yogic autosuggestion.
- 3 points for Om chanting –
  - Low pitch, low tone. Then only the vibrations are felt in the heart.
  - Sound of ‘m’ tapers
  - End of ‘m’ very tender and subtle like inside of lotus stem. It stimulates the Vishuddhi chakra, then meditation starts to happen.

- Kriya Yoga is the wonderful combination of Anulom Vilom, Om chanting and Gayatri Mantra chanting.

Understanding the essence of trataka by C G Shinde.

After a prayer, the session started with the following practices.
- shavasana
- 20 rounds of bhashrika+ 1 round Surya bhedan (in 1:2 ratio)
- enjoy breath
- 7 rounds anulom vilom

These are preparatory practices for turning inward in order to travel within and explore inner faculties.

Interdependent relationship of breath and mind-with the help of breath we can control the modifications of the mind. Only the calm mind is eligible to focus on a single point.
EXPERIENTIAL WORKSHOP: Understanding the essence of trataka
Shri Candrakant Sindhe

After a prayer, the session started with the following practices.

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Interdependent relationship of breath and mind- with the help of breath we can control the modifications of the mind. Only the calm mind is eligible to focus on a single point.

- jyoti trataka -gaze at tip of wick, not tip of flame because flame is unsteady
- disturbance of body leads to disturbance of breath which leads to disturbance of prana
- visualisation of om at ajna chakra followed by om chanting
- Hatha yoga calls trataka golden casket and gives suggestions how to keep such personal experiences secret.

- trataka is a cleansing process that prepares the individual for rajyog.
- according to Gheranda samhita, it also facilitates Shambhavi mudra and moves towards Dhyana yoga.
- reduces flaws of vision, and lets one obtain Divya Drishti.
- practice of trataka 15 minutes before going to bed also helps with modern sleep problems caused by anxiety stress and neuroses (though not psychosis) because it influences the melatonin hormone secretion by the pituitary gland.
- the tradition of tratak originates from Buddha’s moon gazing.

CULTURAL PROGRAM
A moving Sampradaya Bhajan by Satish & Santosh Sundaram

About 200 people attended the same.

Started the Sampradaya Bhajan with Thodaymangalam (set of 05 krithis) followed by Guru Kirtanam and Ashtapadi. The performance was thoroughly energizing, absorbed in devotion and left the audience enthralled and singing in chorus.
Modern man spends a lot of psychophysiological energy, morning till evening, but hardly earns anything. One can empower oneself through Kriya Yoga.

Take interest, during the process, as if doing for the first time. Improvise. Bring in creativity. Then boredom will not set in. Just feel how you feel, do not try to describe. Do it afresh, anew with every single recitation. This is the secret to Mantra meditation.

How to bring in mood? There are two ways

- The Buddhist traditional way – Do not start immediately. Just sit and wait for the mood to come. Inner voice pecks like a woodpecker – Why are you sitting here? Just wait. Don’t do anything. Check intermittently if the mood is set for Kriya Yoga, are you ready now? When ready, then start.
- Without mental preparation, you cannot start anything.

- The method by Shiva – verse 367, Vivekachudamani, 5 points
  - Do not speak much.
  - Do not carry/possess precious things
  - Do not expect anything from anyone.
  - Do not depend on anything.
  - As far as possible, Keep Silence.

If still mood does not feel good, then there can be 2 possibilities:

- Depression (non-clinical) - 10 rounds of Ujjayi + 10 rounds of Omkar
- Anxiety (non-clinical) - 10 rounds of Anulom Vilom + 10 rounds of Omkar

Breathing Awareness Technique-02:

- While Breathe In, Breathe Out; try to find the midpoint. Later, only feel the midpoint of breathing out. 1:2 ratio comes naturally then.
- Breathing speed shall be optimal.

EXPERIENTIAL WORKSHOP

Pranayamah Param Tapah
“Understanding the essence and practice of Pranayama” by Shri Anukool Deval

Main Theme

To understand normal breathing, may be short
inhalation but long exhalation.

To understanding fundamental of pranayama, the meaning of pranayama is to control or restrain the breath, to control the breath the mind will be control.

To understanding do & don’t
• **Do:** slowly, getting limit, small effort, should be silence, smooth, keeping abdomen control via inhalation.

• **Don’t:** not get disturb, not prolong so much, overdo will disturb lung & nervous system, do not force air in & fast.

To practice basic pranayamas by control inhalation & exhalation, and ratio of inhalation: exhalation, ideally is 1:2. One should practice base on capacity and comfortable.

• Anulom-vilom practice started with inhalation by left nostril & exhalation by right nostril.
• Bhramari practice with vibration in head & find own sound.

**Why**
• We cannot control mind/though directly, so start from control the gross is easy to control subtle.

**Remark**
• 38 participants are involved.
• One round of pranayama is control inhalation, control holding, control exhalation.
• Bhramari is inhale & exhale through nasal with low pit & tone like king..., get own voice and vibration in head, can practice 10-15 minutes before to do something or work.
• Hold the breath without bundha its be harmful, to prepare body and mind for control breathing, one can do with some kriyas and bundhas.
• To achieve spiritual benefit is holding breath under guidance of teacher/master/guru.
• For participants who first comes to practice, do not teaching others.

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► **Plenary Session 3**

**IN SCHOOL EDUCATION SYSTEM**

(Chairperson Bishop Thomas Dabre, Bishop of Pune Dioceses)

**Yoga And Values In Indian Education System:**
A Review Of Existing Policies And Future Possibilities

Dr. A. N. Ramchandra, Joint Commissioner, Navodaya Vidyalay Samiti speaks on the dynamicity of values
Emphasis on:

- Internalizing the concepts of Yoga in the academic curriculum.
- Mechanism of quality supervision.
- Effective documentation processes.
- Top-down approach (school management, teachers, captains shall lead by example in following yoga practices).
- Organise interactive events/ workshops/seminars to make it interesting and sustainable for students and to involve them as partners/active participants.
- Integrate other curricular activities with the platform of Yogic ideas and concepts.
- A schematic approach required to develop yoga professionals through Professional yoga training institutes in India.
- Freedom to be maintained for Yoga institutes to continue to function independently, which is not governed by govt. authorities. ‘Training with Freedom’ is more useful and progressive.
- ‘Internalise rather than Academise’.
- Robust Review Mechanism – not necessarily from administration.

Conclusion

Need to have integrated approach, participatory strategy and freedom to internalize the concepts of Yoga.

Varsha Desai shows us a traditionalist but progressive approach

Propositions:

- To empower the child in the classroom, it is necessary to impart education in the mother tongue, atleast in the early childhood years.
- Need to integrate Yoga into the curriculum, not as a subject to be taught, but more as a life skill to be imbibed, taught through the whole plethora of subjects, by all teachers each in their own way.
- Need to pull in good, talented, innovative minds into this field. In the absence of these, all our lofty ideals, meticulous planning and assiduous follow-ups will be in vain.
- The Dept. of Education must be empowered to be independent and not made to play second fiddle to others.
- To develop a structure for the Dept. of Education that is independent of local Governments and policies.

Bishop Thomas Dabre, Bishop of Pune Dioceses (Chairman’s remarks)

- Yoga is a gift. The question he raises is, what Christians can do with it.
- Yoga is physical, therapeutic, spiritual. We can benefit from all these three aspects.
- Today yoga is reduced to only physical aspect. This is not full justice to yoga. It is not only asana, but it is Sadhana.
- Importance of Gayatri Mantra (contemplation on the sun, upright posture)
- Yoga intensifies, strengthens our awareness
of the breathing process. Breath is the
sign and instrument of life.
- We control, regulate, systemize many
things in life but do not pay attention
to breath. Yoga taught me that.

Breathe in – God in, Jesus in, Divinity In
Breath out – all evil out, all sins out
- In my own life, Surya Namaskar,
standing posture, sitting posture, it has
worked for me.
- Today in education, we need to bring
in soul. It teaches everything expect
this. Yoga teaches us the importance of
soul. I have personally benefitted from
Yoga.

- Plenary Session 3
  IN HIGHER EDUCATION SYSTEM

Empowering institutions of education
for promotion of Yoga and Holistic
Education.
Chairperson: Dr. Naresh Chandra
Speaker 1: Dr. Girish Tillu
Speaker 2: Dr. Rajeshwar Mukherjee

Dr. Girish Tillu, Interdisciplinary School
of Health Science, broadens the scope of
the discussion

- Theme for promotion of Yoga
  - To transdisciplinary, innovation,
    research which domain knowledge and
    transformation;
  - Transdisciplinary to become &
    interdisciplinary in higher level.
  - Discipline in action is importance.
  - Good question shape knowledge by
    research methods;
To combination between Yoga philosophy & scientific.
How we can form new Idea?
What innovation?

**Theme for promotion of Ayurveda**
- How to teach & practice in naturally like yoga and become one’s behavior.
- Ethic its useful value for people
- One Health (Animal & Human & Environment) is ideally.

Dr. Rajeshwar Mukherjee, Assistant Director of Philosophico-Literary Research Department, Kaivalyadhama, draws from ancient Indian values

To recommendation higher education;
- Yoga values should be adding in all university department
- Teach with western science and Indian wisdom.

**Remark**
Chairperson:
Purpose of education we should achieved by yoga practices & Values.
To empowering both teaches & students.
To educate student to be excellence human being with excellent programs with yoga & value education
- The 1st of lecture should be yoga.
- Yoga should be the part of curriculum in any subjects.
- Create science program in yoga.

**Plenary Session 4**
**IN SCHOOL EDUCATION SYSTEM**

Chairperson: Shri Subodh Tiwari, Kaivalyadhama, Lonavala

Dr. B. P. Bharadwaj, Professor, NCERT, brings up some real-world examples

Some salient points of his presentation.

NCF 2005 – Yoga is seen as an independent entity, out of the domain of physical education.

- We need to ask How to impart values in the character building of students. Referred to ‘Satyamev jayate’, ‘ahinsa paramo dharmam’, ‘sarve bhavantu sukhino…..’ We shall know the basis of value.
- A teacher needs to ask- Am I a teacher? Can I really promote such values? Teacher lead by examples, open-mindedness to learn, willingness to answer, and transmit the love of learning. This is a teacher’s role.

Yoga is holistic Education both material world & spiritual aspects. Yoga is the King of absolute knowledges including all Dharma, Artha, Karma, Moksha. Yoga is highest education of man-making & character-building with Panchakosha paradigm. Definition of yoga & holistic education is finding, and teach with giving freedom, awareness, happiness with mother language.
One who dares to teach, never ceases to learn.

Four pillars of Learning
1. Learning to know
2. Learning to do
3. Learning to live together and
4. Learning to be.

Dr. Praseeda Menon, Research Officer, Kaivalyadhama, highlights the gaps in Indian value education

Values as per educational policies; Yoga and Values

- Values are defined as everything from eternal ideas and guiding principles that lead to desirable behavioural and positive patterns. They provide an important basis for individual choices based on connecting thoughts, feelings and emotions leading to positive action.

- In our culturally plural society, education should foster universal and eternal values, oriented toward the unity and integration of our people.

- The National Curriculum Framework (NCF), 2005 strongly advocates values like cooperation, respect for human rights, tolerance, justice, responsible citizenship, diversity, reverence toward democracy and peaceful conflict resolution. It also delineates education for peace as a significant national and global issue.

- Education for peace has been considered as a strategy to make value education operative. It aims at equipping students with the values and attitudes required for living in harmony with oneself and others as responsible citizens.

Yama: Social Ethics - Ahimsa (Love), Asteya (Integrity), Satya (Honesty), Aparigraha (Non-greed), Brahmacharya (Noble conduct)

Niyama: Saucha (cleanliness) Tapa (discipline), Santosha (Contentment), Swadhaya (Self Study), Ishwarpranidhan (Surrender)

- The missing links in the Indian school education system
- Policy and yoga in Indian school education
- Yoga for health but hardly for value education.

- Schools and yoga in Indian school education
  - Yoga only as part of Physical education
  - Lack of emphasis on applying principles of yoga to enhance the quality of education

- Teachers and yoga in Indian school education
  - No capacity-building measures for teachers to utilise the full potential of yoga as a life skill
  - Value education handbooks printed but is there a mechanism for teachers to engage with values?

Inclusive Education
The 2030 Agenda of the UN pledges to “leave no one behind” in its global Sustainable Development Goals.
Envision2030 Goal 4: Quality Education
The 4th SDG emphasizes inclusive education - “Guaranteeing equal and accessible education by building inclusive learning environments and providing the needed assistance for persons with disabilities”

Focus in special needs population, and Yoga and values in this context
100 crores/15% of world’s population experience some form of disability, and disability prevalence is higher for developing countries.
Among those aged 0-14 years, 5%/9.3crores children had moderate or severe disability.
**Yama** - hardly need to teach anything to special needs population - already loving, non-stealing, non-greedy, etc.
Better to focus in Niyama aspect

**Saucha** - Cleanliness

**Santosha** - Contentment / Joyful activities

**Tapa** - Discipline - Regularity in daily living

**Swadhyaya** - Self study - Self Awareness (difficult but most promising aspect) (ex - mantra chanting)

**Ishwar-pranidhana** - Surrender - Dedication to an activity (ex - plant trees)

**Kaivalyadhama’s exploratory research**
- small video shown of how special needs children were learning Yoga when taught in a Fun and interactive manner by making a fun and playful environment.

**Existing policies in special needs education**
- not much past consideration

**Future possibilities in special needs education**
Yoga in CWSN to be introduced in a fun and playful way such that it becomes life-long sustainable activity for their holistic personality development.
Yoga-based practices to be widely used for developing the value of self awareness as well as other personal values in CWSN.
Yoga based practices to be used in empowering CWSN with life skills, thereby promoting self-reliance and self respect in them.

**Training**
Specialized workshops for teachers of special needs schools to be able to inculcate Niyama aspects in CWSN with yoga-based practices.
Special needs schools to build upon family and community networks for sustainability of yoga-based learning in CWSN.
Experiential yoga sessions for parents a part of parent-teacher sessions in special needs schools.

**Research**
Policy impetus to conduct research on developing model protocols in CWSN through yoga-based practices which include delivering value education
Specific research grants to be provided by the National Research Foundation via the Ministry of Social Justice and Empowerment for undertaking yoga research in CWSN
Gov’t to update policies for CWSN in line with published research findings in Yoga

**Concluding remarks**
Learning to know
Learning to do
Learning to live together
Learning to be
Vivekananda Quotes
We must have life-building man-making, character-making, assimilation of ideas. What we need is knowledge, what we need is the flowering of the self.

Plenary Session 4
IN HIGHER EDUCATION SYSTEM

Yoga and Values in Indian Education System: A review of existing policies and future possibilities.

Chairperson: Dr. Dinesh Panjwani
Speaker 1: Dr. Shreeprakash Pandey
Speaker 2: Ms. Anusha Gavankar and Ms. Chali

Dr. Shreeprakash Pandey, Parshwanath Vidyapeeth, Varanasi (Hindi Presentation)

Ms. Anusha Gavankar and Ms. Chali Research Scholar, IIT Mumbai, talks about age-relevance in value education

Theme
To overview higher education in UNESCO concept.
To share Indian high education situation;
  - More than 1,000 universities in India.
  - To understand higher education is necessary.
  - To understand market supply & globalization.

To share the life style of youth, and give some recommend of value education in higher education in modern society;
  - What kind of values & upanishad should be teaching?
  - Both knowledge & wisdom should be teaching for the need of youth & all.
  - Both individual & society should be teaching, to empower individual students is sustainable of high education for aspect of their life.

To compare between ancient vs modern wisdom

Chairman
The challenge of high education system is;
  • Each university has own policy to teaching.
  • How student’s life sustainable, after high education graduated.
Remark
Chairperson:
What is yoga training should add in curriculums?
- Which curriculum should one teach or remove?
- What should one do something or add on, sustainable life skill needs to add.
Role of teacher is importance, such as good interaction.
Teaching methodology is necessary to explore for values education.

Valedictory Function

Valedictory address by Dr. Satbir Bedi, Chairperson, NCTE

Dr. Bedi starts on a lofty note, expressing that the responsibility that Kaivalyadhama has shouldered needs to be shared. She goes on to tackle the subject word by word, and raises the question as to whether plurality in yoga (it is different things to different people) is agreeable. She emphasises that ‘yogah karmasukaushalam’ is the motto of the IAS, and highlights her experience as Director Of Education, Delhi of retraining 500 yoga teachers and introducing the subject in schools at a time of poor performance and lack of motivation among teachers, to great success.

In her discussion on values, she brings up Adam Smith’s diamonds-water discrepancy example and stresses on the importance of ascertaining what children today are being sold by way of education. Values is an integral, everyday thing, which can be reinstated by non-threatening peer pressure.

Finally, she draws on the importance of foresight and assuming the role of our own think-tank. None other than ourselves are responsible for our future, and we must beat laziness as well as our fear of criticism in order to make the most of our resources.
Conclusions / Recommendations
For Each Plenary Session In Synopsis And Summary As Action Plan, Some Salient Features Of The Same

- **Plenary Session 1**
  **IN SCHOOL EDUCATION**

  Dr. N. D. Joshi, Director, Kaivalya Vidya Niketan

  - Ancient indian scriptures are a great source of values, especially the Bhagavad Gita. Importance of training kid's body and mind, but with special attention on how to use those two instruments.
  - Should not be given sermons kids and teenagers.
  - Teachers shall invite kids to follow their inner guide and make them aware of their own interest in doing so, for mental peace and independence.

- **Plenary Session 1**
  **IN SCHOOL EDUCATION**

  Prof. Mr. R.K. Bodhe, Associate Professor, G.S.College of Yoga & Cultural Synthesis

  - Teachers shall use stories and everyday situations to inculcate values.
  - Eternal consciousness is inseparable from education and therefore must be integrated into educational system.
  - There is a need not only to introduce yoga and values in the early stages of education but
also to make the education experience more human.

- Relationship between teachers and students and mentorship are essential.
- Values should be taught not as forms of behavior but as personal feelings and experiences.
- Yoga is itself value in education.
- Symbolism behind asanas should be taught in order to further the value education through yoga.
- Teacher training programs shall be arranged around the theme of value education.

- Keeping in view that education is a set of values, yoga must be recognized as fundamental to education.

**Plenary Session 2**

**SCHOOL EDUCATION**

Dr. Srijan Pal Singh, Social Entrepreneur & Co-Founder, APJ Abdul Kalam Centre

- Introduction of Yoga into syllabus of teacher education (BA and MA).
- Start a policy for mentors and advisors in yoga education.

**Plenary Session 2**

**HIGHER EDUCATION**

Prof. Samiran Mondal, Visva Bharati Shantiniketan

- Need of a national single controlling authority in yoga.
- Traditional Indian culture, songs, music, dance, yogic fine arts must be encouraged.
- Yoga institutes shall maintain their natural environment.
- Yoga education should start in all colleges and universities.
- Stress free environment shall be encouraged in education and yoga is the answer.
- Practice teaching should be encouraged, particularly outside of college, among the society.
Giving responsibilities to students maximizes their learning ability.

Satisfaction of students is a central theme.

**Plenary Session 3**

**SCHOOL EDUCATION**

Smt. Varsha Desai, Principal, Kaivalya Vidya Niketan, Lonavla

- Teach yoga in the right spirit.
- Taking reviews and keeping records are very important in the process of development of the curriculum.
- Regular teacher training suitable with school schedule.
- Importance of teaching thinking skills, but English being a foreign language couldn’t make them think easily, it is suggested that mother tongue be infused and used in education, and English promoted a little later.
- Inculcating yoga into teacher training course.
- Empowering educators more than anybody else, so that each teacher becomes a yoga teacher, so yoga doesn’t stay in one classroom only but transcends all classrooms, so the system of yamas and niyamas come into action.
- Keeping the department of education independent from other government departments to promote and strengthen its importance.

**Plenary Session 3**

**HIGHER EDUCATION**

Dr. Rajeshwar Mukherjee, Assistant Director Philosophico-Literary Research Department

- There is a special need to determine the competence and eligibility of the institutes of higher education, before empowering them to promote yoga and holistic education.
- Yoga and value education must be a compulsory component in each and every university curriculum. The facilitators, educators and teachers must undertake a compulsory and extensive training in yoga and values education.
- Sanskrit must be made an essential component of higher education curriculum because
sanskrit and prestige, sanskrit and knowledge, sanskrit and yoga go together in India.

- The ancient Indian scriptures, especially the Upanishads, Yoga Shastras, Dharmashastra etcetera must be made compulsory in higher education curriculum.

- Traditional institutions like Kaivalyadham must be empowered to continue their pursuit of disseminating the message of yoga and holistic wisdom. Such institutions must be given optimum support to research in the areas of yoga and value education and to cultivate awareness amongst the masses.

- Western science should be coupled with Ancient Indian Wisdom.

### Plenary Session 4

**SCHOOL EDUCATION**

Shri Subodh Tiwari, CEO, Kaivalyadham, Lonavala

- Special program, course, module should be designed for yoga teachers who would teach in schools.

- Yoga for special educators: development of a module, from evidence based research, which could be done through a pan-India application.

- Strengthen the process of implementation of the subject of yoga, which already exists in the teacher education program, and ensure that it is implemented.

Dr. Shreeprakash Pandey, Parshwanath, Vidyapeeth, Varanasi

- Yoga and value system should be integrated and taught at every level of education. A separate discipline of Ayuryoga should be introduced for wellness of the health both physical and mental, comprehending elements from both Ayurveda and yoga.

- In higher education, yoga should be taught blended with science.

- Yoga must be taught separately from physical education.

- Popularity of yoga is increasing around the world, maybe more than 40000 centers, but quality control is necessary.

- Yoga should keep a dialogue between tradition and contemporary cultures.

- On the national level, there should be one center which could impart yoga and value education, and that center should be Kaivalyadham.

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