

Sciencing of Yoga and Ayurveda Together for a New Indic World Order

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Abstract:

The pandemic has impact beyond the infection, disease, death, care, treatment, and vaccination, as it has seriously affected much of the social dynamics, adversely influencing economics, educational enterprise, relationships, and an entire gamut of cultural connections. The Covid pandemic continues to take toll on human health, and consequent human activities throughout the world. With more than 271 million cases, over 5.3 million deaths, and nearly \$3 trillion in economic loss, the pandemic continues to disrupt human life, both young and old. Ayurveda as a healthcare practice currently has become quite prevalent, and its formal education is well established in hundreds of mainstream Ayurveda colleges in India, with dozens of institutions in United States and other countries of the world. However, there has been relatively little effort to examine the science of Ayurveda, at least in modern context. The concept of the panchabhuta system has remained the core of Ayurveda, and there is a need to understand Ayurvedic concepts from the framework of modern science, and perhaps reframe it if evidence from ancient sciences like Ayurveda warrants it.

Keywords: Yoga, Ayurveda, Health, Immunity, Mind and Body

Introduction to World Orders

World orders have been norms over the millennia, both in Eastern and Western parts of the world. In a recent article in Washington Post, Farid Zachariah, a TV commentator of Indian origin, opines, “If political order is rare, liberal political order is rarer still. Liberal democracy is the Goldilocks form of government. It needs a state that is strong enough to govern effectively but not so strong that it crushes the liberties and rights of its people. ... Getting to liberal democracy requires that societies travel through a “narrow corridor,” one that allows the state to build power while allowing for the growth of a civil society that asserts itself and fights for rights. Together, they create the delicate balance between stability and freedom. Countries in the West have succeeded because they have managed to build up both strong states and strong societies.” (Zachariah, 2021). Zachariah further ponders on how did the West get Goldilocks politics? Quoting scholarly sources, he suggests two factors for this achievement. First, there was the legacy of the Roman Empire, which provided institutions, laws and traditions that made it possible to create order. Second, the northern European tribes, rooted in egalitarian assemblies, had a tradition of challenging powerful leaders. The contest between nobles and kings — and later, between church and state, and among the hundreds of states, duchies and principalities of medieval Europe — all helped individual liberty grow and flourish.

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A vast collection of practical knowledge that originated and practiced over millennia in India and rest of the world has remained obscure to the intellectuals and scholars of modern time, in part because the tradition practicing groups of people within India and also that of the Indian origin in the West have remained idle, either because of idle of mind or because of the inundation of the westernized education.

In the current context, the liberal world order has been on life support got a while, and pronouncement of American president, Joe Biden, that the democracy is fragile has in fact confirmed the change that has set in (Cave, 2022). Russian president, Vladimir Putin had also stated a few years ago that the liberal idea had outlived its purpose. The current world order is in place for about 75 years, after the World War II, and is believed to be powered by a liberal democracy, American military, and supposedly a free trade, and is responsible for maintaining global peace and prosperity (Cave, 2022). A military based order is not sustainable without wars, something taken as unavoidable in order to enforce the world order. Thus, the democracy is basically a façade not a free system of governance. Trade maybe a better alternative to enforce democracy. However, a true order is that of the natural one, in which people are free, enlightened, cooperative, and collaborative. That concept is the concept of *Vasudhaiva Kutumbakam*, the entire planet as a family, not the national identity that requires international system of competition and confrontation.

According to Ryan Crocker, a former American ambassador to Iraq and Afghanistan, “If we emerge from Ukraine with the narrative being that a NATO (North Atlantic Treaty Organization), a united Europe, were able to face down Putin, and “we move forward to deal with the inevitable challenges ahead from a position of unity and American leadership”. On the other hand, if Russia takes over most or all of Ukraine and Putin remains largely in charge of a largely stable Russian economy, then “welcome to the new world order of disorder”.

Impact of the Corona Pandemic

The pandemic has impact beyond the infection, disease, death, care, treatment, and vaccination, as it has seriously affected much of the social dynamics, adversely influencing economics, educational enterprise, relationships, and an entire gamut of cultural connections (Singh, 2021). The Covid pandemic continues to take toll on human health, and consequent human activities throughout the world. With more than 271 million cases, over 5.3 million deaths, and nearly \$3 trillion in economic loss, the pandemic continues to disrupt human life, both young and old. While vaccines are effective tools to slow down the spread of the disease, and at least mitigate the severity of the disease, appearance of variant strains on a regular interval suggests prevention of the infection with innate immunity and treatment of the disease with medicine, including herbal medicine remains to be an effective option.

According to the United States Centers for Disease Control (US CDC), one of the consequences of the pandemic is increased level of stress expressed in anger, loss of sleep, loss of appetite, etc. (<https://www.cdc.gov/mentalhealth/stress-coping/cope-with-stress/index.html>).

Various recommendations such as exercise, stretch, even meditation have been made to address the stress of the Covid, but interestingly yoga has not been explicitly pointed out to redress Covid caused stress (Singh 2021). However, CDC separately points out that “Yoga leads to improved physical fitness, increased ability to concentrate, and decreased stress. Yoga is an activity that helps both your body and mind work a little better.” (<https://www.cdc.gov/healthyschools/bam/cards/yoga.html>). In an article entitled “Goodbye Stress – the Ayurvedic Way”, Dr. Pratap Chauhan examined the anatomy of stress (by stating “stress is a state where the mind is stimulated, agitated and not relaxed”), management of stress (by stating “one should try to attain the state of high *Sattva* and minimize *Rajas* and *Tamas*”), and ways to increase *Sattva* that includes use of Ayurvedic methods (Chauhan, 2021).

Even for the Covid-19 disease, all these efforts are from the perspective of modern sciences that primarily interfere with the human biological process to provide protection or treatment. There is so much debate about the vaccine, its effectiveness, its safety, its side effects, and the varieties of vaccines – from DNA, RNA, recombinant proteins, to inactivated virus. Then there are variants, additional boosters, and need of treatments. From Ayurvedic perspective, it is the innate strength of the body and mind that resists diseases. The concept of *Ojas* in Ayurveda is believed to increase the power of Immunity through Yoga as *ojas* may act as a major factor that is responsible for the innate strength at the level of both body and mind (Frawley, 2021)

Ayurveda of Environment for Health and Sustainability

Ayurveda as a healthcare practice currently has become quite prevalent, and its formal education is well established in hundreds of mainstream Ayurveda colleges in India, with dozens of institutions in United States and other countries of the world. However, there has been relatively little effort to examine the science of Ayurveda, at least in modern context. The concept of the *panchabhuta* system has remained the core of Ayurveda, and there is a need to understand Ayurvedic concepts from the framework of modern science, and perhaps reframe it if evidence from ancient sciences like Ayurveda warrants it.

Science of Ayurveda is becoming more relevant and in demand, as we currently not only in a pandemic but also an environmental calamity in offing, and, in fact, Corona virus is perhaps a sign of the environmental deterioration. Since 1957 we have added over 182 million organic and inorganic substances to our chemical inventory, with very little knowledge of what these might be doing to us and the planet (Singh, 2021). Ayurvedic concept can be expanded at the social, economic, and political levels to develop a culture of behavior with sustainability as its core objective in the process of any advancement. Using the model of system and surrounding that allows calculation of what may be feasible, and placing economic value to the use of *panchabhutas*, which as otherwise freely available, as \$33 trillion in 1997 value, one can see the need to examine the world from an Ayurvedic perspective (Bhardwaj et al., 2021).

Bhardwaj et al. (2021) have also proposes an Ayurvedic model to examine the environmental impact of imbalance in the *panchabhutas* through exploitation of earth, water, fire, and air elements that may lead to the same explosion, the big bang, a phenomenon identified by physicists for the beginning of the universe, but in reverse order, leading to the destruction.

This phenomenon will be consistent with an equilibrium concept proposed by Dr. RS Kaushal (Kaushal, 2012). For this concept, Dr. Kaushal proposes a series of equilibria between and among all elements and factors maintaining the biological body of the being, all being referred to as super-equilibrium. The elements referred here relate to the *Panchabhutas*, which can be target of action to provide natural remedies of diseases (Singh, 2021). According this concept, the *panchabhutas* play a fundamental role in maintaining the physical and mental health of a being, which is more than just the biological body. Kaushal proposes even astrological prediction of the state of being based on radiations of different frequencies, which in fact may be debatable even by astrologers, his proposals bring the metaphysical elements of Ayurvedic concepts into the realm of modern scientific examination (Singh, 2021).

Science and Fields of Ayurveda and Yoga

Science has become a lingo to describe all things existing, including human experiences and behavior. Science is as much of a means of experimental knowledge as the experiential knowledge that is more efficiently communicated to self for a ‘perfect’ observation to understand self at the levels of physical, mental, and beyond. Both are critical to approach understanding the human experiences and creations. In modern times, there are implications of learning science from self and external observations (including lab experiments), and more importantly attending to common experiences in the society. One of the aspects that need to be highlighted is the communicative ability of science, and distinct features of common experiences which make it amenable for science to be practiced collectively at the individual level.

Science has become a medium of sustenance as well as communication for the modern world. Whereas science may not have solved all the problems in the world, the scientific approach has become the universally accepted way of learning and understanding. The question is whether natural languages are enough to express and communicate science perfectly. While science appears complex, fundamental concepts of science are fairly simple. Mathematics has been used as a language of science because of its simplicity and accuracy. However, mathematics is not a spoken language, although it can be expressed in written form for mental learning and understanding. *Mathema* means ‘that which is learnt’, and it can be seen that basic mathematical outcomes, such as length and weight are experienced without necessarily any use of formal numerical articulations. A true science is perhaps reflected in the same way.

A general definition of science is “a systematic study of a subject that provides consistent results which can be used to predict other outcomes or similar outcomes”. There are two ways of obtaining knowledge, which are accepted and used in science. To approach anything scientific or knowing anything or having/creating a paradigm of study which is very broadly accepted by many academic disciplines, these two ways of acquiring and practicing knowledge are: A deductive way of knowledge and a Inductive way of knowledge.

In the deductive way of approaching knowledge, there is a top-down dissemination of information, ideas, and concepts. For this, the first step is to have a theory, generate a hypothesis, and make observations, and then confirm the observations. This approach meets the criteria of systematic study of a subject and eventually confirms the observation, meaning providing consistent results and uses it to predict something more or make more observations. One of the examples of this approach is brain and mind, something acutely discussed in Indian traditions related to yoga. Traditionally, such a system of knowledge in India is considered as *Nigam* system of knowledge, and Vedas may be considered an example of such a system, as would be Bible and Quran in the western tradition, albeit following a different path pedagogically.

In the Inductive way of knowledge, it is a bottom-up approach. With existing observations a pattern is created. Based on this pattern, a hypothesis is built which will act as a solid base for a theory to be formulated. For instance, consider a type of diet (like in Ayurveda) because of which some set of people get benefited, but some might not. Knowing this pattern, we can create a hypothesis and theory that diet might benefit in a particular manner to certain set of people with given a set of conditions, environment, etc. This system of knowledge includes **Yoga and Ayurveda** and is known as the *Agam* system of traditional knowledge.

The science is practiced using objectivity in which information is entirely based on the object of study is considered. This allows anyone to verify the observations, including those who may consider the observations or conclusions to be false. This is in contrast to subjective observations which depends on the person making the observations, and cannot be independently verified even though all persons use their sense organs. The purpose of objectivity is to remove any bias from individuals in making observations. The question remains whether there is any way to be unbiased even in a subjective observations. That is a skill one needs to develop through practice of yoga and meditation in which one gets training of watching one's own thoughts as a witness or *sakshi*. In other words, one makes observations and conclusions in a detached way. This is the art of yoga, and resultant science is Ayurveda, together they have potential to develop a new yet ancient World Order.

World through the Lens of Yoga and Ayurveda

Efforts have been underway for at least over 125 years to visualize this world through the lens of yoga and Ayurveda. Much progress has been made in creating the awareness of yoga and Ayurveda throughout the world, especially for yoga through the observation of the International Day of Yoga. In her remarks to questions for Jyoti on .. Dr. Pratibha Shah points out that chronic and mental health conditions, which include heart disease, stroke, cancer, diabetes, obesity, arthritis, Alzheimer's and more, are lifestyle related, and can be effectively addressed with Ayurveda and Yoga. Her own organizations like Council on Ayurveda Research (CAR) and Wholistic Health Alliance (WHA), and long with NAMA (National Ayurvedic Medical Alliance), AAPNA (American Ayurvedic Professionals of North America), Yoga Alliance, etc. There is a need for the academic world to collaborate with the professionals and practitioners.

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That is exactly what has started working now, albeit intermittently, in studies related to Yoga and meditation, the latest being a “Large-scale genomic study reveals robust activation of the immune system following advanced Inner Engineering meditation retreat”, originally published in the Proceedings of National Academy of Sciences, December 13, 2021, and is reviewed by Dr. Diana Lurie for current issue of this journal. Gene expression of selected signaling pathways are identified to suggest that immune system particularly strong with intense yoga related inner engineering program. Thus, the sciencing of Yoga is well on its way.

Yoga as a Science in College Education

I myself have been making substantial efforts since about year 2000, and more specifically since 2005 when I was able to convince the University of Massachusetts Dartmouth General Education Curriculum Committee that Yoga is not only a science, but it can be utilized examine the science of inner self. The Science of Kriyayoga (IST 111) classes offered under the undergraduate curriculum for the academic program of the Center for Indic Studies. This is the only yoga course in the world today which meets the science requirement for undergraduate student graduation.

In the United States, college (bachelor’s level) students are required to acquire basic skills in critical areas such as science, arts, computer, social studies, etc., and therefore universities offer special courses which will be appropriate for students from other fields to learn the skills and become familiar with the subject matter of that field to become a well-informed citizens, and also apply the knowledge of other fields in their own area of studies. Initially in 18th century, the American higher education system followed European model of classical education where learning was learning sake. However, it evolved into a more narrow purpose of serving the society with professional degrees and literacy that could support the concept of rules and regulations of the government to run the society. Thomas Jefferson, referred to amongst the founding fathers of America, has famously stated that “An educated citizenry is a vital requisite for our survival as a free people”. He further stated that “..that any person born after that day should ever acquire the rights of citizenship until he could read and write. It is impossible to sufficiently estimate the wisdom of this provision. ...Of all those which have been thought of for securing fidelity in the administration of the government, constant alliance to the principles of the constitution, and progressive amendments with the progressive advances of the human mind, or changes in human affairs, it is the most effectual.” (Appleby and Ball, 1999).

Mahatma Gandhi, on the other hand, quotes Professor Thomas Huxley, a self-taught physician and reformist (as opposed to religious) of Britain. After stating his learning of Geography, Astronomy, Algebra, Geometry, etc. provided no benefit to him or people around him, in Hind Swaraj he quoted Professor Huxley to define education: "That man I think has had a liberal education who has been so trained in youth that his body is the ready servant of his will and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold, logic engine with all its parts of equal strength and in smooth working order... whose mind is stored with a knowledge of the fundamental truths of nature... whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience... who has learnt to hate all vileness and to respect others as himself. Such a one and no other, I conceive, has had a liberal education, for he is in harmony with nature. He will make the best of her and she of him."

The education in the United States continues to oscillate between the ideas of Jefferson and Huxley, and general education has been the tool for this process. The offerings of General Education courses vary with colleges and universities, and have grown since their inception in 1949 in the United States, from three course areas, for example, in Harvard (Josephson, 1978) to now 9 areas of course as outlined in for the University of Massachusetts Dartmouth where I taught for about 25 years (<https://www.umassd.edu/cas/sociology/undergraduate-programs/general-education-requirements/>). These areas reflect changes in time and needs of the society.

Area C – Cultural and Artistic Literacy 9 credits
Area E – Ethics and Social Responsibility 3 credits
Area G – Global Awareness 3 credits
Area D – Diversity 3 credits
Area M – Mathematics 3 credits
Area S – Natural Science and Technology 6 credits
Area W – Written Skills, Tier II 3 credits
Area O – Oral Skills, Tier II 3 credits
Area I – Information and Computer Literacy

As a reference, in 1949, when Gen Ed became a regular part of education at Harvard, students were required to take three lower-level Gen Ed courses (Josephson, 1978).

A prominent American educator, Ernest Boyer wrote that general education "is significant when it shows us who we are as individuals and as citizens, and touches the hopes and fears that make each of us both unique beings and a part of corporate humanity" (Boyer, 1987).

Despite all these efforts, a report in Herald Tribute recently bemoaned that “There is unanimity among multiple studies attesting to an epidemic of ignorance among American citizens. The Woodrow Wilson National Fellowship Foundation found that 60% of respondents did not know whom the United States fought in World War II, and only 24% knew why the colonists fought the British. A Xavier University study found that 85% of Americans did not know the meaning of the “rule of law” and 68% did not know how many justices sit on the Supreme Court. The Annenberg Public Policy Center at the University of Pennsylvania found that only 26% of respondents could name the three branches of government, 37% could not name the rights guaranteed by the first amendment.” (Jarrett, 2020).

What is missing in these efforts that the pendulum of education keeps oscillating between technical and bureaucratic learning and human traits for meaningful living? The answer may in fact be in training one’s mind, connecting to the nature, and living a balanced life in a system of human development rather than acrimoniously developed humans. This is where the Indic tradition, thoughts, practices, and living comes in. Yoga as a pedagogical tool and Ayurveda as its science and technology need to be looked at from this perspective, which may in fact be the reason for their growing popularity, especially in the United States.

In a college education, too often students learn about one subject without any bridges to other subjects. Science, as with all subject matters, is interdisciplinary. Teachers need to provide students with opportunities to break down the artificial "walls" that separate one discipline from another. More comprehensive and enduring learning can be the outcomes for more interdisciplinary approaches. The approach in this course is quite different from the norm of other interdisciplinary modes of teaching and learning because the exercises incorporated the body, in addition to the mind, to increase student learning (Hall and Singh, 2014).

Students who are mostly non-science and non-engineering majors are introduced to scientific approach to address a problem. This includes basic definition of science, such as science is a systemic study of a problem, subject, or system, which provides consistent results. The basic goal of scientific study is described as seeking the scientific truth, which is a non-falsifiable truth. Students are made to understand that while absolute truth may not be possible, its pursuit is important through self-criticism, control experiments, and openness to change when new evidence is presented. More importantly, scientific pursuit invites criticism as its quality control. Ultimately, students are impressed that the key to scientific pursuit is objectivity. We must be objective to be able to make observations and draw conclusions. By organizing them systematically to derive scientific truth.

Students are introduced to basic concepts of sciences, such as nervous system, respiration, photosynthesis, physical and natural forces, atomic and molecular structure, and coordinated function of a cell. Information from these topics is then used to construct an understanding of the process of yoga, first as a practice with self, which is transformed into learning lessons for the connection with others, including animals, plants, and the environment.

The students are provided with examples of holistic functioning of atoms, molecules, cells, bodies, societies, planet, and the universe. Discussion on science and yogic description of scientific facts and understanding, is heavily supplemented with yoga practices of postures (*asana*), controlled breathing (*pranayama*), and meditation (*dhyana*) during the class sessions as well as in extra-class sessions.

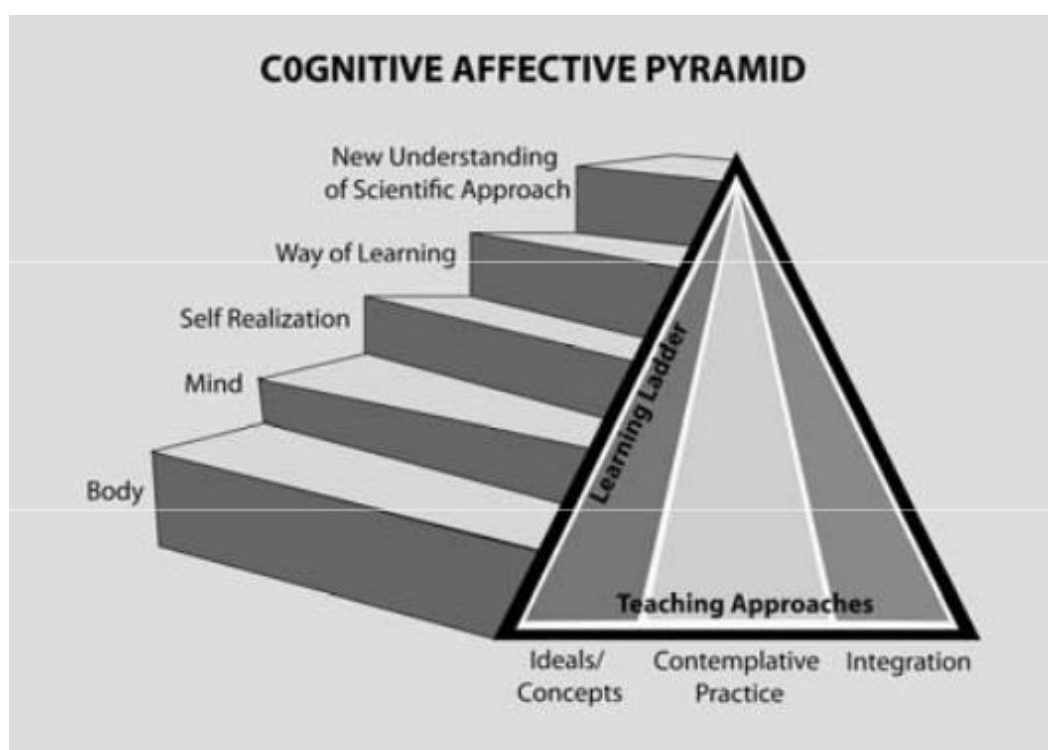
Activities that were designed for improved learning in this course can be considered contemplative practices. The Science of Kriyayoga was designed to integrate the mind and body in the effort to improve student learning. Though the integration of contemplative practices into education is fairly new, there is a growing body of evidence that shows the benefits of this work for student learning.

Educational practitioner Sharon Solloway (2000) explains:

Teachers who are also contemplative practitioners seek answers to perplexing questions that range from issues concerning the unpredictable nature of classroom practice and how best to prepare oneself for this unpredictability, to concerns for developing an expert teacher's capacity to "see more" of the latent possibilities in a situation than a non-expert. (p. 7)

Similarly, Jack Miller (1994) talks about how student can gain a growing sense of Inter connectedness and connection to the whole human race.

A course such as Science of Kriyayoga provides not only a practical experience of contemplative practice for learning a subject matter but also delves into a systematic explanation of a whole range of contemplative practices to include different aspects of yoga and meditation. It is notable that the course has been approved by the University General Education Committee at the University of Massachusetts Dartmouth to meet the science requirement of General Education for non-science majors at the university. The course utilizes contemplative practice in the service of understanding self (body and mind) in a scientific way, allowing students to use modern scientific language and knowledge to realize self in a systematic way. These steps form the first three steps of the learning ladder in a cognitive affective pyramid (CAP) we have designed (Graph 1) to put forward our hypothesis that there is a way to systematically organize different components involved in contemplative learning modules and improve learning.



Graph 1: The Hall and Singh Cognitive Affective Pyramid

The Hall and Singh CAP model is an innovative tool for assessment, which we have developed to evaluate effectiveness of contemplative practice based courses and other efforts. We expect to incorporate further developments in this field to strengthen this model for more extensive analysis.

This initial success needs to be repeated widely to make yoga education more acceptable and science education more accessible at the individual level, as described in the article entitled “Beginning of a New World Order with Ayurveda and Yoga”.

Indic Culture of Yoga and Ayurveda

Yoga and Ayurveda are the twin fields of enquiry, exploration, and application, not only for human health but also for the humanity itself. How connected are these two fields can be gauged from an article entitled “A Philosophical Foundation of Yoga and Ayurveda as Allied Systems” by C. Scott Ryan, which describes this intertwining history, philosophy, and propounders of the two fields (Ryan, 2012).

I continue to believe that approaching the planet and life with the lens and practices of Ayurveda and Yoga will help the humanity deal with multiple socio-political, health-science, and environmental sustainability problems facing the world. A collectively self-initiated new world order as an alternative to the politically imposed world order is overdue that needs to be claimed and embraced. All aspects of life on earth need to be put under the scanner of Yoga and Ayurveda for the improving the lot of people away from violence and violations throughout the world.

Ayurveda encompasses the origin of universe, considering the pranic energy as the source of all matter that consists of the five elements or *panchabhutas*. The *panchabhutas* in combination with *trigunas* (satva, raja, and tama) define the tridosha or prakriti (vata, pitta, and kapha), which together with mind (*mana*), and *atma* (spirit or soul) creates the world around us. This idea or order is created by enlightened ones, such as sages or *rsis*. The Ayurveda thus forms the fundamental basis of the world order as visualized by human beings, although other beings and non-beings have equal access to their own vision of this reality. We as humans then make observations under the framework of our sensory organs and the organs of actions that provide inputs to our mind and intellect, which leads to an order based on social, psychological, philosophical, religious, scientific, environmental, and several other factors (Singh, 2022). One has to see these aspects in a detached way, which is possible only with the practice of yoga to understand oneself through *swadhyaya* (self-study). Such *swadhyaya* allows one to connect with one’s nature and the nature itself, which allows the understanding the universe and its origin.

The Indic World Order

A new world order needs to be proposed, developed with scientific lens, and put in place for public practice, in accordance with the science of Ayurveda. Let the Ayurveda World Order begin with the august readers of this journal who are the true practitioners and promoters of Ayurveda.

In this regard, Corona has taught many lessons for most of us who want learn, especially to introduce transformative changes. Greetings to people with Namaste is one of them that most of the people in the world were taught early on with the onset of the pandemic, but most have forgotten for some odd reasons. It was and is an Ayurvedic alternative to handshakes, that had become so common.

Let's learn more about the handshakes. According to DeepEnglish.com, an English teaching portal, the handshake has become so ubiquitous that one may never have thought about why people shake hands. The history of the handshake dates back to the 5th century B.C. in Greece. It was a symbol of peace, showing that neither person was carrying a weapon. During the Roman era, the handshake was actually more of an arm grab. It involved grabbing each other's forearms to check that neither man had a knife hidden up his sleeve. Some say that the shaking gesture of the handshake started in Medieval Europe. Knights would shake the hand of others in an attempt to shake loose any hidden weapons.

Furthermore, according to the same DeepEnglish.com, there is an amazing diversity of greeting customs around the world. In Tibet sticking out one's tongue can be a way of welcoming people. In New Zealand, Maori greet each other by touching noses. Ethiopian men touch shoulders, and in the Democratic Republic of Congo, male friends touch foreheads. In many Asian countries, people bow to each other when meeting. And in some European countries, as well as Arab countries, hugs or kisses on the cheek are more the norm. While this wasn't always true, the most common physical way to greet people around the world is now the handshake.

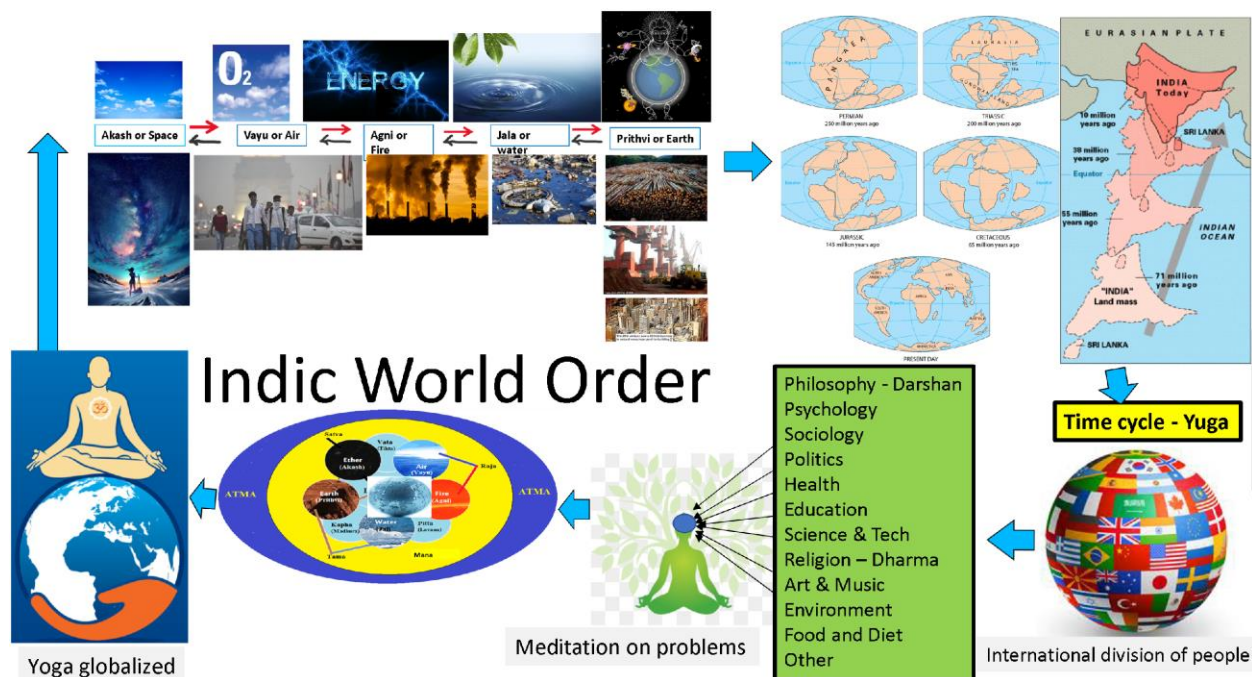
It is amazing that even a teaching and learning portal while talks about sticking out tongue as one's culture in Tibet, but not the Namaste culture so visibly displayed by even Tibet's spiritual leader, Dalai Lama.

According to information presented on May 19, 2006 by a popular PBS (Public Broadcasting services) program, the "The McLaughlin Group" that hosted some senior experts to discuss important social issues, had estimates an annual loss of \$46 billion per year in the United States alone. They had in tongue in cheek conversation suggested a law against handshake.

Handshakes in Corona times may have cost ten times of the estimate in 2006. One sees fist bump, elbow touch, and ankle shake, and other kinds of greeting manners, but not the Namaste posture, as if the entire world is bent upon avoiding Namaste with folded hand that at least facilitate palm acupressure practice that can help with many medical problems, not the least being the sinuses and throat (Munde et al., 2016)!

In addition, Namaste acknowledges the divinity within others, and pays respect by taking bow to the person one says Namaste to. What a contrast in the culture of Namaste from the Indian Subcontinent and the handshake from Europeans. Is it any wonder then that we see an unnecessary war in Ukraine, which is basically due to the distrust developed and in practice since Roman Empire times?

It is time for the people in the world to become free from the jaws of rulers and power brokers!
Let the Indic World Order begin with the tradition of Yoga and Ayurveda (Graph 2)!



Graph 2: Indic World Order - According to the Vedic cosmology, Pranic energy is expressed in the five elements beginning with the Akasha or ether element, eventually leading to the Earth element that results in the formation of galaxies and planets, including Earth. Various continents of Earth are mobile, and the only Subcontinent, the Indian Subcontinent is formed uniquely to sustain life even through ice ages, providing it a continuous civilization to keep knowledge preserved. The internationalization of the planet is creates tribalism, leading to various socio-political systems, many times at odd with each other due to lack of proper understanding, something the Indic tradition of Yoga and Ayurveda can promote to create a peaceful and progressive world order.

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