CHAPTER 10

RECOMMENDATIONS

Suffering is a subjective phenomenon but a universal one. The Patanjali Yoga Sutras deal with suffering, its remedy and emancipation of the individual. The hermeneutic study of the Patanjali Yoga Sutras along with a demonstration of a scientific evidence-base in medical neuroscience is an attempt to validate aspects of the yoga system in terms of modern science.

The yoga sutra of Patanjali indeed renders itself to be interpreted in terms of modern science based interpretation and understanding with particular reference to medical neuroscience as a process and method for health and wellbeing, physically, psychologically, socially and spiritually.

More such studies using qualitative and hermeneutic analytical methodologies will enrich this field and reinforce this association between ancient wisdom and modern science.

Further advances in neuroscience and consciousness studies will help understand this complex, intriguing, enigmatic and exciting aspect of human phenomena.

Spirituality is one aspect of human behaviour and health science that is gaining increasing interest in the scientific circles. Such studies should encourage more people to engage in consciousness and spirituality research which will definitely contribute to better understanding of the mind-body connection, relationship to the universe and universal consciousness and therefore contribute to health, wellness, wellbeing and greater peace and harmony.

The outcomes of the observational clinical study of PRAYOGA reported, are substantial, in terms of significant clinical improvements and patient-reported gains in wellbeing, function and quality of life. The components of the PRAYOGA program are well researched mind-body medicine techniques that
have been organized to show their concordance with concepts of the Ashtanga Yoga of Patanjali Yoga Sutras. This gives a cultural and indigenous support to the Western science based mind-body interventions which in fact are adaptations of concepts of Indian traditional yoga system. This makes it useful as a tool for wider use in the Indian cultural context.

The techniques of the PRAYOGA program are cost effective forms of interventions as there is no requirement of technology or specialists to train. People can be easily trained in as few as three to four sessions to learn and practice them in daily life.

This form of healthcare program would also find acceptance in the current mood of revival and pride in our cultural heritage. It would find wider acceptance especially in rural areas where perhaps there is greater prevalence of tradition.

Presenting the scientific backing for what was seen as old tradition, would motivate the younger generation to feel more confident in applying the practices for their own health and wellbeing and at the same time instil a sense of regard, respect and pride in their heritage.

The PRAYOGA program based on Patanjali Yoga Sutras can be simplified, suitably modified and adapted and can be easily incorporated into the school curriculums from the primary level and continued as a preventive healthcare practice through high school and college. This would be truly empowering for the nation to become self-sufficient in their health needs and the future citizens grow up empowered and confident and lead responsible lives as far as health is concerned and also in their families, communities and society.

The program can also be offered as a modular package of preventive healthcare intervention. Training the trainers programs in the form of short term course with as few as four-days sessions can be arranged and conducted. This comes from the researcher’s own experience of conducting training sessions for therapists for a similar program and a precursor of PRAYOGA called
Mindfulness Based Cognitive Behaviour Therapy (MBCBT) program which has been studied and reported by the author.

The researcher has also trained rural community health workers with several components discussed in PRAYOGA as part of a rural preventive mental health program in Vidharba though not the full PRAYOGA program. Therefore it is very much feasible for the program to be easily incorporated into the preventive medicine and public health programs in primary care through Primary Health Centres (PHCs) and Urban Health Centres (UHCs), and also secondary care and tertiary care health facilities both in the public and private sectors through training the trainers programs. From the previous experience of training professionals and also lay health workers, the curriculum for the training the trainers program can be completed in four full-day experiential workshop.