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**Niharika**

Ph.D. Research Scholar

L.B.S., New Delhi, India

## Impact of Patanjali-sutras

**Niharika**

### Abstract

The Patanjali yoga sutras have an important and distinct position in philosophical thoughts. The concept of yoga award man, his world achievements, salvation are accepted by other schools in various forms to suit their interests. The advantages of yoga as a system of practices and it's relevance to the solution of value problem of man in the modern era.

**Keywords:** Chitta, Yama, Niyama, Kalesha, Awastha etc.

### Introduction

The sutras of great philosopher Patanjali have an important place in Indian philosophical thoughts. The concept of yoga for man and worldly things, achievements, miseries and ultimately salvation are accepted by many philosophical schools in various forms. The reason of acceptance of yogic methods is their practical nature and its direct impact on lives, as in the case of Yama and Niyama, the concept of Kalesha and the way by which its eradication is possible. The practical aspect of yoga was the fascination for others to adopt yoga and its views scholar Merca Eliade cites "Yoga constitutes a characteristics dimension of the Indian mind, to such extent that wherever Indian religion and culture have made their way. In Indian subcontinent Yoga was adopted in valorised by all religious moments, whether Hindus or Buddhist etc. The syncretistic Yogas of modern India constitute another proof that religious experience of India finds the yogic method of meditation or concentration a necessity. Our motive is not to defame any school and prove the supremacy of Yoga, even in yoga philosophy we find some such concepts which are very common to other systems like Karma, Mukti, and Ignorance etc. are some of the most notable doctrines found in all the systems of Indian philosophy. According to Yoga Darshanam it is not by mere discussion but some psychological exercises, one can easily realise the reality behind the will of ignorance. Das Gupta says that "The Yoga does not base, it claims only on the consistency of it's speculative reasoning but also on a system of practices by which the speculative results at which it arrived can be verified. This verification is direct experience (Pratyaksh Anubhav) of the same nature as a perception only much more perfect than it and as such it possess much greater validity than reasoning of testimony." This process of bringing harmony for our life and its values, generally the average mind age undisciplined and inactive cannot dive deep for any experience, mostly the experiences are exterior only. It is very difficult to penetrate deep this type of undeveloped mind can be trained and disciplined so as to experience the ultimate reality, it is a systematic enquiry and investigation into our sensory experience. The modus operandi of sensory mechanism which is under the control of sense, impressions and impulses age brought under control. The disciplined mind can penetrate more than general phenomena but it penetrate deeper into the discovery of ultimate reality (or braham).

The Patanjali S@tras have a scheme for inner culture along with good health and harmonious life. Nothing is denied, nor is it killed, all is controlled and rechannalised. The method is one of the conscious cultivation of the psychological faculties and of making them fit first by make pure and then by increased and intensified section for reaching the yogic goals. It helps in increasing vital tone, energy and a balanced personality. Maharshi Patac@jali, the introducers of the Yoga S@tras has a clear vision of the technique and aim of his system of ideas. He clarifies his position in the very opening of the Yoga S@tras. Yoga, according to him, is 'citia vr@tti nirodha' i.e. functions of the mind are to be controlled.

**Corresponding Author:**

**Niharika**

Ph.D. Research Scholar

L.B.S., New Delhi, India

By this control one will attain the state, 'Svar@pa-ayasth@', i.e. essential and fundamental nature. These two S@tras describe the whole philosophy of the Yoga S@tras in a nut shell.

There is also another significant clarification which we would like to make here regarding the aim of the Yoga. Patanjali himself says that it is Svar@pa-avasth@ or Svar@pa Pratis@t@h@. It is a positive statement and has nothing to do with 'Isolation' which is a negative concept and which is wrongly attributed to Yoga.

The reason for popularity of the Yoga Philosophy and its particular appeal to the modern world is manifold. It arises from the combination of a system of physical regimen that has something to do with physical and mental health. It arises from the combination of a system of physico regimen that has something to do with physical and mental health. It also helps in exploring the psychological depths of man's soul, which seems to underlie a broad and deep undercurrent of modern life." Yoga has something more than the above statement. It is a sort of self-culture, with universal norms. Along with the moral discipline the entire organism is oriented. The control of involuntary muscles is sought with a view to control the mind, side by side the turmoil's of the sense are also forced to subside. The animal reflexes are redirected to humane purposes. This is what the society expects from a man who has the duality of adjustments and who is aware of all environments.

### The f

The science of Yoga is the generalized practical result of the analysis of the religious faculties of Man understood in their broad and spiritual sense. He is only a conduit for the infinite ocean of knowledge and power that lies beyond the reach of mankind. The concept of religion referred to here is not a dogmatic or committed to any particular belief. It tries to cover the possible phases of human existence with no sectarian persuasion. While the ancient Philosophy is preserved, the principles are so arranged that modern man can practice them without any obsession. The Yoga has a broader sweep and is open to everybody irrespective of various limitations which are manmade and artificial.

Prayer is given an important place in Yoga which does not hinder anybody's belief. Yoga has a capacity to cooperate and adjust with every faith for attaining the goal. This is due to its objective approach which has a universal appeal. There is insistence upon an impersonal attitude known as 'vair@gya' which helps in the cultivation of spiritual will. The ultimate reality is known by direct experience and not by abstruse reasoning or statistical data. It becomes a way of life and not a mere thought about it. S. Radhakrishnan says, "The Yoga is much more emphatic than many other systems in holding that philosophy cannot save us. What we stand in need of is not subtleties of disquisition but control of will. We must subdue the inner turmoil of emotion and passion. The true philosopher is a physician of the soul, one who helps us to save ourselves from the bondage of desire."

Today's people are made to understand Yoga by certain practices. (Some time only @snas are taught). Yoga has become a vocation. Persons expect from Yogins riddhis, like clairvoyance, clairaudience and so on. The climax of misunderstanding Yoga is that it is identified with magic, medicine and occultism. We differ from statements like the followings: "magic religious behaviour corresponds to a particular form of Yoga" from N. Elind's. This is again a gross misinterpretation of and injustice to Yoga. '

### Methodology

A self-made questionnaire was prepared, and many references were selected for the purpose of study.

### Conclusion

The findings of the study reveal that our Indian yogic system has a very significant role in the betterment of mental health and physical health. Yoga philosophy has attracted both the laity and the people having scientific temper in Eastern and Western World, for the charms it has of rational synthesis representing a way of life with no limits of any sort. Its methods endow us with perfect health, physical, mental, moral and spiritual.

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