

Paranormal study on Patanjali yoga sutra in special context of general health

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Abstract

Now a day's yoga is well known rhyme of health, actually Yoga is a necessity for all human being to get a complete fitness in terms of physical, mental, social and spiritual. And if someone is talking about yoga he must know/ talk about the most ancient text of yoga i.e. Patanjali Yoga sutra, It was narrated by Maharishi Patanjali in about 250 BC to 300 AD., [02] and it was all about Yoga, The term Sutra stands for Formula, formula for the practices of Yoga, that's why the text is known as "Patanjali Yoga Sutra". Here we are going to explore the whole text in special context of general health, means what the things are narrated by maharishiji for the general health, general health means: "Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity." [01] So here we are going to explore that sutra which is basically related to physical, mental, and social well-being.

Key words: Patanjali yoga sutra, Physical, Mental, and social well-being

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Introduction:

The *Yoga Sutra*, is not a philosophy book to be studied with the intellect or ordinary mind, but rather it is an experiential workbook that is revealed by an open heart. Wisdom is by its nature, trans-rational and transconceptual -- broader than any manmade conception or constructed thought wave, and Patanjali everywhere confirms that hypothesis. Wisdom as well as intellect comes from an innate sourceless intelligence of the universal boundless mind. [04] That is the light behind consciousness -- param purusha. Patanjali tells us that at the end of ordinary linear thought processes is where meditation begins; while the end of meditation itself is samadhi (total integration). This is the practice of yoga (integration) where yoga is the verb, practice, and process; while nirbij (seedless) samadhi in kaivalyam (absolute freedom) realizing our true natural unconditioned Self (swarupa) as purusa-sattva is

the objectless ever present goal. Success in Yoga is through practice. It is not reached by reading about it, dissecting a book, or discussing it.

The practice of yoga (called sadhana) through meditation (dhyana) brings the practitioner (sadhak) far more aligned and connected than what is capable via the ordinary mental machinations classified as vrttis (such as conceptual thought, philosophical speculation, the study of semantics, grammar, memorization of rules or fact, ceremony, prayer, and so forth). Indeed, Patanjali says that when yoga is accomplished through the cessation of the vrttis, then one abides in swarupa, a recognition/revelation of our self existing uncontrived true nature -- the unconditioned and sacred natural self. Prabhava is thus associated with pravrtti, while swabhava is associated with swarupa. [03]

Application of <i>samyama</i> on			
	Particular object	Ref. in PYS	Accomplishment
1.	Threefold changes – basic properties (<i>dharma</i>)- external signs & symptoms (<i>lakshna</i>) conditions (<i>avastha</i>) of an object	III-16	Knowledge of the past and future
2.	Mental content	III-19	Knowledge of others minds
3.	On the form & color of the body (<i>kayarupa</i>)	III-21	Disappearance (by virtue of the perceptibility being checked)
4.	Friendliness (<i>maitri</i>), sympathy (<i>mudita</i>) and compassion (<i>karuna</i>) etc.	III-23	Strength (at physical, mental &spiritual levels)
5.	Strength of elephant	III-24	Elephantine strength
6.	Illuminative power of super sensual faculty (<i>pravrittyaloka</i>)	III-25	Knowledge of things which are subtle, hidden and distant

7.	Navel (<i>nabhi</i>)	III-29	Knowledge of the system of the body
8.	Pit of the throat.(<i>kanthakupa</i>)	III-30	Power to go beyond hunger and thirst
9.	Tortoise energy channel (<i>kurmanadi</i>)	III-31	Steadiness
10.	Heart (<i>hridaya</i>)	III-34	Knowledge of the mind in its totality
11.	The distinction between pure consciousness and the subtlest aspect of the mind.	III-35,36,38	i. Extra-sensory experiences – divine hearing, touch, vision,taste, and odor. ii.By loosening the bodily limitations sadhaka can transmigrate into other body. iii. Knowledge of pure consciousness.
12.	i <i>udana vayu</i> ii. <i>samana vayu</i> iii. Relation between ear and ether iv. Relation between the human body and ether v. Gross (<i>sthula</i>), substantive (<i>svarupa</i>), the astral (<i>sukshma</i>)	III-39, 40, 43, 41, 42, 44 45, 46,	conjunction (<i>anvaya</i>) and purposefulness (<i>arthavatva</i>) i.One can move unobstructed over water, mud, thorn and levitation. ii. Radiance and effulgence manifest. Removal of veil of ignorance iii. divine hearing iv. Extreme lightness and travel in space at will. v. Control over the element from which follow attenuation, perfection of the body and non resistance by their 13 characteristics. <i>ashtasiddhiseight-fold</i> powers like <i>anima</i> (ability to become as small as one wishes etc. [10]

“Dukha-daurmanasyangamejayatva-svasa-prasvasa viksepa-sahabhuvah” I. 31

Commentary: When we get distracted from our true purpose, goal, vital energetic, or alignment with Source, then we lose alignment with Self and its restorative and regenerative powers that

establish well being and health. This state of distraction is unfortunately the normal state of ordinary neurotic people (dukha), being extracted into the external physical dualistic world versus living in the innate synchronicity an alignment with a living spirituality. The symptoms of general nervousness and anxiety are the natural consequences (saha-bhuvah) of this suffering (dukha) state which is caused by being caught up in distractive activities (viksepa) in general. [02]

“Sati mule tad-vipako jatya-ayur-bhogah” II 13.

As long as this basis (mule) of karma and klesha i.e., ignorance and self grasping, is not remediated, its undesirable results (vipakah) will occur (sati) giving birth (vipakah) to a variety of experiences appearing as they pleasurable (bhoga) or not throughout life starting at birth (jati) and affecting one's vitality and health. [02]

“Saucha svanga-jugupsa parair asamsargah” II 40.

Commentary: Purity (saucha) is one of the niyams. It can be interpreted many ways. Some yogis take it to mean keeping the inside of the body clean (annamaya kosha) and healthy, the nadis open (pranamaya kosha) and energy unobstructed, while the body is affected by being less burdened, open, and light. [02]

In yoga for example taking up asana practice is seen as the first step in getting in touch with the vital life force (prana) and the subtle inner body/mind mechanisms which are more causal toward affecting stress or wellness, tension or release, disease or health., etc. Going deeper the mind/body relationship is uncovered, the nature of the life energy is revealed, the meaning and true nature of the mind, creation, and existence is disclosed. [6,7,8]

Or we can see what patanjali say's in the context of Pranayama a more subtle sense then Patanjali is saying that a subtle extenuation and refinement (dirgha-suksma) of the breath also effects a corresponding pranayama (as an extenuation and refinement of the prana) and hence the mind. Certainly neuro-psycho-physiology and Psycho-neuroimmunology (PNI) indicate that when the breath is long, thin, and subtle the system is operating at a reduced level of stress, well being, and health. [8,9]

Conclusion:

According to these formula's we can say that maharishi patanjali had tried to reveal the truth of life which is very significance for the ancient era as well as the modern era. He has been revealed the secrets, to maintain the wholeness, a complete physical, mental, social and spiritual well being and general health. As he was describe the essence of connection between mind –body and soul, and also about the yama and niyama. [10] Once the practitioner of yoga established the yama and niyama in his inner self he got achieved the mental health, and once he achieved the mental health he was instructed to practice the asana, which will definitely gives him the physical health, after achieving the mental and physical health he has to practice the tri samyama which is described above, samyama give him spiritual health. And a man with the extreme fitness by mentally physically and spiritually can maintain the social relationships.

So finally it can be concluded as if anyone got practiced the eight fold path of Patanjali yoga sutra can achieve the complete health.

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