



**ACADEMICIA**  
**An International  
 Multidisciplinary  
 Research Journal**  
 (Double Blind Refereed & Peer Reviewed Journal)



**DOI: 10.5958/2249-7137.2021.02060.7**

## PATANJALI YOGA SUTRAS AND ADOPTION PATTERNS

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### ABSTRACT

*In many ways, the Yoga Sutras complement the Samkhya-notions of purusha and prakriti that underlie them. It shares certain vocabulary with Buddhism, with which it has a strong relationship. When compared to the Bhakti ritualism and Bhakti traditions that predominated at the time in India, Samkhya and Yoga may be considered distinct expressions of the same wide lineage of ascetic traditions. This is in contrast to the popular Vedic ritualism that predominated at the time. Most people know the Yoga Sutras as the text that introduced the concept of ashtanga, an eight-part practise culminating in samadhi, or the concentration of the mind on a meditational object. These practises include abstaining from certain foods, observing certain rules, practising yoga postures, controlling one's breath, and withdrawing one's senses (absorption). Purusha, the witness-conscious, is to be discerned as distinct from the cognitive apparatus (prakriti), and the defilements of prakriti are to be untangled. This collection of Patanjali's Yoga Sutras is made up of 195 (according to Vedas and Krishnamacharya) and 196 (according to Patanjali) aphorisms on yoga's theory and practise (according to other scholars including BKS Iyengar). Patanjali, an Indian sage who integrated and structured yoga knowledge from far earlier traditions, wrote the Yoga Sutras in the first century CE.*

**KEYWORDS:** *Patanjali, Patanjali and Yoga, Patanjali and Sutras*

### INTRODUCTION

The Yoga Sutras of Patanjali are revered in the modern Yoga tradition as a key book in the development of traditional Yoga philosophy. While many people believe the Yoga Sutras were appropriated, misappropriated, or both, David Gordon White argues that the text was lost for nearly 700 years between the 12th and 19th centuries before making a comeback around 1900

thanks to efforts by Swami Vivekananda and others, including members of the Theosophical Society. The 20th century saw it rise to classic status.

The authorship of the famous book on Sanskrit grammar known as Mahbhya, which is firmly dated to the second century BC, has been attributed to an author by the name of Patajali. As Louis Renou pointed out long ago, the two works are diametrically opposed in terms of subject matter and linguistic minutiae (such use of tenses and prepositions). Aside from Bhoja (the 11th century), no other document indicates that the writers were related.

In his study of Patajali's Ptajalayogastra, Philipp A. Maas determined that it was written around 400 CE, using synchronisms between Patajali's arguments and Vasubandhu's, as well as the history of the commentaries on it published in the first millennium CE, as well as the opinions of earlier Sanskrit commentators, manuscript colophons, and a review of the existing literature.

For the Ptajalayogastra, Woods made the date suggestion as early as 1914. Since then, historians of the history of Indian philosophical thought have generally agreed with Woods. In contrast, Edwin Bryant's translation of the Yoga Stras drew on the work of prominent commentators.



Figure 1 : Patañjali Statue (traditional form indicating kundalini or incarnation of Shesha)

Most academics date the book to the first or second century CE, although it has been dated as far back as many centuries before that, according to one expert. Consequently, Bryant came at the following conclusion: "However, a number of researchers have suggested that the Yoga Stras date from the fourth or fifth century CE. All of these justifications [for a later start date] are flawed."

Various dates have been ascribed to Yogasutra, spanning from 500 BCE to the 3rd century CE, with Michele Desmarais summarising the lack of evidence for any confidence about the dates. According to her, the book may have been produced at an earlier period because of the many hypotheses about when it was written, although academics generally accept the more recent dates.

"Eight limb yoga" (aga yoga) and action yoga, according to Feuerstein, are condensed in the Yoga Sutras (Kriya yoga). Sutras 1–27, chapter 3 except for sutra 54, and chapter 4 include the kriya yoga portion. In Chapter 2 Sutras 28–55, as well as Sutras 3 and 54 in Chapter 3, "eight limb yoga" may be found.

For example, according to Larson, there are many similarities between the ancient Samkhya, Yoga, and Abhidharma schools of thought, especially between the 2nd and 1st centuries CE. The Yoga Sutras of Patanjali may represent a synthesis of these three schools of thought. Its philosophical rationalism and its three epistemic techniques for obtaining trustworthy knowledge come from Hinduism's Samkhya school, which Yoga Sutras adopts. This "reflective discernment" (adhyavasaya) includes prakrti and purusa (dualism). According to Larson, the Yoga Sutras borrow the Buddhist concept of nirodhasamadhi from Abhidharma. Unlike Buddhism, which holds that there is no such thing as a "self" or "soul," Yoga, on the other hand, is physicalist and realist, like Samkhya. In addition to the yoga concepts found in writings dating back to the 1st century BCE, such as the Katha Upanishad, the Shvetashvatara Upanishad, and the Maitri Upanishad, Yoga Sutras incorporates the old ascetic traditions of seclusion, meditation, and introspection into its philosophy.

When it came time to write the Ptahjalayogastra, Patanjali drew on a variety of sources, including yoga from the Vedic and Jain traditions. Contributed his own explanation sections to the united work, which has been regarded the work of two individuals since 1100 CE. Ptajalayogastra is the collective name for Patanjali's sutras and Vyasabhasya's work.

According to Bryant, the goal of yoga is to free oneself from suffering via discriminative insight. To achieve "discriminative discernment," one must "uncouple purua from any connection with prakti and from all engagement with the citta." Ultimately, Patanjali says that the essence of yoga-practice is "meditative techniques that culminate in attainment of a condition where awareness is oblivious of any other object, that is solely aware of its own nature as consciousness unmixed with any other object," according to Bryant.

If you believe in the Samkhya school, knowledge alone will get you to moksha, but Patanjali believes that knowledge coupled with personal experimentation, along with the Samkhya school's approach to knowledge, will get you there.

Avidya, or ignorance, is the root of the five kleshas, which are responsible for suffering and sasa, according to Patanjali's teachings. This website's first page: Liberation, like many other schools, focuses on eradicating ignorance via critical thinking, in-depth study, and self-reflection. In the Yoga system, the treatise on how to do this is known as the Yoga Stras. This website's first page: In the opinion of Yoga academics, samdhi is the condition in which ecstatic consciousness develops, and it is from here that a person begins to become aware of Purusa and their real self, or It goes on to say that if a person achieves this state of consciousness, they will always be aware; this is known as moksha, or liberation, in Hinduism. This website's first page:

Patanjali devotes Book 3 of his Yogasutra to yoga's soteriological elements. According to Patanjali, in order to achieve self-awareness, independence, and liberation, one must practise all eight limbs of yoga. It is referred to as "discerning principle" and mastery of citta and "self-knowledge" in verse III.4 to III.5 when speaking about the last three limbs of yoga, which he names samyama in verses III.4 to III.5. Yogasutras III.12 states that this discriminating principle

enables one to develop sant (tranquilly) and uditā (reason) in one's mind and soul via intentness. Eventually, one's capacity to distinguish between sabs (word), as well as the meaning and understanding they convey, would allow them to compassionately perceive the cries and utterances of all living things. This is called pratyaya (understanding). Having reached this condition, the yoga practitioner will have extraordinary abilities, intuition, and self-knowledge. They will also have more freedom and achieve kaivalya, their redemptive aim.

### Epistemology

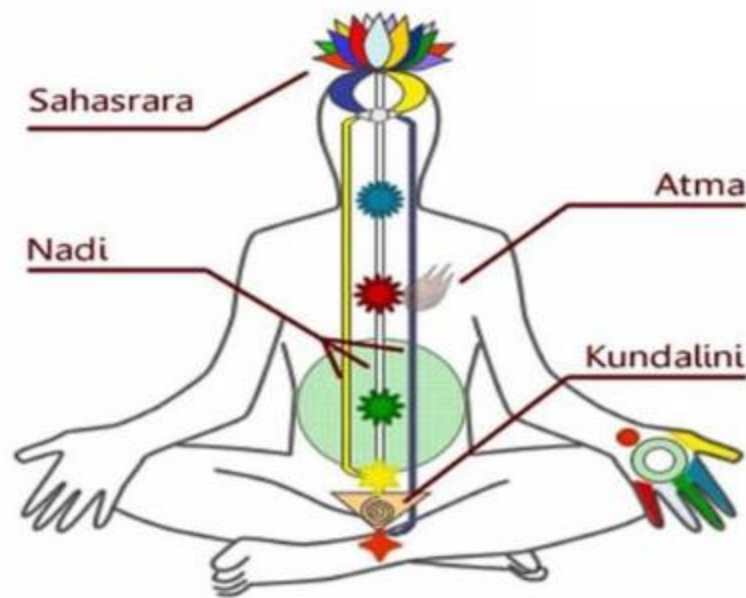
It is similar to the Smkhya school of Indian philosophy in that Patanjali's Yoga method uses three of the six Pramanas to acquire trustworthy knowledge. These were Pratyaka (perception), Anuma (inference), and Sabda (ptavacana, trustworthy sources' words/testimony). This school, along with the Samkhya school, believes that only the direct sensory experience of reality, inference, and the verbal testimony of the sages or shstras are acceptable methods of gaining knowledge or Praman, as Patanjali's philosophy does.

For example, unlike Advaita Vedanta, Yoga did not adhere to the three Pramanas of Upamaa, Arthpatti, or Anupalabdi ("non-perception, negative/cognitive evidence"), which are often found in Hinduism.

Some scholars have dubbed Patanjali's "personal, but basically passive, deity" or "personal god" in contrast to the Samkhya system, which is non-theistic/atheistic (Ishvara). Yoga school is referred to as "Samkya school with God" by Hindu intellectuals including the 8th-century Adi Sankara and many contemporary academics.

One may find the word Isvara in 11 different places in Patanjali's Yogasutras, from verses 23 to 29 as well as verses 1 and 2 of chapter 2. Hindu academics have discussed and remarked on who or what Isvara is ever since the publication of the Sutra? Commentaries on the Hindu scriptures have defined Isvara as anything from a "personal deity" to a "unique self." When it comes to yoga philosophy, Whicher says that although Patanjali's short lines may be understood both as religious and as nonreligious, the idea of Isvara in Patanjali's work serves as a "transformative catalyst or guide for helping the yogin on the road to spiritual liberation.". Isvara, the transcendental spirit, is unlike the yogin's purusa (real self), which is tethered to his material body and susceptible to the effects of karma and kleshas.

The verse 24, Patanjali describes Isvara (Sanskrit: ) as "a unique Self/Spirit." \*See also: \*Note 3\* As a result of this sutra, Isvara now has the characteristics of a unique Self/Spirit that is unaffected (aparamrsta) by one's obstacles/hardship (klesha), circumstances created by one's past or present actions (karma), and one's life's fruits (vipâka) as well as psychological disposition/intentions (ashaya).



**Figure 2 : Yoga Sutra of Patanjali**

### **Historical and philosophical context**

Samyama - the route to Kaivalya in the Yoga system – is the culmination of Dharana, Dhyana, and Samadhi. Yoga is a major topic of discussion (philosophy). The Yoga Sutras drew on a wide range of Indian intellectual traditions of the time to synthesise their ideas. Zimmer claims that Samkhya and Yoga are two of many philosophical systems that have their origins in India's pre-Aryan civilizations and customs. For those who don't know, For those keeping track (see footnote 5), In contrast to Bhakti and Vedic ritualism, which were also popular in ancient India, the traditional Hindu philosophies of Samkhya, Yoga, Vedanta, and the nontraditional Nastika systems of Jainism and Buddhism may all be viewed as reflecting one stream of spiritual activity. The Jnana marga, Bhakti marga, and Karma marga of the Bhagavad Gita correspond to the Vedanta-Sramana traditions, iconolatry, and Vedic rites, respectively.

### **Samkhya**

According to the Yoga Sutras, Samkhya philosophy is used as a basis for Yoga, and Samkhya is the theory. There is a strong presence of Samkhya in the Sutras to the point that historian Surendranath Dasgupta refused to classify Patanjali's theory as such, instead naming it Patanjala Samkhya, in line with the Jain writer Haribhadra's commentary on Yoga, which referred to it as such. There are twenty-five tattvas or principles accepted by Patanjali's Yoga Sutras, one of which is Purusha, meaning Self or consciousness, the others being Prakriti (primal nature), Buddhi (intellect or will), Ahamkara (ego), Manas, five sensory capabilities, five action capabilities, and ten elements, according to the Samkhya school of philosophy. The Sadhana, the second section of the Sutras, also presents the Samkhya views on all observed action within the Sattva, Rajas, and Tamas Gunas (lethargy).

Sutra 1.23 - "Ivara pranidhnt v" is an example of how the Yoga Sutras deviate from early Samkhya in that it adds the principle of Isvara, or God, and this is taken as meaning that submission to God is one path to freedom.

"A separate Consciousness, unaffected by sufferings, deeds, fruitions or their residue," is how one definition of Isvara describes the concept. Yoga's ultimate aim is achieved via devotion to Isvara, symbolised by the esoteric word Om, as described in the sutras. There are many references to this sacred sound throughout Hinduism's Upanishads, beginning with the Chandogya and Brihadaranyaka Upanishads of ancient India and continuing through the Mandukya Upanishad of modern India.

While Samkhya believes that knowledge is the path to enlightenment, Patanjali's Yoga focuses on concentration and active effort as the way to enlightenment. As opposed to Samkhya's view, Yoga's goal is to liberate the person from the grips of matter, and it believes intellectual knowledge to be insufficient for this.

When Isvara was added to Patanjali's philosophy, the fundamental parallels between the two philosophies persisted. Max Müller noted that the two systems were referred to in common parlance as Samkhya with and Samkhya without the Lord.

One of Hinduism's most revered texts, the Bhagavad Gita, is said to be founded on the Samkhya-Yoga philosophy. Patanjali's Yoga Stras are a cornerstone of Hinduism's Yoga system of thought.

### **Buddhism**

According to many scholars, Patanjali's Yoga Sutras and Buddhist scriptures have a complex connection. Karel Werner says in his article, "Without Buddhism, Patanjali's philosophy would not have existed. There is a lot in the Yoga Sutras' language that harkens back to Buddhist formulations from the Pali Canon, particularly the Sarvastivada Abhidharma and the Sautrantika school of Indian philosophy." Patanjali's Yoga sutras are more detailed and describe the real method of Yoga processes more precisely than the Buddhist explanation, according to him. Patanjali. Werner, on the other hand, claims "Despite the fact that he openly drew on the experiences he had previously acquired from different Yoga instructors of his day, the Buddha was the system's originator. Patanjali isn't a new movement's creator or leader; he's just a follower. ... The genius of Patanjali's accomplishment resides in the thoroughness and completeness with which all of the essential phases of Yoga practise and mental experiences are incorporated in his plan, and in their methodical presentation in a concise work." The Yogasutra's emphasis on "Self, Soul" and the presence of "no Self" differs from Buddhism's "no Self" precepts, according to Werner.

### **Jainism**

The Yoga Sutras of Patanjali's five yamas, or restrictions, show an eerie similarity to Jainism's five main vows, suggesting Jainism's influence. Yoga also incorporates three other Jain teachings: the doctrine of "colours" in karma (lesya); the Telos of isolation (kevala in Jainism and Kaivalyam in Yoga); and the practise of nonviolence (ahimsa), though ahimsa first appeared in Hindu texts known as the Upanishads (the Chndogya Upaniad, dating to the 8th or 7th century BCE, has the earliest mention of the (a code of conduct). Violence against "all things" (sarvabhuta) is prohibited under Ahimsa, and those who follow it are considered to be liberated

from the cycle of rebirth and metempsychosis (CU 8.15.1). As one of the five fundamental qualities, Ahimsa is also mentioned.]

## CONCLUSION

The Yoga Sutras of Patanjali are revered in the modern Yoga tradition as a key book in the development of traditional Yoga philosophy. However, David Gordon White has questioned the use and misuse of the Yoga Sutras, as well as their influence on later systematizations of yoga, arguing that the text was largely forgotten for nearly 700 years between the 12th and the 19th centuries before making a comeback in the late 19th century thanks to Swami Vivekananda and the Theosophical Society. The 20th century saw it rise to classic status. James Mallinson emphasised its importance. Prior to the 20th century, the mediaeval Indian yoga scene was dominated by other texts such as the Bhagavad Gita and the Yoga Vasistha, as well as literature on hatha yoga, tantric yoga, and Pashupata Shaivism rather than Patanjali's Yoga Sutras. These texts are attributed to Yajnavalkya and Hiranyagarbha. The Mahabhrata's Mokadharma section has many references to yoga. Those who follow the Jaina religion do yoga according to their own set of scriptures, whereas Buddhists practise yoga according to pre-Patanjali sources. Between the ninth and sixteenth centuries, several important comments on the Yoga Sutras were written. There were few comments on Patanjali's Yoga theory after the twelfth century, when the school began to wane. Patanjali's Yoga theory had all but vanished by the fifteenth century. Few people had studied the Yoga Sutras, and it was seldom taught. As a result, the original manuscript was no longer copied. "miraculously restored" by Swami Vivekananda after being neglected for seven centuries, according to David Gordon White, the popularity of the Yoga Sutras is new. The Yoga Sutras first piqued Westerners' attention when they were rediscovered by a British Orientalist in the early 1800s. Swami Vivekananda, following Helena Blavatsky, president of the Theosophical Society, saw the practise of yoga according to the Yoga Sutras as a science and the "supreme meditative route to self-realization." This sparked widespread interest in the 19th century. According to White, "Big Yoga – the corporate yoga subculture" has made it a well-known book in the West.

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