ACKNOWLEDGEMENT

Patanjali’s system of Yoga seems to have been based on scientific and keen observations made by the greater seer (Maharshi Patanjali) himself. He must have observed that the reason alone cannot uproot the miseries and dispel ignorance, because working in the surface level of consciousness, it cannot cope with the permanent dispositions (Samskaras) of the mind. It needed the whole man to rise up and awake and fight against the dispositions and permanent tendencies of the mind that are obstructive to his best welfare. The discrimination (Viveka) between Chitta and Jnana, between spirit and matter, can only result from infinite expansion of the physical and mental sides of the life (i.e. surface consciousness). All such expansion, he must have observed, comes from methodical exercise and regulated control of all faculties and powers – potentially hidden in the individual man. His system, therefore, seeks to apply his knowledge of the factual truth e.g. that methodical and regulated exercise alone can yield expansion. Thus, he, successfully, gave practical shape to the theoretical notions of spirituality—the religious aspect. In order to fulfil this requirement, the system advocates regulated conduct, regulated exercise of the body and its vital processes, the methodical control of the will and slow but steady and gradual growth of
reason, as the indispensable preliminaries in the form of Bahiranga Yoga and higher practices of Dharana (Concentration), Dhyana (Meditation) and Samadhi as Antaranga (Internal) Yoga to the full and perfect spiritual development. It is emphasised that the physical, the moral, affective (Emotional and Social) and the intellectual sides of life are developed simultaneously through adherence to the prescriptions and injunctions laid down in daily routine so as to attain all round progress. Regulation and control do not suppress, but expand and these are the only ways of expansion (of microsomic consciousness to macrocosmic level) and development of personality.

Patanjali's system is suited to those in whom reason (Intellectual faculty) has not yet so established as to have natural supremacy over lower rung entities (Physical, Moral, Emotional). It may be considered as only preparatory discipline to the attainment of Jnana by those who, by way of their nature, are guided by reason, Samkhyaists and Vedantins are decidedly philosophical type of people who adopt "reason" alone, directly to have tattva – Jnana (knowledge of the Reality and Truth of the entire existence.)

In the orthodox western therapies, the mind, body and spirit are separated into three distinct areas, with specialists to deal with each of them independently. However, in the yogic model, medical, psychological and
spiritual needs are dealt with synergistically. The yoga therapist treats the human being as a whole and seeks to understand how the various aspects of a person function together. Yoga as a holistic system does not consist of mere kriyas and treatment but lays great stress on control of diet, social attitudes and personal habits so as to bring about beneficial changes in the whole of the metabolic process. It is truly an integrated approach, treating man as a whole.

I am grateful to my respected guide Dr. Ganesh Shankar, Head of the department of Yogic Studies, Dr. H. S. Gour University, Sagar (M.P.) to take up this research work and helped in guiding and critical comments during the study. I am also thankful to my husband Ishwara Basava Reddy, who not only encouraged me to do the research in Yoga but assisted me in all the ways to complete this work.

I shall fail in my duties if I do not thank those who have helped me directly or indirectly in completing this research work.

Sagar (M.P.)
Date 13-02-2002

PARADDI KUSUMA MALLAPA