

Relevance of Patanjali Yoga Sutrás, its Kriyás in combating the corruption in social paradigm

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Abstract:

“Tadā Dṛaṣṭé Swarôpwasthánam” PYS I/2 is the sole purpose of Rṣī Patanjali. To achieve this state of personality the sutra principally describes the need of Yoga, *Kriyás* and focuses on the complete cessation of one’s thought or psyche as a means. Corruption in India have had already been of utmost concern and is a massive problem of the present India. The condition of human life and society at large is been threatened and disrupted by corruption at almost all levels of hierarchy. The innocent people of India, the last man in the line been highly suffering from corruption and its consequences. According to celebrated words of Indian sages; Indian culture has to take the state lead and must direct the world to glory in the coming future as it has always did in the past. It can only be achieved through systematic evaluation of problems, actualising the hypothesis in action through self-assessment, and training and on scientific testing. The present research paper aims to provide a hypothetical antidote on this dynamo through ancient technologies given in the Patanjali Yoga Sutra and is focused on the objective to find the moral and ethical solutions in relevance of Rṣī Patanjali’s thought in its Yoga-Sutra. Indian Gurus of ancient times opines that evils can be prevented by applying the spiritual ethics of peace and harmony and needs can be achieved with one’s cognitive restructuring and behavioural modifications at the innate level of consciousness, just as the muscular tension can be cured by taking a muscle relaxants. It is proposed here to focus light on the *“A horizontal study of Patanjali Yoga Sutra in the management of Corruption through sensitization and sutras”* with the help of some relevant quotations from Vedic *mantras* and other Sanskrit writings.

Key Words: Corruption, Sensitization, Yoga Sutras

Introduction:

In present scenario India is emerging as one of the leading resource ground for the globe [1]. The average Indian population close to halves lies in the age between 25-45 years [2] so, India is quite young. Almost every state is eyeing the fertile ground of this work force for their services. The intra-condition is not satisfactory at all. A study conducted by Transparency International in 2005 recorded that more than 62% of Indians had at some point or another paid a bribe to a public official to get a job done [3][4]. In a study, Dev Kar (2010) of Global Financial Integrity concludes, “media reports circulating in India that Indian

nationals held around US\$1.4 trillion in illicit external assets are widely off the mark compared to the estimates found by his study” [5] and adversely affects its economy [6]. In its 2008 study, Transparency International reported, about 40% of Indians had first-hand experience of paying bribes or using a contact to get a job done in public office Some of the largest sources of corruption in India are entitlement programs and social spending schemes enacted by the Indian government [8][9]. Other daily sources include India’s trucking industry which pays in billions annually on its interstate highways as bribe [10]. Published allegations of corrupt Indian citizens stashing trillions of dollars

in Swiss banks [11][12]. The causes of corruption in India include excessive regulations, complicated taxes and licensing systems, government controlled institutions on certain goods and services delivery, the lack of transparent laws and processes [13][14]. There are significant variations in level of corruption as well as in state government efforts to reduce corruption across India which is done remarkably after the year 2015.

Reviews Of Literatures:

According to article published in *The Hindu* (2010), unofficially estimates that Indians had over US\$1456 billion in black money stored internationally [15]. India (2006) has more black money than the rest of the world combined [16][17]. Another report said that Indian-owned Swiss bank account assets are worth 13 times the country's national debt. A published report estimated that the total amount of deposits in all Swiss banks, at the end of 2010, by citizens of India were CHF 1.95 billion (₹9,295 crore). The Swiss Ministry of External Affairs had confirmed these figures upon request. In Government Hospitals, corruption is associated with non-availability/duplication of medicines and availing diagnostic services [18]. National Rural Health Mission (NRHM) was another health care-related government program that had been subjected to large scale corruption allegations [19]. The Indian government mandated a spending of ₹27,700 crores in 2004-05 [20]. The NRHM program had been clouded by a large-scale of corruption scandal in which top government appointed officials were arrested, several of whom died under mysterious circumstances. Corruption, waste and fraud-related losses from than government program had been alleged to be ₹10,000 crores [21][22].

Subject Body:

There are approximately more than 100 government policies acting at present to uplift the country and its economy but; none for the moral and ethical development at large. The real challenge depends on the massive growing masses which might take hold of the state in next coming 15 years. But, the rate of corruption might dilute the progress substantially. The country's per-capita monthly income is estimated to have risen by 6.8 per cent to ₹11,254 during 2019-20 [23]. The education, economy, population of learned youths, skilled worker is quite sufficient for India to get developed. Chānakya in its verses say: "*A state would be developed only when Export become more than the imports and import such product which are either not available domestically or can be obtained by more cheaply than through domestic production*" [24]. The ancient glories of Indians are based on some principles and philosophy which needed to resurge and rise again. Truth follows the universal law, it doesn't depend on time, space, ages or social behaviour. Truth imparts truth. One can grasp the truth of the glorified history on the philosophies and principle like: "*Sādā Jīvan Ucch Vichār*" and "*Wasudhàiv Kutumbakam*" [25]. The Indians lived on the principle of '*Karma Yoga*', '*Bhakti Yoga*', and '*Jñāna Yoga*'. They knew this principle very clearly and thence lived a happy and meritorious life. Dr. Pranav Pandya (2007) opines that the gamut of wonderful achievements of modern science and its enormous gifts to the modern civilization would be of no use without the enlightened mind which enables its genuine control by ethical values and sagacity which is therefore more vital and cannot be neglected any more [26]. He again shares his views that dormancy or devolution of the *chetan* (pertaining to consciousness) component of Nature and Consequent complexities, for example, corruption and decline of

peoples' thoughts, sentiments and value system leads to irreversible deterioration and degeneration and foundation of the society. It simultaneously gives rise to varieties of problems on the health and security fronts as well. It steals away viable peace and happiness from peoples' life. Unfortunately, this is what seems to have been chosen as the 'folly of the wise' in our times. Negation, negligence, misconception and distortion of the flaws of our times, which needs be rectified now without any delay. By realizing his discussion we can conclude that Indian society left the spirituality behind and ignored it in all arenas in the sequence for overall progress. It has invariably failed to rise to an extent that could create a balance with science. If both the discipline had cooperated with each other, developments would have been total and the descent of heaven upon the earth would have been possible [27]. Swami Kuvalayanada, the pioneer doyen of scientific research into Yoga had asserted way back in 1924 that Yoga has a message for the entire humanity. Bhogal (2011) believes that modern psychology recommends the three basic needs, viz. the need for achievement, the need for affiliation and the need for power as foremost for a successful life [28]. Yet, the experience of the humanity world-wide has discovered the spirituality to be the most significant need for the wellness of the human being. Therefore, the spiritual science like Yoga can integrate the element of spirituality and altruism into the value system and ambitions human life and endeavours for a positive change in the human psyche for a better Social Transformation [29]. Swami Vivekanada once said in Chennai than Madras: "*The future of mankind in the real sense depends on his scientific knowledge and spirituality*" [30]. In the same context Pt. Shri Ram Sharma, opines that "*The country does not need yogis, Sainyānsins and Mahātmās but self-sacrificing and courageous public servants who can give*

right direction to the society" [31]. Swami Vishnu Tirth (1974) says "*Will for action brings the requisite knowledge and will for knowledge gives the necessary impetus for work because Will is the creative energy in its potential state*" [32].

Relevance Of Patanjali:

The human mind and its thought process is vital in deciding individual's fate and future. The correct thought behaviour shows results in positive fruit and vice-versa. There is much stress given upon to equilibrium of thought, and actions (*Mansā, Vācā, Karmanā*). The patanjali is the believer of the 'psyche' and whole of his science revolves around the purification of mind-afflictions. In the very second verse of first chapter the statement "*Yogaśya cittavṛitti nirōdhah*" [I/2]; clarifies its whole philosophy and science. One can conclude that whatever measures taken in keeping the view of Patanjali, one need to get the desired result after thoughts been purified. Without purification of one's psyche one cannot hope for the betterment of individuality, and personality. According to Patanjali, psyche undergoes constant modifications, which when controlled may result into self realisation. The first verse of Patanjali deals with the duty for the yoga disciple of Discipline: "*Ath Yogānūsānam*" [I/1]. According to various texts on other yogic discipline *Anusāsan*, is the first and foremost needs to be observed. The same if conditioned excessively in school and college settings can lead to the better results [33]. As Patanjali in its verse: "*Maitrēkarunāmuditō...*" [I/33] states that the purification of thought could be easily achieved by the feeling of friendliness for the individual who make one's feel good, compassion for the individual which gives one's trouble, keeping the emotions of joy for the person who is good hearted and by negation one can purify their psyche against a person with antagonist actions. Dostak (1977) has found that the restriction of consciousness induced by

certain yogic practices, such as mantra meditation, increases suggestibility that, in turn, may have a great motivational impact of the yogic teachings of compassion to the miserable others as found in PYS (I/33) [34]. From the verse [I/27-29] Patanjali suggests that the contemplative recitation of *Pranav* (Omkaar) makes an individual feel wholesome and is a tool to get rid of mental fluctuation to attain the highest realm of consciousness. The Patanjali again stresses upon the need of “...*Pratipakṣbhāvanam*” [II/33] in the next verse; which is one of the perfect psychological tool to be used when Psyche is absorbed in emotions of wrong doing or the neurotic behaviour shown during corruption. These responses need to be channelized and sublimated adequately. Apart from this certain Yogic practices of *Kriya* Yoga [II/1] and principles of *Karma* Yoga may help sublimate the said responses resulting altruistic tendencies help prevention of corruption and thought pattern in right direction. The practice of *Yamas* [II/30] and *Niyamas* [II/32] could be implemented for the elimination of negativity from both physical and at mental level. It is felt that if ones’ thoughts are positive and the psyche are purified, the feelings of “...*Ektattvābhyāsa*” [I/32] overlaps the personality and thus individual might rather think in right direction becoming a measure for prevention of corruption. *Yamas* incorporates the science of restraint, encouraging ones’ to eliminate bad habits, wrong doing, and to resist negative or impulsive behaviour of any kind. Simply stating, it represents one’s conscience. *Niyamas* implies the positive aspect of the moral/ ethical practices [35]. It is helpful to develop positive attitude towards life and being [36]. Most of the problem today faced by a human being, society or state is due to inappropriate mental actions and its projection in behaviour. Patanjali believes “*Anubhūti*...” [I/11] that memory (past cognition) should be checked substantially

to let the thought pattern act properly. The verse recognises, through deep contemplation (*Abhyāsa*) and detachment (*Vairāgya*) one can attain the state of complete blissful state of *Jivan-mukta* and can purify their *chittvritti*; attributes of psyche. *The emotion of human life never persists permanently and would be perished one day by the law of karma* can be delivered during sensitization process. This auto-suggestive statement could help in sustaining with the personality with the practise of as directed by Maharshi Patanjali in the “*Tatra Śhītō Yatnōbhyāsaḥ*” [I/13]. The thought of “*Ishwarpranidhāna*...” [I/23] deal with the *Bhakti* Yoga; whatever actions done are surrendered to almighty. Srimad Bhagvad Geeta also opines the principle of doing actions (*Karma*) [37] without attachment. This would help in purifying one’s psyche and individual could gain the insight of one-ness around them.

Patanjali’s approach to *Prānāyāma* (breathing exercise) is different from other *Hatha* Yogic *Prānāyāmas* and differentiate in opinion as a measure for purification of thought process, not only at the physical level but, controls the deepest level of mind as well. The verse states: “*Prachadenvidhārnābhyam vā prānasya*” [I/34] which can be used as a tool for psyche purification. The ancient science opines “*Vitrāgvishyavāchittam*...” [I/36] that an individual focusing upon a total detached personality also helps in purifying the mind. Many of the behavioural scientists, cognitive psychologist believes that the problem first arises into cognition and then descended down into behaviour in a systematic way. So, by correcting individuals’ cognition; the behavioural modification can be achieved successfully. Dr. Shankar Ganesh (2011) believes that meditation is a practical, systematic method which allows one to understand himself at all level of beings, to understand his environment, to eliminate and prevent the inner conflicts,

to obtain a tranquil and peaceful mind [38]. Patanjali in its verse “*Yethābhimat Dhyānādewā*” [I/39] and “*Dhyānāheyādvṛityah*” [II/11] believes that through meditation; the *kleshās* viz. *Avidyā* (Ignorance), *Asmitā* (Ego), *Rāga* (Excessive love), *Dweshā* (Excessive Hatred) and *Abhīniwēsh* (Clinginess to life) can be removed completely in resulting the tranquil state of mind which in turn helps in right cognitive-behaviour functioning. One can conclude that individual with such psyche would become itself a tool to positive reinforcing to combat the corruption. Patanjali also focuses on the need of cleanliness (*Shōuch*) in such an enormous way that in the verse “*SattvasudhōSaōmanasya...*” [II/41] suggests, by the practise of cleanliness one could get the resultant fruit of purification in innate quality, joyfulness of mind, one-pointed-ness of psyche, checked bodily sensation and above all to realize oneself. The particular verse is more sufficient than any other verse in practical approach to defy the corrupted behaviour shown by an individual in government, private, cooperative, public sector which in turn can lead to the better society.

Conclusion:

The particular research paper is concluded with the statement of Patanjali “*Ahimsā Pratīsthāyam Tatsanidhō Vairtyāgaha*” [II/35] that every living being culminates

their hatred when they come in contact with the arena of individual who has established non-violence in its serene form in his heart, mind and behaviour [39]. Patanjali do believe that by attaining the state of judgemental knowledge “*Vivek-khyātirviplawā Hānōpāya*” [II/26] one can be freed from ignorance (*Avidyā*) and can deliver its best for the personal and social development at all front. The relevance of Patanjali was important than and is important in the contextual settings for the modern world too. It was a measure used extensively for the purpose to attain the wholesome and one-ness with all sentient and insentient being. Now, the relevance of Patanjali, its *sutras* and *kriyās* are more evident. Believing in GOD “*...PūruṣhaViṣheṣhā Iṣhwarah*” [I/24]; doesn't defy the importance of human mind and the process of psyche and its working which is problem as well as solutions for all happenings in this world and the world beyond.

The excerpts of Patanjali must be regarded as an important text for moral education in the school setting and for the ethical development in the colleges and higher institutions. The practical approach of Patanjali makes it important and valuable. The teachings and *Kriyās* would surely work and be regarded as a tool for physical and mental health in all spheres of life and can systematically be introduced for the betterment of society at large.

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