

# STUDY OF HERMENEUTIC IDEOLOGY AND CONTEMPLATIVE PRACTICES OF YOGA

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## ABSTRACT

*In his translation and analysis of the Yoga Sutras of Patanjali, Swami Vivekananda starts right at the beginning of the introduction by specifically mentioning that there was a majority of opinion of the world's great minds and that the researchers of physical existence had almost shown that what we call us is an outcome and representation of an absolute state in the back of Yoga is the mechanism by which this path of consciousness can be encouraged. As a single case study for the research, the whole body of the hermeneutically translated Patanjali Yoga Sutras was taken. As per the hermeneutic principles, with reading, searching meaning through accurate English translations and using different Sanskrit-English dictionaries, the hermeneutic period was applied. The reason for using Yoga Wisdom was that in the Vedic tradition and Modern Indian philosophy, yoga sutra is considered a work of wisdom.*

**Keywords:** Patanjali Yoga Sutras, Hermeneutics, Wisdom.

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## INTRODUCTION & SCOPE OF STUDY

“*yukata ahaara vihaarasya. yukta cheshtasya karmasu. yukta swapnaawa  
abodhasya. yogo bhawati dukkha haa*”<sup>1</sup>

~ *Bhagavad Gita, Chapter 6, Verse 17*

Since aeons ago, every human indeed has endured the wonders of suffering backed by pain. Hence, suffering is generic in nature. Over the years, philosophy along with science have attempted to apprehend and decipher the human state of mind and thus, have been the instruments of elevating suffering. If we trace back to the era of Vedic Indian Customs, Atharva Veda entails the subject of disease, healing, suffering and health in detail. Rig Veda, Sama Veda and Yajur Veda also compromise the thesis of healing, suffering as well as health to some extent. The Vedic texts are of divine origin<sup>2</sup> and are likewise certainly the most sacred and ancient scriptures of which authorship is undiscovered yet. The Vedas are segregated into four branches- *Rig Veda, Sama Veda, Yajur Veda* and *Atharava Veda* which contains sub-division of Upanishad, Brahmana, Samhita, and Aranyaka. Yoga as a method for liberation and self-acknowledgment has been managed in all the divisions and sub-divisions of the Vedas. Besides, archeologists have found relics of human figures in Yogic Contemplative poses from Mohenjo-Daro as well as Harappa from the Indus Valley, that were dated back to 500 BCE. The Vedic tradition of training is widely known as ‘*guru-shishya parampara*’. It is conceivable that there may be various apprehensions or interpretations of Contemplative Yoga Practices (Yoga Sutras) which encompass scholarships relevant to health along with well-being. It was first intellectualized by our noble Rishi that were altogether codified and exhibited by Maharishis Patanjali, prevalent in those times.<sup>3</sup>

The term ‘Sutra’ is derived from Sanskrit literature which denotes ‘thread’. Moreover, it is a philosophical guidebook consisting of 195 statements of Yoga that are practiced till the modern age.

<sup>1</sup> When an individual is heedful in his speech, actions, sleep, eating in addition to recreation, then yoga assassins the roots of suffering- *Atma Samyama Yoga*.

<sup>2</sup> JOHN MOIR, "ORIGINAL SANSKRIT TEXTS ON THE ORIGIN AND THE PROGRESS OF THE RELIGION AND INSTITUTIONS OF INDIA" (1861).

<sup>3</sup> Patanjali Yoga Sutras in the Light of Medical Neuroscience, [https://www.researchgate.net/publication/327176973\\_Patanjali\\_Yoga\\_Sutras\\_in\\_the\\_Light\\_of\\_Medical\\_Neuroscience](https://www.researchgate.net/publication/327176973_Patanjali_Yoga_Sutras_in_the_Light_of_Medical_Neuroscience) (last visited Jul 25, 2020).

It contours eight branches of Yoga:

- Yama {Restraint}
- Asanas {Posture}
- Pranayama {Breathing and Exhaling}
- Samadhi {Absorption}
- Dharana {Concentration}
- Pratyahara {Retreatment of senses}
- Dhyana {Meditation}
- Niyama {Observation}<sup>4</sup>

Yoga Sutras dwell the phenomenology of pain and suffering with a process of philosophical and scientific rational methodology. Aristotle, a renowned Scientist and a Greek Philosopher once said, “*suffering became beautiful when anyone bore great calamities with cheerfulness, not through insensibility, but through great equanimity of the mind.*”<sup>5</sup> With due course of advancement of science and medicine, Medical Neuroscience has been a scientific framework to understand the relevant interdisciplinary approach of suffering and pain. Thus, by emphasizing on modern science that established Evidence Based Medicine (EBM), interpretation of Yoga Sutras in our daily routine is the need of the hour in order to illuminate suffering. The term ‘Hermeneutics’ is originated in Greek Literature, meaning ‘to interpret’.<sup>6</sup> Hermes was the Greek messenger of God who first interpreted and later transmuted texts to humans that were beyond their understanding.<sup>7</sup> Therefore, Hermeneutic Phenomenology is a thorough interpretation of the Bible texts, that pave a path for new means of understandings.

Maintaining a paradigm between the Principle of Hermeneutics and Disciples of Patanjali Yoga Sutra, this paper navigates on how the Western and Eastern Philosophical Hermeneutics has a rationale usage in illuminating the hidden interpretation of mindfulness through Contemplative Practices of Yoga underlined in Patanjali Yoga Sutras. The study will however be limited to the extent of Contemplative Yoga Practices depicted by our noble sage Maharishi Patanjali.

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<sup>4</sup> Yoga Sutras of Patanjali: Commentary by Gurudev Sri Sri Ravi Shankar, ART OF LIVING (INDIA), <https://www.artofliving.org/in-en/yoga/patanjali-yogasutra> (last visited Jul 24, 2020).

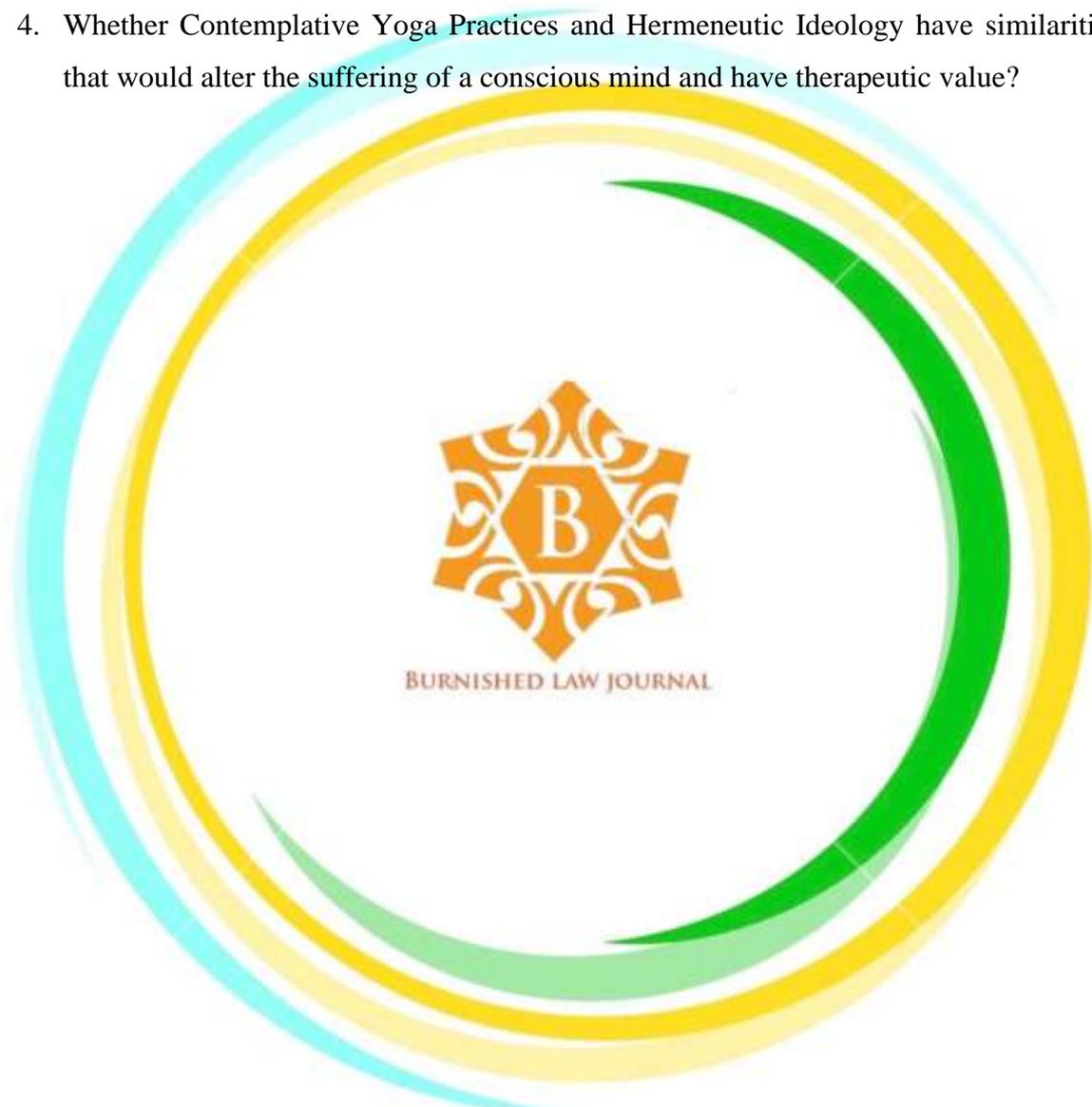
<sup>5</sup> A quote by Aristotle, <https://www.goodreads.com/quotes/505724> (last visited Jul 24, 2020).

<sup>6</sup> James Scotland, "Exploring the Philosophical Underpinnings of Research: Relating Ontology and Epistemology to the Methodology and Methods of the Scientific, Interpretive, and Critical Research Paradigms," p.88, 5 ENGL. LANG. TEACH. 9–16 (2012).

<sup>7</sup> 56 KARL-OTTO APEL, TOWARDS A TRANSFORMATION OF PHILOSOPHY 134–136 (1980).

## RESEARCH QUESTIONS

1. Whether Patanjali Yoga Sutra can be interpreted by Hermeneutic Phenomenology?
2. What is the nexus between Patanjali Yoga Sutras, Medical Science and Medical Neuroscience on the basis of the study of mind and body?
3. Whether Contemplative Yoga Practices and Hermeneutic Ideology have similarities that would alter the suffering of a conscious mind and have therapeutic value?
4. Whether Contemplative Yoga Practices and Hermeneutic Ideology have similarities that would alter the suffering of a conscious mind and have therapeutic value?



## HERMENEUTIC IDEOLOGY

### I. Meaning of Hermeneutics

The term Hermeneutic is derived from a Greek word “*Hermeneuin*” which means to explain, interpret, express or translate a sacred text. Formerly, it was examined in Greek philosophy and was later extensively utilized for interpretation of the Bible.<sup>8</sup> This ensued evolution of numerous *schools of interpretation*- analogical, literal, spiritual, allegorical or mystical. Embarking with the scriptural interpretation, the scope of Hermeneutic Ideology was only constrained within the realm of Sacred texts. However, currently the scope of Hermeneutic Ideology has been extended to include the plethora of domains that synchronize human life. Hermeneutics via its principles and methods reviews and examines the text or the purpose of interpretation in the contemporary context. Therefore, hermeneutics is one of the systematic appliances of interpretation to derive a meaning and is hence utilized as a *Qualitative Research methodology*. The terminology (hermeneia) was pioneered into philosophy via the title Aristotle’s creation *De Interpretatione* (On interpretation). Folk etymology has originated with Hermes- mythological Greek *deity*.<sup>9</sup> He was named as a Greek messenger of gods as he was the mediator between the gods and men who steered soul with the underworld after death. He was pondered as the inventor of language, speech and an interpreter. These manifold characteristics made Hermes an epitome for Hermeneutics. *Vedic Hermeneutics* embroils exegesis of Vedas, the most primitive holy manuscripts of Hinduism. The school of Mimamsa Sutra apprehended the significance of Dharma and entailed the elementary rules of Vedic interpretation. *Buddhist Hermeneutics* entails interpretation of Buddhist Literature, predominantly the texts which were spoken by Buddha. The principal purpose of Buddhist Hermeneutics is to attain spiritual practice in order to accomplish spiritual enlightenment (Nirvana). Biblical Hermeneutics is the study of interpretation of the Bible.<sup>10</sup>

Therefore, it is *prima facie* conceivable to hypothesize that it is essential to understand the meaning of text rather than understanding the words that compose the text. Gottlob Frege in his creation, *Grundlagen der Arithmetikin* (1884) under section 60 explains the *Principle of Compositionality* as the elucidation of complex expression must be determined only by its

<sup>8</sup> Susana Laurine McCune, *Worlds of Connection: A Hermeneutic Formulation of the Interdisciplinary Relational Model of Care* 141., <https://aura.antioch.edu/cgi/viewcontent>. (last visited Oct 22, 2020).

<sup>9</sup> G, *supra* note 8.

<sup>10</sup> B. Hoon Woo, “*Augustine’s Hermeneutics and Homiletics in De doctrine Christiana*,” *Journal of the Christian Philosophy* 18 (2015): 97–118., [https://www.academia.edu/5228315/The Journal of Christian Philosophy](https://www.academia.edu/5228315/The_Journal_of_Christian_Philosophy) (last visited Oct 22, 2020).

structure and the meaning of its Constituents. While considering the intricacy of text comprehension, the first step must be to look for models that can successfully resolve the complexity and help in interpreting the text efficiently.<sup>11</sup> An eminent model has been put forth by *Kintsch and van Deijk* (1987)<sup>12</sup> wherein initially **parsing process footnote** is applied to the text and then the set of propositions are identified and later the focus of this model implies directly to the comprehension of the entire text. Therefore, it is necessary to apprehend the relevance of the propositions used to convey the exact meaning of the whole text. In the course of this Procedure, the interpreter construes the gist of the entire text and comprehends its meaning.

## II. Two constituents of Hermeneutics Ideology

The development of hermeneutics bears witness to that there is a development from the translations of content to the understanding of 'understanding', the presence and life-world. In this manner, the writer, the content and the pursuer are three essential segments of any hermeneutical endeavor. Nonetheless, language, culture, are the constituents that can't be disregarded in the hermeneutics ideology.<sup>13</sup>

### a. Capacity of the text

The script/text in the severe feeling of hermeneutics is the key part. From a metaphorical perspective text can be stretched out even to incorporate messages produced by sign-frameworks of different strict, monetary, social and so forth structures, non-verbal body pointers and so forth Text is the premise on which the tasks of hermeneutics happen. The writer and the reader both are important for the content, however, both are obscured in some sense for reader is missing in the demonstration of composing and the writer is missing in the demonstration of perusing. The content hence expects more noteworthy part in changing its readers. Hermeneutics in this way, involves an investigation of the cycles and employable

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<sup>11</sup> Wm. Curtis Holtzen & Matthew Nelson Hill, *Gadamer's Hermeneutic of Trust—Ontological and Reflective*, 1 *in* IN SPIRIT AND IN TRUTH 87–108 (Wm. Curtis Holtzen & Matthew Nelson Hill eds., 2016), <https://www.jstor.org/stable/j.ctvbcd2kx.11> (last visited Oct 22, 2020).

<sup>12</sup> Walter Kintsch, *Learning from Text*, 3 COGNITION AND INSTRUCTION 87–108 (1986), <https://www.jstor.org/stable/3233533> (last visited Oct 22, 2020).

<sup>13</sup> A. T. Nuyen, *Critique of Ideology: Hermeneutics or Critical Theory?* 17 HUMAN STUDIES 419–432 (1994), <https://www.jstor.org/stable/20011060> (last visited Oct 22, 2020).

states of changing writings. The content has significance of itself, the importance of the creator and the significance extended by the reader.

#### **b. Capacity of the reader**

Like the manuscript, the reader also affects the manuscript: being impacted by the manuscript and affecting the manuscript. Each reader carries a skyline of desire to the text. Skyline of desire is an attitude, or arrangement of references, which portrays the reader's limited viewpoint in the midst of their situatedness as expected and history. From the reader's perspective, there is consistently an endeavor to comprehend the goals of the writer simultaneously, and to comprehend the text in itself. In any case, the reader can't fix the circumstance or foundation on which he bases his perusing. This transaction exists in understanding the text consistently.

### **III. Hermeneutic Circle**

#### **a. Introduction**

The hermeneutical circle is one of the most key and contentious doctrines of hermeneutical hypothesis. In its most fundamental structure in contemporary hermeneutics, the thought we generally comprehend or decipher out of certain presuppositions.<sup>14</sup> In a somewhat extraordinary perusing, which returns to old rhetorical hermeneutics, the circle entails the whole text along with its parts: we can just comprehend the pieces of a book, or anyone of importance, out of an overall thought of its entire, yet we can just pick up this comprehension of the entire by understanding its parts. In the two forms, the essential thought is the equivalent, in particular that there is nothing of the sort as a comprehension without presuppositions.

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<sup>14</sup> Jean Grondin, *The Hermeneutical Circle*, in *A COMPANION TO HERMENEUTICS* 299–305 (2015), <https://onlinelibrary.wiley.com/doi/abs/10.1002/9781118529812.ch34> (last visited Oct 22, 2020).

## b. Analyzing Hermeneutic Ideology in the light of Patanjali Yoga Sutras

The convention of methodical investigation into philosophical certainties and understanding of scriptural compositions have been important for our Indian culture from ancient history. The paramacharyas, incredible Spiritual Gurus and rationalists of India like Sri Ramanujacharya and Sri Madhvacharya have delivered amazing works that structure the foundation of Indian philosophical systems utilizing the cycle of precise translation, investigation of significance, editorial and exegesis.<sup>15</sup> Their works are called *bhashyas* and consequently they are now and then alluded to as *bhashyakaras* or creators of *bhashyas*. The *bhashyas* are investigation, elaboration, understanding and critiques on the Sutra sacred texts which are as brief and aphoristic adages. The Sutras are curt and, in some cases, mysterious. They are viewed as formulae which have incredible significance when expanded. This implies that they would require decoding, translation and elaboration for contextual understanding. This was finished by researchers and spiritual specialists who had achieved a specific degree of dominance and considered as savvy and legitimate in the specific Vedic custom. Such a cycle of translation and definitive systematic work was additionally now and then known as *vritti* and the creators of *vrittis* were called *vrittikaaras*. This cycle is like the hermeneutics and utilization of hermeneutic hover of Western way of thinking and characteristic science.<sup>16</sup> These old conventional techniques can be contrasted with the cutting edge logical subjective examination strategies for hermeneutic phenomenological investigation. The Patanjali Yoga Sutras has additionally been liable to *bhashyas* and *vritti* understandings by antiquated researchers. Most eminently among them is the *Patañjali Yoga Sutra Bhashyas of Maharishi Veda Vyasa*. It is relevant along these lines that the advanced subjective examination procedure of hermeneutics ought to be applied to understand and decipher the Yoga Sutras of Patanjali utilizing the information on current medical neuroscience as the science exploring enduring and the way to defeat languishing.<sup>17</sup>

<sup>15</sup> Sri Ramanuja Acharya - Hindupedia, The Hindu Encyclopedia, [http://www.hindupedia.com/em/Sri\\_Ramanuja\\_Acharya](http://www.hindupedia.com/em/Sri_Ramanuja_Acharya) (last visited Oct 22, 2020).

<sup>16</sup> What is Vritti in 'Yoga Chitta Vritti Nirodha': Causes of Mind Fluctuations - Fitsri, <https://fitsri.com/yoga/what-is-vritti> (last visited Oct 22, 2020).

<sup>17</sup> Meditative Silence Based on the Teachings of Sri Sri Ravi Shankar - ProQuest, <https://search.proquest.com/openview/f975cf3f21ee5575bba994b6e53db424/1?pq-origsite=gscholar&cbl=18750&diss=y> (last visited Oct 22, 2020).

## PATANJALI YOGA SUTRAS

Yoga is considered as an art, science, and also philosophy. It indulges with the life of an individual at each level, psychological physical, and spiritual. It is an ideal strategy for leading a purposeful life. As nectar is sweet from any aspect of the honeycomb, so is yoga. It empowers all aspects of the human framework to become receptive to its pith, the cognizant diviner inside. Yoga alone empowers the expert to see and experience the world inside and around himself, to contact the heavenly delight of all creation, and afterward to share that nectar of awesome riches and joy with his kindred creatures.

Maharishi Patanjali lived between 500 and 200 B.C., yet a lot of us are aware of the fact that the ace of yoga is drawn from legends.<sup>18</sup> He is alluded to as a svayarbhava, a developed soul embodied of his own will to support mankind. He accepted human structure, encountered our distresses and delights, and figured out how to rise above them. In the Yoga Sutras, he depicted the methods of battling the burdens of the body and the sufferings of mind: the deterrents to spirituality turn of events. Patanjali's words are immediate, unique, and generally held to be of universal attribution. subsequently, over twenty centuries they pertain to remain crisp, intriguing, and all-retaining and will remain so for future centuries.

Patanjali's 196 sutras (aphorisms) entail all spheres of life, commencing with prescribed implicit rules and finishing with individuals' vision of his actual Self.<sup>19</sup> Each expression of the sutras is concise and precise. As a person drops of downpour and likewise contributes for the arrangement of a lake, so each word contained in the sutras conveys an abundance of thought and experience and is indispensable to the entirety. Patanjali preferred to compose on three subjects, syntax, medication, and yoga. The Yoga Sūtras, his coming full circle work, is his distillation of human information. Like pearls on a string, the Yoga Sūtras structure a precious accessory, a diadem of illuminative wisdom. To grasp their message and set up it as a regular occurrence is to transform oneself into a profoundly refined and edified person, an uncommon and commendable individual. The Patanjali Yoga Sutras is an assortment of four books composed by Sage Patanjali to steer Yogi/Yogini through the hardships of self-revelation through yoga. The objective is to reconnect the mind and soul to the physical body through

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<sup>18</sup> Sage Patanjali, PATANJALI YOGA KENDRA | IYENGAR YOGA STUDIO, <https://www.iyengaryoga.in/sage-patanjali> (last visited Oct 22, 2020).

<sup>19</sup> Yoga-Aphorisms-of-Patanjali.pdf, <https://estudentavedanta.net/Yoga-Aphorisms-of-Patanjali.pdf> (last visited Oct 22, 2020).

chanting mantras, and other spiritual practices. Through his understandings, he composed his knowledge and applied his translation of the lessons that he wished to impart in his Yogis.

As with the Bhagavad Gita, various schools of thought have deciphered the sutras in various ways, setting the emphasis on their specific way towards Self-Realization, regardless of whether on jnana (wisdom), karma (activity) and bhakti (dedication).

The four chapters of the book namely the padas are:<sup>20</sup>

1. Samadhi Pada (Contemplation)
2. Sadhana Pada (Practice)
3. Vibhuti Pada (Power)
4. Kaivalya Pada (Freedom)

1. Samadhi Pada (Contemplation)

For the Yoga Sutras of Patanjali, yoga is contemplated as a physical way to isolate the physical structure from the feeling of oneself or ergo. It is utilized to vivaciously rehearse concentration to isolate (“vairagya”) through continuous practice (“ahbyasa”) in order to attain enlightenment.<sup>21</sup>

2. Sadhana Pada (Practice)

The second chapter of Patanjali Yoga Sutras roughly translates "unit of spiritual practice," the Sadhana Pada diagrams the necessary means to eliminate suffering and rather move towards attaining enlightenment. This is additionally disclosed to be accomplished through the cycle of Eight Limbs of Yoga, or the eight-fold path (Ashtanga yoga). In the Sadhana Pada, each of the eight limbs is presented, however, just the initial five of these limbs are clarified.

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<sup>20</sup> Patanjali's Yoga Sutra at a Glance | Open Pathshala, <https://openpathshala.com/blog/patanjalis-yoga-sutras-glance> (last visited Oct 22, 2020).

<sup>21</sup> What is Samadhi Pada? - Definition from Yogapedia, <https://www.yogapedia.com/definition/8591/samadhi-pada> (last visited Oct 21, 2020).

The undermentioned are eight limbs of yoga:

- I. Yamas (moral standards)
- II. Niyamas (self- chastisement)
- III. Asana (physical postures)
- IV. Pranayama (breathing practice)
- V. Pratyahara (abandonment of senses)
- VI. Dharana (meditation)
- VII. Dhyana (meditation)
- VIII. Samadhi(absorption)

3. Vibhuti Pada (Power)

Containing 55 Sutras, The Vibhuti Pada additionally features the mind's capacity to lay emphasis on the supernatural levels (otherwise called "siddhis"). The objective is to move towards to path of attaining enlightenment by eliminating ego.

4. Kaivalya Pada (Freedom)

Meaning "unit of isolation," this section canters predominantly around the total partition of the person with their, "*relationships, egoism, attraction, aversion and the cycle of birth and death.*"<sup>22</sup> With attention on Samadhi (illumination) being the nonappearance of a self-image, the Kaivalya pada celebrates quiet personalities through empathy.

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<sup>22</sup> What is Kaivalya? - Definition from Yogapedia, YOGAPEDIA.COM, <http://www.yogapedia.com/definition/5119/kaivalya> (last visited Oct 22, 2020).

## DISCUSSIONS

Yoga is a notion that of integrity to the social cognizance and cultural legacy of India. Yoga manages the principal part of human behaviour that is suffering. Suffering is therefore approached by Yoga as a potential for the overall growth of a human in the domain of social, physical, psychological and spiritual wellbeing. The Yoga Sutras of Patanjali is the traditional work on yoga that manages all aspects of yoga and is there as a guide for dynamically preparing the human awareness for the most significant level of development towards self-transcendence.

The research exhibits the undermentioned hypothesis:

1. It is hypothesized that in accordance with the philosophical custom of India of utilizing translation, critique, and exegesis of the Sutras, it is conceivable to comparatively utilize the advanced arrangement of qualitative research, explicitly the strategy for hermeneutics to comprehend and decipher the Patanjali Yoga Sutras especially with regards to suffering, utilizing the relevant scientific information and medical neuroscience.
2. It is hypothesized that by utilizing the current information and proof base of medical neuroscience, it is conceivable to increase a superior comprehension of the Patanjali Yoga Sutras to serve to join it into medical services that can conceivably change medical services and furthermore the individual and society.

The abovementioned hypothesis can be acknowledged on the following grounds:

1. The entire analysis has depicted that hermeneutic interpretation of the Patanjali Yoga Sutras utilizing the aspects derived from medical neuroscience is conceivable especially with regards to suffering as exhibited and affirmed by thematic coding and qualitative analysis.
2. PRAYOGA is a well-known mind-body medication program dependent on the ashtanga yoga of Patanjali Yoga Sutras created by the specialist and utilized in clinical practice was concentrated with a concise quantitative clinical examination in an understanding populace suffering from persistent trouble because of ongoing torment conditions. Practicing the eight limbs of Yoga would release the toxic oxen from the body and lead to wisdom and mindfulness. This indicated a critical impact exhibiting the appropriateness and achievability of for all intents and purposes embracing viewpoints the Patanjali Yoga Sutra in medical care.

The current study has endeavoured to introduce the multidimensional part of the Patanjali Yoga Sutras via hermeneutic ideology under the ambit of contemplative practices of Yoga specifically the Patanjali Yoga Sutras. Moreover, Neuroscience is considered as a definitive study of human investigations. Advances in neuroscience are coming to new wildernesses in our mission to comprehend ourselves better. The way of yoga is additionally an excursion in a similar way. These are various ways of driving us to a similar objective of drawing nearer to the real world. The Patanjali Yoga Sutras, despite the fact that a generally succinct work, is sweeping also, multidimensional in its dimension *per se*.

The following aspects of Patanjali Yoga Sutras are determined throughout this study:

- a. Yoga proportionately as Health Science.
- b. Yoga proportionately as Spiritual Tradition.
- c. Yoga proportionately as Philosophy.
- d. Yoga proportionately as Cultural Heritage.
- e. Yoga proportionately as a Social Phenomenon.

Yoga Sutras of Patanjali is an exceptional work that can possibly change people, society, the country, and the world. It manages and offers to the centre or the core of the human cognizance to draw out the best of human potential. This can be summed up in the accompanying statement and applied to Patanjali Yoga Sutras as a method towards this end:

*“Where there is righteousness in the heart, there is beauty in the character;*

*Where there is beauty in the character, there is harmony in the home;*

*When there is harmony in the home, there is order in the nation;*

*When there is order in the nation, there is peace in the world.”<sup>23</sup>*

~Dr. APJ ABDUL KALAM

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<sup>23</sup> Address by President Shri APJ Abdul Kalam to the Youth Delegations during the visit of His Excellency Mr. Hu Jintao, President of the People’s Republic of China, <https://www.mea.gov.in/Speeches-Statements>. (last visited Oct 20, 2020).

## CONCLUSION

There is an eminent saying in treatment, *“Pain is inevitable; suffering is optional.”* With the acknowledgment of the inevitable comes understanding. With expanding understanding we are in a superior situation to oversee ourselves disregarding the unfriendly circumstance we may end up in. Understanding is the start of wisdom. The Patanjali Yoga Sutras are historic Sanskrit manuscript of India sacrosanct as a practical guide for prudent living. Therefore, the researcher has endeavoured to study and examine the significance of apt interpretation of Yoga Sutras in our daily routine.

This paper attempts to study and examine the Patanjali Yoga Sutras, the ancient tradition of yoga practice, and the fundamentals of hermeneutic ideology i.e. the interdisciplinary field of translation. The introduction delivers a broad diagram and sets the basis for the exploration covering both the custom of yoga and the significance of contemplative practices of yoga.

The qualitative interpretative scientific strategy for hermeneutics was utilized as the technique for deciphering the significance of the sutras. The translation was done of the sutras as a lived insight by the researcher with individual practice and fuse of the standards of Ashtanga Yoga in his own life. A little qualitative investigation of the deciphered content was done to show the rationality between hermeneutic ideology and the current study of the Yoga Sutras.

## RECOMMENDATIONS

Suffering is an abstract marvel however an all-inclusive one. The Patanjali Yoga Sutras manage suffering, its cure, and the liberation of an individual. The hermeneutic analysis of the Patanjali Yoga Sutras alongside a show of a scientific proof base in medical neuroscience is an endeavour to approve parts of the yoga framework regarding current science. All the more such investigations utilizing subjective and hermeneutic explanatory systems will advance this field and fortify this relationship between old insight and current science.

Spirituality is one domain of human nature along with health science which is attracting interest in scientific circles. Such examinations ought to empower more individuals to participate in cognizance and spirituality research which will add to a superior comprehension of the brain body association, relationship to the universe, and widespread awareness and hence add to wellbeing, health, prosperity, and more prominent harmony and agreement.

The practice of PRAYOGA derived from the Patanjali Yoga Sutras can be rearranged, appropriately adjusted, and can be effectively fused into the school educational programs commencing right from the primary level and proceeded as a preventive medical practice throughout secondary school. This would empower the nation to become self-adequate in their wellbeing and the future residents grow up enabled and certain and have mindful existences to the extent well-being is concerned and furthermore in their families, networks, and society.

The program can be scheduled as a four-day meeting that can be orchestrated. This originates from the researcher's own insight of directing instructional courses for advisors for a comparable program and a forerunner of PRAYOGA called *Mindfulness Based Cognitive Behaviour Therapy (MBCBT)*.

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