iJRASET
International Journal For Research in Applied Science and Engineering Technology

INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Volume: 13 **Issue:** VIII **Month of publication:** August 2025

DOI: https://doi.org/10.22214/ijraset.2025.73953

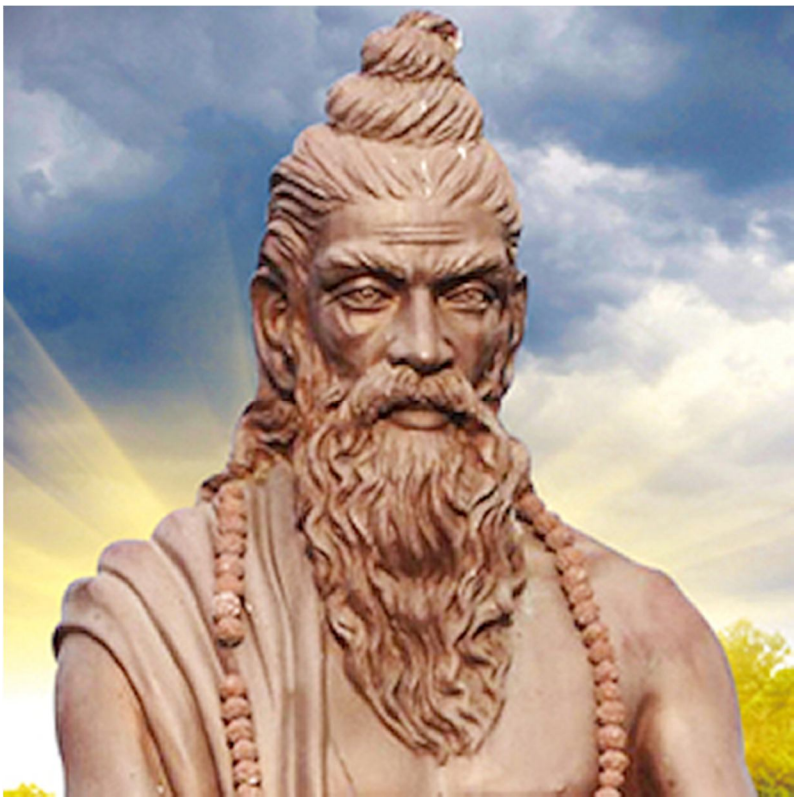
www.ijraset.com

Call: 08813907089 | E-mail ID: ijraset@gmail.com

International Journal for Research in Applied Science & Engineering Technology (IJRASET)
ISSN: 2321-9653; IC Value: 45.98; SJ Impact Factor: 7.538
Volume 13 Issue VIII Aug 2025- Available at www.ijraset.com

Stress in School Children and Concept of Mental wellbeing According to Maharishi Patanjali

Dilipkumar Gomanbhai Patel[1], Dr. Kamal Sharma[2]
Research Scholar Faculty of Social Science, Dr. K.N. Modi University, Newai, Rajasthan -304021



योगेन चित्तस्य पदेन वाचां । मलं शरीरस्य च वैद्यकेन ॥
योऽपाकरोत्तमं प्रवरं मुनीनां । पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

I. INTRODUCTION

Maharishi patanjali has given some ways and means to maintain mental wellness as sutras in patanjalyogsutra whether in terms of *chittaprashadhana* or other means.
First let's look into the various reasons that affect our mental health.

In the first chapter of patanjal yogsutra called the samadhipada described 9 obstacles that affect our chitta called chhitavikshepa as describe below.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभान्तिदर्शनालबधभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेउन्तरायाः |I **प. यो.सू.** 1/30 11

©IJRASET: All Rights are Reserved | SJ Impact Factor 7.538 | ISRA Journal Impact Factor 7.894 |

1) vyadhi
illness In the body is the first obstacle.

2) Styana
illness In the mind is either a mental disability or an inability to comprehend, listen Follow or practice anything.
3) Samshaya
samshaya is doubt.

1.Doubt about oneself: thinking you are no good and will ever be able to make it
2.Doubt about the technique: Will this technique do any good to me?
3.Doubt about the teacher:What is he up to? What does he want?

4) Pramada
Doing something wrong knowing that it is very wrong.Or, knowing too well that you have to do something and not doing it.

5) Alasya
Alasya is laziness; a heavyness in the body.

6) Avirati
Avirati means engaged in any one of the sense objects and not letting go of them.Obsession.thinking about it twenty four hours and being feverish about it all the time is Avirati.

7) BhrantiDarshana
It means hallucination

8) AlabdhaBhumikatva
Non attachment of any state or any Samadhi
,
9) Anavastitatva
This means instability
Along with above mention 9 obstacles **5** more **sahabhuvas** that comes along with it as below

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासाविक्षेपसहभुवः।1 प. यो.सू. 1/31 11

Along with these nine obstacles, the indication or signs of a disturbed mind are mentioned.
1) Dukha-Sorrow, sadness
2) Dourmanasya- Bitterness in the mind
3) Angamejayatva - Restlessness in the body or lack of coordination between the body and the mind
4) ShwasaPrashwasa- Irregular breathing.

II. SO AS PER THE PATANJALYOGSUTRA MENTAL WELLNESS HAS BEEN AFFECTED BY 9 OBSTACLES AND 5 SAHABHUVAS

Ways to maintain metal well being according maharishi patanjali.
Maharishi patanjali describe ways to over come the obstacles and keep the *chhita* healthy as follows

A. Through feelings

मैत्रीकरुणामुदितोपेक्षाणांसुखदुःखपुण्यापुण्यविषयाणांभावनातश्चितप्रसादनम्।प. यो.सू. 1/33 11

In this sutra maharshipatanjali saggest how to deal with the people around us.So that we can maintain our chittaprasanna and focused. This sutra is very helpful in dealing with the people in daily life.
1) Maitri: Friendly with happy people. If you do not, you will be jealous. never jealous about the happiness of someone very close and dear to you.

2) Karuna: do not be friendly but compassionate with unhappy people. We should not pity people who are suffering.
3) Mudita: Be happy with people who are doing a good job, who are meritorious, who are blessed. The sense of competition disappears and jealousy subsides.
4) Upeksha: Upeksha is indifference for the sinful things. If this is done, our chitta, our mind will remain pleasant.

B. By using Prana

प्रच्छर्दनविधारणाभ्यांवाप्राणस्य।।प. यो.सू. 1/34 11

By holding breath outside of the nostrils also mind can be steady.

In this sutra,it is described how to focus mind by using breath. when we exhale the breath and holding it outside, chitta can be stilled and focused.

C. By Meditation According To One's Faith

One can meditate as per his/her shardhha can achieve "chittaaekagrah"

In this sutra sadhaka can meditate according to whatever his/her understanding level . There is no restriction on any subject.

यथाभिमतध्यानाद्वा | **प. यो.सू.** 1/39 1

D. By OM chanting

In patanjli yogsutra process of OM chanting is also explain. it can be done with understanding of its meaning and doing repetition again and again.

By OM chanting, focused mind and restating of thought can be possible.one can access to divine knowledge and light.

E. By Asatang yoga

Maharishi Patanjali says

योगाङ्गानुष्ठानादशुद्धिक्षयेज्ञानदीप्तिराविवेकख्याते। 2

"By the sustained practice of the eight limbs of yoga, the impurities are destroyed and the light of wisdom, discrimination shines forth."

Yoganganushtanad, by practising the eight limbs of yoga, by observing the limbs of yoga, through yoga, ashuddikshaye, the impurities get limited or destroyed. Inanadepthihi, viveka, the wisdom shines forth.

III. YAMANIYAMA-ASANA PRÄNAYAMAPRATYÄHÄRADHÄRANÄDHYANASAMÄDHAYO-'ṢTAVANGANI

A. Yamas: Five Yamas are

1) Ahimsa :- non violence in thought ,word and deed By observing AHIMSA – ''ahimsa pratishtayaam tat sanndhauvairtyaghanh'' – violence will drop in your presence.
2) Satya :- truthful ness not only by word but by what we are by observing satya- "SatyapratishtayaamKriyaphalasrayátyam''- Fruits of action will follow"
3) Asteya :- non stealing of material as well as non material things by observing asteya-''ṢarvaRatnoUpasthanam''-All wealth comes to you effortlessly
4) Brahmacharya :- it refers to walking in the path of truth. moderation in sensual and sexual pleasure by observing it-'' Brahmacharyapratoshtayaamveeryalaapaha''- bring great strength and valour.
5) Aparigraha :- non possessiveness or non holding non accumulation by observing it –'' Aparigrahasthairyejanmakathamtasámbhodhah''- Knowledge, of your previous birth and other spěcies čomes to you

B. Niyamas

Refers to observances and restrains which govern an individuals personal life.

Five Niyamas are

1) Shouch

Physical and mental purity or hygiene by observing it –'' SAUCHAT SVANGA JUGUPSA PARAIRA SAMSARGAH'' Attachment to body or craving for contact with different body parts disappers.

2) Santosha

Contentment, an ever present happy state of mind by observing it-'' SANTHOSHAT ANUTTAMAS SUKHA LABHAH''-Gives Greatest Joy.

3) Tapaha

Austerities, penances, vows etc by observing it-'' KAYENDRIYA SIDDHI''-The body and senses become strong.

4) Swadhyaaaya-Self study

This is also includes the study of scriptures and also satang. (company of truth or like minded people by observing it –'' ISHTA DEVATA SAMPRAYOGAHA''- The devas or divine presence is felt.

5) Ishwarapranidhna

Complete surrender to ishwar by observing it-'' ṢAMADHI SIDDHI''- Samadhi is achieved.

C. ASANA

Maharshi Patanjali Dervote 3 Out Of His 195 Sutras for asana.it defines asana as "sthirasukhamasanam " asana is a posture which is stable and comfortable . also he says ''prayatnashaithalyaanantasamapathbhyan'' efforts have to progressively reduce and the mind should be attained to the concept of infinity. Also patanjali says "tatahadevnda anabhighta"means freedom from all kind of conflicts.

D. Pranayama

Patanjali says "tasmin sati svasa – prasvasyor-gati-vicchedahpranayamah"- pranayama happens when there is a break in the pace between inhalation and exhalation .according to patanjali pranayama practice makes the mind fit for dharma also the shroud of impurities covering the spark of reality in us

E. Pratyahara

Pratyahara refers to the withdrawal of sense organs from their respect object. It makes the transition of the mind from the extrovertedness here first four limbs of Ashtanga call Bahiragayog and then last three limb which we are going to discuss call Antarvanga yoga

F. Dharna

''Desh-bandhachittasyadharna ''confinement of the chitta to one desh (place or object).Dharna means concentration this is the first stage of meditaion in patanjali yoga.

G. Dhyana

"tatrapratyaya-ikatanatadhyanam" . in dharna or concentration all the efforts are direct towords keeping the distraction away. When these effort succeed and three are no distraction , called dhyana.

H. Samadhi

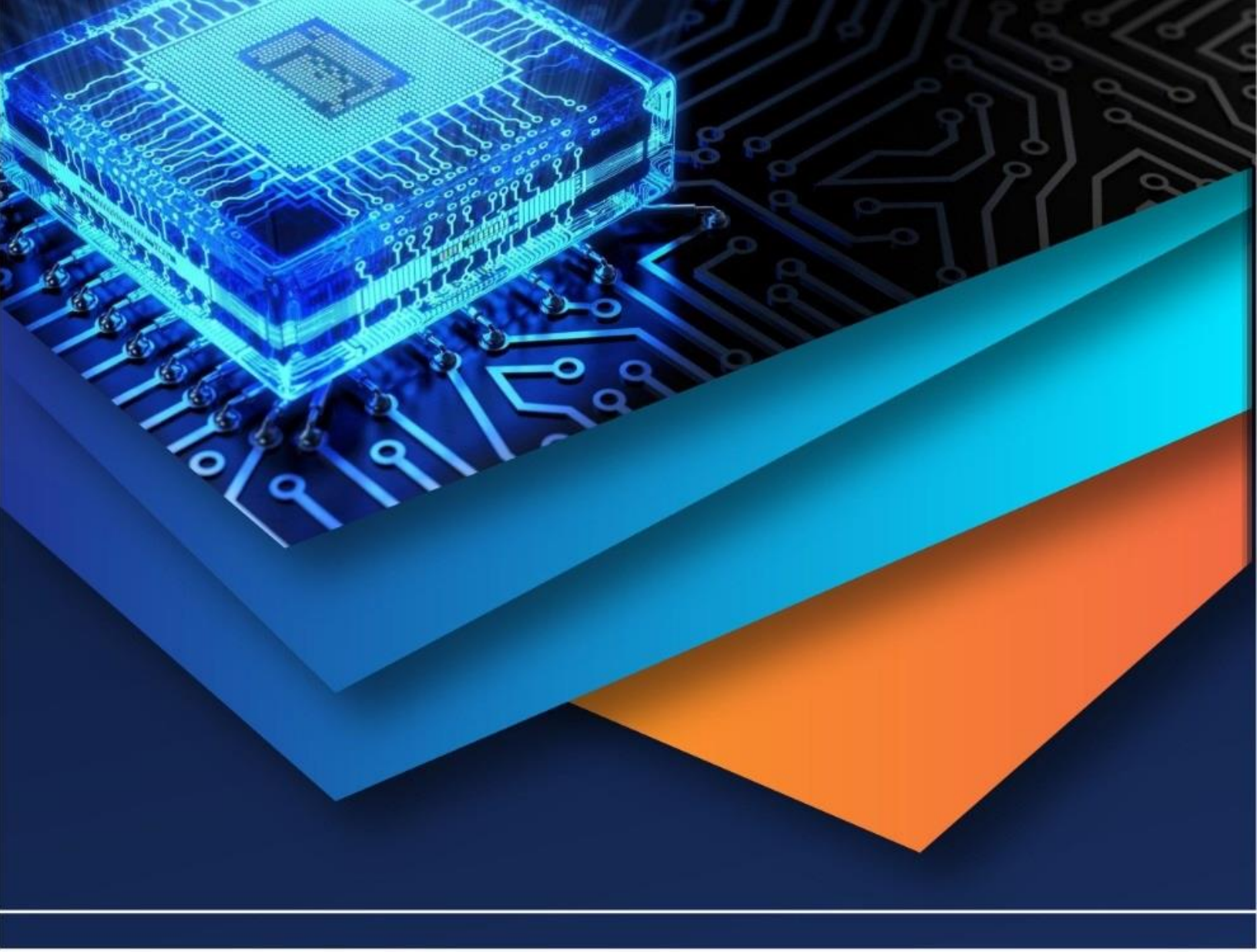
''Tedevaarthamtranirbhasamsvarupasunyamivasamadhih ''- 'that itself is Samadhi when the self nature is as if not there and the object shines forth or reveals itself '.

The meditator and the process of meditation disappear and only the object of meditation shines forth.

The three (dharana,dhyana and Samadhi) together constitute SAMYAMA.

Hence we can say that by adopting above means one can focus his/her mind and can keep it in “prashnaaavastha” .
By adopting this means, common person also can get mental wellness easily.

Above all technique have very significant importance in “yogsadhana” only requirement is, it should be follow properly and it can be done easily and effectively in the presence of GURU in life.



10.22214/IJRASET

45.98

IMPACT FACTOR: 7.129

IMPACT FACTOR: 7.429

INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Call : 08813907089 (24*7 Support on Whatsapp)