

Emotional Intelligence in Patanjali's Yoga Sutras: An Indian Knowledge Systems Perspective on Psychological Well-being

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Abstract:

This paper presents the concept of Emotional Intelligence through a systematic study of *The Yoga Sutras of Patanjali*, with the primary objective of revitalizing the Indian Knowledge System (IKS). It seeks to demonstrate that emotional intelligence, a concept widely discussed in modern psychology and popularized by Daniel Goleman, was deeply and comprehensively articulated thousands of years ago by Sage Patanjali in his seminal text, the *Yoga Sutras*.

Patanjali offers a profound psychological understanding of human emotions and provides practical methods for recognizing, regulating, and transcending them through disciplined yogic practice. His analysis of emotions extends beyond theoretical reflection and emphasizes experiential learning through sustained self-awareness, mental discipline, and emotional regulation. Yoga, in Patanjali's framework, is not merely a physical exercise but a holistic system designed to achieve physical, mental, and emotional balance. The paper examines Patanjali's Ashtanga Yoga (Eightfold Path) and draws relevant references to illustrate how this ancient, shared wisdom—an integral component of Indian Knowledge Systems—addresses emotional maturity and psychological well-being in contemporary life. Ethical disciplines such as *Yama* and *Niyama*, along with meditative practices, are shown to cultivate self-control, empathy, resilience, and inner stability. By establishing conceptual parallels between Patanjali's yogic psychology and modern emotional intelligence models, the study highlights.

Key Words: Emotional Intelligence, Yoga Sūtras of Patañjali, Indian Knowledge Systems (IKS), Yogic Psychology, Psychological Well-being

1. Introduction

In contemporary daily life, we observe that people are constantly troubled and restless. Everyone desires success and spends their days running relentlessly in pursuit of it. However, an important question arises: can this continuous race truly lead to genuine happiness? Such a question occurs only to those who pause momentarily amid the noise of everyday life and turn inward—who begin to observe the thoughts constantly moving within their minds. When one becomes aware of this ongoing thought process, it becomes evident that there is no end to thinking and doing. Human beings rarely experience complete satisfaction.

The five senses remain continuously engaged in various activities, keeping the body in a constant state of involvement. Explaining this condition is complex. The body becomes exhausted by daily routines and problems, eventually falls asleep, and then repeats the same cycle year after year. This raises a crucial question: can human beings not free themselves from this continuous life struggle and from physical and mental monotony? The answer is certainly yes. From a modern perspective, physical fitness is promoted through exercise and various techniques, while mental balance is addressed through psychological counseling. In many cases, medical treatment is also prescribed when individuals are found to be emotionally weak or psychologically unstable. This paper, however, focuses on human emotions and specifically aims to discuss the concept of emotional intelligence as proposed by Daniel Goleman. It further argues that emotional intelligence, understood as the science of emotional well-being, had already been comprehensively presented thousands of years ago by the great sage Patanjali in his seminal text, *The Yoga Sutras of Patanjali*. When discussing the Indian Knowledge System, it is essential to recognize that principles related to physical and mental well-being were always an integral part of it. History bears witness to the fact that Patanjali presented this knowledge to humanity in a remarkably simple yet profound manner. His exposition of Ashtanga Yoga stands as authentic evidence of a holistic approach to physical and mental well-being—one that every individual needs to understand and apply in life.

2. Review of Literature:

Daniel Goleman (1995) popularized the term in modern discourse, arguing that EI is as important as cognitive intelligence in predicting success and psychological well-being. Goleman's model emphasizes self-awareness, self-regulation, motivation, empathy, and social skills as core components of EI and highlights its role in personal and professional life. Research in contemporary psychology suggests that higher emotional intelligence is associated with better stress management, improved interpersonal relationships, and greater life satisfaction (Salovey & Mayer, 1990; Bar-On, 2006). Several scholars have argued that ancient Indian texts contain implicit and explicit insights into psychological phenomena that align with modern EI concepts (Rao, 1985; Cornelissen, 2015).

3. Emotional Intelligence: Modern Psychological Perspective

Being human we all aspire for fulfilling our needs. Primarily the basic needs viz, food, cloth and shelter are at the first priority because our survival depends on basic needs. After fulfilling the basic needs humans try to move towards security needs. The famous psychologist Abraham Maslow has stated a theory of motivation in his famous book *Motivation and Personality*. He writes, “A psychological interpretation of science begins with the acute realization that science is a human creation, rather than an autonomous, nonhuman, or per se “thing” with intrinsic rules of its own. Its origins are in human motives, its goals are human goals, and it is created, renewed, and maintained by human beings.” (01) Maslow has uniquely emphasized the importance of human nature. Human nature is dynamic and one needs to understand it. Therefore, he has further developed the theory of motivation and has categorized human needs as physiological /basic needs, safety / security needs, social needs, self- esteem needs and self actualization needs. Since human beings move from fulfilling basic needs to safety needs it is important to study the reasons behind it. No doubt, there is motivation responsible for his act of moving ahead. To investigate it further , the idea of emotional intelligence comes into the limelight. After fulfilling the basic needs if anyone wants to have security of his/her own life then it is an intelligent decision. Truly speaking, emotions play a vital role in that decision to move ahead. In this regard Dane and Pratt have made a very suggestive remark. They write, “Rational decision-making requires individuals to have the ability to experience emotions effectively because emotions provide vital information for our interpretations of the world around us, including through the application of memory.” (38-39) Human behavior is triggered by emotions. Therefore, the growth as well as sustainability of any individual depends upon the types of emotions one generates. Sometimes, even one does not know how emotions work and their outcomes. So it is significant to study the relationship between human actions and their emotions. Goleman Daniel in his famous book *Emotional Intelligence* asserts, “The ability to effectively experience emotions within and outside workplaces is captured by the concept of emotional intelligence (EI), which is defined as being aware of the emotions of self and others, having behavioral control over one’s own emotions and being strategic in reacting to others’ emotions.” (1995)

4. Indian Knowledge Systems and Yogic Psychology

Patanjali’s *Yoga Sūtras*, which propose a systematic method for understanding and regulating the mind. Yogic psychology, emerging from this text, provides theoretical and practical tools for exploring mental processes and emotional dynamics.

Indian Vedic philosophy undertakes a systematic study of the human mind and, based on this understanding, seeks to inspire individuals toward self-reliance and inner strength. The Gurukul system served as a foundational model for psychologically strengthening students and enabling their holistic progress—both internally and externally. For this reason, Indian

Knowledge Systems present a robust model of Yogic psychology that does not remain confined to theoretical instruction alone, but actively seeks to inculcate positive values and ethical conditioning in students during their formative and adolescent stages.

It is in this context that Patanjali repeatedly emphasizes the role of *saṃskāras* in the *Yoga Sūtras*. *Saṃskāras* are essentially psychological imprints or latent impressions formed through repeated thoughts and actions. When these impressions are positive, they naturally lead to constructive actions (*karma*), reflecting the fundamental Yogic insight that ethical behavior and psychological well-being are deeply interconnected. Swami Vivekananda in his book Patanjali's Yogsutras writes,

Chitta manifests itself in all these different forms- scattering, darkening, weakening, and concentrating. These are the four states in which the mind manifests itself. First a scattered form is activity. Its tendency is to manifest in the form of pleasure or of pain. Then the dull form is darkness, the only tendency of which is to injure others. The commentator says the first form is natural to the devas, the angels, and the second is the demoniacal form. The Ekagra, the concentrated form of the Chitta, is what brings us to Samadhi.(16)

Swami Vivekananda has defined the different shades of human tendencies with the reference of Patanjali's Yogsutras. Indian philosophy talks about the human salvation as Moksha stated by many Yogis in scriptures like Ramayana and Mahabharata, Upanishadas etc. The final stage of Yoga practitioner as mentioned by Patanjali in his Ashtanga Yog is Samadhi. It means finding peace of mind with one's own self. This Yogic philosophy signifies the ability of humans to live a happy and sustainable living.

Patañjali's Yoga philosophy offers a systematic psychological framework that addresses the regulation of human emotions, desires, and actions. The concept of *Citta Vṛtti Nirodha*—the cessation of mental fluctuations—highlights the importance of emotional regulation, which is a core component of Emotional Intelligence. By disciplining the mind, individuals gain clarity, self-awareness, and emotional balance, enabling them to respond thoughtfully rather than react impulsively. Such inner regulation promotes personal well-being and forms the psychological basis for sustainable decision-making. The first two limbs of Ashtanga Yoga, *Yama* and *Niyama*, function as ethical and moral guidelines that directly correspond to socially responsible behavior. Principles such as *Ahimsa* (non-violence), *Satya* (truthfulness), and *Aparigraha* (non-possessiveness) encourage harmony with nature, society, and oneself. These values foster empathy, ethical sensitivity, and restraint—traits closely associated with high emotional intelligence and essential for sustainable living in a resource-constrained world. From an emotional intelligence perspective, *Svadhya* (self-study) enhances self-awareness by encouraging introspection and reflection on one's thoughts and emotions. Modern EI frameworks emphasize self-awareness as the foundational competency for emotional regulation and interpersonal effectiveness. Yogic self-inquiry enables individuals to recognize emotional triggers and habitual patterns, leading to greater emotional maturity and conscious lifestyle choices that support sustainability.

The practice of *Pranayama* strengthens emotional self-regulation by harmonizing physiological and psychological processes. Scientific studies have shown that controlled breathing reduces stress, anxiety, and emotional volatility. By stabilizing the nervous system, *Pranayama* cultivates calmness, resilience, and emotional stability—qualities that enable individuals to cope with modern stressors and maintain a balanced, sustainable lifestyle. *Pratyahara*, the withdrawal of senses, holds significant relevance in the context of consumerism and over-stimulation prevalent in contemporary society. By reducing sensory dependence, individuals develop emotional detachment and impulse control. This yogic discipline aligns with the EI component of self-management and encourages mindful consumption, reduced materialism, and sustainable living practices. The higher limbs of Yoga—*Dharana* (concentration) and *Dhyana* (meditation)—enhance emotional clarity and attentional control. These practices cultivate mindfulness, enabling individuals to remain emotionally present and empathetic in social interactions. Emotional intelligence research identifies mindfulness as a crucial factor in empathy development, ethical leadership, and pro-social behavior, all of which contribute to sustainable social systems.

Samadhi, the ultimate goal of Ashtanga Yoga, represents a state of deep inner harmony and self-realization. Though often viewed as a spiritual ideal, Samadhi also reflects the highest level of emotional integration, where ego-driven desires dissolve and universal connectedness emerges. This state nurtures compassion, responsibility, and ecological consciousness—core values for sustainable living and collective well-being. Swami Vivekananda emphasized that true spirituality manifests in service to humanity. This applied dimension of Yoga connects emotional intelligence with social sustainability. By cultivating empathy, altruism, and emotional balance, individuals become agents of positive change, capable of contributing to social harmony and environmental stewardship. Thus, Patañjali's Yoga philosophy transcends physical practice and emerges as a holistic framework for emotional intelligence and sustainable living. Its emphasis on self-control, ethical conduct, emotional awareness, and inner peace aligns seamlessly with contemporary EI models. In an age marked by emotional instability and ecological crises, Yogic philosophy offers a timeless pathway toward individual fulfillment and sustainable global coexistence.

5. Emotional Intelligence in Yoga Sutras :

“Yoga chitta vṛtti nirodhaḥ,” as stated by Patanjali, conveys the idea that through the practice of yoga, one should strive to balance and stabilize the *chitta*, that is, the mind. By using yoga as an instrument or medium, an individual can restrain the countless *vṛttis* (mental tendencies) that arise within the mind, such as love, hatred, jealousy, anger, and similar emotions. This concept is directly related to mental equilibrium and emphasizes the understanding and regulation of human emotions. A deeper analysis of this aphorism reveals that it essentially speaks about *ātma-anuśāsana*, or self-awareness and self-discipline. In modern terminology, this corresponds to an important component of emotional intelligence. When a person learns to control the fluctuations of the mind and develops the ability to concentrate, life gains direction, enabling the individual to move steadily towards success. The principles of self-regulation and decision-making highlighted in emotional intelligence are also reflected in

Patanjali's *Yoga Sūtras*, where similar ideas regarding mental control and emotional balance are clearly articulated.

In one another quote also Patanjali tries to teach the importance of emotional control of mind as Dhyana- heyas-tad-vruttayah Dhyāna—heyās tad-vṛttayaḥ,” as explained by Sage Patanjali, conveys that meditation (*dhyāna*) is a powerful instrument capable of restraining the flood of mental modifications (*vṛttis*). Through the regular practice of meditation, an individual gradually learns to observe, examine, and regulate emotions such as love, anger, hatred, and other affective tendencies. For this regulation to become effective, sustained practice of meditation is essential until it transforms into a stable habit. The insight presented in the *Yoga Sūtras* lays the foundation of what is today described as emotional intelligence, offering clear guidance for developing emotional awareness and control. It is often observed that when individuals fail to restrain their mental tendencies, they engage in wrongful actions, which eventually lead to suffering. Patanjali directly associates negative emotions with suffering, emphasizing that the habitual cultivation of adverse emotions inevitably results in pain and distress.

6. Comparative Analysis: Yogic EI and Modern EI
Yogic Emotional Intelligence (EI) is directly rooted in the teachings of yogic discipline as presented in the Ancient Indian Knowledge System. These teachings seek to inspire individuals to lead a life governed by self-control and inner discipline. Within the Gurukul tradition, students were required to live in close proximity to the guru and undergo rigorous training. Away from their parents, disciples learned under the constant guidance of the guru, and education in this system was possible only through disciplined obedience and sustained practice. In contrast to the present scenario, where children often resist parental guidance, education in the Gurukul system was inseparable from the guru's presence and authority. Discipline was instilled from an early stage. Excessive parental attachment or indulgence has frequently been observed to negatively affect children, and despite possessing strong potential, many children tend to deviate due to careless or over-permissive parenting. In this context, the Gurukul tradition assumes great importance.

When emotional intelligence is considered, living under the guidance of the teacher and adhering to the guru's instructions laid the foundation for social skills, emotional regulation, and ethical conduct. A comparison between Yogic EI and Modern EI reveals that Yogic EI appears more effective in many respects, as it emphasizes practical application over mere conceptual understanding. It encourages individuals to move beyond their comfort zones and engage in disciplined self-transformation. On the other hand, Modern Emotional Intelligence focuses on theoretical understanding of emotions and promotes pedagogical methods such as project-based learning within contemporary education systems to develop emotional competencies. A comparative analysis of Yogic Emotional Intelligence and Modern Emotional Intelligence reveals both conceptual convergence and methodological divergence. Yogic EI, grounded in Patanjali's *Yoga Sūtras*, emphasizes experiential learning through disciplined practice, self-regulation, and sustained inner transformation. In contrast, Modern EI frameworks primarily adopt a cognitive-theoretical approach, focusing on emotional

awareness, regulation, and social skills within structured educational and organizational settings. While Modern EI relies heavily on pedagogical interventions such as project-based learning and reflective practices, Yogic EI extends beyond pedagogy by integrating ethical discipline, restraint, and mindfulness as daily life practices. Consequently, Yogic EI offers a more holistic and practice-driven model, complementing and potentially enriching contemporary EI paradigms in mental health and education.

7. Applications in Mental Health and Education

Sage Patanjali's exposition of yoga has a broad and inclusive scope. It is not meant for a particular group or a select category of people; rather, it is applicable and beneficial to everyone. In the contemporary discourse on education, where increasing emphasis is placed on mental health and experiential or practical learning, Patanjali's interpretation of yoga appears highly relevant and consistent with modern needs. Yoga, as explained in the *Yoga Sūtras*, is not confined to theoretical understanding alone. Through the practice of meditation, individuals are first taught how to gain control over their mental fluctuations (*vṛttis*). This practice has a direct connection with sustained well-being, as it encourages continuous self-regulation as a means to live a balanced and fulfilling life. Patanjali also clearly emphasizes that the absence of self-control inevitably leads to suffering, thereby highlighting the psychological consequences of unmanaged mental and emotional tendencies.

Patañjali further strengthens the psychological foundation of yoga by defining it as a disciplined method for mental mastery rather than mere physical or ritual practice. In *Yoga Sūtra* 1.2, he states, “*Yogaḥ citta-vṛtti-nirodhaḥ*”—yoga is the cessation of the fluctuations of the mind. This aphorism clearly establishes mental regulation as the core objective of yogic practice. From the perspective of mental wellness, this sutra underscores how inner disturbances such as anxiety, distraction, and emotional instability arise from uncontrolled mental patterns. By systematically restraining these *vṛttis* through meditation and ethical living, yoga functions as a practical psychological training that cultivates clarity, emotional balance, and inner stability. The significance of yogic discipline in sustaining mental health is further reinforced in *Yoga Sūtra* 1.3: “*Tadā draṣṭuḥ svarūpe’vasthānam*”, meaning that when mental fluctuations are restrained, the seer abides in one's true nature. This insight highlights a therapeutic dimension of yoga, wherein psychological well-being is achieved through self-awareness and inner alignment rather than external validation. Modern mental health frameworks emphasize authenticity and self-acceptance as crucial to emotional well-being, principles that Patañjali articulated centuries earlier. Thus, the *Yoga Sūtras* offer enduring lessons on achieving psychological harmony by reconnecting the individual with their intrinsic self.

Moreover, Patañjali addresses the consequences of mental imbalance in *Yoga Sūtra* 1.4: “*Vṛtti-sārūpyam itaratra*”, which explains that in the absence of mental discipline, the individual identifies with fluctuating mental states. This misidentification leads to emotional suffering, stress, and psychological unrest—conditions widely recognized in contemporary mental health studies. By cautioning against such identification, the *Yoga Sūtras* function as a preventive guide to mental distress, promoting conscious detachment and mindful regulation of thoughts.

In this way, Patañjali's teachings serve not only as spiritual instruction but also as a comprehensive framework for mental wellness and sustainable psychological resilience.

8.

Conclusion

The present study has sought to demonstrate that Emotional Intelligence, often regarded as a modern psychological construct, is deeply embedded within the ancient Indian Knowledge Systems, particularly in Patañjali's *Yoga Sūtras*. Through a systematic analysis of yogic philosophy, this paper has established that Patañjali offers a comprehensive psychological framework that not only anticipates contemporary EI models but, in many respects, extends beyond them by integrating ethical discipline, experiential learning, and sustained inner transformation. The yogic emphasis on *citta-vṛtti-nirodhaḥ* underscores emotional regulation as the foundation of mental well-being, aligning closely with modern understandings of self-awareness, self-control, and adaptive behavior. By examining the eight limbs of Ashtanga Yoga, the study highlights how yogic practices cultivate core components of emotional intelligence such as empathy, resilience, impulse control, mindfulness, and ethical sensitivity. Unlike modern EI frameworks that often remain confined to cognitive understanding and skill-based interventions, Yogic Emotional Intelligence is rooted in lived practice. The disciplines of Yama and Niyama foster moral and social responsibility, while Pranayama, Pratyahara, Dharana, and Dhyana systematically train the individual to regulate emotions, reduce psychological disturbances, and develop inner stability. This integrated approach positions yoga as both a preventive and promotive model of mental health. From an Indian Knowledge Systems perspective, Patanjali's yogic psychology reflects an educational philosophy that prioritizes holistic human development. The Gurukul tradition exemplifies how emotional discipline, ethical conduct, and self-awareness were cultivated alongside intellectual growth. In the context of contemporary challenges—marked by emotional instability, stress-related disorders, and ecological crises—the relevance of Yogic EI becomes even more pronounced. The yogic ideal of Samadhi, though spiritual in orientation, represents the highest integration of emotional maturity, where individual well-being naturally expands into compassion, social harmony, and ecological consciousness.

In conclusion, Patanjali's *Yoga Sūtras* offer a timeless and practice-oriented model of emotional intelligence that complements and enriches modern psychological paradigms. By bridging ancient wisdom with contemporary mental health and educational needs, this study reaffirms the enduring relevance of Indian Knowledge Systems. Integrating Yogic Emotional Intelligence into modern education, mental health interventions, and leadership training can contribute meaningfully to psychological well-being, ethical living, and sustainable global coexistence. There remains substantial scope for future research in the area of Emotional Intelligence through the lens of Patañjali's *Yoga Sūtras*. In particular, educational institutions can design experiential learning models that allow students to actively practice the eight limbs of Ashtanga Yoga during structured academic retreats. Such immersive environments would enable learners to move beyond conceptual understanding and cultivate emotional self-regulation, ethical sensitivity, mindfulness, and self-awareness through lived experience. Integrating yogic practices into academic settings may offer a transformative pedagogical

approach, fostering psychological well-being, emotional maturity, and holistic development among students

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