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## Inculcation of values in higher education with reference to *Pātañjala Yoga sūtra*

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### Abstract

Pātañjala Yoga philosophy is a valuable asset in the field of value education which may not be evaluated by us of its level in this area. We may only follow the guide lines as it mentioned in its verses through the entire chapters of śāstra (book) which will change our entire life style from the disorganized pattern to organize one. Here in this review article by paying due respect and honor to its writer, inculcation of values in higher education has been revisited with reference to his eternal and remarkable work namely Pātañjala Yoga sūtra.

**Keyword:** inculcation, values, higher education, revisited, Pātañjala Yoga sūtra

### Introduction

Values have very vital role in human life and it has different dimension that may be personal, character, ethical, work {*niṣkam karma* (duty is for the sake of duty) of *Bhagavat Gītā* which has highest work value}, family, national, international etc. Emphasis on values is not a new chapter or concept but now in day to day life we are lacking it very frequent in so many occasions which is away from the humanities and it is a matter of concern to the society. That's why thinkers are giving more importance to the sense of values in every where as individual will get a state of real humanities which ultimately leads a peaceful society in the entire world and in this regards India has a vital role from ancient time that is in *Veda*, *Upaniṣad*, *Puran*, *Rāmāyan*, *Mahābhārat*, *Ghagvat Gītā*, *Yoga Darśan* etc. where values were highly emphasized in every instance. Among them *Pātañjala Yoga sūtra* has taken into consideration for this study where to establish the fact, some important verses (*sūtras*) be supported by.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां  
भावनातश्चित्तप्रसादनम्

maitrī- karuṇā- muditopekṣāṇām sukha- duḥkha- puṇyāpuṇya- viṣayāṇām  
bhāvanātaścittaprasādanam - I:33

sukha (pleasure, well being) -----maitrī (friendliness)

You may not be jealous of one's pleasure but to make friendliness with him or her.

duḥkha (misery) -----karuṇā (compassion)

Compassion of one's misery is an example of true humanity.

puṇya (virtu,merit) ----- mudita (happiness, joy)

Cultivating attitudes of happiness of one's merit yields a special type of peace.

apuṇya (sin) ----- upekṣā (indifference, forgiveness)

You should pay an attitude of forgiveness towards action of evil person when harmful to oneself. Here Jesus Christ is one of the best examples in this field. A forgiveness attitude is the ultimate one (when someone may be joyful or unpleasant of one's punishment).

āṇām (of)

viṣaya (subject)

āṇām (of)

bhāvanā (repeated thinking or treatment)

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*taḥ* (from or through)

*citta – prasādana (m)* (process of achieving a blissful tranquil state of *citta*)

By cultivating these are the attitudes in *citta* (or may be in mind) heartily will awaken values within which leads peace within and in society and it may lead towards world peace if followed properly.

### अविद्याऽस्मितारागद्वेषाभिनिवेशाः क्लेशाः

*avidyā' smitārāgadveṣābhiniवेशāḥ kleśāḥ - II:3*

*avidyā* = (a = non + *vidyā* = real knowledge or ultimate knowledge) = non real knowledge

*asmitā* (a condition where real and unreal may not be identified)

*rāga* (attachment)

*dveṣa* (hatred)

*abhiniवेशā* = (*abhi* = through + *ni* = deep down + *vesa* = entrance) will to live or fear of death

*āḥ* (suffix of plurality)

*kleśa (āḥ)* = *kleśa(s)* (are) = impurities

*Avidyā, asmitā, rāga, dveṣa* and *abhiniवेशā* are the (five) *kleśas*

### अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदारणाम्

*Avidyā – kṣetram – uttareṣāṃ prasupta – tanu – vicchinno – udārāṇām - II: 4*

*avidyā* (non real knowledge)

*kṣetra (m)* = field or ground (is)

*uttara (eṣāṃ)* = latter (plu. of)

*prasupta (pra* = intensely + *supta* = dormant) = deeply dormant

*tanu* (thinned/feeble/weakened)

*vicchinna* (interrupted ,occasionally)

*udāra (anam)* = generously abundant (of plurality)

*Avidyā* is the case to produce other *kleśas* and are exist in four state of development as dormant, weakened, interrupted (some time present and some time absent) and generously abundant.

### अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या

*anityāśuciduḥkhānātmasu nitya – śucisukhātmakhyātiravidyā – II:5*

*anitya* = (a = not + *nitya* = permanent)

*aśuci* = (a = not + *śuci* = pure) impure

*duḥkha* (pain)

*anātma (su)* = (a = not + *ātma* = self) not self (plu.)

*nitya* (permanent)

*śuci* (pure)

*sukha* (pleasure)

*ātma* (self)

*khyāti (h → r)* = knowledge (is)

*avidyā* (not real knowledge)

*anitya* (not permanent) ----- *nitya* (permanent)

*aśuci* (not pure) ----- *śuci* (pure)

*duḥkha* (pain) ----- *sukha* (pleasure)

*anātma* (not self) ----- *ātma* (self)

*Avidyā* is that where *anitya* will be understood as *nitya*, *aśuci* as *śuci*, *duḥkha* as *sukha* and *anātma* as *ātma*.

Hence *avidyā* will lead to deviation from values ending towards *avidyā* means approaching towards *vidyā* (knowledge) and finally ultimate knowledge, means absolute

sense of values is cultivated and for destruction of *avidyā*, *Patañjali* advocated *aṣṭāvaṅgāni* or eight limbs of *yoga* that is *yama, niyam, āsana, prāṇāyāma, pratyāhār, dhāraṇā, dhyān* and *Samādhi*. In fact these eight limbs of *yoga* has a great role towards inculcation of values by which an individual may even achieve the ultimate goal of life that is *kaivalya* or a state being only oneness.

### अहिंसास्त्यास्तेयब्रह्मचर्यापरिग्रहा यमाः

*ahimsā- satyāsteya - brahmacaryāparigrahā yamāḥ – II:30*

*ahimsā* = (a = not + *hiṃsā* = injury or violence) non violence

*satya* (truthfulness)

*asteya* = (a = non + *steya* = stealing) nonstealing

*brahmacarya* = (*brahma* = Brahman + *carya* = conduct or behavior) judicious sex restraint

*aparigraha (āḥ → a)* = (a = non + *pari* = all + *grah* = taking) non accepting things (plu.)

*yama (āḥ)* = *yama*, rules of self restraint (are)

*Ahimsā, satya, asteya, brahmacarya* and *aparigraha* are the *yamas*

### जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम्

*jāti – deśa – kāla samayānavacchinnāḥ sārvaḥaumā mahāvratam – II:31*

*jāti* (cast or birth in specific circumstances)

*deśa* (country)

*kāla* (time)

*samaya* (occasion)

*navacchinna (āḥ → a)* = (*an* = not + *avacchinna* = broken) = not broken, not conditioned (plu.)

*sarvaḥauma (āḥ → a)* = (*sārva* = all + *ḥauma* = level) applicable to all level (plu)

*mahā* (great)

*vrata (ṃ)* = vow (is)

The observance of *yama* is to be practiced as the universal or to all level is great vow and not conditioned by birth or country.

### वितर्कबाधने प्रतिपक्षभावनम्

*vitarka – bādhanē prati – pakṣa – bhāvanam - II:33*

*vitarka* (evil tendencies and action)

*bādhana ( → e)* = disturbance

*pratipakṣabhāvana (m)* = (*prati* = opposite + *pakṣa* = side + *bhavana* = repeated thinking or treatment) = trying to cultivate opposite tendency.

In observance of *yamas* if hindrance may arise through *vitarkas* (evil tendencies and action) then cultivation of the opposite tendencies must be practiced which is just a work of sense of values only and nothing else.

### वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमित्रा दुःखज्ञानानन्तफला इति प्रतिपक्षभावनम्

*vitarkā hiṃsādayaḥ kṛta – kārītānumoditā lobha – krodha moha – pūrvakā mṛdumādhyaḥimātrā duḥkhā jñānānantaphalā iti prati – pakṣa bhāvanam - II:34*

*vitarkā* = evil tendencies and action(plu.)

*hiṃsā – ādayaḥ* = *hiṃsā* (causing injuries to other) etc.

*kṛta* (done by oneself)

*kārīta* (got done through other)

*anumoditā (ā)* = approved and sympathized (plurality)

*lobha* (greed)  
*krodha* (anger)  
*moha* (infatuation)  
*pūrvaka* (ā) = preceded, caused by (plu.)  
*mṛdu* (mild)  
*madhya* (medium)  
*adhimātra* (ā) = extreme degree (plu.)  
*duḥkha* (pain)  
*ajñāna* (ignorance)  
*ananta* (end Less)  
*phala* (ā) = result (plu.)  
*iti* (therefore, thus, hence)

*prati* (opposite)  
*pakṣa* (side)  
*bhāvana* (m) = cultivation of tendencies in the mind  
*Vitarkas* are *hiṃsā* and such other things done by one self or got done through other or approved when done by other which may caused through greed or anger or infatuation and which may present in mild, medium and deeply intense in degree which leads towards endless pain and ignorance. Hence try to cultivate tendencies in mind, opposite to the particular *vitarkās*.

Therefore it may says here that evil tendencies of an individual is the real culprit to him or her and it is needed to take opposite side to that of tendencies which yields result, peace in mind means sense of values in a position.

### अहिंसाप्रतिषठायां तत्संनिधौ वैरत्यागः

*ahiṃsā – pratiṣṭhāyām tat – sannidhau vaira – tyāgh - II:35*  
*ahiṃsā* (nonviolence)  
*pratiṣṭhā* (yam) = firm establishment (of)  
*tatsannidhau* = (*tat* = him/ her + *sannidhu* = near, surrounding + *au* = in) (in = suff.. 7<sup>th</sup> loc. Case) = in his vicinity  
*vaira* (enmity)  
*tyāga* (h) = renouncing  
The result of firm establishment of *ahiṃsā* (nonviolence) is renouncing or giving up of enmity even by other in his or her vicinity.

### सत्यप्रतिषठायां क्रियाफलाश्रयत्वम्

*satya – pratiṣṭhāyām kriyā – phalāśrayatvam - II:36*  
*satya* (truthfulness)  
*pratiṣṭhā* (yām) = firm establishment (of )  
*kriyā* (action)  
*phala* (fruit, result)  
*āśraya* (tavm) = supported by something else, dependence  
The result of firm establishment of *satya* (truthfulness) is dependence of the fruit on action.

### अस्तेयप्रतिषठायां सर्वरत्नोपस्थानम्

*asteya – pratiṣṭhāyām sarva – ratnopasthānam - II:37*

*a – steya* (non- stealing)  
*pratiṣṭhā* (yām) = the firm establishment (of)  
*sarva* (all)  
*ratna* (jewel)  
*upasthāna* (m)  
The result of firm establishment of *asteya* (non- stealing) is self-presentation by all jewels before the *yogī*.

### ब्रह्मचर्यप्रतिषठायां वीर्यलाभः

*Brahma – carya – pratiṣṭhāyām vīrya – lābhaḥ - II:38*  
*Brahma – carya* (judicious sex restraint, may be called celibacy, abstinence from sex but fundamentally a life of self discipline conductive for spiritual development)  
*pratiṣṭhā* (yām) = the firm establishment (of)  
*vīrya* (vigor, vitality)  
*lābha* (h) = gain (is)  
The result of firm establishment of *brahmacarya* is the gain of vigor or vitality.

### अपरिग्रहस्थैर्ये जन्मकथन्तासंबोधः

*a – parigraha – sthairyā – janma – kathantā sambodhaḥ - II:39*  
*a – parigraha* (non-receiving)  
*sthairyā* (→e) = stabilisation (in)  
*janma* (birth, life)  
*katha* (ntā) = purposeful (ness)  
*sambodha* (h) = full knowledge  
In the stabilization of *aparigraha* (non- receiving) results the full knowledge of the purposefulness of an individual life or lives.  
The last five *sūtras* (II – 35, 36, 37, 38, 39) are also may be called as five ways (*pañcha mārg*) to develop the sense of values in a great level of humanity.

### Conclusion

In this review article by presenting selected *sūtras* from *Pātañjala yoga sūtra* and after vividly gone through them, this can be concluded that in case of inculcation of values in higher education then our ancient text *Pātañjala yoga sūtra* (*Darśan*) may be a leading text to this field. The ideals prescribed in this text if followed properly then in higher education or in lower education or may be in any level of education in relation to inculcation of values in education systems will get an ultimate dimension of holistic approach in humanities where physical, mental, emotional, social and spiritual wellbeing will take place.

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