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## World peace and *yamāh* in *pātañjala Yoga sūtra*

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### Abstract

*Yoga* is a discipline which talks about peace in various ways and that reflect within of an individual as well as to the world peace in a larger context. In almost all the tradition in *Yoga* and in traditional texts in *Yoga* where we find so many talks about different ways to get peace within, like in *Veda*, *Upaniṣad*, *Pātañjala Yoga sūtra*, *Vasiṣṭha Saṃhitā*, *Bhagabat Gītā*, *Hathapradīpikā*, *Śiva Saṃhitā*, *Gharenḍa Saṃhitā* etcetra. Hence peace is a vital thing in life, without it life become unbearable but in today's hectic life real peace is very rare for us and we are trying to search it by our level best and ultimately very rare individual are in real peace throughout the world. Here in this review article *Yamāh* (the rules of self restraint) in *Pātañjala Yoga sūtra* has taken into consideration to establish the fact in relation to peace within as well as to the world peace.

**Keyword:** *Pātañjala Yoga sūtra*, *Yamāh*, sense of values, humanities, peace within, world peace

### Introduction

Peace is an asset or resource with ultimate value that an individual, country or world may achieve. In fact when we talk about peace then we start to search it outside ourselves and we forget own self to get it and when we talk about world peace then also we run in the same track as before where we forget ourselves. In this context India has a great role from ancient time that is in *Veda*, *Upaniṣad*, *Bhagabat Gītā*, *Yoga Darśan* etcetera where peace were highly emphasized in every instance. Here among them *Yamāh* in *Pātañjala Yoga sutra* has taken into consideration for this study where to establish the relation between *Yamāh* and world peace, some verses (*sūtras*) with regards to *Yamāh* in *Pātañjala Yoga sūtra* have supported by.

अहिंसास्त्यास्तेयब्रह्मचर्यापरिग्रहा यमाः

Ahiṃsā- satyāsteya - Brahmacharya-parigrāhā yamāh – II:30 *Ahiṃsā* = (a = not + hiṃsā = injury or violence) non violence *Satya* (truthfulness) *Asteya* = (a = non + steya = stealing) nonstealing *Brahmacharya* = (*brahma* = Brahman + *carya* = conduct or behavior) judicious sex restraint *Aparigrāha* (*āh* → a) = (a = none + *pari* = all + *grah* = taking) non accepting things (plu.) *Yama* (*āh*) = *yama*, rules of self restraint (are) *Ahiṃsā*, *satya*, *asteya*, *brahmacharya* and *aparigrāha* are the *yamas*

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम्

*Jāti – deśa – kāla samayānavacchinnāḥ sārvaḥma mahāvratam – II:3 jāti* (cast or birth in specific circumstances) *deśa* (country) *kāla* (time) *samaya* (occasion) *anavacchinna* (*āh*) = (an = not + *avacchinna* = broken) = not broken, not conditioned (plu.) *sarvaḥma* (*āh* → a) = (*sārva* = all + *bhauma* = level) applicable to all level (plu) *mahā* (great) *vrata* (*m*) = 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. In fact this concept of *yama* is directed to the world peace.

वितर्कबाधने प्रतिपक्षभावनम्

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*Vitarka – bādhane 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  
मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्

*vitarkā hiṃsādayaḥ kṛta –kāritānumoditā lobha – krodha moha – pūrvakā mṛdumādhyadhimātrā 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) *kārita* (got done through other) *anumodita* (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 – tyāgḥ - 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* (yam) = 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* (yam) = 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 conducive for spiritual development) *pratiṣṭhā* (yam) = the firm establishment (of) *vīrya* (vigor, vitality) *lābha* (h) = gain (is) The result of firm establishment of *brahmacharya* 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 sutras of *Yamāh* in *Pātañjala Yoga sutra* and vividly gone through them this can be concluded that *Yamāh* in *pātañjala Yoga sūtra* is enough to maintain peace within as well as to the world peace if followed properly and wholeheartedly. On the other way if people follow the *yamas* properly then they develop their sense of values which ultimately leads towards good humanities in the world, in truth this is the key to the peace in the world and *Yamāh* is also the rules of self-restraint, in fact that directed to rules of world restraint means if you restraint within then world also be in a position in restraint means world peace is no longer far.

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