Incultation 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 guidelines as it mentioned in its verses through the entire chapters of śastra (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, incultation of values in higher education has been revisited with reference to his eternal and remarkable work namely Pātañjala Yoga sūtra.

Keyword: incultation, 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, Upanisad, Puran, Rāmāyan, Mahābhārata, 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.

मैत्री- करुणा- मुद्धोपषेषांम् विशायानं
सुख- दुःख भावनात्सिरिसादेणाम् - I:33
sukha (pleasure, well being) ------ maitri (friendliness)
duḥkha (misery) --------- karunā (compassion)
You may not be jealous of one’s pleasure but to make friendliness with him or her.

धान्य- शुद्ध- विदृष्टि- उपेक्षा
विशायां अनंतविशाय भावनात्सिरिसादेणाम् - I:133
apunya (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).
tah (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.

अविद्यासिम्द्धारंगेयविनिवेशः: क्लेशः:
avidyā’ smītārāgadesābhāvinivesāḥ 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)
abhāvinivesa = (abhi = through + ni = deep down + vesa = entrance) will to live or fear of death
āḥ (suffixed of plurality)
kleśā (āḥ) =kleśa(s) (are) = impurities
Avidyā, asmitā, rāga, dveṣa and abhāvinivesa are the (five) kleśas

विश्वासिन्धुतपुरुषसुविनिवेषाद्विमोदराजाणाम्
Avidyā – kṣetram – uttarasem prasupta – tanu –vicchinnno – udārāṇām – II: 4
avidyā (non real knowledge)
kṣetra (m) = field or ground (is)
uttara (esām) = latter (plu. of)
prasupta (pra = intensely + sputa = dormant) =deeply dormant
tanu (thinned/feeble/weakened)
vicchinn (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.

अनसुयासुचिदुपुष्कलनात्मानो नित्यविश्वमुखलाल्कारितविधा
anityāśucīdubhāṅkānātmasu nitya – sūcīsukhātmakhyātiravidyā – II: 5
anitya = (a = not + nitya = permanent)
asuci = (a = not + suci = pure) impure
dubhā (pain)
anāma (su) = (a = not + atma = self) not self (plu.)
nitya (permanent)
suci (pure)
sukha (pleasure)
ātma (self)
khya (k = knowledge is)
avidyā (not real knowledge)
anitya (not permanent) -------- nitya (permanent)
asuci (not pure) -------- suci (pure)
dubhā (pain) -------- sukha (pleasure)
anāma (not self) -------- ātma (self)

Avidyā is that where anitya will be understood as nitya, asuci as suci, dubhā as sukha and anāma 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, 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.

हार्मोनियात्मस्त्यविपरीतविश्वासिन्धुः यमः:
ahimsā- satyāsteya – brahmacāryāparigrāhāḥ yamāḥ – II: 30
ahimsā = (a = not + himsā = injury or non violence) on violence
satya (truthfulness)
asteya = (a = non + steyā = stealing) nonstealing
brahmacārya = (brahma + 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)
Ahiṃsā, satya, astya, brāhmaṇcārya and aparigraha are the yamas

वाचितेश्वरास्यसाधनार्थनिश्चितः: साक्षेपी महावरम्
jāti – deśa – kāla samayānabadhavaṇṇāḥ sārvabhaumāḥ mahāvratam – II: 31
jāti (cast or birth in specific circumstances)
deśa (country)
kāla (time)
samaya (occasion)
anavacchinnāḥ (āḥ ) = (an = not + avacchinnā = broken = not broken, not conditioned (plu.)
sarvabhaumāḥ (āḥ → 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.

वितर्कवादने प्रतिपादनवनम्
vitarka – bādhane prati – pakṣa – bhāvanam - II:33
vitarka (evil tendencies and action)
bādhana (→e) = disturbance
pratīpakṣabhāvāna (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.

विविधः हिंसाद: कृतकारितातुमोदिता भोक्रोनीयोहृत्याव भृगुमायिकं कुमजातामयत्वस्य दुःशानानननृपत्ति इति प्रतिपादनवनम्
vitarkā himśādayaḥ kṛta – kārtānumoditā lobha – krodha moha – pārvakā mṛđumādyadhimātrā dubhā jñānānandapalāḥ iti prati – pakṣa bhāvanam - II:34
vitarkā = evil tendencies and action(plu.)
himsā – ādayaḥ= himsā (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.)
dubhka (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 himsā 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.

अहिंसा

ahimsā – pratiṣṭhāyāṃ tat – sannidhau vairā – tyāgh - II:35

ahimsā (nonviolence)
pratiṣṭhā (yām) = firm establishment (of)
tatsannidhau = (tat = him/ her + sannidhu = near, surrounding
+ au = in) (in = suff.. 7th loc. Case)= in his vicinity
vaira (enemity)
tyāga (ḥ) = renouncing
The result of firm establishment of ahimsā (nonviolence) is
renouncing or giving up of enmity even by other in his or her
vicinity.

सत्य

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.

अस्तेय

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.

Brahma – carya – pratiṣṭhāyāṃ vīrya – lābha - II:38
Bramha – 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 (ḥ) = gain (is)
The result of firm establishment of brahmacarya is the gain of
vigor or vitality.

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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