

I. Introduction and Statement of the Problem

The term PEACE has a very profound and deeper meaning. It presupposes the feeling of contentment, self-satisfaction, a feeling of wellbeing, harmony, respect for each other, oneness and above all, a feeling of “*vasudhaiva kutumbakam*” i.e. the whole world is one family, and as against this, a feeling of discontentment, dissatisfaction, unrest, disharmony, no respect for each other, selfishness wherein man becomes the Centre and the whole world becomes his circumference. Thus PEACE is a state of mind where contentment is felt in every sphere of existence. PEACE is not an outward phenomenon, which can be acquired through accumulation of material wealth. It can be observed in man who has given up his meanness, greed and lust etc. where only the contentment is reflected. In this context, a small story is being represented in order to convey the meaning of the term ‘PEACE’ which appears in ‘Yoga Sudha’ (Journal Vivekananda Kendra Yoga Prakashana Vol. XV. No.12. pg. 14).

“A millionaire once asked his son to prepare a list of all things he would like to possess in order to be happy. Very enthusiastically the boy prepared and brought a long list of seventeen items. After scanning it, the father scored it all off with his red-pencil and wrote the words ‘PEACE OF MIND’ in big letters. Then he advised him thus: “My dear boy! Even after possessing all these seventeen things, if you have no peace of mind – they are worthless. If, on the other hand, you have peace of mind, these seventeen will become irrelevant!””

It is evident from the story that ‘PEACE’ is that state of mind where contentment is felt in all walks of life be it personal, social or global. In its deeper sense an everlasting PEACE is an absolute serenity and tranquility where infinite bliss, eternal life prevails. Where all the discriminations and distinctions for cast, creed and colour disappear and only the presence of divine love and oneness is followed. This is the true realm of man where spirit remains always at peace. This aspect of everlasting peace is being ignored today and that is the great suicidal blunder we are committing which is leading us to grave and dire consequences. And this is what we are experiencing today in every aspect of mankind. Humanity has lost its axis of balance and harmony. We are living in the world of mounting tensions in every sphere of life wherein ASURISAMPADA (i.e. demonical tendencies) prevails to its utmost extent and we have almost lost all sense of right direction for peaceful life and living. Therefore, there is an urgent need that every one of us should involve oneself to understand the causes of the present situations of the world and should make oneself individually responsible to create an atmosphere of PEACE where everyone of us can feel at EASE.

In this direction, of course, people have tried and are trying through various ways to tackle the unhealthy conditions of the world. The Custodians of various religions have tried to do so by preaching their own beliefs and dogmas but they have miserably failed to imbibe spiritual virtues in man. Education systems have also failed because of its object orientedness and therefore, today, we feel the need of value oriented education. Modern science has explored only the physical aspect of man. No doubt it has provided physical comforts and sharpened our heads but failed to purify our hearts. Politicians are also trying their own way but today every one knows that politics is without principles. Thus, the author of this paper firmly believes that the problem of restlessness in the present world cannot be solved through the superficial attempts and therefore we have to find out their root causes in the inner nature of man, since all the world problems are the outcome of the very inner disturbances of man.

II. A. Material

Sage Patanjali, (about 200 BC) the author of YOGASUTRA (P.Y.S), who has been well recognized as an ancient Indian Psychologist, provides a systematic approach, which is very much relevant even today, to understand the root causes of inner disturbances like fickleness of mind, anxieties, tensions, hatred, passion, greed, anger, depression etc. of man. Alongwith that he has also provided holistic way of life in the form of several techniques through the practice of which one can overcome one's inner disturbances and re-establish peaceful conditions in the forms of contentment, a feeling of wellbeing, harmony within oneself, respect for each other and also **universal brotherhood** which ultimately work as link in the chain of PEACE from individual to family and from family to the society, up to the global level.

II. B. Methods

- a. Understanding the Roots of inner disturbances of Man as conceived in Yoga: A Tabular presentation (Table -1).
- b. Contribution of Yoga towards the removal of inner disturbances and attainment of PEACE: A Tabular Presentation (Table-2).

III. Observations and Discussions on II. B. a.

In order to understand the root cause of inner disturbances of man let us understand what man is? Yoga does not divide man in watertight compartments. It considers man as a whole, encompassing – body, mind and spirit. The spirit aspect of man is his true realm which naturally tends towards Peace, the permanent and natural dimension of its existence. Body and mind though belong to the realm of matter (*prakriti*) but the mind part of this material phenomenon plays a very significant role between body and the spirit. This part (mind) is capable of participating in the experiences of both body and spirit aspects of man and thus comprises man's ambivalent nature wherein lies the actual potential to make one's life contented or discontented. It holds the key of man's inner disturbances as well as the inner peace. (*Vyasa Bhasya* on P.Y.S. I/12)

Patanjali calls it '*chitta*' which represents the total psyche of man comprising of intellect, I am ness, mind, subtle senses of knowledge and action, super sensory essence of objects and in its bottom part (or the unconscious part) lies the beginningless (P.Y.S. IV/10) storehouse of countless subliminal impressions and Traits with which the feelings of pain and pleasure are associated because of *Klesas ie Avidya* (ignorance), *Asmita* (I am ness), *Raga* (Attachment) and *Dvesha* (repulsion), *Abhinivesha* (fear of loss) which are inherent in the Karmasya in their seed form (P.Y.S. II/3-9). (refer Table 1).

i. VRITTI SARUPYA

When *chitta* (man) starts interacting with the external world, this bottom part of *citta* becomes the womb of driving force/source for innumerable desires in the form of thought waves and the *citta* tries to execute by using its vehicles to fulfill or to settledown all the thought waves through its five modes which are in yogic terminology called as *vrittis* (modifications of *chitta*) viz. *pramana* (right knowledge), *viparyaya*, (wrong knowledge), *vikalpa* (imagination), *nidra* (deep sleep), and *smriti* (memory). These *vrttis* constitute cognitive framework of one's *chitta* (P.Y.S. I/5-11). These *vrttis* in turn lead towards the oblivion of one's true realm which is universal in nature and **identifies himself with what he is not.**

This has been aptly brought out by Patanjali as *vrttisarupya* (identification with the objects of the world (P.Y.S. I/4). Because of this identification man tries to understand himself in terms of/with reference to body, mind, intellect, ego and worldly objects. This false identification gives rise to the sense of ‘**I am-ness**’ and the sense of ‘**mine-ness**’, ‘**I do this**’; ‘**I feel that**’ etc. Due to this man assumes himself as centre and the entire world as his periphery functioning for the fulfillment of his desires. The process of the fulfillment of desires gets directed towards inflation of one’s *asmita* (ego). Accordingly, to strengthen his ego he develops *raga* (attachment) with the worldly objects which produce a feeling of pleasure and any obstructing factor in this direction is seen as the object of *dvesa* (hatred). Obstruction further gives rise to the feeling of ‘fear of loss’ (*abhinivesa*).

On behavioral level these are reflected in terms of status and possession and to maintain these he struggles and at times becomes inhuman to safeguard his status and possessions. He remains always under stress ‘**lest I may not loose them**’. In this pursuit, man even forgets the real nature of worldly objects which are working like a ceaselessly revolving wheel because of ‘*gunavrttivirodha*’ ie mutual changing mode of the *gunas- sattva, rajasa and tamasa* (P.Y.S. II/16).

ii. VITARKA AND ANTARAYA LEADING TO PSYCHO-SOMATIC DISORDERS

Man wants to maintain his status and possessions and tries to remove all obstructions by adopting any means ‘**foul or fair**’. In this pursuit, he goes on adopting violent, anti-social and unethical means. Patanjali calls them *vitarka*, which are not only disturbing him individually but disturbing the society as a whole. The adoption of such anti-social methods are usually or rather essentially guided by *lobha* (greed), *krodha* (anger), and *moha* (infatuation) resulting into unending anxieties and frustrations (P.Y.S. II/34). Because it is also true that “**endless are the human desires and finite is his capacity**”. The human anxieties and frustrations are paraphrased by Patanjali as *antaraya* (impediments - *vyadhi, styana* etc. P.Y.S. I/30), that prove to be stumbling blocks in his way to the fulfillment of desires. By being enraged due to such a situation viz. evil tendencies and finiteness, man gets entangled into vicious circle of impediments and evil tendencies. This leads to self perpetuating unrest, imbalance, discontent, loss of peace, dissatisfaction and explosion of *asurisampada* causing disturbances not only within oneself but society at large, culminating into various psycho-somatic disorders identified as *vikshepasahabhava* viz *duhkha* (pain), *daurmanasya* (depression), *angamejayatva* (tremor in the body limbs) and *shvasaprashvasvikshepa* (disturbances in breathing P.Y.S. I/31). This is the present state of humanity where unrest, discontentment, lack of peace is reflected everywhere in this world (refer Table 1.).

iii. DEDUCTIONS

Presently we are trying to solve/overcome the human unrest only on our psycho-somatic level by adopting one method or the other without understanding their roots which gives us temporary relief or only superficially provides us the seemingness of contentment and peace and thus, fail to provide permanent peace and contentment. Because, as per the above analysis, these psycho-somatic disturbances are the symptoms of the vicious circle of *vitarka* and *antaraya* where psychic framework of man is governed by the passionate desires to experience all sorts of worldly pleasures which itself is not the cause. The root cause of all our disturbances as mentioned above **lies in the lack of proper insight in one’s own nature, into the nature of worldly objects and the relation between them**. Unless we realize this mistake and accordingly rechannelize the flow of our citta towards our true realm, talk of peace will be something like

“beating around the bush” and not “hitting upon the root”. Yoga corrects this mistake very effectively.

IV. OBSERVATIONS AND DISCUSSION ON II. B. b.

In this direction, Patanjali suggests that first and foremost thing one has to do is that *chitta* should be brought back to its axis (*chitta-vritti-nirodha* P.Y.S. I/2) which can only be brought back effectively not through superficial methods but through the transformation of human personality as a whole by re-channelizing the human potentialities towards its true nature in and through systematic recourse of the yogic way of life consisting *yuktahara* (wholesome food habits) Ê *yuktavyavahara* (wholesome activities) Ê *yuktacheshta* (purity in thought) etc (Gita VI/17) to be cultivated through various disciplinary methods.

The techniques/practices purported for the re-channelization of human potentialities towards the accomplishment of peace and harmony is presented in **Table No. 2**.

THREE-FOLD YOGIC APPROACH TOWARDS PEACE.

The contribution of Yoga towards the removal of the Inner disturbances and attainment of peace can be visualized in and through three levels.

1. Gradual diminution of past impressions (non-conductive).
2. Cultivation of conducive impressions.
3. Attainment of peace.

Towards this end, the yogic practices can be visualized in, as prescribing two basic procedures - *abhyasa* and *vairagya* which are purported to take care of these three levels. *Abhyasa* stands for the doing aspect whereas *vairagya* stands for the development of proper perspective towards oneself and the worldly objects. It goes without saying that *abhyasa* and *vairagya* need to be taken with utmost devotion, enthusiasm, constant vigilance, considerably for a longer time without discontinuity, if one is to realize the aims sought after successfully and certainly. Any insincerity in this regard will not only re-enforce the storehouse of past impressions (non-conductive) but will render the attainment of peace – a thing of sheer imagination.

Keeping this idea in mind let us try to understand, explain and analyze various Yogic methods as expounded by Patanjali.

A. KRIYAYOGA:

Kriyayoga is the ‘alpha’ of *abhyasa* whereas *ashtangayoga* via *chitta prasadana/pratipakshabhavana* is the ‘omega’ of *abhyasa*. The dual purpose of *kriyayoga* is the

1. Cultivation of conducive impressions by (*samadhibhavanartha*-- P.Y.S.II/2) and through the
2. Attenuation of the grip of non-conductive impressions (*kleshatanukaranartha* P.Y.S.II/2).

Kriyayoga consists of three components:

Tapas i.e. austerity which encompasses wholesome food habits, wholesome activities, purity in thought etc. All hathayogic practices can be taken into consideration to divert and re-channelize one’s *chitta* towards cultivation of conducive impressions and diminution of non-conductive one’s. The best form of *tapas* is the practice of *Pranayama* (*manusmriti*).

Svadhya i.e. Study of holy scriptures and recitation of holy mantras e.g. recitation of OM (!) which will ultimately lead one to analyze one's own life and its relation with the world. This in turn results into receptive attitude towards yogic practices with utmost commitments.

Ishvarapranidhana i.e. surrender to God in the form of detachment towards the fruits of one's actions leading towards minimizing one's feeling of doer which is the root cause of all worldly problems.

Kriyayoga refines and re-channelizes the three basic faculties' viz. knowing, feeling and action of human being simultaneously. These three together are tackled by Kriyayoga which represents the ancient tradition of *jnana, bhakti and karma*.

(Refer an article 'Role of Kriyayoga in Patanjali Yoga Sutra' written by the author himself. Published in Yoga Mimamsa vol. XXX No. 2&3)

B. CHITTA PRASADANA:

The above effect of *kriyayoga* will be further enhanced if accompanied by the development and cultivation of certain attitudes in one's social life termed as *chittaprasadana* techniques. The very purpose of these techniques is to guide the individual while coming in contact with people, objects and life situations. Patanjali has identified four such situations with which every one of us comes across in our everyday life.

One must develop an attitude of friendliness towards those who are unhappy, compassion towards those who are in pain, happiness towards meritorious and indifference towards bad and wicked irrespective of class, caste, creed and colour considerations. These are very simple precepts which are generally stamped by the people at large only to get disturbed mentally and to lose one's peace. As stated above, the purpose of the development of these attitudes is by-focal i.e. gradual diminution of non-conducive impressions and the cultivation of wholesome impressions towards this end. Patanjali has laid down several methods that can be adopted according to one's nature and temperament. viz. forceful exhalation and inhalation, contemplating on objects of one's own choice (of course wholesome objects) etc. (P.Y.S.I/33-39). These techniques purify and make the mind steady enough to experience calmness and quietness ultimately culminating into peaceful state of mind.

C PRATIPAKSHA BHAVANA:

Patanjali has a very apt device to be suggested in overcoming the evil tendencies when overpowered by them. These techniques are termed as practices of *pratipakshabhavana* (P.Y.S. II/33-34). When beset with evil tendencies, the technique goes, what one has to do is to cultivate positive feeling. For example, when man's actions are guided by lust, anger and infatuation there is every possibility that he may indulge into Violence, Adultery etc. Here Patanjali suggests that one should wait and ponder about the dire consequences of such evil deeds and should shun away from such activities which may lead to imbalance and disharmony and loss of peace not only to him but also to the society. Thus, the individual, as well as, the society can come out from the vicious circle of *vitarkas* and *antarayas* and can maintain his/her balance and harmony by cultivating opposite (i.e. wholesome) thoughts.

D. ASHTANGAYOGA :

The practices discussed so far cultivate preparatory and conducive ground for gradual diminution of non-conducive impressions through cultivation of conducive ones. However, for the attainment of peace and to make it steady and stabilized and part and parcel of human nature the effects of these preparatory practices require the proper culturing of the major constituents of human personality i.e. body, mind and spirit. And the Astangayoga purports to do so, this has been very well brought out by Patanjali in the sutra P.Y.S.II/28 i.e. through the practice of eightfold Yoga as there is diminution of disturbances in the form of impurities there is a development of enlightenment culminating into *vivekakhyati* i.e. discriminative insight through which man understands oneself and one's relation with the objective world and thereby providing conducive ground for the removal of unrest and disturbances and establishment of balance, harmony and peace. Patanjali, as an ancient Indian psychologist, holds that there are three potential sources of human unrest and disturbances which need to be systematically taken into consideration for the attainment of balanced and harmonious state. These sources are human body, mind and spirit. In the context of the attainment of peace, these constituents should be taken holistically.

Ashuddhikshaya and *jnanadipti* are proportionate simultaneous happenings. In order to overcome the impurities non-conducive impressions giving rise to disturbances in the form violence, falsehood, stealing, incontinence, possessiveness etc it is necessary that the overt behavior of man should be initially cultured. And this is what exactly the purpose of *astangayoga* is. Though this overt behavior of man is cultured to a certain extent through the practice of *kriyayoga* and *chittaprasadana*, yet the contribution of *ashtangayoga* is somewhat explicit, effective and broader in its approach.

Ashtangayoga has been divided into two i.e. external and internal (P.Y.S. III/7). Here again the external prepares the ground for internal. External consists of first five *angas* of *ashtangayoga*. Here let us try to analyze the contribution of Individual aspect of external *anga* sequentially though they produce the effect cumulatively.

1. External Components of Astanga Yoga and their Inter-relationship with Peace:

a. YAMA – The analysis of history shows that whenever the violation of *yamas* prevail in the society there is disharmony & discontent in society. It seems that Patanjali was well aware of this fact which might have compelled him to prescribe the *yamas* first. This is the reason why components of *yamas* have been accepted as a universal code of conduct. The impurities, in the form of evil tendencies and passions as shown in **Table I** under *vitarkas* are removed through the practice of *yamas*. Through this man is raised from the animal level to human level. This is meant by the word *jnanadipti* or enlightenment. Man overcomes animosity, loves every living creature, develops feeling of oneness, satisfaction and well-being cumulatively leading to the experience of HARMONY, BALANCE and PEACE, with oneself and society at large (P.Y.S. II/29-31,35-39).

b. NIYAMA—The root causes of human discontent and disharmony are nothing but the over emphasis on ego i.e. the sense of oneself being doer and enjoyer. This sense makes human consciousness filled with unwholesomeness and therefore anti-social thoughts rise. So, the remedy lies in the complete surrendering of one's ego and this is the very purpose of *niyamas* in general and *Ishvarapranidhana* (one of the components of *niyama*) in particular. When man surrenders his fruits of action and ego to the Lord, there takes place a complete transformation

of his perceptions and relation with the entire world. This has been very well brought out by Patanjali in the sutras (P.Y.S. II/29, 32, 40-45) viz. cleanliness, purification of basic personality factors, purity of heart, one pointedness, peace of mind, control of senses, ability to realize higher self, superlative contentment leading to accomplishment of balance and harmony.

c. ASANA—The first two *anga* which deal with mind directly and they have indirect effect on body and spirit, the next two *angas* directly deal with body and they have indirect effect on mind and spirit. Harmony and peace consist in not only harmonious relationships of an individual with the world and the society but also in individual's being at ease with one's own body. This exactly is the purpose of *asanas*. Not being influenced by the pairs of opposites can be achieved only after physical and mental stability. It is only then when the body is free of internal disturbances (form of impurities) it serves properly as the best vehicles for the mind to function and when mind functions properly there is clarity of perception (P.Y.S. II/46-48).

d. PRANAYAMA—According to Patanjali the purpose of Pranayama brings two major benefits on the part of practitioner:

1. Attenuation of *tamas* and *rajas* leading to predominance of *sattva* which removes obstruction in the path of enlightenment.
2. It also develops ability for the sake of concentration.

The practical cumulative import of these two with respect to the accomplishment of peace is that - man remains unaffected by the adversities of life and remains at ease without disturbing others because he gets rooted into glimpses of reality. He not only understands the importance of peace but also tends to achieve the same through the higher practices and refined behavior (P.Y.S. II/49-53).

e. PRATYAHARA—In the light of above referred awareness, man develops the perspective of conducive and non-conducive factors towards the peace and keeps himself away from unwholesome factors because of the control over his own animal nature (P.Y.S. II/54-55). This is purported by Pratyahara (withdrawal).

2. Internal Components of Astanga Yoga and their Inter-relationship with Peace:

DHARANA---DHYANA---SAMADHI---

These trio of internal Ashtangayoga constitute one successive practice starting from Dharana and culminating into Samadhi, technically paraphrased by Patanjali as Samyama i.e. Constraint (P.Y.S. III/1-4). In and through the gradual and step by step, with total devotion and sincerity, practice of this trio gives rise to a new insight into the nature of oneself and ones relation to the worldly objects. As a result of which man's possessiveness, attachment and sense of mine and thine—the sources of disharmony, discontent and unrest etc.- are overcome and thereby culminating into establishment of balance, harmony and contentment which are nothing but various dimensions of peace. There prevails peace, in the light of which the human relationships are revisualized, reinterpreted and remolded. This transformation will improve the Individual's vision and behavior with the members of the family-the society-the nation, giving rise to a sense of **Universal Brotherhood**. It is only on this infrastructure, the edifice of global peace can be built. Here lies the fundamentals/seeds of possibility of global peace towards which yoga can contribute immensely. These very concepts have been rendered in Yogic terminology as attenuation of Klesa, diminution of impurity, control over modifications of mind (klista and aklista both), removal of evil tendencies (vitarka), impediments and their con-committants and as

a cumulative result of all this – arousal of Ritambhara prajna (P.Y.S. II/148) culminating into discriminative knowledge (Vivekakhayati) which amounts in other words, re-establishment of oneself in one's own pure nature (svarupavastha) full of peace and harmony (P.Y.S. I/3).

V. CONCLUDING REMARKS AND SUGGESTIONS

So far, we have seen that what the peace consists in, the causes of unrest, and the yogic way of establishing the peace. Every individual, family, society, nation aspires peace. Every one tries to seek the peace according to one's own understanding and capacity. The need is to reach up to the roots of the unrest etc. And yoga has not only identified the root causes of unrest, disharmony and discontentment but also has provided methods of overcoming these with a view to establish peace. However these yogic insights will be of no avail unless they are systematically implemented in day to day life towards the attainment of Global Peace. Mere knowledge of the methods cannot bring about solution and lead us towards peace. A firm determination, sincerity and will on the part of individuals as well as National Policy Makers is the first and foremost requirement as the first stepping stone towards Global Peace. In this direction, what I submit is that if we have to recognize two important areas which exert maximum influence in purifying the human hearts and refining the human mind and intellect, then undoubtedly the area of religion as well as the system of education require our total attention so that goal oriented approach toward achievement of human welfare and of global peace could be made possible. The message of Yoga - as very well said by Swami Kuvalyananadaji, the late founder director of Kaivalyadham, "*YOGA has a complete message for humanity, it has a message for human body, it has a message for human mind and it has also a message for human spirit..*" - Can be well utilized, interpreted and applied for this purpose. Since Yoga contains the seed of 'initial value education' and is viewed as 'above religions'.

Following are a few suggestions towards the implementation of Yogic wisdom in the accomplishment of Peace.

A. The virtues embodied in different religions can bring the world peace but unfortunately the so-called custodians of Religious Institutions and religions have failed to spread the message of peace through religion. The religious virtues, which have the unifying potentialities of bringing peace, are not properly understood and spread. Yogic practical methods along with the respective religious teaching can provide a sound base for bringing about peace. Yoga, being secular in nature, can always be utilized as a powerful complimentary method towards the attainment of peace at the global level.

B. The contemporary education is object oriented, externalized and takes no or very little cognizance of subjective aspect of those who are being educated. Science is objective and gives the knowledge of the external world but not the internal world. The negligence of world within has given rise to the present day unrest, discontentment etc. Two major wars that the world has seen are the evidences of the same. Unless we subject ourselves to introspection and rethinking, we cannot avoid the possibility of the 3rd world war. The first step towards the introspection will be to reformulate our education system. Accordingly, alongwith the scientific external object oriented education, internal subject oriented education should be imparted. In fact, this was the very nature of ancient Gurukula system of education. The proper synthesis of these objective and subjective aspects of human education will lead man towards the understanding of himself and the world around. In this direction, Yogic insights and practices will prove to be of immense significance in establishing harmony within as well as outside. We can only appeal to the National Policy Makers, Heads of the Nations and Educationists of the world, who sincerely

wish for peace on all the levels of human existence, to ponder and contemplate on the all possible means to establish a happy, prosperous and peaceful future of humanity.

Om shanti ! shanti ! shanti !

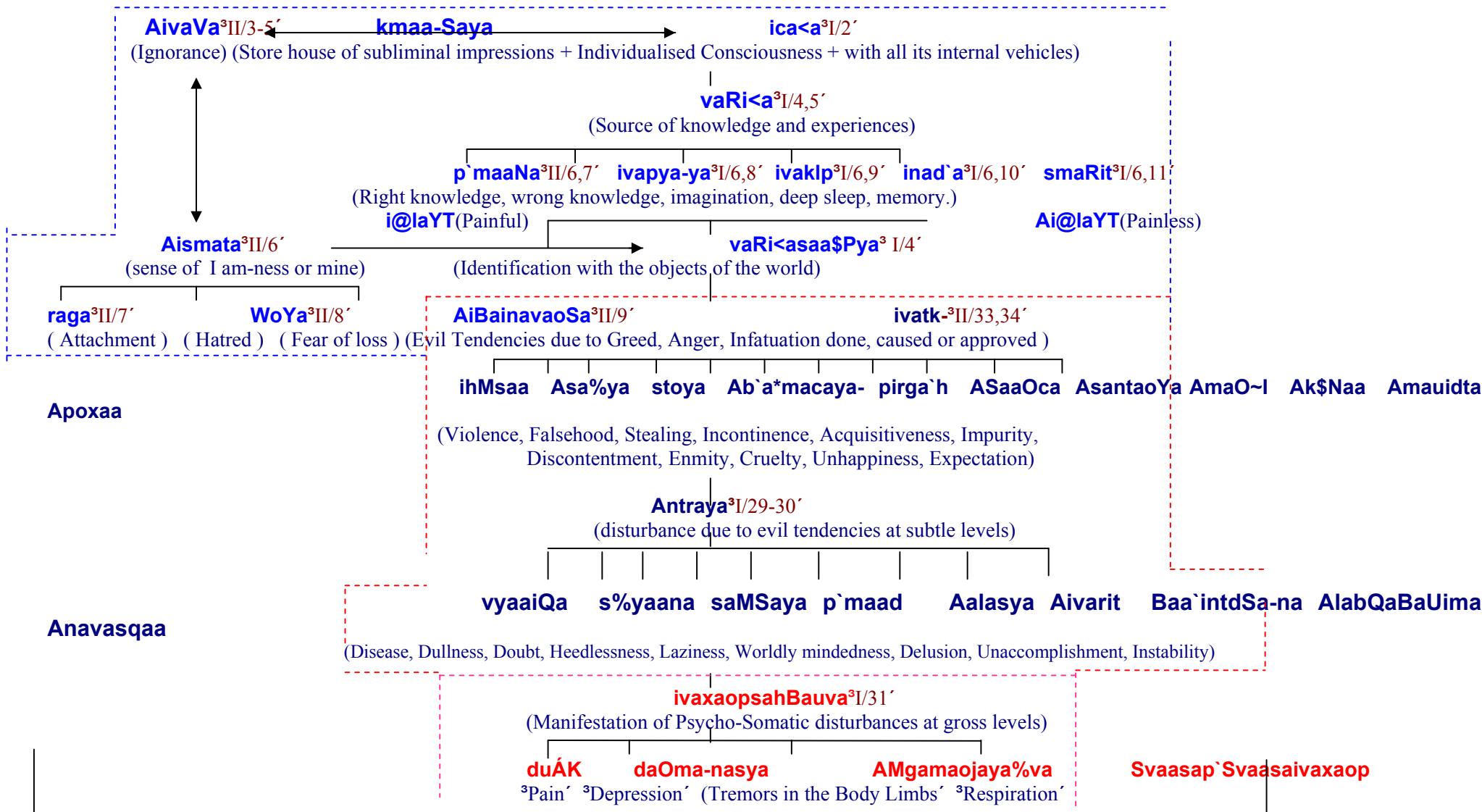
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See Table 1 and 2 below.

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TABULAR PRESENTATION OF THE CAUSES AND EFFECTS OF INNER DISTURBANCES OF CITTA AS CONCEIVED IN YOGA

(ALL REFERENCES REFERRED FROM PATANJALA YOGA SUTRA)



DISTURBED STATE OF HUMANITY

TABLE - 2

CONTRIBUTION OF YOGA TOWARDS THE REMOVAL OF INNER DISTURBANCES AND PROMOTION OF PEACE

CITTAVRTTI NIRODHA

PRACTICES / TECHNIQUES

