

YOGA EDUCATION

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word *prāṇa*. The air has been described as something different from *prāṇa*. When a body in a man dies, the explanation that is usually given by people understanding this subject is the *prāṇa* has departed, which means his *prāṇa* has left, nothing else has happened. It is not the breath that has left, it's the vital energy within his body that was causing the mechanistic work and was helping biological life, that has left. A shut off of the current! So you cannot understand the word *prāṇa* merely as breath it's a very wrong translation.

People who do not understand the higher processes have tried to translate the word *prāṇa* as mere breath this is a great mistake. *Prāṇāyāmas* are of two types, one where the breath is concerned, because *prāṇa* also means breath in some places, because all sanskrit words (either associated with Yoga or independent) have not less than five or six meanings. So sanskrit words are very peculiar, and they are used in certain places in certain ways. So when *prāṇa* is understood as *vāyu* or air only, then it means practices which can control respiration. Control of air is one thing, and control of vitality becomes another thing, therefore in describing *prāṇa* they have stated that it is energy, energy which is the finer matter of *Prakṛti* or matter itself.

Talk recorded by Winni-Imrie

WEEKLY YOGA HEALTH CAMPS

The sick and the seekers of a better way of life may now join short residential camps at The Yoga Institute. Topics covered include relaxation, mental discipline, yoga āsanās, *prāṇāyāmas*, dietetics and spiritual guidelines. Residents are practically initiated in such a better way of life. Special hostel arrangements for men and women are provided so also medical assistance and wholesome food. It has been found that such camps help students in controlling chronic psychosomatic ailments like diabetes, asthma, rheumatism, gastric disorders, hypertension, etc. Life in such camps aids in checking psychiatric disturbances, and is useful in infusing a yogic attitude to life. Researches carried out on these principles for the Ministry of Health in 1970 revealed 82 per cent improvement.

Persons desirous of joining the camp may register their names by paying in advance per week Rs. 200/- for board, lodge and tuition. The applicants may mention the camp they wish to join beginning every second Saturday of each month. On receipt of their letters, they will be informed the date they are to join the Camp. Telephone 53 21 85

SOCIOLOGY

YAJNAVALKYA A HOUSEHOLDER YOGI

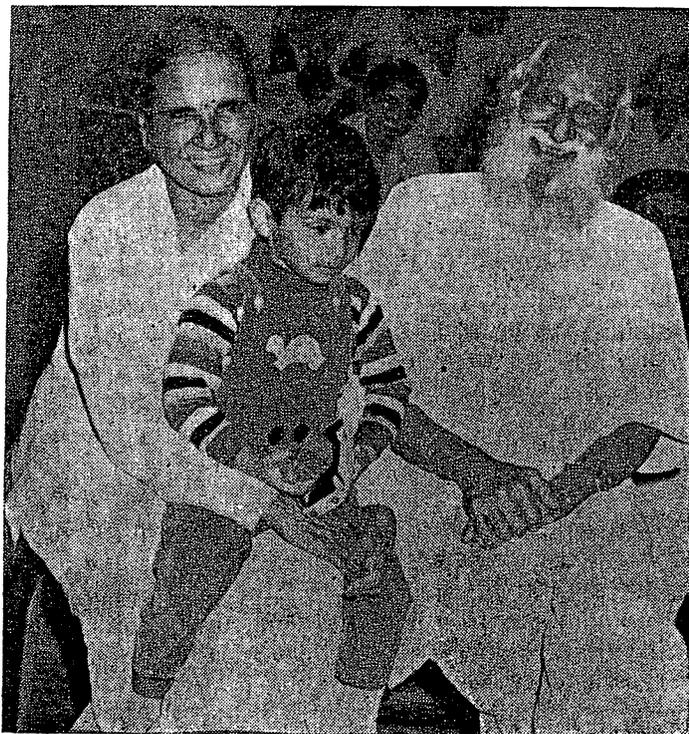
Textual interpretation based on very cursory knowledge of the technology of the subject, leads to totally incorrect conclusion. Gough thus wrote mistakenly that a married Yajñavalkya could not practice read Yoga

A *grhastha* (house-holder) is qualified to practise Yoga according to his ability, stage and position and thus a *grhastha* may become capable of acquiring a considerable developed stage of self-knowledge. We have four kinds of householders often referred to, of whom the *ghorāchārikas* appear to be followers of higher Yoga practices. There were thus certain kinds of *grhasthas* who were regarded as qualified for practising higher forms of *yogāṅga*. This is why we sometimes find clear statements about the attainment of liberation by the *grhasthas*. We may here recall the emphatic Purāṇic declaration that all Janaka Kings, who were undoubtedly house-holders, were the knowers of the self and that the house-holders like Vidura were well versed in *dharma* and *mokṣa*. It is remarkable to note that all of the *Sapta-ṛṣis* and many of the sages who taught *mokṣaśāstra* (e.g. Upaniṣad) and *Āraṇyakas* were *grhasthas*, and that the epithet *mahāśāla* (meaning *mahagrhastha* according to Śankar's *bhāṣya* on Muṇḍaka 1.1.3) were applied to the seekers of divine knowledge about the *saguṇa* or the *nirguṇa* form of *ātman* (vide Chāndogya 5.11.1; 5.11.3).

Theoretically it cannot be held that a house-holder is not qualified to acquire *ātmajñāna*, but as the *grhastha* state is often disturbed by outwardly activities (even if some of such activities are enjoined in the śāstras) he cannot practice such forms of Yoga as the *Samprajñāta* and the like; vide the *bhāṣya* by Śāṅkara on Praśna 1.16 where some of the natural faults of the householder's life have been clearly depicted. But there may be some *grhasthas* who can transcend these faults to a greater degree by subjugating *rāga*, *dveṣa* and *moha* and thereby can practise higher forms of *prāṇāyāma*, *pratyāhāra* and a gross form of *dhāraṇa*, thus acquiring divine experiences of various kinds and even realizing some subtle aspects of *saguṇa brahman*. While a person remaining in the *grhastha āśrama* is not able to practise the highest forms of Yoga or to realize the *nirguṇa* aspect of *ātman* in its purest

form, he can practise those means of Yoga which will afterwards invariably lead him to these forms of Yoga. In the Yogiyājñavalkya, it is stated how by performance of one's duty, by discrimination and philosophical understanding a householder can reach the highest. This is why we find Yājñavalkya to take to *sannyāsa* in the last part of his life (vide *Bṛhadāraṇyaka* 4.5.15) in order to realize the self in its purest form. The śāstric statement of attaining absolute liberation by the *grhasthas* means that these *grhasthas* follow those yogic means which afterwards will invariably lead them to liberation. However this should not mean as Gough—an indologist—tries to make out from the passage in *Bṛhadāraṇyaka upaniṣad* (4.4.22) that being married Yajnavalkya could not think of the doctrine of Vairāgya.

R. S. BHATTACHARYA



Founder, Mother and Patanjali

SELF-IMPROVEMENT

SATSANG WITH FOUNDER

Those who have doubts about Yoga never reach the end.

THE new students, just finishing their week-old camp at The Yoga Institute, meet Founder for an informal session. Questions are asked without inhibitions, and Founder on his part, answers them, without reservations. The group gets quite animated mentally and spiritually, and deep doubts are clarified, obscure points are explained; myths are exploded, hunger for spiritual knowledge is satisfied. It is a fine ending for an intensive week-long camp.

Have you yourself ever had doubts about Yoga? How does Yoga deal with such doubts?

No I have never had doubts about Yoga. To begin with I did not know about Yoga. After my meeting with Paramahansa Madhavadasaji, I plunged into Yoga wholeheartedly, and I have never entertained any doubts. Those who have doubts about Yoga never reach the end.

Does the human being need a system as Yoga for his feeling of security?

The security part never comes in Yoga. When Alexander invaded India, his Chief General encountered a *yogi* doing his practices. When the *yogi* realised that someone was blocking the sun rays from falling on himself, he looked around and saw the General, whom he asked to move away—a General in whose presence whole armies trembled. Coming to know the greatness of the *yogi*, the General asked him to go along with him and teach him Yoga—to which the *yogi* firmly answered that if the General wished to practice Yoga, it would have to be where the *yogi* lived. No fear—and no thoughts of security, bothers a genuine *yogi*.

Are our instinctual drives like that of self preservation or reproduction natural processes and if so, why should we not follow them naturally, rather than suppress them?