

pices of the Theosophical society where 12 ladies and 51 men completed the training. The importance of such short courses was fully realised at all places where the courses were conducted and a hope that more classes should be run was expressed by leading organisations.

The Health services dept. of Larsen & Toubro Ltd., Powai requested The Yoga Institute to arrange for an yoga exhibition for the benefit of its employees and their families. A health exhibition called 'Yoga for Health' was arranged. There was a good response.

On the 74th Birthday celebration of Shri Yogendraji, a book titled *Yoga Better Living Course* was released by the Sheriff of Bombay. The book gives valuable information on how to conduct a short term course on yoga.

During the past six months, yoga programmes also were conducted at the following places. Patuck Polytechnical High School, Hansraj Morarjee Public High School, Victoria Jubilee Technical Institute, Vanita Samaj, S.N.D.T. University, Shri Vivekanand School, St. Aloysius High School, Staff Quarters of The State Bank of India, The Indian Gymkhana, Matunga, and The YMCA, at three of their places. The demand for organising such programmes of about two-hour duration is on the increase.

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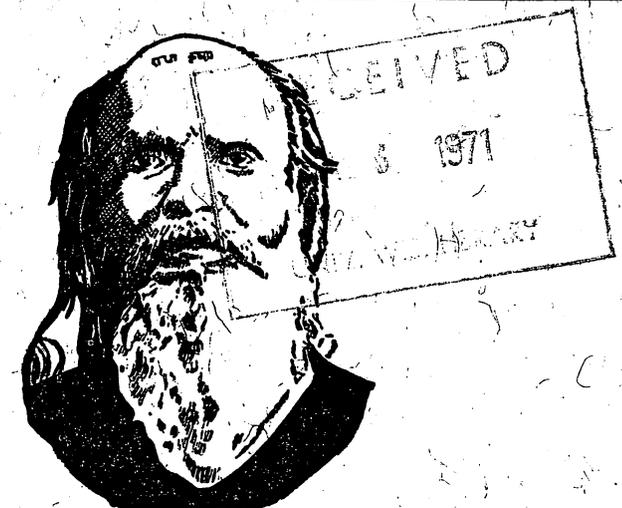
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xation and other yoga practices. This misadventure has, besides disserving the original purpose associated with genuine, yoga, even exposed yoga to ridicule. On the contrary, the traditional *yogāśramas* are conducting themselves creditably in spite of their economic handicap, as is consequential to modern economics.

Recently, in the wake of world-wide adulation in favour of Yoga, many individuals, social and similar agencies and even the governments are getting interested in promoting yoga education. Failing acceptance of the classical yoga goal, such attempts have remained not only abortive but even contemptible. No amount of advice seems to be of any avail when once these bodies, including the government, decide about what *they think* yoga is and how they should introduce the same for the benefit of the public.

For example, movements are afloat that some state governments and even the Centre are thinking of introducing yoga education in all educational institutes from primary classes upwards to the university degree courses. We happen to be in touch with such movements, although indirectly, and have cautioned the authorities concerned that, if yoga education is to be introduced in all schools and colleges, they should first provide for a separate department of Yoga, and let the yogis of the State concerned or of India, as the case may be, evolve a unanimous programme in coöperation with the respective governments. This will help to clear any confusion about yoga education either among the government secretariats or the traditional yogis. As a preliminary, *yoga education must categorically lay down* its (i) aim, (ii) objectives, (iii) curricular material, (iv) syllabus, and (v) evaluation, wholly in conformity with the classic yoga ideology and technology. Any attempt to dismember its holistic components will lead to confusion worse confounded. *Yoga is the science of the whole man; you cannot divide Yoga just as you cannot divide man.*

A WRONG INTERPRETATION OF THE WORD 'JYOTIḤ' IN

THE VYĀSA-BHĀṢYA III, 1

by RAM SHANKAR BHATTACHARYA

THE Vyāsabhāṣya on the sūtra '*deśabandhaḥ cittasya dhāraṇā*' (*Yoga Sūtra* III, 1) enumerates the *deśas* (regions or particular points in the body) of *dhāraṇā*, viz. the *nābhīcakra*, the *hṛdayapūṇḍarīka*, the *mūrdhājyotiḥ*, the *nāsikāgra* and the like. On the word *jyotiḥ* in the expression '*mūrdhni jyotiṣi*' (the light within the head) in the *Bhāṣya* III. 1, MM Dr. P. V. Kane observes: '*Jyotiṣi* (i.e. *jyotiḥ*) probably refers to the Puruṣa in the eye (as in *Chāndogya* 8.3.4 or 4.15.1) or as the lord in one's heart' (*History of Dharmaśāstra*, Vol. V. p. 1446 f. n. 2377).

This explanation of the word *jyotiḥ* (as occurring in the aforesaid *bhāṣya*) seems to me far-fetched, for it does not suit the context. In this *bhāṣya* passage, the *deśas* (particular parts of the body where fixation, *bandha*, is to be practiced) are enumerated and the *jyotiḥ* mentioned in the *Chāndogya* 8.3.4 and 4.15.1 cannot be regarded as a *deśa*, for in these two *upaniṣad* passages the *jyotiḥ* is shown as a *dhyeya* (an object of meditation). Verily this *jyotiḥ* is *ātmā* of *draṣṭā* (vide the *bhāṣya* by Śaṅkara on both these passages).

Similarly, the lord in one's own heart cannot be regarded as a *deśa* but a *dhyeya* par excellence. That the Lord in one's heart is to be deemed as a *dhyeya* is a well known fact as may be understood from the *Yājñavalkyasmṛti*, 3.201 and from other similar texts. The aforesaid *smṛti* regards the *dhyeya* lord (*prabhu*) as a flame (*dīpavat*).

Because the *mūrdhājyotiḥ* is a *deśa*, it cannot be regarded as the *puruṣa* or the lord, for these two are the objects to be meditated upon. No authority or reason is quoted or adduced by Dr. Kane to support his meaning and I understand that the meaning as shown by Dr. Kane is untenable.

It should be noted that though the bhāṣya on III. 1 uses the expression mūrdhajyotiḥ (*mūrdhnijyotiṣi* is in the seventh case ending) yet other texts dealing with the *dhāraṇā-deśas* frequently use the word *murdha* only¹.

It may be stated that the word mūrdhajyotiḥ in the sūtra III. 32 (*Mūrdhajyotiṣi siddhadarśanam*) is the same as mentioned here. From the *Bhāṣya* on III. 32, one cannot easily identify the 'place' properly. Bhikṣu's comment 'mūrdhasthe jyotiṣi' (light within the head) does not help to understand the exact location of this 'place.' Vācaspati observes that in sūtra III. 32, mūrdhā refers to the *suṣumnā*. This points to the fact that mūrdhā is to be understood as the *brahmarandhra* also known as *suṣumnādvāra* or *mūrdhadvāra*.

The explanation offered by Vācaspati seems to be unfounded. The brahmadvāra is said to be the mokṣadvāra or ātmaprāpakadvāra (the means for liberation or of self-realisation) and as such it becomes difficult to believe that saṁyama on this *dvāra* (hole) helps a yogin to behold such an ordinary thing as a *siddha*—a species of the devayoni. That *siddhas* are a species of devayoni is stated in the *Amarakośa* (I. 1.11). Kṣīrasvāmī explains the word *siddha* in *Amara* as '*prāptāṣṭagunaiśvaryaḥ viśvāvasuprabhṛtayaḥ*,' i.e. beings that have achieved eight kinds of supernormal power, for example, Viśvavasu and others. These *siddhas* have nothing to do with mokṣa or ātmajñāna.

Moreover, such a result of the saṁyama on the brahmarandhra is not mentioned in other texts. So far as I have come to know, the brahmarandhra has never been called mūrdhajyotiḥ.

We understand that the mūrdha or mūrdhajyotiḥ is different from the brahmarandhra, though both of them are

1. Netre bhrūmadhya mūrdhasu (*Garuḍa Purāṇa*, I. 218-21; quoted in *Yogavārttika* III. 1); Mūrdhni parvasu mastake (*Kūrma Purāṇa*, II. 11-39) quoted in *Yogasārasaṅgraha* p. 45, the reading being parvata for parvasu); Netre bhrūmadhyamūrdhasu (*Mārkaṇḍeya Purāṇa*, 36-44; Mūrdhaparvasu mastake *Tatidharmasaṅgraha*) Mark that the word mastake is used along with mūrdhaparvasu. *Sāntiparva*, 300-39 says: 'hṛdi nābhyām ca kanṭhe ca śīrṣe ca'. Whether this śīrṣe is the brahmarandhra proper or any other hole is not clear. It appears that in the head there are many *deśas* of dhāraṇa.

located somewhere in the head. *Bhāgavata*, XI. 15.24 mentions these two places separately in one verse. The exact location of the mūrdhajyotiḥ is to be known from yogic traditions. Swami Hariharananda's comment on this word is worth noting "The light is to be thought of as within the head specially at the back part of it (*Yoga Philosophy*, III. 32). In all probability, this place must be somewhere in the cerebellum. Anatomical distinction in the expressions that describe bodily parts is hardly to be found in all ancient yogic works and we are to follow the advice of the practitioners of yoga.

It appears that his mūrdhā is directly connected with the *suṣumnānādi* or with the upper part of the tālu (palate), and this is why jyotiḥ is associated with it. That there is a great lustre above the tālumūla is expressly mentioned in some yogic texts (*Tālumūlordhvbhāge mahājyotirvidyate*, *Maṇḍalabrāhmanopaniṣad*, I. 3; *vide also Advayātārakopaniṣad* 11); and it is needless to say that the *suṣumnā* or the brahmarandhra is full of jyotiḥ. The jyotiḥ associated with the mūrdhasthāna is helping factor for the realisation of the mūrdhasthāna. An aspirant takes the help of this jyotiḥ to identify the mūrdhasthāna.

However, it can also be presumed that the mūrdhajyotiḥ in the *Bhāṣya* III.1 means the brahmarandhra, and the same word means a particular place in the cerebellum in the sūtra III.32. All centres in the head might also be referred to by the expression mūrdhajyotiḥ, for all of them are full of light. That the same term may be used to signify different entities in different contexts in the works belonging to particular school is very common principle found in the ancient śāstras.² The words like *asmitā*, *manas citta*, *vivekajñāna* etc. are used in different significations in the works of Pātañjala school as is known to all.

It should be noted in passing that these places (*deśas*) of dhāraṇā are by nature *ādhyātmika* and they are to be perceived with the help of some internal feeling. They are not to be mistaken for the external physical parts of the body

2. The word *lakṣaṇa* is used in the *Nyāyasūtras*, 4.1.34,35 and 36. According to Vātsyāyana *lakṣaṇa* in the sūtras 34 and 36 means 'a name' and in the sūtra 35 it means 'a guṇa' or 'an avayava'.

though a sādḥaka becomes compelled to take help of these bodily parts at first and gradually he becomes able to realise the real ādhyātmika nature of these deśas of dhāraṇa. All these deśas are, however, connected with their respective physical parts. As for example, the nāsikāgra on which saṁyama is to be practiced is decidedly an 'ādhyātmika deśa' and the 'tip of the nose' is invariably associated with it. To realise the proper nāsikāgra an aspirant has to fix his concentration on this physical nāsikāgra at first and afterwards the proper nāsikāgra comes to be realised. No one can run on the path of yoga considering these 'places' mere 'parts' of the body. We propose to deal with this theme in the future.

A PROGRAMME OF YOGA IN EDUCATION

by JAYADEVA YOGENDRA

AIM AND OBJECTIVE :

A YOGA-EDUCATED person, in the true sense, is an integrated individual. Such a person aims at inculcating a characteristic outlook that results in a healthy way of life. This becomes possible by a harmonious blending of traditional ideology and technology of Yoga. Yoga—generally understood as a psychophysical discipline—helps in achieving a higher state of consciousness on the evolutionary scale of individual development.

Such an aim and objective of yoga is not far from what mankind consciously and unconsciously strives for today. Because mankind seems to suffer from the acceptance of material value-reality as the highest premise of its culture. Materialistic outlook to life is responsible for many ills in various domains of education, medicine, welfare, etc. We have therefore to consciously aim at cultivating an altruistic outlook, greater degree of self-awareness, and a belief in a higher value-reality. This would automatically be followed by acceptance of greater introversion, habituation to a preventive rather than a curative philosophy, to mindfulness in all aspects of life, etc. contributing to physical as well as mental health. To those who feel that the problem of ill health, mental disintegration, etc. are not just superficial but rather deep-seated, all attempts at introducing a dwarfed and maimed version of yoga-technology torn off context, appear unfortunate.

PRIMARY EDUCATION :

For this purpose efforts should be made right from the primary levels. Besides fostering a self-imposed discipline amongst children, we should also attempt at cultivating in children, a respect for the past culture including yoga. A simple course of yoga education consisting of moral lessons, simple techniques of quietening the mind, memory training and recall, controlling normal reflexes in specially prepared