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## CONTENTS

EDITORIAL ..	2
EXPOSITION OF THE YOGA SUTRAS .. Shri Yogendraji	3
HUMAN BODY FROM MEDICAL AND YOGIC VIEWPOINT .. Dr. Ram Shankar Bhattacharya	5
SHRI YOGENDRAJI AND HIS TIMES .. Smt. Neelima K. Bhawe	7
WHY DIFFICULT ASANAS ? .. Dr. Jayadeva Yogendra and Sri Prakash K. Mistry	9
GATHERINGS FROM SHRI YOGENDRA LIBRARY .. Sri Gerhard Unger	11
1..2..3 of SELF IMPROVEMENT .. Yoga Sadhaka Group	13
JOURNAL OF THE YOGA INSTITUTE ..	14
YOGA AND FOOD .. Smt. Hansa J. Yogendra	15



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and archaic (*purātana*), with regard to the methodology of speedy evolution of man in particular.

Therefore what he factually undertakes is only its revised study (*anusāsana*), systematised and based on the pure fundamentals which represented the true essence of whatever was then known as Yoga or what he concluded could be Yoga and teaching through the *sūtras* what had already been taught.

#### CLASSIC DEFINITION OF YOGA

योगश्चित्तवृत्तिनिरोधः ॥२॥

*Yogaścitta-vṛtti-nirodhaḥ.*

2. Restraining the *citta* (personality-complex) from (taking on) modifications is Yoga.

Having already announced the study of classic Yoga (*Pātāñjala Yoga*), the next logical step for Patañjali was to define it precisely. From the period of the *Rg Veda* to his time, Yoga was subjected to diverse interpretations by various authorities. Patañjali, having taken into account all these, had to offer his own definition which identifies itself with the central feature and spirit of all such definitions and interpretations — not on the basis of etymology, of philosophy and of academic hair-splitting but on the basis of the experience of Yoga at all levels provided by its science and technology. As such, the three-word definition of “yoga” by Patañjali becomes significant and unique in regard to the choice of words — *citta*, *vṛtti* and *nirodha*.

#### CITTA : ITS CONSTITUENTS AND FUNCTIONS

What is *citta*, according to the classic Yoga of Patañjali? *Citta* is a personality-complex which is the conglomeration of the three characteristics of the primordial matter (*prakṛti*) in the process of evolution.

According to Yoga, there are infinite *cittas* in the universe as there are infinite *puruṣas*; and every living organism is associated with its own *citta* (personality-complex). The *citta* is an all-pervading subtle evolutive amalgam with the three (*sattva*, *rajas* and *tamas*) qualities (*guṇas*) of matter.

(Continued)

## MEDICAL

### HUMAN BODY FROM MEDICAL AND YOGIC VIEWPOINTS

THE SCOPE OF MEDICINE IS LIMITED TO GROSS ELEMENTS ONLY. GROSS ASPECTS ARE THE OUTER FRINGE OF THE INNER REALITY.

BEFORE taking up the discussion on *yogic* means to health (*ārogya*), it is necessary to know what the *yogins* have to say about material cause (*upādāna*), and kinds of bodies which are regarded as seats (*āśraya*) of diseases. How this material cause, is acquired by a self (*jīva*), and how it is transformed into the various parts of the body, are also to be known, if we want to understand the influence of *yogic* practice over the body and on diseases.

We again draw the attention of our readers, to the fact that the purpose and scope of the analysis of the body, according to the *yogic* point of view is not the same as found in the works on *Ayurveda* (Indian Medicine), though the *āyurvedic* view, is ultimately based on the *yogic* view. For example, *yogins* speak of the vital zones in the body (*marmans*), with the intention of practising *pratyāhāra* (*Yogiyājñavalkya* 7.8) and other Yoga practices. They have very little to do with the part played by the vital zones, in the field of physical death. It is the chief duty of the *āyurvedavids* to discuss the nature and functions of the vital zones, with reference to death and bodily diseases, as they may have the chance to strengthen them by applying medicines. Even the anatomical distinction of these vital zones, is not so clear in the works on Yoga, as is found in the *āyurveda* works. Such a clear distinction, is not even desired for *yogic* practices. Similarly the knowledge of bodily systems (*kāyavyuhas*) in the form of seven *dhātus* viz. skin (*tvak*), blood (*lohita*), flesh (*māmsa*) etc. (vide *Bhāṣya* of *Yoga Sūtra* 3.29) is applied by *yogins* in eliminating false identification (*dehātmyā-dhyāsa*) or in practising higher *prānāyāma*, or in keeping the body like a log of wood, to practise higher *dhyāna*; the same knowledge is applied by the *āyurvedavids* in the successful application of medicine to a patient.

The scope of *Ayurveda* is up to the field of the gross elements (*bhūtas*), while the *bhūtas* stand in the initial stage of the *yogic* analysis. We may say, that *yogins* think with reference to emancipation (*apavarga*), while the *āyurvedavids* think with reference to worldly experience (*bhoga*). The knowable (*dr̥sya*) can be viewed in both ways.

The peculiar characteristics of the *yogic* view point, may be known from the *yogic* conception of sense organs. According to the *yogins*, the sense organs are *abhautika* (i.e. not of the nature of external material, having spatial dimensions and possessing external qualities), as they are like the gates situated in personality complex (*ahamkāra*). But according to *Ayurveda* they are gross (*bhautika*). It is evidently clear, that the sense organs according to *yogins* are out of the pale of medical treatment. This shows the essential difference, in the nature of sense organs, according to these two schools, though the *āyurvedic* view is not basically opposed to the *yogic* view. The difference lies in the process of analysis. *Yogins* however, take the help of the gross analysis conceived by the *āyurvedavids* whenever needed. The *āyurvedavids* have adopted the *yogic* views, after making them suitable for their purpose. Similarly there is fundamental difference in the conception of *kṣetrajñā* found in the *āyurvedic* and *yogic* treatises.

The essential character of treatment in *Ayurveda* is that what would require a person to comprehend the character of the material cause of the body. The *yogic* view in this material cause is indirectly helpful for treatment, but it is directly helpful to understand the whole process of cause—effect, covering a disease. For practical purposes, the *āyurvedic* analysis is more useful especially to those persons who are eager to achieve health and nothing else. A knowledge of *yogic* analysis of the body, will enable a person to comprehend the suitable nature of the animal, as well as organic life, and the person will be able to realize the subtle character of the binds of the body (*dehabandhana*).

RAM SHANKAR BHATTACHARYA

## SPECIAL PROJECT

### SHRI YOGENDRAJI AND HIS TIMES

MAN IS A PRODUCT OF HIS TIMES. HE MAY ACCEPT, REJECT OR IMPROVE UPON, WHAT HE HAS COME ACROSS IN HIS TIMES.

THE attempt here is to paint a sort of a backdrop, depicting the various trends in life, during the late part of nineteenth, and early part of twentieth century, when Shri Yogendraji was born. To a considerable extent, man is a product of his times. Though some basic qualities of nature come to him by birth, his attitude to life is greatly influenced by what he sees around him, by the teacher under whom he studies, by the books he reads, by the great personalities of his times with whom he may come into contact directly or indirectly. He may either accept, or reject, or improve upon, what he comes across, but either way, the formation of his personality is affected by his social situation.

The social condition prevailing in India, at the beginning of the present century, has a relevance for The Yoga Institute. The Founder of the Institute Shri Yogendraji, and other people of his generation were born, and grew up and got educated during this period. Typical, perhaps, of the English educated Indians of that generation, they thought about life in general, and also about what they could do to solve the problems, as they appeared to them.

The early part of the twentieth century with which we are dealing at present, stands in continuity with the later part of the nineteenth century, and together, they form an important part of Indian history. No period in history can be dealt with in isolation, for obvious reasons. Something which happens, comes as a result of something that has gone before, and in its own time, it gives rise to something else, which comes afterwards. As stated earlier, early twentieth century comes as a continuation of the late nineteenth century, which in itself was a period of great social fermentation. This particular period in Indian history, is known as *Indian Renaissance*. The latter half of the nineteenth century, saw the rise of many great personalities, especially in Bengal and in Western India. Bengal and Bombay were the earliest seats of British power