

YOGA EDUCATION

The Classic Yoga Studies are available in Clothbound and Paperback editions. Paperback editions, are meant *only for India*.

Yoga Sutra: This original text of classic Yoga compiled 2300 years ago by Patañjali represents its ideology, philosophy, science and technology for spiritual evolution of man. Translated by Shri Yogendra as firsthand knowledge of Yoga based on his personal and teaching experience of over 60 years. The *Yoga Sūtra* is a *must* for every student and teacher of Yoga.

Shri Yogendra: Glimpses from the life of Shri Yogendra, the householder yogi and pioneer of modern yoga technology. *Indian Reprint. Fully illustrated.*

Yoga Physical Education, Vol. I for men. A graded course of yoga āsanās for daily practice with rhythm of breath. *Twentieth Reprint.*

Yoga Physical Education, Vol. II for women. The first to be written by a woman for women after years of research. *Ninth Reprint.*

Yoga Personal Hygiene, Vol. I. The yogic kriyās in the light of modern hygiene and sanitation. *Eighteenth Reprint.*

Yoga Personal Hygiene, Vol. II. It deals with respiratory, sexual and nervous discipline of Haṭhayoga. *Seventeenth Reprint.*

Yoga Essays: Reorientation of the basic yoga ideology to sociological purposes. *Fifth Reprint.*

Facts about Yoga: A panoramic perspective of yoga idealism and realism. *Third Reprint.*

Why Yoga: It deals with the reasons why Yoga is necessary even in this modern scientific age. *First Edition.*

Self-Improvement: How to achieve it through Yoga. *Second Edn.*

Yoga and Therapy: Extracts of the pioneer effort of The Yoga Institute with random Case Reports and follow-ups from 1918 onwards. *First Edition.*

Life Problems: These problems of civilization and culture make you think and leave you thinking. *Revised and enlarged Fourth Ed. International edition just published in Australia.*

Journal of The Yoga Institute: First issued in 1931, this monthly deals with yoga ideology and technology. Vols. VII to XXIII are still available. *Annual subscription: Rs. 12; £1.50; \$ 3.00*

Wall Posters: The nine wall posters are for classrooms and exhibition.

Film Slides: (i) Better Living, (ii) Modern Yoga Centre and (iii) Eightfold Path of Yoga.

Prices quoted against order

THE YOGA INSTITUTE, Santa Cruz, Bombay 400 055.

©1980

Owner: The Yoga Institute, Bombay-400 055.

Edited and Published by Dr. Jayadeva Yogendra for The Yoga Institute, Account Yogendra Publications Fund, Santa Cruz, Bombay-400 055 and printed by him at The Examiner Press, Dalal St., Bombay 400 023.



JOURNAL OF THE YOGA INSTITUTE

VOLUME XXVII

MARCH 1982

NUMBER 8

CONTENTS

EDITORIAL	..	2
NANDIN—A YOGIN	.. Dr. R. S. Bhattacharya	3
HEALTH IN ĀYURVEDA	.. Dr. S. J. Nalgirkar	7
YOGA THERAPY	.. Miss Gira Bhatt	10
REPORT OF A SPECIAL CLASS	.. Shri M. G. Bhatia	13
YOU AND YOURSELF	.. Shri Yogendraji (Quotation)	15

ISSN 0044-0493

THE YOGA INSTITUTE

SANTA CRUZ, BOMBAY 400 055

Dear Reader,

A devotee feels jealous watching God showering his blessings on a farmer who was praying but briefly. God does not answer the devotee why he selected a farmer and asks the self-proclaimed devotee to perform a very very difficult task. Upon the devotee's return God asks how often the devotee remembered God. The devotee is surprised as his entire attention was on the task. Thereupon God explains how the farmer though involved in worldly life yet very sincerely prayed to God while others repeated the name of God very often but insincerely!

There is a difference between an action carried out by a thoughtless individual and one by a person who is fully aware and conscious of what he is doing, though externally the actions may look very much similar. The student of Yoga is conscious of his spiritual goal and while carrying out a routine act he imparts that vibration on the action. A sportsman does some physical exercise, he does it swiftly with an extrovertish attitude, with emotions and desires. The yogic practitioner doing his āsana is very sedate and subjectively involved in what he is doing, he does not look around for an applause, nor has he any immediate mundane goals. The yogi organises his life consciously around spiritual objectives, but all activities are carried out against the larger backdrop of introversion, self-control and self-development.

We ordinary mortals, too carry on our usual routines but often these are carried out thoughtlessly. They become ritualistic, and mechanical. Apparently a busy executive dreaming of climbing higher, is seen sitting for a few minutes to relax, he appears very similar to a Yoga student performing śavāsona, but the difference lies in the mentality of the two. The first one may occasionally reduce the time of his relaxation, hurry through it or even skip it in situations where other interests dominate. In case of the Yoga student this will rarely happen. He has set his priorities and will follow each of his duties very consciously and systematically.

As the saying goes a busy man has lots of time to spare, a lazy man has no time. The busy man has a clarity of his objective. The lazy man has none.

Yours in Yoga,
EDITOR.

BIOGRAPHY

NANDIN — A YOGIN

A less known yogi who embodies extreme devotion to yoga is being described in this article.

THE Vyāsabhāṣya, dealing with the fructification of *punya-karmāśaya* refers to Nandin saying, "the young Nandiśvara (i. e. Nandin who assumed a divine body) was transferred from the human form into a *deva*" (2.12). In the bhāṣya on YS.2.13 he is also referred to as an example of a person having a *karmāśaya* causing two results, namely the span of life and the experience of pleasure and pain. The Bhāṣya means to say that Nandin assumed a *deva-śarīra* without leaving his human body (i. e. he assumed the divine body not after death but while remaining with the human body). This is why he is mentioned to exemplify the doctrine of *jātyantara-pariṇāma* (mutation of the body and organs into a different species of beings) in *Vyāsabhāṣya* on YS.4.3.

Both the commentators on the Vyāsabhāṣya, namely Vācaspati and Vijñānabhikṣu inform us that the transformation of the body of Nandin took place when he was eight years old (on YS.2.13). As there is no mention of age in the Bhāṣya it may be presumed that the commentators came to know of this factor from other sources. It is quite likely that this source is the Purāṇic works (including the epics). It is gratifying to note that the Kāśīkhaṇḍa of the Skandapurāṇa expressly states that the son of the sage Śilāda became Nandin at the age of eight by the grace of Śiva (11.106). The life of Nandin as depicted in the epics and the Purāṇas is going to be described here in brief. The exalted position of Nandin may be inferred from the fact that he is worshipped in the Mahā-nārāyaṇa Upaniṣad in the Taittiriya Āraṇyaka (नन्दिकेश्वराम धीमहि).

Most of the Purāṇas say that Nandin was the son of a sage named Śilāda, (Śiva-p. 3.6.49). This is why he is often called Śailādi or Śailāda. He is also called Śālankāyana, which is the name of his *gotra* (Līṅga-p. 1.25.3) vide Varāha-p. 144.167 also.

How the son of the sage Śilāda became a constant attendant of Śiva and assumed a deathless divine body has been described in the three Purāṇas, namely Śiva-p. 3.6-7, Liṅga-p. 1.42-44 and Kūrma-p. 2.41.17-42. It is stated in these Purāṇas that Śiva himself appeared as a boy having three eyes and four hands and he was accepted by his devotee Śilāda as his son. The sage called the boy Nandin as the boy gladdened the mind of his father. As soon as the boy entered the house of his father, he left the inhuman form and assumed the human form. He practised penance and worshipped Śiva to acquire a long span of life. As a result of Śiva's boon he became devoid of death, possessed lordly powers, became a constant attendant of Śiva and assumed a divine body with three eyes and ten hands. Devī Umā accepted him as her son and he was appointed as the lord of the gaṇas of Śiva. Afterwards he was married to Suyāśas, the daughter of the Maruts. On account of his possessing a divine body he was regarded as a (मनुष्यप्रकृति) *deva* (comm. on Āpastamba Dharmasūtra 1.2.11.3).

A somewhat different account is found in the Bṛhaddharma-p. (2.4 Ch.) where Nandin is said to be a logician, disciple of the sage Dadhīci and attendant of Śiva. He prayed Śiva to become his constant attendant which was granted. The Mahābhārata speaks of him as a divine attendant of Śiva (Sabhā-p. 10.34). The Varāha-p. vouchsafes the information that Nandin (son of Śilāda) acquired devahood without relinquishing the human body (213.69-71)—a view which is clearly stated by the Vyāsabhāṣya.

The Rāmāyaṇa also speaks of Nandin in a few places. He is regarded as 'another aspect of Śaṅkara' in 7.16.5 and 'an attendant of Śiva' in 7.16.9. He is described as *karāla* (having a dreadful form), *kṛṣṇapīṅgala* (dark-brown in colour), *vāmana* (with a dwarfish figure), *muṇḍin* (with a shaved head) *hrasvabhūja* (having short arms) (7.16.8-9). He is said to have cursed the *rākṣasa*-king Rāvaṇa (5.50.2-3). The Rāmāyaṇa expressly states that Nandin had a face which resembled that of a monkey (5.5.23). It appears that the Rāmāyaṇic description is based on a different tradition about Nandin.

The teachings of Nandin are found (in versified form) in several Purāṇas. In the Liṅga-p. (2.55.3-58) Nandin is found to speak of five *yogas*, namely *mantrayoga* (repeated muttering of sacred syllables associated with meditation), *sparsa-yoga* (chiefly based on *kumbhaka*), *bhāvayoga* (taking refuge in to Śiva with all the heart), *abhāvayoga* (the state in which ātman is realised as devoid of all things) and *mahāyoga* (the state in which the self-effulgent, pure and simple nature of the self is experienced), which are to be practised one after the other. The path of Yoga is said to be the central theme of the teachings of the Vedas and is called Pāśūpata Yoga. The Yoga is said to be *antyāśrama*, a term found in the Śvetasvatara Up. 6.21 also.

The Devīpurāṇa in its 10th Chapter (which has ten sections, each with separate number of verses) contain an elaborate account of Yoga, originally proclaimed by Nandin to Sanatkumāra, who in turn taught the Yoga to Nārada (10.1.1-6). Here we find a discussion on all the *tattvas* of Sāṃkhya (Ch. 2), the *sādharmya* (common feature) and *vaidharmya* (divergence) of *īśvara*, *puruṣa* and *avyakta* (Ch. 3); qualifications of persons eligible for practising Yoga and the duties of a *bhikṣu* (Ch. 4); places fit for yoga-practice and a few yogic postures, *prāṇāyāma*, results of *prāṇāyāma* and the muttering of sacred syllables (Ch. 5); eulogy of Yoga, ways of practising Yoga successfully, knowability of two-fold brahman, nature of *śabda-brahman*, characteristics of meditation (Ch. 6), method of muttering *Om* with necessary details (Chs. 7-8); characteristics of a steadfast (*Yukta*) person, mention of a few obstacles, viz. *prātibha*, etc. (Ch. 9); fixity and the realization of the most subtle entities (Ch. 10). It is stated here that there are two ways through which Yoga may be acquired, namely *Śivasi-ddhāntamārga* and *Vedaśāstrāgama*. That Nandin was a teacher and preacher of *Śivadharma*s is repeatedly stated in the Kedāra-khaṇḍa of the Skandapurāṇa (vide 6.194. etc.).

About the disciples, teachers and the places of practising austerities of Nandin we find the following pieces of information in the Purāṇas. The Aruṇācalakhaṇḍa of the Skandapurāṇa (2.3.25) says that Nandin received Śivayoga from

the son of Mṛkanḍu (*i. e.* Mārkaṇḍeya). Sanatkumāra is said to be the disciple of Nandin (Saura-p 4. 12). The Kapilā-puri of Nandin is said to be situated somewhere near the Kailāsa mountain (Kūrma-p. 1. 47-50). Nandin is said to practise austerities in the Nanditīrtha (Kūrma-p. 2. 39. 87) and also on the Japyesvara tīrtha (Kūrma-p. 2. 41-17).

R. S. BHATTACHARYA

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. 270/- 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 (To be change 6122185)

HEALTH

HEALTH IN ĀYURVEDA

There is much in common between Āyurveda and Yoga. We have an authority of Āyurveda giving us details.

THE present social life is growing day by day more complex and mechanical on account of increasing ecological and industrial development as well as rapid variation in physical social environments. Consequently it has created many a problem associated with socio-economical, familial as well as health matters. Everybody desires to obtain fresh air, water, light, food, shelter, recreation rest, economical and social status and prosperous long life. For this purpose, one tries to face all types of calamities and discomforts. Life would be simple indeed, if our needs were immediately and automatically satisfied. But as we know there are many obstacles both environmental and cultural, they require sometimes extra efforts to fulfil the needs with satisfaction. If there is blockage of progress or defective adjustment to environment, along with irregular and unsuitable diet and wrong conduct, with foul environment, one can suffer psychosomatic disorders. In this way health can be disturbed in all dimensions.

Āyurveda has specifically emphasised that the health problems can be solved universally by all human being on the earth by the observance of the principle of *Swasthavṛtta*. The *Swasthavṛtta* is compounded from three words (*i*) *Swa* [represents possession or additions to one's own that is Āyu (life)] (*ii*) *Stha* represents stability of maintenance and means one who stands, therefore, *Swastha*, means one who enjoys normal health (*iii*) *Vṛtta* acting or playing one's part with deliberate selfnegation to observe strictly all duties of health, beneficial to life. *Swasthavṛtta*, thus helps one to obtain the goal of perpetual normal health so that every one can stand firm in carrying out his duties towards himself and society to lead healthy happy life. In this way *Swasthavṛtta* is the science, which teaches us how to live in a healthy happy self-sufficient