



# JOURNAL OF THE YOGA INSTITUTE

VOLUME XXVI

AUGUST 1980

NUMBER 1

## CONTENTS

EDITORIAL	..	2
SHRI YOGENDRAJI ON PRANAYAMA	.. Talk recorded by Smt. Winnie Imrie	3
AN INCORRECT READING	.. Dr. R. S. Bhattacharya	6
YOGA NEWS	.. Pictorial	8
ABOUT INDIAN MEDICINE	.. Dr. K. G. Sharda	10
TO A FRUSTRATED YOGA SEEKER	.. Dr. Jayadeva Yogendra	11
HOW TO DIE	.. Dr. R. M. Goyeche	13
TENSION IS DISEASE	.. Smt. Hansa J. Yogendra	15

ISSN 0044-0493

## THE YOGA INSTITUTE

SANTA CRUZ, BOMBAY 400 055

## AN INCORRECT READING

Writers, and so-called researchers, often do not consider this, that what they are writing does not at all fit into a Yoga context, or is patently absurd.

THE Hathayoga-pradīpikā (1.15) reads :

अल्पाहारः प्रयासश्च प्रजल्पो नियमग्रहः ।  
जनसंगश्च लौल्यं च षड्भिर्योगो विनश्यति ॥

The verse speaks of six factors, on account of which one fails to attain Yoga. As the word *niyama* means discipline or restrictions and *graha* means the act of 'accepting, following up', 'undertaking', it become illogical to regard नियमग्रह (the following up of disciplines or restrictions) as one of the impediments to Yoga.

To avoid this difficulty some are inclined to take the word *niyama* in the sense of 'unsuitable discipline' (Adyar edition of the Hathayoga-pradīpikā). To take *niyama* in this restricted sense requires strong grounds, which, according to us, are wanting here, though we occasionally find use of words in restricted senses.

A variant नियमाग्रहः (i.e. *agraha*, not taking of the *niyamas*) is found in the Kaivalyadhama edition (Lonavla) of the H. Y. Pradīpikā. So far as the sense is concerned this reading creates no difficulty, for non-observance of disciplines is always regarded as one of the causes of *Yoganāśa* (absence of success in Yoga practice). This reading is, however, not accepted by the comm. Jyotsnā. The translator of the Kaivalyadhama edition of the H.Y.P. has rendered *niyamāgraha* as 'severe austerity', which is wrong. Even if we dissolve the word *niyamāgraha* into *niyama* and *āgraha* (obstinate inclination) yet the word would be impotent to convey the sense of austerity.

A perusal of the Jyotsnā comm. on the word *niyamāgraha* leads me to think that the original reading must be accepted as अनियमग्रहः (i. e. the 2nd quarter is to be read as प्रजल्पो

अनियमग्रहः) meaning 'taking or following up the *anīyamas* i. e. acts that are not sanctioned.' It is evidently clear that the commentary reads *graha*. Now, if we read *graha*, we are compelled to read *anīyama* (and not *niyama*), for it is the *anīyamas* which are the causes for failure. One can easily observe that the examples given in the commentary, (namely morning bath with cold water, etc.) fall under *anīyama* for the author of the H.Y.P. himself asserts in 1.61 that morning bath, etc. are to be avoided (*varjayet*). It is needless to say that accepting an avoidable thing or act, is an example of *anīyama*.

I am of opinion that the original reading अनियमग्रह was changed to नियमग्रह in later times (and consequently the reading of the relevant passage of the comm. Jyotsnā was also changed as shown above). There is a strong ground for our assumption. We find a similar verse (on *bhakti*) in the Upadeśa-mālā of Rūpagosvāmin (a direct disciple of Caitanyadeva, the wellknown Vaiṣṇava teacher of Bengal), which reads as under :

अल्पाहारः प्रयासश्च प्रजल्पो नियमाग्रहः  
जनसंगश्च लौल्यं च षड्भिर्योगो विनश्यति ॥

There may be other verses on similar topic bearing the expression नियमाग्रह and it is quite likely that on account of the influence of these verses the original reading अनियमग्रह of the H. Y. Pradīpikā was changed into नियमाग्रह in later times. It also appears that some wrongly read the word as नियमग्रहः (and not नियमाग्रहः), for the original verse contains the expression प्रजल्पो नियमग्रहः without considering the fact that the reading नियमग्रहः does not suit the context as shown above.

R. S. BHATTACHARYA