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complex at that stage. Consequently, the *citta* being empty of any transformations, now appears transparent like a crystal. It has thus power to reflect the true image of whatever is presented to it—be it the known, the Knower or the act of knowing.

This is an intermediatory stage of the *citta* called concord (*samāpatti*) with the help of which many more psychic powers can be attained. Those looking for supernormal abilities may find this state very inviting, although to the would-be-yogin it is no more than a precursor of what greater achievement might be expected at the final stage of *samādhi*. For one thing, this experience positively enlivens faith in and vigour for the constant practice of Yoga. When reaching such a stage by accident, many are drawn to exhibiting them for fame and wealth. Incidentally they get side-tracked by accepting it as the attainment of real Yoga which they, in fact, never reach.

INDISTINCT AND DISTINCT CONCORDS

तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः ॥४२॥
*Tatra śabdārtha-jñāna-vikalpaiḥ saṅkīrnā savitarka
 samāpattiḥ*

42. There, the thought-transformation in which the options of word, object meant and idea are mixed up is called the indistinct concord.

Because of the argumentative nature of knowledge orientated to conceptions based only on sense-perceptions, reason, verbal cognition and inference in which the options of words, meaning and idea all get mixed up, this state of consciousness is termed indistinct (*savitarka*) concord (*samāpatti*). Also because it cannot yet solve the problem of Ultimate Truth due to its own obvious limitations, it is referred to as mere concord in relation to the previous states of *samprajñāta* or supranormal cognitive consciousness previously described.

(Continued)

MANAGEMENT OF DISEASE

Study of gross and subtle components of our body, and the influence of environmental and such factors help in understanding the disease process better.

IT is an established doctrine of *yogins* that the forms of bodies that are achieved by a sentient being are always determined by the nature of his latent impressions of actions. That there is a fixed rule about the construction of the body, and the development of the faculties in a sentient being, was known not only to *yogins* but also to *Ayurvedavids* also (vide *caraka: śarīra* 4.36).

We may aptly use the word *bījakośa* or *bīja śarīra* which is made of the gross imperceptible (*viśesa*) for these beings who have entered a parent body (*janakaśarīra*) and have assumed the form of a cell. The *bījakośas* reside in the *janakaśarīra* as a loose particle (and not as an *aṅga*) without experiencing any *bhoga*. After achieving the gross body through the help of a womb (which is the most common process of birth), the *jīva* begins to enjoy the fruits of his activities.

This *bījakośa* acquires particular development in the womb (*yoni*) into which it comes through a *janakaśarīra*. The development in the womb is of the nature of physiological individuation. The organic and the animal life become developed in some degree in this state. In the process of this development, the essential qualities of the bodies of parents play their part. The peculiar resemblance found in the bodies of the offspring, and the parents proves this fact beyond any rational doubt.

The development of a *bījakośa* in the womb has its own importance. From a critical observation of the peculiar arrangement and division of cells in the womb, it appears that these two functions are guided by some powerful factor which appears to act independently. This nature of acting independently shows that this power must be consciousness,

—an entity endowed with knowledge, will and power; vide *Mahābhārata*, *Aśvamedhaparvan* 18.7-8 for the existence of a *cetana jīva* in the *garbha*. He is the *kṣetrajña*—spirit that manifests, and is not created in the womb.

From the foregoing consideration it can be said that all the conditions of the physical body—healthy, non-healthy, diseased and the like depend upon the following factors:

1. The *bījaśarīra*; 2. The body of a parent or the bodies of the parents; 3. The *garbhāvasthā* (the womb state); 4. Food (solid and liquid) taken by a person during his life-time; 5. Air, particularly the air consumed by a person to maintain life; 6. External environment (heat, cold, etc.); 7. Mental peace (state).

All of these factors have not the same influence over diseases. *If the source of a disease lies in the bījaśarīra, it is almost impossible to cure the disease by applying medicines*; it, however, can be cured by practising *tapas* or by practising higher *dhyāna*¹. Such diseases may be called *karmajas*, for their source lies in the deeds performed in the previous births. (Vide *Suśruta*, *uttara* 40.162-165). The *karmaja* diseases that appear in the body; not as the result of any perceptible causes, indicate the existence of previous births of sentient beings. In some cases such diseases are originated by causes of a very feeble nature.

If the source of the disease lies in the parental body, it always takes a long time to eradicate them from a body. The material source (*upādāna*) of a body, which comes from the essential ingredients (*dhātus*) of the parents, is of a subtle nature and is deeply rooted in the body of the offspring. Sub-grade *yogic* practices can always help a person to get rid of such diseases.

As regards the third and fourth factors, everyone knows the effect of *garbhāvasthā* and of food over diseases. Regarding the efficacy of food, suffice it to say that so long as a person

1 पूर्वाजितानि कर्माणि प्राणायामेन निश्चितम् । नाशयेत् साधको धीमान्
(*Sīvasāhītā* 3.58) तन्मध्ये (i.e. कण्ठस्थाने) पुरुषो वर्तते । तस्य पुरुषस्य ध्यान-
करणात् असाध्यरोगा नश्यन्ति Binduyoga. Mark the word *asādhya*roga (diseases
that are almost impossible to be cured.)

will take immoderate food (*amitāhāra*), he will have to undergo bodily pain and organic weakness. Even proper medicine and exercises will yield but least easiness and bodily pleasure to a person who is addicted to taking *amitāhāra*. Every one should remember that *mitāhāra* has been regarded as one of the seven steps for success in Yoga (*yogasiddhi*; *Sīvasāhītā* 3.19-20).

It is well known that the essence (*rasa*) which is essential to maintain the body, lies in a subtle state in food² which also a *pariṇāma* of the five gross elements (*bhūtas*). It is the duty of the *prāṇasakti* to extract the *rasa* from food. If there lies weakness in the *prāṇasakti*, wholesome food will also be useless to some degree as the *prāṇasakti* will be unable to extract the *rasa* from food to form the limbs of the body with the help of the vital forces, especially by *samāna*³. This is why according to the *yogic* point of view it is the developed *prāṇas* that are highly essential for keeping health and for eradicating diseases. Most of the *āsanas* strengthen the physical seats of the five *prāṇas* as is known to the active followers of Haṭh a yoga. The development of muscles and the like, hardly helps a person to remain in a healthy condition for the whole life.

Something may be said about the fifth factor *vāyu*. This *vāyu* is not the same as the *vāyu mahābhūta* of the *pañcamahābhūta* scheme. It is the same however as the air—a *pañcabhautika* element. It is the air on which depend the functions of the five *prāṇas* to the highest degree so far as the living beings of the earth are concerned. On the influence

2 For the efficacy of *āhāra*, vide the following statements : स्रोतोभिर्ये
विजानाति इन्द्रियाथान् शरीरभूत तैरेव च विजानति प्राणान् आहारसम्भवान् ॥
(*Aśvamedhaparvan* 17.24-25). These srotases play a good part in creating
diseases; vide *caraka vimāna* 5.9; 5.23 *Suśruta sūtra* 24.10 says that when
there is खवैगुण्य (i.e. स्रोतोवैगुण्य - Dalhana) there is *vyādhi*. As to what are the
srotases vide *caraka vimāna* 5.9

3 The functions of the *prāṇas* may clearly be understood from
Aśvamedhaparvan 19.39-42 (i.e. मुक्तं मुक्तमिदं कोष्ठे कथमन्नं विपच्यते ।
कथं रसत्वं ब्रजति शोणितत्वं कथं पुनः ॥39॥ तथा मांसं च मेदश्च सुनायव
स्थीतिच पोषति । केथमेतानि सर्वाणि शरीराणि शरीरिणाम् ॥40॥ वर्धन्ते वर्धमाने
कथं च बलम् । निरोजसा निर्गमनं मलानां च पृथक् पृथक् ॥41॥ कुतो वायुं
प्रश्वसिति उच्छ्वसित्यपि वा पुनः । कं च देशमधिष्ठाय तिष्ठत्यात्मा-
यमात्मनि ॥42॥

and efficacy of *vāyu*, vide *caraka sūtra* 12.8 and *suśruta, nidāna* 1.10. The complete absence of air (i.e. oxygen) will stop the functions of the *prāṇas* (i.e. the physical seats, viz., the heart, lungs, etc. of the *prāṇas*), resulting in death⁴. Owing to any unknown reason (the reason is, however, known to *yogins*) the *prāṇas* possess some invisible connection with air and this is why the *prāṇa*—though not of the nature of external objects—is called *prāṇavāyu*.

Since the function of the *prāṇas* largely depends upon air, air has direct and immediate influence over the body. The fact that the *prāṇāyāma* helps a person to overcome diseases⁵, shows that we must be more careful in using air.

As regards the sixth condition external environment, suffice it to say that the authors of *Hathayoga* laid much stress on this factor while speaking on the suitable residing place of *yogins*, as we shall see later.

Regarding the seventh condition, it can be said that mental condition can actually cause physical change in vital organs, or they can upset normal physical functions. That mental condition can weaken the power of resistance to infection is known to all. Apart from diseases that belong to *manas* or *śarīra* only, there are diseases viz. *unmāda* or *apasmāra* etc., that belong to the field of both body and mind (*cakrapāṇi* on *caraka sūtra* 1.55; Dalhana on *suśruta sūtra* 1.26). Vide also *cakrapāṇi* on *caraka vimāna* 6.8-9:” अत्र च परस्परशब्देन शारीराणां शारीरेण मानसानां मानसेन शरीराणां मानसां शरीरेण च अनुबन्धी ज्ञेयः This interaction shows that both *śarīra* and *manas* have a common element as their *upādāna*. That there is really such an *upādāna* was known to the ancient *yogins*. This *upādāna* is called *āhamkāra* or *asmitā* in the *sāṅkhya* literature. Many secret doctrines of *Āyurveda* have their basis on the sameness of the *upādāna* of *śarīra* and *manas*.

R. S. BHATTACHARYA

- 4 To remain alive after stopping the breath is a fact, though it does not come under the purview of this paper. The condition of suspended animation, as found in the state of *samādhi* is a positive proof of the existence of a certain entity working as the superintendent of the physical organism.
- 5 Some may say that since *vāyu* is said as *rajobahula* (*suśruta śarīra* 1.10) it works as the highest helping factor for the operation of the *prāṇa*. This, however does not explain fully the relation between *vāyu* and *prāṇa*. Efforts (*ceṣṭā*) and vibrations (*śarīraspandana*) are said as *vāyaviya* (*suśruta, śarīra* 1.79). Complete absence of these two indicate the stoppage of the functions of the *prāṇas*.

HARNESSING PHYSIOLOGICAL FUNCTIONS

We generally remain lost at just the gross and the superficial when we study the act of breathing. The Hathayogi sees more in it and the Rājayogi still more.

VARIOUS human activities lend themselves to very detailed studies. Yoga too studies different aspects of Man with a view to bringing greater harmony within one-self and with the universe outside us. For example, there are so many aspects of emotions and feelings that can be studied and used in enriching ourselves. Feelings well managed, can lead to great concentration.

Our act of breathing has also great significance for us in many ways. Respiratory control helps in better oxygenation and better elimination of carbon-dioxide. It also helps in the depth of our inspiration. Undoubtedly there are certain disease conditions that can be prevented or cured through correct respiratory exercises.

However there is also something more in our breathing than this. Reduction in the rate of breathing leads to conservation of energy expenditures. Holding of the breath and, the period of pause is again a way to control the biological energy in us. There is also this art of learning to extract the utmost from the air which is available in lungs. In fact such methods at once affect the various physiological functions of the body like the pulse, blood pressure, heart action etc. The traditional *yogi* would claim a connection between the bionic *prāṇāyāma* and longevity itself.

There is the third aspect involved in our respiratory act, and that is its relation with thoughts and feelings. In fact here we have the possibilities of simulating the highest awareness available to us. In the beginning it is just a trickle. One may learn to create a rhythmicity in one's breathing. *Such a harmony is affected in the first four institutional prāṇāyāmas* at The Yoga Institute. Later on there is a synchronization of the mind with the act of breathing. The institutional practices