

YOGA EDUCATION

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THE YOGA INSTITUTE

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In fact the lady went to the point of telling her husband that it did not matter who the friend was —rich or poor —what mattered was the need for a real good friend at this stage of the Prime Minister's carrier.

The Prime Minister in sheer exasperation one day walked out of his mansion in search of a friend. He followed the advice of his wife and was ready to befriend whoever came his way. He decided that he must have a friend in whom he can confide and who can grow into a dependable person. It was when he was worked up to this point that he came across a poor weaver walking along the road. (Contd.)

Shri Yogendraji in
Paramahansa ni Prasadi

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INDOLOGY

VINDHYAVSIN

SOME works on Sāṃkhya and Yoga are found to quote the views or the actual sayings about the Sāṃkhyan categories of a teacher named Vindhyavāsin. The works which contain these views are: Bhojavṛtti on Yogasūtra 4.23; Yuktidīpikā on Sāṃkhyakārikā 1, 22, 39 and 42.

The historical life of this teacher is shrouded in great mystery. Some even raise a doubt whether the word Vindhyavāsin is his actual name or an epithet (meaning 'an inhabitant of the Vindhya hill') only. There are however strong grounds to believe that the word is an epithet. Authoritative works quote Sāṃkhyan views and ascribe them to a certain teacher named either Vindhyavāsa or Vindhyani-vāsa. Some even expressly say that Vindhyavāsa was an exponent of Sāṃkhya. Some of these views are ascribed to Vindhyavāsin also. Thus it becomes clear that the words Vindhyavāsin, Vindhyavāsa and Vindhyani-vāsa are epithets (i.e. they mean that the teacher was an inhabitant of the Vindhya hill) only and not the actual name of the teacher.

As to what is the actual name of this teacher is not easy to ascertain. In the Purāṇas there is no mention of a teacher named Vindhyavāsin. It should be noted in this connection that Vindhyavāsin cannot be a very ancient teacher. The king Bhoja (11th Century) quoted one of his statements in YS 4.23. As this statement is not found to have been quoted in any other work, it must be presumed that the work of Vindhyavāsin was extant in the time of Bhoja.

Vacaspati in his commentary on Yogasūtra 4.1 remarks that the sage Māṇḍavya made use of *rasāyana* (alchemy or science of tonics including chemistry as well as alchemy) and he was Vindhyavāsin (i. e., he dwelt on the Vindhya hill). The information given by Vācaspati cannot be regarded as unfounded, for some of the medical works on *rasa* mention

Māṇḍavya. For example Nāgārjuna in his Rasaratnākara declares that he will deal with those doctrines that were established by Vasiṣṭha and Māṇḍavya. The Rasaratnasamuccaya of Vāgbhaṭa also refers to him. Since the Āyurvedic works state that this Māṇḍavya was taught by Ātreya, he must be a very old person and as such he cannot be identical with our Vindhyavāsin. That this Māṇḍavya was the exponent of Sāṁkhya has not been stated in these Āyurvedic works.

It is remarkable to note that the Pañjikā comm. on Kamalaśīla's Tattvasaṁgraha (verse 16) informs us that there was a teacher, Rudrila by name, who, on account of holding the Sāṁkhyan view of the identity of effect and its material cause, used to say that curd was the same as milk and for this absurd assertion he proved himself to be an inhabitant of the Vindhya hill. This is a sarcastic remark suggesting that since Rudrila lived in a hill in absolute seclusion by cutting all connections with worldly affairs he was so ignorant that he considered curd to be the same as its material cause milk. It is quite likely that this Rudrila-Vindhyavāsin wrote a work on Sāṁkhya which was extant at the time of the king Bhoja, who quoted a statement from this work. Unfortunately we find no other reference to Rudrila in any other work. That there were numerous āśramas of sages in the Vindhya region is a fact. Vindhya is not only the hill but also the forest associated with it. About the location of the Vindhya, Dr. P. L. Vaidya observes: "The Vindhya stretches from the Bay of Bengal almost to the Arabian sea in an irregular way" (Notes to Kādambarī, p. 68).

In passing it may be noted that a few more persons were called Vindhyavāsin. It is wellknown that Bhikṣu Govinda, the author of Rasahrdaya and Vyādi, the author of the grammatical treatise Saṁgraha were called Vindhyavāsins. But since these persons were the exponents of Sāṁkhya, it is quite reasonable to hold that Vindhyavāsin, the Sāṁkhya teacher, is the same as Rudrila.

In Chinese and Tibetan traditions we find some references to Vindhyavāsin. Modern Scholars have drawn many conclusions about the date etc. of this teacher from the statements in

Chinese and Tibetan works (some even holding that Īsvara-kṛsna and Vindhyavāsin are identical) but as we consider these works as containing very little truth we refrain from dealing with the views of these works here. As Vindhyavāsin was quoted by Kumārila, he must be a few centuries earlier than Kumārila.

RAM SHANKAR BHATTACHARYA

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