

degree. On the other hand, they produce a tonic effect on the vertebral column, spinal, sympathetic and parasympathetic nerves, hormones and even higher centres of the brain.

3. **BREATHING EXERCISES:** These increase venous return (effective filling pressure). Since its pleural pressure is decreased owing to the increased respiratory movement there is probably a corresponding increase in the effective filling pressure(7).

Forced respiratory movements as pushing, raising heavy weights and blowing etc. should be avoided, since they tend to raise the blood pressure(14).

4. **INCREASE OF OXYGEN SUPPLY:** The mobility of the patient's thorax must be maintained or increased by suitable exercises. If any secretion or phlegm is present in the lungs, it may be necessary to give a modified form of postural drainage, which is a physiological method of evacuating phlegm from the chest with the help of this activity(9).

"Don't stop exercise and sports activity in later years." says Kaipping and Valentine (5). The exercise habit began in youth should be continued and moderated in later years.

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IT IS A YOGI WHO CAN TRANSLATE THE WORKS ON YOGA

by RAM SHANKAR BHATTACHARYA

THE *Gheraṇḍasamhitā* being translated in English by Shri S. C. Basu has been published by the Theosophical Publishing House, Madras. I have its first edition of 1895. I do not know whether any subsequent edition has been published.

In this English translation, I have come across a blunder. I desire to bring it into light for the benefit of those who want to practise yoga. *This wrong translation clearly shows that no yoga-treatises should be translated by a person who does not practise yoga.* A translation or an exposition by non-practitioners of yoga may mislead its readers or may put the readers in trouble. This remark is aptly applied to those works on yoga that treat of the practical side of yoga.

The *Gheraṇḍasamhitā* deals with the moderation of diet (*mitāhāra*) in its fifth chapter (verses 16-32). After mentioning many things that are to be eschewed by a practitioner of yoga (verses 23 ff.), the work reads in the verse 26:

योगारम्भे वर्जयेच्च पथिस्त्रीवह्निं न सेवनम् ।
नवनीतं घृतं क्षीरं शर्कराद्यैश्च न गुडम् ॥

The second half of the verse 28 reads हरीतकी च खर्जूरं योगी भक्षणमाचरेत्. (This is a statement on the things fit to be eaten by a yogin).

In this whole passage (verses 23—32) certain things are said as 'not fit to be taken' and some as 'fit to be taken.'

The translator thinks that the word *varjayet* (one should avoid) should also be connected with the second half of the verse 26 and also with the verse 27. This is why he translates: So also he (yogi) should avoid fresh butter (*navanīta*), ghee, thickened milk (*kṣīra*), sugar (*śarkarā*), and date-sugar etc. (Second half of the verse 26) as well as ripe plantain (*pakvarambhā*) cocoa-nut (*nārikela*), pomegranate (*dāḍimba*) . . . and everything containing acid juices (*rasam amlavivarjitam*) (verse 27).

From the translation it appears that both पथि स्त्रीवह्निं नसेवन (first half of the verse 26) and *navanīta* etc. (beginning from the second half of the verse 26 and ending in the verse 27; are not to be taken by a practitioner of yoga.

This is entirely wrong. A careful study of the work in question and all other works on yoga would reveal the wrong notion of the translator. In the treatise in question, the avoidable things are mentioned in the verses from 23 to the first half of the 26th verse and eatable things are mentioned in the verses beginning from the second half of the 26th verse and ending in 28th. Thus *navanīta*, *ghṛta*, *kṣīra* etc. mentioned in the second half of the verse 26 fall under the eatable things. It is utter nonsense to think, that a person while practising yoga should avoid *navanīta*, *ghṛta*, *pakvarambhā*, *nārikela*, *āmalakī* and *rasa*¹ devoid of *amla* (acid).

It should, however, be noted that though ghee, milk etc., are said as *yogi-pathyas*, yet they are to be taken always in a measured quantity.

The whole subject is dealt with in the *Hāṭhayogapradīpikā*, Ch. I. It clearly mentions the avoidable things in 1.61 (वह्निस्त्री पथि सेवानामादौ वर्जनमाचरेत्) Afterwards the treatise mentions *kṣīra*, *ājya*, *navanīta*, *khaṇḍa* (—*śarkarā*), *gavya* (milk) as 'wholesome for the yogins' (*Yogīndrapathya*, verse 62). It is remarkable to note that most of the things mentioned in the aforesaid verses (26 b—27) of the *Gheraṇḍasamhitā* are stated as *pathya* (wholesome) to yogins in other authoritative works on yoga.

It clearly appears to one that the wrong translation would not occur at all had the translator practised Yoga in his own life.

It is expected that, in the next edition, the translation must be corrected, otherwise it would mislead persons in the path of yoga practice.²

1. The expression '*rasam amlavivarjitam*' has been translated as: 'everything containing acid juices'. *Vivarjita* is translated as 'containing'!! "Again the word 'everything' in the translation stands for *rasa*" This shows that the word *rasa* has not been translated by the translator.

Readers should know that *Gītā* (17.8) says that the diet of the *sāttvikas* should be *rasya* (savoury) and that *amla-āhāra* is liked by the *rājasa* persons (17.9).

2. A good number of errors and mistakes are also found in the English rendering of the *Tattvavaiśārādī* by Woods.