

YOGA EDUCATION

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is able to take out this much time for her personal use, if she has been handling her routine properly, the benefits far out-weigh the adjustments involved in matters of prevention as well as cure of physical and mental problems.

We have instances where certain embarrassing psychologic problems were solved within a couple of weeks of starting Yoga lessons. We also have cases where eye sight noticeably improved. The credit here goes to the easing of tension, physical as well as psychological, with the help of *Yogic* training.

A working woman usually spends most of her time either sitting on a chair or standing. The postural peculiarities create an imbalance in the functioning of the various physiological systems of the body, like the digestive system, the nervous system, the circulatory system, the reproductive system, etc. These peculiarities are due to the over-use of certain muscles and joints, and underuse of certain other parts of the body. The damage may not show immediately. It usually gets mixed up at a later stage with what is generally called aging or degeneration. Overall *Yogic* exercises can forestall this process of degeneration and keep a working woman fighting fit for a much longer period, enabling her to face the domestic as well as official challenges equally well.

Besides, the physical and the psychological, there is a third aspect of Yoga, dealing with the spiritual side of life. For those of us who believe that the human understanding of this world is incomplete without a reference to those experiences which exist beyond the senses, Yoga shows the way of adding that extra dimension and making the picture complete. The advanced techniques of Yoga help its practitioners to take a look into the unknown. A recognition of the spiritual dimension of life, which is to-day incorporated even in scientific theory by great seers like Einstein, automatically lowers the ego of a person, and helps him to adjust better with his circumstances.

Yoga is a gift of ancient Indian wisdom. Today, it is useful for the demands of modern life based on Western technological development. The Westerner are increasingly taking to its benefits. It is high time in India we become aware of what we already possess.

NEELIMA BHAVE

VARSAGANYA—A SAMKHYA-YOGIN

Study of a great Sāmkhya savant Vārṣaganya to whom Vyāsa remained indebted in his comments on Yoga Sūtra.

VĀRṢAGANYA has an unique position in the teachers of the Sāmkhya philosophy. From the *Yuktidipikā* commentary on *Sāmkhyakārikā* 71 it appears that he lived after *Pañcaśikha* and *Īśvarakṛṣṇa*, the author of the *Sāmkhyakārikā*. In the *Mahābhārata* we find the *Gandharva Viśvāvasu* to declare that he knew of Sāmkhya śāstra which was taught by such sages as *Pañcaśikha*, *Jaigīṣavya*, *Vārṣaganya* and others (*Śāntip.* 318. 59-62). This shows the antiquity of this teacher and the authoritativeness of his teachings.

All ancient works are silent about the parentage, etc. of *Vārṣaganya*. As the word *Vṛṣagaṇa* is read in the *Gārgādi* group of the *Aṣṭādhyāyī* of *Pāṇini* (4-1-105) it can reasonably be said that *Vārṣaganya* was a descendant of a certain person named *Vṛṣagaṇa*. As to who was this *Vṛṣagaṇa*, no information is available. That there were many persons bearing the name *Vārṣaganya* is a fact, for *Vārṣaganya* is mentioned in the *Nidānasūtra*, the *Kātyāyana Srautasūtra*, etc. A *Vārṣaganya* is stated to be the seer of the *mantra* ययोरिदं विश्वमेजति ता विष्ठासा हवामहे वाम् । वीतं सोम्यं मधु (Vide *Yādava-prakāśa's* commentary on *Pīngalachandāhsūtra* 3.12).

Modern scholars, chiefly on the basis of Chinese tradition, have expressed various views about *Vārṣaganya*, most of which seem to be based on flimsy grounds. To hold that the Sāmkhya teacher *Vārṣaganya* was an older contemporary of the Buddhist teacher *Vasubandhu* seems to us without any strong grounds. Some are of opinion that *Vārṣaganya* is another name of *Īśvarakṛṣṇa* — a view which has been ably refuted by *Pt. Udayavira Śāstrin* in his *Sāmkhyadarśana kā Itihāsa Ch.7* (in Hindi).

Though the treatise composed by *Vārṣaganya* has been lost in toto, yet we are fortunate that we find a few of his

statements quoted by teachers of later times. Some of such statements are given below:

(i) The sentence मूर्तिव्यवधिजातिभेदाभावान्तास्ति मूलपृथक्त्वम् has been quoted in the Vyāsabhāṣya (on YS 3-53). It means, "There is no diversity in the primal cause since differences of specific character, form or class attribute do not exist in it".

(ii) The Yuktidipikā attributes the sentence रूपातिशया वृत्त्यतिशयाश्च परस्परेण विरुध्यन्ते सामान्यानि तु अतिशयैः सह प्रवर्तन्ते to Vārṣagaṇya (on Kā. 13). It means: when any of the aspects (*rūpa*) of the mind or the *vṛtti* becomes highly intensified, it inhibits the opposite aspect or the opposite *vṛtti*. An aspect or a *vṛtti* which does not attain a pronounced character cooperate with those that are dominant.

(iii) Vācaspati in his Bhāmatī (on Brahmasūtra 2.1.3) attribute the couplet गुणानां परमं रूपं . . . सुतुच्छकम् to Vārṣagaṇya. (It is also quoted in the Vyāsabhāṣya on YS.4.13). It says that the guṇas in their ultimate state are not directly perceived. Whatever is directly perceived (i.e. an object which is a modification of the guṇas) is to be known as unsubstantial like an illusion.

(iv) Vārṣagaṇya's definition of *pratyakṣa* and of *anumāna* has been quoted by Vācaspati in his Tātparyatikā on Nyāyasūtra (1.1.4 and 1.1.5 respectively).

(v) The sentence पञ्चपर्वी अविद्या has been attributed to Vārṣagaṇya by Vācaspati (vide Tattvakaumudī on S.Ka.47)

We find the expression Vārṣagaṇāḥ (in plural number) in the Yuktidipikā (on Sām. Kā 5, 10, 17, 19, 22, 40 and 57). It means 'the followers of Vārṣagaṇya'. This shows that Vārṣagaṇya had founded a school and that he had a large number of followers. It is held by some modern scholars that the Vyāsabhāṣya has in many places followed the views of Vārṣagaṇya.

R. S. BHATTACHARYA

PEOPLE WHO TAKE TO YOGA

THIS data is from a sample of 123 persons who joined the Institute in any of its courses—residential/general/21 day programme—i.e. either for health lessons, or from interest in learning about Yoga. These people joined the Institute in 1977 to 1980. This sample is only a part of the people that joined in this period.

I. Sex		This shows that the female section under Smt. Sita Devi and Smt. Hansaben is a strong one.
Females=	40	
Males =	83	
II. Age Born in		
1910-1920 ..	.. 4	This shows that all age groups participate—young boys and girls (age 11-20) also came.
1920-1929 ..	.. 11	
1930-1939 ..	.. 18	The highest concentration is in the next age groups of 21-30 and 31-40. The old do not come in large numbers.
1940-1949 ..	.. 25	
1950-1959 ..	.. 37	
1960-1969 ..	.. 20	
No response ..	.. 8	
III. Nationality		The Institute caters to a large number of foreigners—but since they register for longer periods they are not represented in this sample.
1 British nationals		
3 Brazilians		
119 Indians		
IV. Education		
Matric and below ..	.. 35	Here too all categories of education are represented.
Above matric but not graduate ..	.. 19	The significant number of post-graduates should be noted.
Under graduate ..	.. 36	
Postgraduate or Double graduate ..	.. 20	
No response ..	.. 13	
V. Occupation		
Retired/Household ..	.. 17	Here too, a full cross-section of employment is represented.
Business ..	.. 19	Considering 40 females and only 17 represented here for household, many working women take to yoga.
Service ..	.. 38	
Teacher ..	.. 6	
Student ..	.. 35	
No response ..	.. 8	

MAHESH BHOGILAL