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## CONTENTS

EDITORIAL	..	80
LIMITS OF DIVINE CONSCIOUSNESS	.. Shri Yogendraji	81
ASTANGA YOGA	.. Dr. R. S. Bhattacharya	83
YOGIC DIET	.. Shri Yogendraji	84
EMOTIONALISM—MENTAL PROBLEMS	.. Shri H. Sequeira	89
NEED FOR CLARITY	.. Smt. Hansa J. Yogendra	93

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# THE YOGA INSTITUTE

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In fact the pseudo-yogis and pseudo-spiritualists can be compared to actors that act out with great fervour the roles of Gods and Goddesses, on the stage. Such actors appear so much like the Gods they represent, except that they themselves have no real Godly feelings or divine consciousness.

Here is an illustration to the point. The saintly Paramahansa Madhavadasa visited a very rich admirer, and lived with him for a few days in his palatial house. Shri Yogendraji who was with Madhavadasji noticed an ordinary looking servant looking too ordinary, working in the house—appearing unintelligent and a simpleton. He was involved in petty chores all day, never keeping any time for any other activity. There was no question of his taking to any religious or spiritual acts during the day. The servant was one day ill running high temperature, and Shri Yogendraji after completing his duties was about to retire into his bed, when he heard some sounds emanating from a cellar room. Out of curiosity, he entered the room to hear words and sentences such as “My Lord! my God! my Everything!” These words were being continuously repeated. Shri Yogendraji took a lantern in his hand to see who was so lost in God consciousness at this late hour. He was surprised to see in the dim light of the lantern, that that very ordinary looking servant, was lying in the bed and muttering these sentiments even while asleep. “Oh God! How merciful you are! How wise!” was being exclaimed by this illiterate man, as Shri Yogendraji stood there, wondering at the heightened awareness this ordinary man possessed — an awareness that permeated his entire being. How poor in comparison are those well to do persons, who display their religiosity through external paraphernalia of idols, flowers, candles and incense sticks etc.

Shri Yogendraji observed the behaviour of this man for the next few days while he carried out his work. The man was found to be utterly selfless and very sincere. Here was a man who had reached great heights in spiritual consciousness, but made no pretence of it at all.

From *Paramahansa ni Prasadi*  
by SHRI YOGENDRAJI

## A REFERENCE TO ASTANGA YOGA IN THE UPANISAD

*Dr. Bhattacharya establishes the authenticity of the concept of eightfold path of Yoga, right from early times, and rejects Sankaracharya's (not the Adi Sankara) interpretation of the eight in an old Upanisad as devāṣṭaka which is also not accepted by the commentator Narayana. So too Dr. Bhattacharya rejects the concept of Dhtāvaṣṭaka advanced by Shankaracharya. The dhātus or the material composing the body is seven in Indian Medicine and in Yoga, he argues.*

MODERN scholars are found to hold the view that no original Upanisad mention the path of *aṣṭāṅga yoga* (eightfold path of Yoga) expressly, though here and there these Upanisads speak of almost all the *āṅgas* (aid) of Yoga, often using names different from those stated in Yogasūtra and similar works. The question of the non-mention of the path of *aṣṭāṅga yoga* is of high importance, especially, when we find that there is a clear mention of *ṣaḍāṅga yoga* in the Maitri-Upanisad (6.18). That the method of Yoga practice is Vedic is beyond doubt, for even those teachers (e.g. Sankaracharya) who did not accept *yogic* ontology as Vedic, regarded the *yogāṅgas* as Vedic. It is to be noted further that the Māhābhārata declared that the path of *aṣṭāṅga yoga* is in accordance with the Vedic view.

The question of non-mention of the path of *aṣṭāṅga yoga* in the Upanisads is a problem that requires a solution. It is hasty to hold that the path belongs to a later period, as has been stated by Gough in his Philosophy of the Upanisads.

I understand that the path of the *aṣṭāṅga yoga* is alluded to in the expression अष्टकैः षड्भिः (six ogdoads) in the Śvetāśvatara Upanisad (1.4) — one of the original Upanisads belonging to the Kṛṣṇayajurvedā. The aforesaid expression speaks of six groups, each containing eight members. We can reasonably place *aṣṭāṅga yoga* in these six ogdoads. According to us the group of the eight *āṅgas* of Yoga may be included in these six ogdoads. Such an inclusion is in full consonance with the context, for all the expressions in this Upanisad verse, speak of Sāṃkhyan categories all of which are accepted by the Yoga philosophy.

R. S. BHATTACHARYA