

YOGA EDUCATION

The Classic Yoga Studies are available in Clothbound and Paperback editions. Paperback editions, are meant *only for India*.

Yoga Sutra: This original text of classic Yoga compiled 2300 years ago by Patañjali represents its ideology, philosophy, science and technology for spiritual evolution of man. Translated by Shri Yogendra as firsthand knowledge of Yoga based on his personal and teaching experience of over 60 years. The *Yoga Sūtra* is a *must* for every student and teacher of Yoga.

Shri Yogendra : Glimpses from the life of Shri Yogendra, the householder yogi and pioneer of modern yoga technology. *Indian Reprint. Fully illustrated.*

Yoga Physical Education, Vol. I for men. A graded course of yoga āsanās for daily practice with rhythm of breath. *Twentieth Reprint.*

Yoga Physical Education, Vol. II for women. The first to be written by a woman for women after years of research. *Ninth Reprint.*

Yoga Personal Hygiene, Vol. I. The yogic kriyās in the light of modern hygiene and sanitation. *Eighteenth Reprint.*

Yoga Personal Hygiene, Vol. II. It deals with respiratory, sexual and nervous discipline of Hathayoga. *Seventeenth Reprint.*

Yoga Essays: Reorientation of the basic yoga ideology to sociological purposes. *Fifth Reprint.*

Facts about Yoga: A panoramic perspective of yoga idealism and realism. *Third Reprint.*

Why Yoga: It deals with the reasons why Yoga is necessary even in this modern scientific age. *First Edition.*

Self-Improvement: How to achieve it through Yoga. *Second Edn.*

Yoga and Therapy : Extracts of the pioneer effort of The Yoga Institute with random Case Reports and follow-ups from 1918 onwards. *First Edition.*

Life Problems : These problems of civilization and culture make you think and leave you thinking. *Revised and enlarged Fourth Ed. International edition just published in Australia.*

Journal of The Yoga Institute : First issued in 1931, this monthly deals with yoga ideology and technology. Vols. VII to XXIII are still available. *Annual subscription: Rs. 12; £1.50; \$ 3.00*

Wall Posters: The nine wall posters are for classrooms and exhibition.

Film Slides: (i) Better Living, (ii) Modern Yoga Centre and (iii) Eightfold Path of Yoga.

Prices quoted against order

THE YOGA INSTITUTE, Santa Cruz, Bombay 400 055.

©1980

Owner : The Yoga Institute, Bombay-400 055.
 Edited and Published by Dr. Jayadeva Yogendra for The Yoga Institute,
 Account Yogendra Publications Fund, Santa Cruz, Bombay-400 055 and printed
 by him at The Examiner Press, Dalal St., Bombay 400 023.

Regd. No. MH-BYN-18



JOURNAL OF THE YOGA INSTITUTE

VOLUME XXVII

SEPTEMBER 1981

NUMBER 2

CONTENTS

| | | |
|------------------------------|---------------------------|-----|
| EDITORIAL | | 174 |
| EXPOSITION OF THE YOGA SUTRA | .. Shri Yogendraji | 175 |
| PANCASIKHA—A SAMKHYA YOGIN | .. Dr. R. S. Bhattacharya | 177 |
| TO BE OR NOT TO BE | .. Miss Naressa De Souza | 180 |
| YOGA NEWS | .. | 183 |
| ANXIETY | .. Shri H. Sequeira | 185 |
| PATIENCE | .. Smt. Hansa J. Yogendra | 187 |

ISSN 0044-0493

THE YOGA INSTITUTE

SANTA CRUZ, BOMBAY 400 055

all to the individual to select *any preliminary conditioning process he may himself desire* according to his own choice. What is essential however is that it should so completely engage his *citta* that the same becomes steady and remains so.

EVOLVING CONSCIOUSNESS

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥४०॥

Paramāṇu-parama-mahattoānto Śya vaśīkārah

40. (Then) his (the *yogi's*) area (of consciousness) encompasses the minutest atom upto infinity.

What follows as a result of such habitual steadiness of the *citta* is that the student acquires the special capacity of identifying himself easily with even the minutest atom or with any object upto infinity.

For the purpose of trance-consciousness, steadiness has to be gained first. The would-be-yogin can do this with the aid of various practices described above, only then can the consciousness of the *yogin* encompass everything from the subtlest to the largest. Here only the normal state of *citta* is raised to an altered but higher level of habitual steadfastness on any given object which sequentially becomes a source of power to catalyze him upward towards the highest state of trance-consciousness (*Samādhi*). It must however be remembered that these alternatives for Yoga practice cited above are merely means to upgrade levels and quality of consciousness and not the end which is still to follow sequentially in due course.

However, such casual and simple phenomena occurring during the progress in the study of Yoga is often wrongly glorified as occult/mystic, psychic, mystic, spiritual power or miracle. Classic Yoga has disapproved such exhibition and claim of *yogic* power.

PANCAŚIKHA-A SAMKHYA-YOGIN

This five locked sannyāsi reached great heights in ancient India, wrote a classical work quoted and requoted by Vyāsa and others, and converted great rulers to his approach to life.

TRADITION is unanimous in holding that Pañcaśikha was taught in Sāmkhya by Āsuri, the only disciple of Kapila. Pañcaśikha has been held in high esteem by the authors of the Mahābhārata and the Purāṇas, vide Śānti-p. 218. 7-9 where he is described as 'a person possessing a correct knowledge about *sannyāsa* (renunciation)', 'one transcending all pairs of opposites' 'the foremost of sages,' 'one who has acquired eternal felicity'. His renown may be ascertained from the assertion that 'he was known by the name of Kapila' (as stated here). The Bhāgavata regards him as one of the highly perfected persons (6. 17. 14).

It appears that the name Pañcaśikha is based on some characteristic of the teacher. It may be inferred that since the teacher possessed five locks of hair (*Śikhā*) he was named Pañcaśikha; vide the Brahmavaivarta-purāṇa 1.22.16. This surmise cannot be taken as baseless, for the Baudhāyana Gṛhyasūtra is found to enjoin keeping one, three or five locks of hair on the head in accordance with the custom of one's own family (2.4). It is remarkable to note that the word Cūlika (meaning one having *cula*, hair) was used at the time of referring to Pañcaśikha in the poem Haraviājaya (6.18) by Rājānaka Ratnākara (Vide the comm. by Alaka).

It is interesting to note that the Śāntiparvan describes this sage by using such epithets as contain the word *pañca* (five), namely *pañcajña* (knower of five), *pañcakṛt* (doer of five) *pañca-guṇa* (having five characteristics) (218.12). The import of these words are not quite clear and the explanations given by the commentator Nilakaṇṭha seem to be far-fetched. It is quite likely that on account of possessing certain five characteristics (not known distinctly to us) the sage was called Pañcaśikha. The epithet *kavi* has also been given to this sage

in Śānti-p. 219.5; here it means not a poet but a person capable of seeing the past and the future.

The names of the parents of Pañcaśikha have not been stated in any of the Puraṇic works. We learn from the Mahābhārata that a *Brahmin* lady Kapilā by name looked after him as a nurse, i. e., she accepted the Child Pañcaśikha as her son who, as expressly stated in the epic, used to suck her breast (Śānti-p. 218. 15-16; 28.6). The epithet *cirajīvan* used in 218.10 shows that the sage had a long span of life.

Tradition holds that it was Pañcaśikha who composed a treatise called Śaṣṭitantra on the basis of the doctrines originally propounded by the sage Kapila (vide Sāmkhyakārikā 70 with the commentaries). It appears that Pañcaśikha gave a formal shape to the views of Kapila and arranged all the categories (discussed by his teacher) into sixty divisions. This is why the work of Pañcaśikha came to be regarded as Śaṣṭitantra though the original teachings of Kapila were called by the name Tantra (vide Pañcaśikha's statement quoted in the Vyāsabhāṣya 1.25). That there was an actual treatise called Śaṣṭitantra may be proved even from the works on the non-Sāmkhya systems (vide the Uttarādhyayana-sūtra and the Nandisūtra of the Jains).

It is a pity that this highly authoritative treatise has been lost in toto. Only a few of its statements are found quoted in the Vyāsabhāṣya on the Yogasūtra (1.3; 1.25; 1.36; 2.6; 2.13; 2.15; 2.17; 2.20; 2.22; 2.52; 3.41;) and in other works. Later commentators clearly attributed these statements to Pañcaśikha. Sāmkhyasūtra 5.32 shows his view on the nature of invariable concomitance (*vyāpti*).

The Mahābhārata represents his views in a few places (Śānti-p. 218-219; 319. 4-15). The verses representing the views of Pañcaśikha seem to be directly or indirectly based on the original teachings of this sage. Some of these verses of the Śānti-parvan are found to bear close resemblance with the aphoristic sayings of this sage. The Mahābhārata verses contain discussion on sorrow, delusion, actions and their fruits, existence after death and the life. The wisdom of this sage is known by the term '*lokottara jñāna*' as has been expressly

stated by the king Janaka who was instructed in Sāmkhya by the sage (Śānti-p. 320.38). His view on *śreyas* is found in Agnipurāṇa 382.4.

Pañcaśikha is said to have a large number of disciples. The Yuktidīpikā, a commentary on the Sām, Kā (70) informs us that the king Janaka, the sage Vasiṣṭha and others were taught by Pañcaśikha. The Śānti-p. speaks of Janadeva Janaka (a king of Mithilā) as a disciple of this sage. It is further stated that the king embraced the path of renunciation as a result of hearing *mokṣadharmā* from this sage (219.51). The king was so influenced that he disregarded the views of his one hundred teachers and followed the path taught by Pañcaśikha.

The epithet *bhikṣu* ('beggar' i. e. a *sannyāsin* who is entitled to beg alms with a view to maintaining the body) has been used by the author of the Mahābhārata (Śānti-p. 319.3; 320.24) and it is clearly stated that the sage was a follower of the path of *sannyāsa* (Śānti-p. 218.7). Śānti-p. 218.6 shows that he was a wandering mendicant. It appears that the sage embraced the path of *sannyāsa* without entering into the stage of a householder. As he is said to be the 'tenth *kumāra*' (Yuktidīpikā on Sām. Kā.) it may be rightly inferred that he was a perpetual celibate (*naiṣṭhika brahmacārin*) (the word *kumāra* meaning an unmarried person). The Sāmbapurāṇa informs us that the sage entered the orb of the sun (*sūryamaṇḍala*) with the help of Yoga (2.17).

R. S. BHATTACHARYA.

WEEKLY YOGA HEALTH CAMPS

The sick and the seekers of a better way of life may now join short residential camps at The Yoga Institute. Topics covered include relaxation, mental discipline, yoga āsanās, prāṇāyāmas, dietetics and spiritual guidelines. Residents are practically initiated in such a better way of life. Special hostel arrangements for men and women are provided so also medical assistance and wholesome food. It has been found that such camps help students in controlling chronic psychosomatic ailments like diabetes, asthma, rheumatism, gastric disorders, hypertension, etc. Life in such camps aids in checking psychiatric disturbances, and is useful in infusing a *yogic* attitude to life. Researches carried out on these principles for the Ministry of Health in 1970 revealed 82 per cent improvement.

Persons desirous of joining the camp may register their names by paying in advance per week Rs. 270/- for board, lodge and tuition. The applicants may mention the camp they wish to join beginning every second Saturday of each month. On receipt of their letters, they will be informed the date they are to join the Camp. Telephone 53 21 85