

## 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. Paperback Rs. 5.00 inclusive postage.

**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 Haṭhayoga. *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. *First 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, The Yoga Institute, 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 XXVI

SEPTEMBER 1980

NUMBER 2

## CONTENTS

EDITORIAL	..	18
SHRI YOGENDRAJI ON PRANAYAMA	.. Talk recorded by Smt. Winnie Imrie	19
PRANA AND DISEASES	.. Dr. R. S. Bhattacharya	22
FAITH	.. Shri John Shaw	25
TO A FRUSTRATED YOGA SEEKER	.. Dr. Jayadeva Yogendra	28
TEACHER AND DISCIPLE	.. Shri H. Sequeira	30
THE TUG OF WAR	.. Smt. Hansa J. Yogendra	31

ISSN 0044-0493

# THE YOGA INSTITUTE

SANTA CRUZ, BOMBAY 400 055

## PRANA AND DISEASES

*The relation of the external bhutas and the internal parts of the body is considered from point of prāṇasakti.*

The assuming of a body by the *ātman* (self) is one of the most important doctrines propounded by *yogins*. *Ātman* is immutable, bodiless and has no limit. It is the *jīva* (*ātman* associated with *antaḥkaraṇa*) that is enveloped with gross or subtle bodies. This *antaḥkaraṇa* has three subdivisions, namely *buddhi* intellect *ahaṁkāra* (ego) and *hṛdaya* (also called *manas*) having their respective functions as *prakāśana*, *āharaṇa* and *vidhāraṇa* (cognition, conation and retention). This *antaḥkaraṇa* is further developed into three groups of external organs (*bāhyakaraṇas* known as the *jñānedriyas*, *karmendriyas* and *prāṇas* (sense of perception, action and bionergy), each group having its own *viśaya* (object) known as *prakāśya*, *kārya* and *dhārya*. The aggregate of the internal and external organs may be treated as an *upādhi* of *ātman*. In this paper we are especially concerned with the *dhārya* (retentur) *viśayas* and the *prāṇas*.

This *upādhi* remains without any activity in the state of *pralaya*, for the *viśayas*—the exciting cause of the organs—become dissolved in their cause and thereby they lose their power of creating *uparāga* (sensation; vide *Vyāsa-bhāṣya* 1.7) in the organs. The *antaḥkaraṇa* devoid of all kinds of external distractions and being overpowered by the *tamoguna* inert quality, remains in a suspended state in the state of *pralaya*. At the time of creation the aforesaid three kinds of *viśayas* appear with their specific character (i.e. *līna viśayas* become *grāhya*) and the three groups of organs utilize them according to their power.

The *jīvas* who appear in the created world are endowed with *dehadhāraṇa saṁskāra* (potencies that create the body) and being compelled by this *saṁskāra* they, taking the external objects with the help of their *prāṇa-indriya*, transform the *dhārya-viśayas* as their body. It is the chief duty of the *prāṇasakti* to deal with the external matter for the sake of the body.

Their common function, known as *vidhāraṇa*, comprises construction (*nirmāṇa*), development (*vardhana*) and maintenance (*pośaṇa*) of the body.

The bodies are of various kinds, but they are governed by the following principles:

1. The material of the body must come from the external object.
2. Every 'body' is capable of being left by the *jīva*.
3. In the aforesaid three functions of *prāṇa*, *manas* plays a good part.
4. Not only the functions of the sense organs and motor organs can be checked, but also the imperceptible functions of the *prāṇas* can be put under control with the help of *yogic* exercises.
5. In comparison to the *jñānendriyas* and *karmendriyas*, the *prāṇas* enjoy greater control over the body.
6. The organism must be in consonance with the development of the inner organs of a sentient being. By analysing the body one can ascertain the state of development of the organs of a sentient being (शरीरानुरूपं च सत्त्वं सत्त्वानुरूपं च शरीरम्).

The external material which is transformed into a body by the activities of the *prāṇas* is called *viśeṣa* in the *sāṁkhya-yoga* literature. All kinds of *sthūla* and *sūkṣma* gross and subtle bodies are made of this material. Both the *sthūla* and *sūkṣma śarīras*; being made of the same material (i.e. *viśeṣa*) must be understood as *bhogāyatanas*, though the former is not held as such by some modern scholars. This *sūkṣma śarīra* has even its own dimension and it possesses the properties of the *bhūtas*, viz sound, touch colour etc. in their fine form. This is why these *sūkṣma śarīras* are not perceived by ordinary eye, though in reality these *śarīras* are not out of the province of the *bhūtas*.

The *sūkṣma śarīra* (subtle body) is different from the *māta-pitṛja* body (biogenesis). The *viśeṣa* which has two broad

divisions viz. *sūkṣma śarīra* and *mātapitṛaja śarīra*, is the same as the five manifested *mahābhūtas* in an intermixed state. Each of these *bhūtas* has its own seats in a body (vide Siddhasiddhāntasamgraha 1.38-41 and other works on Nāthayoga, Svarodayayoga and Haṭhayoga) and the qualities of these *bhūtas* affect these seats internally. The secret connection between the body and the *bhūtas* and the internal parts of the body, is one of the most important doctrines propounded by *yogins*, and the relation is to be known by all who want to avoid *prajāparādha* or to follow *Swasthavṛtta*.

A study of the yogic works reveals that the following relationships are to be understood fully if any body wants to achieve perfect mental and bodily health:

1. The relation of one organ with the other of the same group e.g. the relation of ear with eye, and the like.
2. The relation of one group of *indriya* with another group of *indriyas*, e.g. the relation of the sense organs with the motor organs or with the *prāṇas*.
3. The relation of one organ of a group with the organ or organs of another group: e.g. the relation of ear with organ of speech.
4. The relation of organs with objects.
5. The relation of internal organs with external organs.

## FAITH

*Faith is like a mother that nourishes the child in its growth. Faith is in fact the positive aspect of disinterestedness, that is considered by all as the first essential of self improvement.*

“For others, it (trance) is to be preceded by faith, enthusiasm, memory awareness and ultimately the intellectual excellence.” Yoga Sūtra : Chapter 1, Sūtra 20.

What is faith? It is a mysterious quality. Within each of us there appears to be a capacity and a need to accept some power which helps to sustain us in our lives. This power varies according to the development of an individual. It may be a belief in one's own abilities, or possibly in some person or form of government; people also may change their faith.

But at some point in our existence, it seems that this concept of faith takes on a greater meaning. In my own life, I had to accept the limitations of my own thinking about the world. I had attempted to manipulate people and events to suit my own wishes only to realise eventually that the process of life going on around me was too large to permit me to control it. Faced with this failure, I came to a temporary halt. The old ways of functioning were of no use; therefore what was to fill this vacuum.

At this point, the first question was—“Is there any purpose to life?”. Some think it has no purpose and that it is a series of obstacles which have the effect only of harassing them. But such people have little attraction, for the effect of their thinking leaves them sad and negative. On the other hand some take a very positive view. They see life as a teacher. The situations which it provides are to help them grow and to gain in wisdom. In some manner or other we have all met this type of individual. As a result of this sort of thinking, they overcome problems and retain a quality of cheerfulness.

Eventually, I believe all of us reach the conclusion that the positive response to life is the only one. In fact it seems natural