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weary he sat down under a tree. He sat and sat, but he could not find any one coming that way. By now he was feeling terrible, without nourishment. Luckily he saw a man coming towards him, from a far distance. No sooner the *sanyāsi* saw the man, he exclaimed to him "Brother have you any food? I am terribly hungry and weak." The man came up to the *sanyāsin* and said, "Sir, I am a low caste individual, a sinner. If you have no objection to eat at my house, food is ready. Please do come. You will at least get a dry piece of bread and water to drink." The *sanyāsin* agreed to the constraints that the other man spoke of about his being a low-born one, but mumbled "I am too very weak and hungry." He rose and reached somehow the hut of the low-born. There the *sanyāsin* ate up the bread that was served to him, but refused to drink water.

He instead enquired if there was a nearby river, and being told that there was one some distance away, the *sanyāsin* got up with his bowl and staff, and trudged his way to the river, washed himself and drank water to his heart's content, collected more in his bowl and again returned to the hut.

The poor low-caste man was surprised and asked if the *sanyāsin* needed anything further, but upon being told he did not need anything more, the poor man asked very politely of the *sanyāsin* a question "Sir, at my home, you ate food but refused to drink water. What was the reason for this?" The *sanyāsin* was happy at the question and said, that he came back just to answer this question as he thought that he would have this doubt. "Now listen" he said, "The reason why I ate at your place was that I was starving and was very close to death, in absence of nourishment. The consideration of social taboo was not relevant then. However after satisfying my hunger, I realised that water would be available somewhere here, and that it was not absolutely necessary then. I gained strength from food and drank water from a clean place later."

From *Paramahansa ni Prasādi*
By SHRI YOGENDRAJI

NATURE OF ALASYA IN YOGASUTRA 1.30

That emancipation may be attained through listening to philosophical works and through reasoning only, is considered wrong.

IN Yogasūtra 1.30 which contains a list of impediments (*antarāyas*) to Yoga, we find the mention of *ālasya* (listlessness), which is defined in the Vyāsabhāṣya as 'lack of effort on account of heaviness of the body and mind'. According to us the above definition of *ālasya* does not show the character of *ālasya* clearly. One should observe that *ālasya* is read after *pramāda* (heedlessness) and before *avirati* (worldliness), which means that *ālasya* must be connected with the mental field only (and not with the body also as has been stated in the Vyāsabhāṣya), and that *ālasya* must be a more powerful impediment than *pramāda*.

According to us the definition of *ālasya* is objectionable, or to be more precise, the printed reading of the bhāṣya passage is slightly corrupt. If we consider the nature of the first impediment *vyādhi* (sickness) and compare it with the last impediment *anavasthitatva* (instability in the state attained), we will find that a following impediment is more powerful than a preceding impediment. Thus we are to conclude that *ālasya* must be a more powerful impediment than *pramāda*. As *pramāda* has no connection with the body (i.e. it is mental), *ālasya* must not be connected with the body—it must be mental.

We think that *ālasya* is 'non-desire of non-inclination (*apraṇīti*) to deliberate or ponder as a result of weakness of the mind, i.e. wrong thinking'. This *ālasya* is a particular form of *vicāra-moha*. A lack of the power of discrimination is at the root of this non-inclination. That our view is not baseless, is proved by a statement in the Kapila-Asuri-dialogue (Śāntiparvan, Kumbakonam ed.), which reads मोह इति आलस्यमेव अधिकुरुते.

The aforesaid view about the essential characteristic of *ālasya* is supported by Śaṅkarācārya, for he defines it as

ज्ञानमात्रेण मुक्तिः स्यादित्यालस्यस्य लक्षणम् (Sarvasiddhānta-saṅgraha, sec. on Pātāñjala śāstra, verse jūāna (i.e. श्रुतानुमानज ज्ञान, no. 4). To think that emancipation may be attained through knowledge derived through hearing the sāsātras and through inference), and that there is no need for acquiring *samādhi* is said to be *ālasya*. In other words when one ceases from exerting proper effort on account of wrong thinking, then this non-inclination (*apravṛtti*) is called *ālasya*. We may say that this *ālasya* is essentially the same as the *tuṣṭi* (complacency) of the *Sāmkyakārikā* (verses 46, 50). Since this *ālasya* comes on account of wrong thinking, it is read after *pramāda* in YS. 1.30.

It appears that the readings of the definitions of *styāna* and *ālasya* (as given in the *Vyāsabhāṣya*) are slightly corrupt. The printed reading of the *Bhāṣya* on *styāna* is *स्यानम् अकर्मण्यता चित्तस्य* which according to us is defective, for *styāna* is associated with both, *citta* and *kāya* (the mind and the body). The proper reading of the *bhāṣya* passage should be *स्यानम् अकर्मण्यता चित्तस्य कायस्यच*. The expression *कायस्यच* originally read in the definition of *styāna* has been wrongly placed in the definition of *ālasya* by some scribe. As Yoga students, who are usually not interested in such external matters as impediments, have not properly considered the reading of the *bhāṣya* passage seriously, we find the corrupt readings in all the editions of the *Bhāṣya*.

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.

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INTERVIEW

PSYCHIC-HEALING

Shri Yogendraji was interviewed by Shri M. B. Shah on 29-3-1981 at The Yoga Institute, Prabhat Colony, Santacruz, Bombay. The interview later appeared in the Free Press Journal.

SHRI YOGENDRAJI at 85 is the pioneering crusader for the Renaissance of Yoga, in our mismanaged and confused era. He is the Founder of the internationally renowned Yoga Institute situated at Santacruz, Bombay. He founded that great institute on the 25th December, 1918 at the residence of Dadabhoy Navroji at Versova, Bombay. The Yoga Institute conducts numerous activities on Yoga and Yoga-therapeutics, and has also published many books on Yoga and Yoga-therapeutics. It also publishes "Journal of The Yoga Institute" every month. Shri Yogendraji is also the President of the prestigious "International Board of Yoga".

Shri Yogendraji is the most eminent exponent and proponent of authentic *Haṭha-yoga* and *Rāja-yoga* which respectively deal with body and psyche or consciousness. He is also acclaimed as the greatest extant authority on Yoga-therapeutics. He has written a number of books on Yoga, which are accepted as the most scientific and authentic ones by all who are genuinely interested in Yoga.

According to Shri Yogendraji, Yoga deals with body as well as consciousness. It is a perfect science of health, happiness and harmony, and has a history which can be traced to the hoary past. He believes that for a healthy and happy living, there must be a proper harmony between one's *āhāra* (diet), *vihāra* (activity), *āchāra* (behaviour pattern) and *vichāra* (motive)—on the *sāttvika* (pure) levels.

Shri Yogendraji asserts that the psychic-healing is a part of Yoga-therapeutics. It is nothing but *prāṇavinimaya* (transfer of bionergy) from the healer to the healee as well as awakening and activating the dormant bio-energy of the healee. So it is both healing and cure of the healee. He believes that an ailing person needs that *prāṇa* and, on the infusion of that