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OF SANTA CRUZ, INDIA

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moulds of the mind—like the convulsion of the brain folds—are derived from *avidyā*. Basically, they are in the nature of cravings (*vāsanā*) and hence they are being called structural defects of our thinking principle.

The other constituent of our personality is the energy principle which makes for a lot of activity. This constituent does not provide for steadiness of the mind. It does not also provide for knowledge and understanding. It is the active aspect, and is useful in building up concentration. Acquisition of wealth, display of power etc. are its areas of operation. This is the directive side of our ego.

The third constituent, and the most important constituent of our personality complex, is purity, perspicuity and intelligibility. This is the mirror-like clarity of our mind. It can reflect, both our awareness into the external world, and the external world into awareness. It is this aspect of our mind, that provides for knowledge, understanding and experience. Cosmic intelligence is the source.

All efforts in yoga are towards correcting the perverted mind to establish it to its norm—*sattwa*. The persons, who possess a preponderance of clarity, are the best students of yoga, because such minds are steady, are concentrated, are full of knowledge and enlightenment and are also able to free themselves from contacts and involvement with material life.

We see here how, there is much sense in the yoga way of understanding our mind—*citta*, specially from point of the three *guṇas*. This approach helps the student of yoga in realising the relative strength and weakness of the *guṇa* constituents. One cannot possess a personality which is just made up of one constituent or the other. The constituents will always be together, one in greater strength and the other in lesser strength. To a great extent, our own past decides which constituent of these, is to assume greater prominence in our life.

A RARE LIST OF 30 ĀSANAS IN TWO VAISNAVA PURANAS

by RAM SHANKAR BHATTACHARYA

BOTH the *Nāradiya* (I.33. 111-115) and *Bṛahannāradiya* (31.112-116) Purāṇas have some verses that contain a list of 30 yogic postures. As the verses are identical (with slight variations in a few names), it can undoubtedly be inferred that a certain ancient text of yoga has been drawn upon by the authors of these two Purāṇas. As none of these Purāṇas has been edited critically, it is practically impossible to ascertain all the names correctly especially when the readings of the two Purāṇas are different. There is no doubt that the printed readings are corrupt in some places. We have used the Venkateśwar edition of the *Nāradiya* and the Vaṅgavāsi edition of the *Bṛahannāradiya*. As the total number of the āsanās enumerated here is said to be 30, we have tried to ascertain 30 names of the āsanās from these verses. A few names of the āsanās can be ascertained finally with the help of the old manuscripts of these Purāṇas.

The following 30 āsanās seem to be mentioned here :

(1) PADMAKA—It is the same as the Padma āsana (lotus posture). Padmaka for Padma is often used by ancient teachers (vide *Amṛtanāda up.* 18; *Yogasikhā up.* 1.70; *Agni p.* 218.13).

(2) SVASTIKA—One of the well-known postures mentioned in almost all yogic texts.

(3) PITHA—Though the word *pīṭha* is a synonym for āsana (cp. the name Matsyendrapīṭha etc. for Matsyendra āsana, etc.), yet here it appears to be the name of a particular āsana. It is defined in the *Dharmaputrikā* quoted in the *Yoga cintāmaṇi* (p. 153).

(4) SAIMHA—The same as the Simha āsana defined in the H.Y.P. (1.50-51) and other works. The reading Saura in the *Br.Nār.* seems to be corrupt as no āsana named Saurya or Sūrya has been mentioned in the authoritative texts.

(5) KAUKKUTA—It is the same as the Kukkuṭa āsana mentioned in the Haṭhayoga texts. The *Br. Nār.* does not read it. As the Kukkuṭa posture is mentioned in most of the authoritative texts, the reading of the *Br. Nār.* seems to be corrupt.

(6) KUNJARA OR KAUNJARA—Kuñjara means a *hastin*, an elephant. It appears to be the same as the Hastiniṣadana āsana stated in the *Vyāsabhāṣya* (2.46).

(7) KAURMA—The same as the Kūrma āsana mentioned in the Haṭhayoga works.

(8) VAJRA—It is one of the well-known āsanās mentioned in the yoga-works.

(9) VARAHA—Varāha means 'a boar'. There is no mention of Varāha or Śūkara āsana in the authoritative texts. A conjecture may be hazarded. There is an āsana, called Valguli in the *Haṭhasaṅketa-cāndrikā* by Sundaradeva (an unpublished work). Valguli is a kind of bat. This is an uncommon name. Is it possible that this uncommon name has been replaced by the well-known name of Varāha?

(10) MRGACAILIKA—There is no mention of this posture in the well-known lists of āsanās. An āsana, called Mṛgasvastika, has been described in the *Yogacintāmaṇi*, p. 153. If Mṛgasvastika is read in the place of Mṛgacailika, the metre becomes slightly defective (the fifth letter becomes *gūru* which must always be *laghu* in this particular kind of metre). Such a defect, however, is not uncommon in yoga works. It may also be surmised that like Mṛgasvastika there is really an āsana named Mṛgacailika which has not been mentioned in the works available now.

(11) KRAUNCA—It appears to be the same as the Krauñcaṣadana stated in the *Vyāsabhāṣya* 2.46.

(12) NALIKA—It is gratifying to note that the Sanskrit English Dictionary of M. M. Williams speaks of Nālika-āsana as a particular manner of sitting (p. 537, Col. 3), without giving its description. Since this manner of sitting may not be a yogic posture and since the yogic works are

silent on this āsana, we may take it to be a corrupt reading. The *Yogacintāmaṇi* (p. 156) describes an āsana called Naraka quoting verses from the *Haṭhapradīpikā*. (The *Haṭhayogapradīpikā*, however, does not contain this verse). Can the original reading be Narakam? An āsana called Añjanika (or Añjanikā) is mentioned in the *Yogacintāmaṇi* (p. 153; the verse has been quoted from the *Dharmaputrikā*). Can we read (कौञ्चं चाञ्जनिकं चैव) in the place of (कौञ्चं चनालिकं चैव)? If so, we can think that the posture Añjanika is mentioned here. Añjanikā means a lizard or a mouse. Some take the word in the sense of the creature called Godhā which is mentioned in the *Vyāsabhāṣya* to illustrate motionlessness of the body (3.31). This shows that Añjanika may be rightly taken as the name of a yogic posture, especially suitable for meditation like the Padma or Svastika āsana.

(13) SARVATOBHADRA—It appears to be the same as the Bhadra āsana mentioned in the yogic works.

(14) VARSABHA—It is the same as the Vṛṣa (bull) āsana, mentioned in the *Gheraṇḍasamhitā* (2.38) and other works.

(15) NAGA—Nāga means serpent. This appears to be the same as the Sarpa or Bhujānga āsana mentioned in the yogic text (*Gheraṇḍa* 2.42-43).

(16) MATSYA—It is the well known Matsya (fish) āsana mentioned in the yogic texts.

(17) VAIYAGHRA—If the reading is correct, then Vyāghra (tiger) must be the name of the āsana. Authoritative texts do not, however, mention this āsana. We have a conjecture regarding this reading. In some scripts there is too much resemblance between व and ष; This is why we are tempted to read पयङ्क in place of वैयाघ्र. The Paryāṅka posture is defined in many yoga works (*Yogacintāmaṇi* (p. 153 quoting Matanga). Kālidāsa also mentioned it while describing Śiva practising dhyāna (*Kumāra* 3.45). Mallinātha is not right in holding that the Paryāṅka āsana is the same as the Vira āsana.

(18) ARDHACANDRA—The same as the Ardhacandra, āsana mentioned in the *Yogacintāmani* (p. 153) and in the *Agnipurāna* (quoted in the *Yogacintāmani*, p. 154).

(19) DANDA—mentioned in the *Vyāsabhāṣya* (2.46) and in other yoga-works. (Vide *Yogacintāmani*, p. 153).

(20) TARKSYA—This is the reading of the *Br. Nār.*, which appears to be correct. Tārksya means Garuda: the Garuḍa āsana is mentioned in several yogic works: vide *Gheraṇḍa* 2.37. The reading Vāta in the *Naradiya-purāna* is evidently wrong as no yogic works speak of the Vāta āsana.

(21) SAILA—Śaila means a *parvata* (Mountain). No āsana bearing these names is found in the yogic works. It is very much difficult to ascertain the original reading of this expression.

(22) SVALEHRA—Evidently this reading in the *Nār. purāna* is corrupt. We have स्वप्न meaning bell, pit or den. No āsana bearing these names is found in the yogic works. *Br. Nār.* 31.115 reads Khaṇḍa in its place. Khaṇḍa means 'a part or a portion'. May we take the Ardha āsana as has been referred to here by the word Khaṇḍa? Ardha āsana is mentioned in the *Kurmapurāna* (II, 11.4-6), (Vide also *Yogacintāmani* p. 154). Can it be conjectured that the original reading is सम (and not स्वप्न) which has been mentioned in some yogic work (in the *Vyāsa-bhāṣya* 2.46, the word Samasāsthāna appears to have been used for Sama).

(23) MAUDGARA—The reading in the *Br. Nār.* (31.115) is Mudgara. No āsana called Mudgara or Maudgara is mentioned in the yogic works. May we take, on the basis of sound, the original reading as Manduka—an āsana mentioned in some yogic works. We may take the original reading as Matsyendra also. There does not arise any fault in meter if any one of these two names are read here.

(24) MAKARA—It is the same as the Makara āsana mentioned in the *Gheraṇḍa Samhitā* (2.40).

(25) TRAIPathA—No āsana named Traipatha or Tripatha is mentioned in any work. Evidently the reading is corrupt.

(26) KASTHA—No āsana named Kāstha is mentioned in any text. May we take the word as Ustra? (The Ustra āsana is mentioned in *Gheraṇḍa* 2.41.) It is the same as the Uṣṭraṇiśadana in the *Vyāsabhāṣya* 2.46; Vide *Yogakarnikā* p. 154 also.

(27) STHANU—No āsana named Sthānu has been mentioned in the yogic texts. We may take the word Sthānu as referring to the Vṛkṣa āsana (*sthānu* meaning 'a branchless trunk or stem'). The Vṛkṣa āsana is mentioned in *Gheraṇḍasamhitā* 2.36. In the *Līngapurāna*, we find the epithet स्थानवीरासनरता: for the Śaivayogins. If Vira is a name of an āsana, Sthāna may also be taken to be a name of an āsana. This is why we may read Sthāna in the place of Sthānu; we, however, do not find any mention of Sthāna posture in any yoga-work. It is more probable to take Sthānu as referring to the Vṛkṣa āsana.

(28) KARNIKA OR VAIKARNIKA—In the latter (*Vai* being taken not as an indeclinable word *avayava*) but as part of the name Vaikarnika). Both names are not found in any yogic texts. From the reading in the *Br. Nār.*, we may take Hāstikarnika as the name of the āsana, though such a name is not found in any text. As the Kuñjara āsana has already been mentioned (*kuñjara hastin*, elephant) and as there is no āsana named Hāstikarnika, it is justified to take the reading as corrupt. If we think that the original reading is वै चक्रकं तथा we may find the name of the Cobera āsana here, which is mentioned in the *Varāha-up.* 5.15.

(29) BHAUMA—There is no āsana named Bhūmi or Bhauma in the yogic texts. May we take it as the Yauna āsana (which is the same as the Yoni āsana) which is defined in the works on yoga. We may also read it as Youga or Yoga, for the Yoga āsana has been mentioned in the authoritative texts on yoga (*Gheraṇḍa* 2.44; *Trisikhi Brāhmaṇa* 38; vide also *Yogakarnikā*, p. 152).

(30) VIRA—One of the well-known āsana described is most of the yogic works.

There is no doubt that the reading शैलं स्वप्नं मौद्गरमेव च is highly corrupt. One may surmise that सोपाश्रयम् is the

original reading in place of शैलं स्वप्नम् (i.e. the expression mentions one āsana instead of two). Accordingly we are to find the name of one more āsana in these verses. Either the expression मृगचैलिक (which seems to be a corrupt reading) should be taken as referring to two āsanās (though we are unable to ascertain the names of the two āsanās definitely) or the expression दण्डं ताक्ष्यीसनम् should be read as दण्डं ताक्ष्यसमं so as to get the names of three āsanās instead of two, or we are to read the expression सर्वतोभद्रमेव च as mentioning names of two āsanās instead of one; सर्वतः may be taken as the corruptly printed name of some āsana (May we read संकटं भद्रमेव च so that we can get संकट as the name of one āsana and भद्र of the other āsana?)

In conclusion, we want to draw attention of our readers to our remark 'not found in yogic works'. In non-Sanskrit works we come across a host of names of āsanās, most of them seem to have been conceived in later ages. Names like Parvata āsana (stated in the present paper as 'not mentioned in yoga works') are found in these non-Sanskrit works.

A CHILD'S EYES REFLECT THE LOVE OF A FAMILY

by John Winter

The simple woven joy
of child and grandfather
playing together;

With a shrill laugh
of mischievous innocence,
O, Little Patanjali!

MENTAL HEALTH

by GIRA BHAT

FOR better understanding and utilisation of techniques of Yoga, it is quite essential that a pragmatic approach be adopted both, by the dogmatic believers of Yoga and the progressive groups. Unless and until an attitude of coördination between the ancient methods and modern ones is established, proper evaluation of Yoga would be impossible. If Yoga is to be accepted as a science, it must explain its scientific merit when challenged by modern concepts of science, particularly as far as the mind is concerned. Ancient yogis had learnt a lot about mind in a cool and calm atmosphere through the methods of observation and experience. They could thus answer the questions of 'how'. But the question of 'why' can be answered only through experimental methods.

This is where the psychologists and psychiatrists come into the picture. For a long time, the orthodox groups of yogis had built cobwebs of secrets and mystery around their knowledge of Yoga. But thanks to Paramahansa Madhavadasaji who pioneered the scientific Yoga movement, and his worthy disciple Shri Yogendraji who, instead of fighting shy, invited prominent medical doctors to see for themselves the effects of yogic techniques, Yoga is popular to-day.

To continue this tradition, The Yoga Institute had organised a free camp, 'Towards Mental Health' for 15 days from 14th May 1978 to 28th May 1978. Prominent psychiatrists and psychoanalysts who have endorsed the effectiveness of scientific Yoga, willingly came forward to explain and discuss the various aspects of mental health and the value of Yoga in day-to-day life. The aim of the camp was to help the young students and working people who are affected by the modern stress and strain of life.

But mind exists only in relation to body and keeping in view this fact, the course aimed at giving a clear understanding about the physiological aspects of Yoga through yogic training.