

YOGA TODAY

Yoga Today, edited by Dr. Jayadeva Yogendra and Mr. J. Clement Vaz. Published by : The Macmillan Co. of India (Private) Ltd., Bombay. Price : Rs. 17/- ; Pages 236.

This book is a résumé of the views of outstanding yogis, medical scientists, educationists and others on different aspects of Yoga and its relevance to modern times. It also embodies a summary of deliberations during the All India Yoga Seminar held in Bombay in 1970, including its resolutions on various aspects of Yoga passed unanimously by the Seminar. The discussions took place at The Yoga Institute of Santa Cruz, while the open sessions were held at the Patkar Hall, Bombay.

The contents are made up of : Part I—About Yoga in General ; Part II—Yoga and Education ; Part III—Yoga in Medicine ; Part IV—Yoga in Modern Society ; Part V—Yoga and Spirituality ; Part VI—Yoga Research.

The book also has appendices on some important Yoga Centres in India, Yoga Centres abroad, select books on Yoga and a Glossary of Sanskrit words. I thought it of interest to note the evaluation that Dr. Datey and Dr. Dalvi have given to The Yoga Institute's proto-scientific works and findings over the past 50 years, in their article in this book by quoting the same *in extenso*, but without any reference in the Bibliography.

For those interested in the progress of modern trends in Yoga, both ideological and technological, the book serves a very useful purpose. There are a certain few controversial statements and these may be treated as personal opinions of the authors without affecting the basic perspective of this publication.

The book is of interest to those who look for information on the complex aspects of Yoga as related to modern, rational and pragmatic thinking.

Brian W. McCarthy

YOGA

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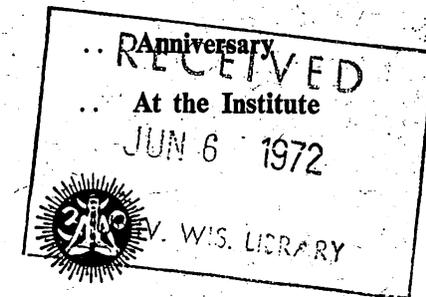
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prajñāta. In the samprajñāta state, the activities of the citta are restrained. The citta flows tranquilly, the karmic bonds are loosened, vāsanā loses its potency but the subliminal impression even now operates there gradually, without producing any further effect. Only the seeds of vāsanā last in this state. Subsequently, the concrete stage of yoga approaches the asamprajñāta state. To this specific effect, all the activities of the citta are restrained, samādhi is perfected, the whole subliminal impressions come to cessation, the fire of yoga is produced in the white-heat of which the seeds of vāsanā are roasted. Here the seer abides in his own real nature. This is the state of absoluteness, this the liberation, the goal of the yogi which he attains in his very life time. Hence we notice that the correlation of the prakṛti and puruṣa is necessary in either ways, viz., for the mundane experience as well as for the final attainment.

PAILAVAKA OR PAIJAVANA: A SUDRA YOGIN

by JYOTIRMOYEE BHATTACHARYA (MISRA)

Gīta, 9.32 declares that the śūdras can attain to supreme goal through devotion. The great Śaṅkarācārya mentions Vidura as an illustration of the principle that the Śūdras also possess ability to know brahman¹. All these statements prove that the śūdras are eligible to practise Yoga.

As to other śūdras who attained perfection through Yoga, the name of Pailavaka comes to our mind, He has been mentioned as a *śūdra yogin* in a Purānic passage quoted by Brahmānanda in his commentary called *Jyotsnā* on the *Hatha yoga pradīpikā*, 4.15². The *locus classicus* of this passage appears to be the *Viṣṇudharma Upapurāna* (ch. 98) available in manuscripts only.³

Unfortunately, we get no information about this Śūdra Yogin from any of the available works on yoga.

We find the name Paijavana in the *Śāntiparvan* (60.39). It is stated that this Śūdra performed *ayajña*⁴—without uttering *mantras* following the procedure of Aidrāgna yajña, and he gave away *pūrṇa-pātras* as *dakṣiṇā*.

We firmly believe that this Paijavana is the same as the Pailavaka or Pelavaka of the *Viṣṇudharmapurāna*. Since the

1. येषां पुनः पूर्वकृतसंस्कारवशाद् विदुर-धर्मव्याध-प्रभृतीनां ज्ञानोत्पत्तिस्तेषां न शक्यते फलप्राप्तिः प्रतिषेद्धम् (Śaṅkara on Brahma-Sūtrā, I. 3, 38). Vide also Nilakaṇṭha. एतेन शूद्रयोनीं जातानामपि यतिधर्मोऽस्तीति दक्षितम् (on Āśramavāsika Parvan, 26.33).

2. पुराणादौ श्रूयते । तथाहि जैगीषव्यो यथा विप्रो . . . शूद्राः पैलवकादयः ॥ एते चान्ये च बहवो नीचयोनिगता अपि । ज्ञाननिष्ठां परां प्राप्ताः पूर्वाभ्यस्त स्वयोगतः ॥ The reading पैलवक occurs in both the editions of the Hathayoga pradīpikā with jyotsnā published by the Venkateśwara Press, Bombay, in Śamvat 1968 and 2019

3. The name of the śūdra yogin in the manuscript is Pelavaka. Vide studies in the Upapurānas by Dr. R. C. Hazra, Vol. I, p. 136-137.

4. That a śūdra can perform the yajñas called Pākayajñe is expressly enjoined in *Śānti-parvan*, 60.38 (तस्मात् शूद्रः पाकयज्ञैर्यजेतान्नतवान् स्वयम्) Vide also the observations of Nilakaṇṭha, "तेन सर्वेषां वर्णानां ब्राह्मणजातत्वात् अस्त्येव शूद्रस्यापि यज्ञेऽधिकारः इत्यर्थः" (on *Śānti parvan*, 60.42), and 'तथा च मानसे देवतोद्देशेन द्रव्यत्यागात्मके यज्ञे सर्वे वर्णा अधिक्रियन्ते इत्यर्थः' (on *Śānti*, 60.44).

5. शूद्रः पैजवनो नाम गार्हस्यात् शुद्धिमाप्तवान् । धर्मं मार्गविरोधेन तन्निबोध महामते ॥ (Nāgarakhaṇḍa. 243.1).

text of the *Mahābhārata* has been preserved more carefully, it can reasonably be held that the actual name is Paijavana. A śūdra Paijavana, endowed with the spirit of religiousness and virtuousness is mentioned in the *Skandapurāṇa* also. Thus it is quite likely that Paijavana was wrongly written as Pelavaka or Pailavaka by later scribes. A critical edition of the *Jyotsnā* commentary may solve the problem satisfactorily.

The Nāgarakhaṇḍa of the *skandapurāṇa* (vaṅgavāsi edition) contains a detailed account of the life and activities of śūdra Paijavana (Chs 243-260) Paijavana is called here a *satśūdra* (a śūdra of high position) in 260.8 and 243.30. It is stated also that he rendered himself purified by practising dharma.⁵ He became rich through business and he begot three sons (243. 7-9). He is said to be a follower of vaiṣṇavite rites (243.17). From the statement that Paijavana lived in the Tretāyuga (243.2), it appears that in the view of the author of the Nāgarakhaṇḍa he is a man of hoary past.

The Nāgarakhaṇḍa further states that once the sage Gālava came to Paijavana (243.18) and he requested the sage to impart him instructions in *dharma*. In Gālava's *upadeśa*, following are discussed chiefly : (1) worship of Śālagrāma eulogy of Aśvattha, Palāśa, Tulasī and Bilva tress, (iii) birth of Kārttikeya and (iv) cāturmāsya.

It can easily be presumed that the whole account is coloured by the Vaiṣṇavite view and practically there is nothing that may come under the field of internal Yoga practice. It can easily be surmised that the author of the Nāgarakhaṇḍa depicted the life of Paijavana as was preserved in his tradition. It can safely be inferred that this Paijavana, being purified through the sacrificial act, *practised yoga in the later part of his life* and became so famous that he came to be cited as an example of those śūdras who achieved perfection through Yoga. Let us hope for hundreds of *gṛhashtas* like Pailavaka in our country.

MY IMPRESSIONS*

by MARK TOLLIK

IN a few paragraphs, I have to give a short account of my contacts with The Yoga Institute in Santa Cruz during three weeks. It seems to be a very difficult task. Well, it is impossible for me to divide my studies at The Yoga Institute from my experiences before in Europe and in India and it is impossible to show what I learned in Santa Cruz and what I had learned elsewhere.

The Yoga Institute was for me the last of a few yoga institutions I visited in India. I see not only a chance in the simple fact that it was for me the latest one. I do not see only a chance in the fact that I was going by ship from Bombay and Santa Cruz is close to Bombay. . . . I see in this fact that the river goes to the sea, logic and natural.

I was happy to find so favourable an atmosphere to study Yoga behind the walls of the Institute. I was glad also to have found this—what many other yoga institutions seemed to be lacking, that is to say, personal guidance, a good and careful one.

This is a modern Yoga or a real Yoga what is taught in the Institute. One will not hear often the words like 'swami' 'sadhaka', 'samadhi' and 'bramacharya', in the two neat houses with smiling people under palmtree. The words 'teacher', 'shutout', 'health', 'peace' have replaced those words. During one lesson, I put to my teacher an 'inquisitive question on 'samadhi'. 'What it is—he asked me. I tried to explain myself introducing the notion of 'kundalini'. 'What is this'—he repeated his question smiling.

It does not mean, of course, that the Institute has refused the old tradition of Indian Yoga. I could feel its presence under the absence of 'big' words, and I could see it reading copies of *Journal of the Yoga Institute*. It was a little shocking

*Summary of a letter addressed to the Editor by Mr. Mark Tollik from Residence Universitaire, Paris, France about his impressions of Yoga during his study in India.