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happen to be so few, that the majority remains unaffected through social non-violent non-co-operation (*apekṣā*). This is an accepted fact of history in human relations. Our attempts through socialism, democracy, humanism and spirituality to bulldoze the various substrata of evolutionary levels to bring the total humanity on a flat surface through politics has now endangered the whole society till it has become altogether sick. The writer recalls how a group of near forty eminent French scholars, thinkers and authors who some years ago chartered a plane to hear him speak at the Institute on this subject failed to inspire him to visit Paris for a series of lectures on this subject. They were told that the society is still not sufficiently sick, but when the situation becomes critical, the physician will be there.

That we should forget the strains of evolutive quality which is the cause of differences even within the same species and which do govern all creatures, proves that we suffer from lack of commonsense. All animals with four legs are not the same ; each group has its own characteristics and all animals differ widely from each other and require a different treatment in mutual relations. While no one should despise them for whatever they are, these differences however cannot be overlooked. In our modern political thinking, we have tried to evade this basic issue of human relations by bracketing the sane and the sick in society as one block. This process is failing everywhere and each day we are creating new problems in trying to solve them.

The primary cause for a society to be sick is lack of befitting evolution at the very level of animal life. Indiscipline and permissiveness incites irresponsibility with the net result that the sickness becomes chronic and refractory. Add to this the baneful political opportunism and amorality in any society either sick or sane and the corrosive effects become evident immediately. Politicking is a curse which saps the vitals of a healthy society. The earlier we understand this situation and eliminate arrant political influence on social or any other life, the better it will be for humanity. Politics has often been referred to as "the profession of the scoundrels," and no society could harbour them if it hopes to remain healthy.

(To be continued)

A NOTE ON YATRAKĀMĀVASĀYITVA: THE EIGHTH SIDDHI OF THE ANIMĀDI GROUP

by RAM SHANKAR BHATTACHARYA

WHILE commenting on the word *animādi* in the *yogasūtra* 3.45, Vyāsa enumerates the eight *siddhis* as: (1) *animā*, (2) *laghimā*, (3) *mahimā*,¹ (4) *prāpti*, (5) *prākāmya*, (6) *vaśitva*, (7) *īśitva* (*īśitva* in some editions), and (8) *yatrakāmāvasāyitva*. This group of eight *siddhis* is designated as 'aiśvaragūṇa' (divine quality) in the Purāṇic literature (*Mārka. Purāṇa* 49.30) and is sometimes called *mahāsiddhi* (*Siddhasiddhānta-saimgraha* 5.55). This group is found almost in all the treatises on yoga and in most of the Purāṇic and Āgamic passages that deal with the *vibhūtis*. Even the *bhāṣya* by Vātsyāyana on the *Nyāyasūtra* 4.1.21 refers to this group (*animādyasṭavidham aiśvaryaṃ*). There are, however, slight variations in these names (but without any difference in meaning); e.g. *vaśitā* for *vaśitva*, *īśitā* for *īśitva*, and *yatrakāmāvasāyitā* for *yatrakāmāvasāyitva* (in these variations, difference lies in the suffix only).

The name *yatrakāmāvasāyitva* deserves some explanations; its meaning is somewhat obscure. The meanings of all other names of the *siddhis* of this group are sufficiently clear.

At first it should be noted that some read *garimā* in the place of *yatrakāmāvasāyitva* while mentioning this group of *siddhis*.² We have proved elsewhere that the inclusion of *garimā* in the *aṣṭasiddhi*-group is not justified for it is based on the wrong conception of the character of these *siddhis*.³ It should be known that *yatrakāmāvasāyitva* is the power from which proceeds creation and as such it cannot be

1. These three words are masculine in gender. In the *prātipadika* forms they are to be known as *animān*, *laghiman* and *mahiman* respectively.

2. Vide *Mānasollāsa* by Sureśvara (10.8) on the *Dakṣiṇāmurtistotra* by Śaṅkarācārya ; *Yogic power and God-realization*, p. 282. Editions of *Śāṃ. Kā* by Dr. Adyā Prasāda, Dr. G. N. Jha and others also spoke of *garimā*. These editions include *yatrakāmāvasāyitva* either in some other *vibhūti* of this group or regard it as a separate *siddhi*.

3. Vide my forthcoming paper on *Garimā*.

replaced by garimā which has a limited field concerning magnitude.

Some scholars think that the actual name is kāmāvasāyitva (or kāmāvasāyitā) for they read *yatra* as a separate word⁴. In some works, we have found verses (quoted from ancient works) on the *aṣṭasiddhi* as bearing the expression यत्र कामावसायित्वम् (Vide the *Guṇamayī* commentary on the *Sām. Kā.* 23) or तथा कामावसायिता (Vide *Amarakośa* according to the commentary *Vyākhyāsudhā*) in the place of yatrakāmāvasāyitva or yatrakāmāvasāyitā. These scholars explain away the word *yatra* as 'in the group of the *aṣṭasiddhi*'. Likewise the word *tathā* is explained to mean 'and also'. Some even read 'yaccakāmāvasāyitā⁵. They explain 'yac ca' (=yat ca) as meaning 'and also' i.e. another *siddhi* known as kāmāvasāyitā.

We understand that all the aforesaid views are wrong and that *yatra* must be read with kāmāvasāyitva so that the word would be a compound one.

Owing to the obscurity⁶ of the word yatrakāmāvasāyitva later commentators failed to understand the significance of *yatra* and consequently they became inclined to think in the aforesaid ways. We understand that owing to this obscurity the *Jayamaṅgalā* on the *Sāṃkhya Kārikā* 23 read the word with

4. Many commentators on *T.S.* 3.45 and *Sāṃkhya Kārikā* 23 read in this way. In a good number of Purāṇic passages on the *aṣṭasiddhi*, *yatra* is printed as a separate word; Vide *Mārkaṇḍeya Purāṇa* Vr.30 (Here the word kāmāvasāyitva is read with palatal *ś*); *Līṅgapurāṇa* I.88.22. It is a pity that though Gauḍapāda explains yatrakāmāvasāyitva as one word (on *Sām. Kā* 23), yet the ignorant editors print the word *yatra* as a separate word. The aforesaid verses of *Mārkaṇḍeya* are quoted in the *Guṇamayī* commentary on the *Sāṃkhyā. Kā.* 23, the printed reading being यत्र कामावसायित्वम् (यत्र is read as a separate word). In the *mokṣakalpataru* (p. 216) *yatra* is also read in the same way.

5. See the edition with the commentary by Vamśīdhara, where the reading is यच्च कामावसायित्वं सा सत्यसंकल्पता. . . . Kāmāvasāyitva cannot be the same as *satyasamkalpatā* as is proved in the proper place of this paper.

6. Vide the remark of Bhikṣu on this word : तान्त्रिकी परिभाषा, पुराणे-ष्वेवमवगमात् (*yogavārtika* 3.45). In most of the Purāṇas we find the word.

palatal *ś* and derived it from the root *śī* (to lie);⁷ We are of opinion that this obscurity compelled some teachers to coin a new word as *sarvakāmāvasāyitā*⁸ (*Brahma vaivarta Purāṇa* I. 6. 18) for yatrakāmāvasāyitā. We believe that owing to this obscurity the easy word *satyasamkalpatā* came to be used in its place in later period.

Following arguments are advanced to justify the reading yatrakāmāvasāyitva (or yatrakāmāvasāyitā) as one word. The import of the word will also be shown in the sequel.

(1) In most of such authoritative passages as enumerate the eight *siddhis*, the word *yatra* is invariably read before the word kāmāvasāyitva. Had *yatra* been a word without any reference to the following word *kāmāvasāyitvā*, the word *yatra* might have been replaced by any other word in some of the ancient passages on the *aṣṭasiddhi*; or the word *yatra* might not have been used at all in some passages. The invariable existence of *yatra* in all ancient passages (either in verse or in prose) undoubtedly proves that *yatra* is a part of the name of the eighth *siddhi*.

(2) If *yatra* is not understood as part of the name, it must be explained as expressing the sense 'in that passage' or 'in that enumeration' (*yatra* = *yasmin*). Such a sense is quite inapplicable in all such passages which mention the eight *siddhis*. No plausible answer is forthcoming to the question: Why is the word *yatra* used after mentioning the seven *siddhis* and before mentioning the eighth *siddhi*?

(3) Moreover if *yatra* is not regarded as compounded with *kāmāvasāyitva*, the name of the eighth *siddhi* would be

7. कामेन इच्छया अवशेतुं शीलं यस्य स यत्रकामावसायी । तस्य भावः यत्रकामावसायित्वम् । अनेकार्थत्वाद् धातूनां शी तिष्ठतौ वर्तते । येन गुणेन दिव्यन्न रिक्षे मूमौ वा अवस्थायित्वम् । *Vyākhyāsudhā* on *Amarakośa* I.1.36 reads कामावसायिता and explains: कामानवशेते, शीड्गीणिनिः, कामावसायिनो भावः सत्यसंकल्पता । स्यतेर्णिनिना दन्त्यमध्यं कश्चिन् मन्यते (i.e. according to some the name is कामावसायिता). The *Trikāṇḍa-Cintāmaṇi* on *Amara* (svargavarga, verse 27) comments: कामेन इच्छया स्मरन् अवसायितुं शीलमस्य तस्य भावः । अनेकार्थत्वाद् धातूनामिति शीडः तिष्ठत्यर्थः इति सुमूः, येन गुणेन दिव्यन्नरिक्षे ममिषु अवस्थायित्वम्.

8. It can reasonably be said that the reading *sarvajñatva* in place of yatrakāmāvasāyitva in *Śiva purāṇa* II. 1.11.45-47 is due to the obscurity of this word.

kāmāvasāyitva only. Can *kāmāvasāyitva* be supposed as a *siddhi* that arises from the *sāmyama* on the *arthavattva* aspect of the *bhūtas*? (Vide *Y. Sūtra* 3.44 and *Tattvavaiśārādī* on 3.45). *Kāmāvasāyitva* means 'the state or quality of *kāmāvasāyīn*. *Kāmāvasāyīn* means one who possesses *kāmāvasāya*. *Avasāya* means either determination or completion. Thus it follows that *kāmāvasāya* cannot be regarded as a supernormal power which gives rise to creation. *Kāmāvasāyitva*, technically speaking, is the same as *kāmāvasāya* (as *medhāvītva* is the same as *medhā* or *dhanītva* is the same as *dhana*) which is directly attached to a *niruddha citta* and as such it hardly comes under the category of the supernormal power of the aforesaid kind. The commentators, however, tried to explain *kāmāvasāya* as a supernormal power belonging to the field of *samkalpasiddhi*. The explanations given by the commentators are farfetched and not convincing⁹

The foregoing discussion shows that *yatra* must be attached to *kāmāvasāyitva*, so that the compound word *yatrakāmāvasāyitva* would yield the sense of a supernormal power which has direct control over the *bhūta-prakṛtis*. The word *yatrakāmāvasāyitva* clearly expresses the sense of the said *samkalpa siddhi* if analysed properly⁴⁰. Some commentators and exponents explained the word fully and brought the hidden sense into light¹¹.

It is gratifying to note that the word *yatrakāmam* (in accusative case) is used in the *Bṛhadāraṇyaka upaniṣad* 4.3.12

9. Kṛṣṇanatha in his commentary on the *Sam. ka.* says : कामात् मयैतत् कर्तव्यं मयैतद् भवितव्यं वा इत्यादिसंकल्पात् अत्रसात्तुं निश्चेतुं सत्यान् कर्तुमिति यावत् शीलं येषां तत्त्वम् Similarly Pt. Gurupada Halder in his *Vṛddhatrayī* (p. 241) remarks : कामं स्वेच्छया अवसाययितुं शीलमस्येति कामावसायी तद् भावः कामावसायिता These explanations show that *Kāmāvasāyitva* has no control over the *bhūta-prakṛtis*, while *yatra kāmāvasāyitva* has direct control over these *prakṛtis*.

10. *Linga Purāna* define यत्रकामावसायित्वं as : इच्छया तस्य रूपाणि भवन्ति न भवन्ति च । यत्र कामावसायित्वं त्रैलोक्ये स चराचरे ॥ (the printed reading shows *yatra* as a separate word) ; शब्दस्पर्शौ रसोगन्धो रूपं चैव मनस्तथा । प्रवर्तन्तेऽस्य चेच्छातो न भवन्ति यथेच्छया ॥ (I. 88. 22-23).

11. यस्मिन् कामः तत्रैव तदवसानं गच्छति तदन्तं गच्छति (vivarāṇa on *Vyāsa-ibhāṣya* 3.45) ; यस्मिन् विषये अस्य काम इच्छा भवति यस्मिन् विषये योगिनो व्यवसायो भवति तं विषयं स्वीकार क्रमेण अभिलाष समाप्तिपर्यन्तं नयन्तीत्यर्थः (Bhoja on *Y.S.* 3.45) ;

(*Sa iṅyate amṛto yatrakāmam*). That *yatrakāmam* is one word is clear from the *sāṅkarabhāṣya* also.

As to what factors led the scholars to consider *yatra* as detached from *kāmāvasāyitva* we venture to say that expressions like '*yatra kāmō*' *vasīyate* (*Bhāg.* XI.15.17) are the causes for thinking that *yatra* is not a part of the name. The *Bhāgavata*-verse evidently deals with *yatrakāmāvasāyitva*.

Though the verse on this *siddhi* quoted by Bhikṣu in his *yogasārasaṅgraha* (p. 58) from some *Smṛti* text does not bear this name, yet it suggests the name. The expression '*yatkāmastadavasyati*' means 'whatever may be the desire, it is fully achieved (by the yogin)'. This is why this *siddhi* is also known by the name '*satyasamkalpatā*' ('True-willedness' ; it is the state of the yogins whose will always takes effect irresistibly and indefeasibly) as is clearly stated by many teachers¹².

It cannot be argued that *satyasamkalpatā* is the same as *prākāmya* (the fifth *siddhi* in the aṣṭasiddhi group), for *satyasamkalpatā* (i.e. *yatrakāmāvasāyitva*) is the power that gives rise to creation, while *prākāmya* has nothing to do with creation (vide the definition and illustration of *prākāmya* and *yatrakāmāvasāyitva* as given in *Vyāsaibhāṣya* 3.45). Similarly it cannot be held that the *siddhi* known as *kriyāphalāśrayatva* (*Y.S.* 2.36) is the same as *Satyasamkalpatā*.¹³

It is also wrong to hold that *īśītva* is the same as *yatrakāmāvasāyitva* (as is held by the *kiraṇāvātī* on *Sām. Kā.* 23).

It should be noted in passing that Devala, one of the ancient teachers of *sāṅkhya*, showed three aspects of *yatrakāmāvasāyitva* (vide the *Mokṣakalpataru*, p. 216-218 where a long passage on the eight *vibhūtis* is quoted under the name of Devala).

12. Cp. the comment by Bhāvāgaṇeṣa : सत्य संकल्पत्वं तु 'यत् कामस्तदवस्यति' (an ancient passage quoted in *yogavārttika* 3.45) इत्यनेनोक्तम्, अवस्यति प्राप्नोतीत्यर्थः (comm. on *Y.S.* 3.45). Nageśa also reads सत्यसंकल्पता ; यस्मिन् विषये अस्य काम इच्छा जायते तस्मिन् एव अस्य अवसायो भवति इति सत्यसंकल्पता एव यत्र कामावसायित्वम् (Note by *kālivaravedāntavāgiṣa* on *Y.S.* 3.45).

13. Bhikṣu defines *satyasamkalpatā* as : यद् यदर्थतया यद् यद् वस्तु संकल्पयति तत् तद् वस्तु तदर्थकमेव भवति (*yogavārttika* 3.45) ; यद् यदर्थतया संकल्पयति तत् तस्मिन् प्रयोजनाय कल्पते (*Tattvavaiśārādī* 3.45). the *kriyāphalāśraya* *Siddhi* has hardly any influence over the *upādāna* *Karāṇa*. It is an ordinary *Siddhi*. It comes under *tapas-siddhi* and not under *samādhi siddhi*.