

ACTIVITIES OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

RESEARCH

● As a recognised Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

● As a recognized special Training Institute of Yoga; the Academy provides for (i) P. C. Y. course of 21 days (ii) C. Y. Ed. special seven-month training course, and (iii) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

CLINIC

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga classes for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only eleven are at present available: *Yoga Asanas Simplified*, *Yoga Hygiene Simplified*, *Hatha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, *Facts about Yoga*, *Why Yoga*, etc. The annual subscription to the *Journal of The Yoga Institute* is Rs. 12; £1.50 \$3.00 payable in advance.

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Chirakarika gave himself to thinking, whether it was correct for him to blindly obey his father's order, or was it better to let go off his mother for the sake of sentiments. The time that this boy took in thinking threadbare this matter, ultimately proved helpful. The father's anger cooled down, and the father realised his mistake. He came to know, that the suspicion that made him to ask his obedient son to kill the mother, was totally unfounded. The moral of this story from the *Mahābhārata*, is that by controlling our outgoing tendencies, we ultimately arrive at better understanding of ourselves.

The Yama and Niyamas provide a conditioning that aids deeper thinking.

First destruction, and then construction, seems to come out right in this context. Breaking of old habits to stop acting in a compulsive manner, provides a chance to look at oneself, to gain in steadiness. Of course, these acts of restraints must go on forever.

In fact, a Yogi is much concerned with his interaction with the society, because this happens to be the functioning base of karma. The effect of the earlier karma and the subsequent *vāsanās*, trouble the yogi as he ascends the higher levels of consciousness. It has been said about this aspect of karma, that we get entangled with karma as soon as we involve ourself in physical work, which invariably causes hurt to someone. So long as we remain physically busy in doing even our duties, we create karma. The complexity of karma however varies.

ABOUT COMMENTARIES ON THE YOGASUTRA

by RAM SHANKAR BHATTACHARYA

THERE are over twenty-five commentaries in Samskrit on the *Yoga sūtra* of Patañjali and on the *Bhāṣya* on the *Yoga sūtra* by Vyāsa. However, the existence of a commentary before the *Vyāsa-bhāṣya* may be inferred from the sentence '*tathā ca vyākhyātam*' in *Bhāṣya* 1.43 (vide Bhikṣu's comment on it).

According to me, *Vyāsa-bhāṣya* was composed within 150 years after the Buddha who died in 502 B.C. or in 544 B.C.

The commentary *Tattvavaiśārādī* on the *Vyāsa-bhāṣya* by Vācaspati (9th century) is one of the most important commentaries, for it explains the text in the clearest way.

A commentary on the *Vyāsa-bhāṣya* not so far known is known to 'Śaṅkara' who is a commentator on *Vyāsa-bhāṣya*. The name of this commentary is *Vivaraṇa*. Under *Yoga-sūtra* 1.24, the *Vivaraṇa* quotes the explanation of the word *nimitta* as given by a commentator. Though the explanation is found in the *Tattvavaiśārādī* of Vācaspati, yet it may be supposed to belong to another commentary not known to us. The *Vivaraṇa* quotes the view of a commentator on the word *bhūmi* (*Vyāsa-bhāṣya* 1.1) and on the word *artha* (*Vyāsa-bhāṣya* 3.6) both of which are not found in the same form in the *Tattvavaiśārādī*.

The commentary *Vivaraṇa* by Śaṅkara on the *Vyāsa-bhāṣya* has been published in the Madras Government Oriental Series. According to me, it is not the work of the great Śaṅkarācārya but of Śaṅkarācārya who composed the *Jaya-maṅgalā* commentary on the *Sāṃkhyakārikā* and the commentary on the *Adhyātmapaṭala* section in the *Āpastamba Dharmasūtra*. *Yogavārttika*, a commentary on the *Vyāsa-bhāṣya* by Vijñānabhikṣu was composed in the 16th century.

Al-Bīrūnī's (973-1050 A.D.) — Arabic version of the *Yogasūtra*, is to be found in 'Risāla fī fihrist kutub Muḥammad

ibn Zakariya 'al-Rāzī', the relevant part of which was published by E. Sachau in 1876-78. Al-Birūnī's 'India' contains clear references to his translations of the *Yogasūtra*. The commentary on the *Yogasūtra* used by Al-Birūnī cannot be identified with any of the commentaries known to us. Recently an English translation of Al-Birūnī's Arabic version has been prepared by two scholars, namely Schlomo Pines and Tuvia Gelblum and the translations of the first two chapters of the *Yogasūtra* have been published in the *Bulletin of the School of the Oriental and African Studies*, University of London (Vol. XXIX, Part 2 and Vol XL Part 3).

The *ṛtti* called *Rājamārtanḍa* by the King Bhoja is of the 11th century A.D. Bhāvāganeśa, disciple of Bhikṣu, wrote a commentary *Dīpikā* on the *Yogasūtra*. Rāghavānanda who belonged to the 16th century wrote a sub-commentary on the *Tattvavaiśārādī* by Vācaspati. Nārāyaṇatīrtha who lived in the closing years of the 17th century and the beginning of the 18th century wrote two commentaries, namely *Sidhāntacandrikā* and *Arthabodhinī* on the *Yogasūtra*. (The second is a small commentary showing the meaning of the sūtras only).

Rāmānandayati who lived in the 17th century wrote a commentary *Yogamanīprabhā*. Yaśovijaya, a Jain commentator of the 18th century, wrote a commentary only on a few sūtras (26 in all) in all the four chapters of the *Yogasūtra*.

Nāgojibhaṭṭa or Nāgeśabhaṭṭa (1674-1754 A.D.) wrote one large commentary called *Chāyā* and a small commentary on the *Yogasūtra*. Devatīrtha (or Kāṣṭhajihva) Svāmin who lived in the 19th century and was patronised by His Highness Iśvarinārāyaṇa Sing, the grandfather of the present king or Kāśī, wrote *Yogatarāṅga*, which explains a few *Yogasūtras*, and was published in his life time in 1856.

Baladeva Miśra who lived at the beginning of 20th century wrote a commentary *Yogaśraddhā*. Kṛṣṇavallabhācārya Svāminārāyaṇa of the Svāminārāyaṇa sect wrote at the beginning of the 20th century, a big commentary (bhāṣya). Bālarāma Udāsīna who lived in 1912-1963

wrote a short commentary (*tippanī*) on the *Tattvavaiśārādī* and *Vyāsabhāṣya*. Sadāśivendra Sarasvatī wrote in the beginning of the 18th Century a commentary *Yogasudhākara*. Anantadeva (circa 19th century) also wrote his brief commentary on the *Yogasūtra*. Svāmin Hariprasāda who lived in the beginning of the 20th century wrote a commentary called *Vaidika-ṛtti*.

Brahmaṛṣi Satyadeva, who died about 50 years ago, wrote a commentary *Yogarahasya*. Kālivara Vedānta-vāgīśā, who also died about 50 years ago, wrote a short commentary *Pātañjalayogsūtravṛtti*. Svāmin Hariharānanda Araṇya who died on 19-4-1947 wrote a commentary *Bhāsvatī* on *Vyāsabhāṣya* and *Yogakārikā*, a commentary in verse on the *Yogasūtra*. (The author has founded a school and his monastery has published a few valuable works on Sāṅkhya and Yoga.) Svāmin Jnānānanda who died about 12 years ago wrote a larger commentary on the *Yogasūtra*.

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 yoga attitude to life. Researches carried out on these principles for the Ministry of Health in 1970 revealed 82 per cent improvement.

Persons desirous of joining the camp may register their names by paying in advance per week Rs. 180 or Rs. 30 per day, for board, lodge and tuition. The applicants may mention the camp they wish to join beginning every second Saturday of each month. On receipt of their letters, they will be informed the date they are to join the Camp. Telephone 53 21 85.