YOGA EDUCATION

The Classic Yoga Studies are available in Clothbound and Paperback editions. Paperback editions are meant only for India.

Yoga Sutra: This original text of classic Yoga compiled 2500 years ago by Patanjali represents its ideology, philosophy, science and technology for spiritual evolution of man. Translated by Shri Yogendra as firsthand knowledge of Yoga based on his personal and teaching experience of over 60 years. The Yoga Sutra is a must for every student and teacher of Yoga. Paperback Rs. 5.00 inclusive postage.

Shri Yogendra: Glimpses from the life of Shri Yogendra, the householder yogi and pioneer of modern yoga technology. Indian Reprint. Fully illustrated.


Yoga Physical Education, Vol. II for women. The first to be written by a woman for women after years of research. Ninth Reprint.


Yoga Personal Hygiene, Vol. II. It deals with respiratory, sexual and nervous discipline of Hathayoga. Seventeenth Reprint.

Yoga Essays: Reorientation of the basic yoga ideology to sociological purposes. Fifth Reprint.

Facts about Yoga: A panoramic perspective of yoga idealism and realism. Third Reprint.

Why Yoga: It deals with the reasons why Yoga is necessary even in this modern scientific age. First Edition.

Self-Improvement: How to achieve it through Yoga. First Edn.

Yoga and Therapy: Extracts of the pioneer effort of The Yoga Institute with random Case Reports and follow-ups from 1918 onwards. First Edition.


Journal of The Yoga Institute: First issued in 1931, this monthly deals with yoga ideology and technology. Vols. VII to XXIII are still available. Annual subscription: Rs. 12; £1.50; $ 3.00

Wall Posters: The nine wall posters are for classrooms and exhibition.

Film Slides: (i) Better Living, (ii) Modern Yoga Centre and (iii) Eightfold Path of Yoga.

Prices quoted against order

THE YOGA INSTITUTE, Santa Cruz, Bombay 400 055.

©1979

Owner: The Yoga Institute, Bombay 400 055.

Edited and Published by Dr. Jayadeva Yogendra for The Yoga Institute, The Yoga Institute, Santa Cruz, Bombay 400 055 and printed by him at The Examiner Press, Medows St., Bombay 400 025.

JOURNAL OF THE YOGA INSTITUTE

VOLUME XXV OCTOBER 1979 NUMBER 3

CONTENTS

EDITORIAL .. 34

EXPOSITION OF THE YOGA SUTRAS .. Shri Yogendraji 35

YOGA AND CHRISTIANITY .. Miss Jean V. Straaten 38

ARDHASANA .. Dr. Ram Shankar Bhattacharya 41

KEY TO PSYCHOSOMATIC AND PSYCHIATRIC DISORDERS .. A Review 43

OUR TRUE HOME .. Sri H. Sequeira 46

JOY IN THE MIDST OF SORROW Armaity N. Desal 47

THE YOGA INSTITUTE

SANTA CRUZ, INDIA

Annual Subscription: Rs. 12; £1.50; $ 3.00
Subscription to any Volume begins in August. Published on the 20th of each month.
But it seems to me that the Church has to make a change towards expressing herself with the help of an Asiatic philosophy.

Theology uses a language that doesn't appeal to us anymore, so many people go out in search for their salvation somewhere else, especially in Eastern spirituality. For there, they emphasise direct experience—in contrast to the West, where they emphasise dogmatism and intellectuality which are considered very important.

In this field, our theology has a direct task. As Christians, we have to confront ourselves with that what God has said in other cultures. Christ, as a person, was born only in one country and in one culture, and therefore he is a limited personification of God, although He possesses unlimitedness within Him. God has spoken in a different way through Buddha and Krishna. We can learn from them also, just as they can learn from our Christ.

But we should not try to cut off the other person's way of love to God, to put our image of Christ instead of it. The image of Christ which I have is very subjective. Seen objectively it is the word of God, but the image is subjective. For a Hindu, Krishna is the word of God, and like I have to go to that deepest unity with God through Christ, he has to go through Krishna to reach that unity with God. But for me Christ is the way and I express this love because it is my conviction. This way is good for me, and may be for some one else.

JEAN V. STRAATEN

ARDHASANA

Written words did not cause confusion, in the old times, so far as Yoga techniques. Learning was then traditional—from the teacher to the pupil.

In a few works on Yoga we find the mention of an āsana named Ardha (half or semi). The passages describing the Ardha āsana, clearly show that this asana is the half of the well-known Padmāsana*.

Here one may ask: Since the word ardha is dependent on (i.e. sāpekṣa) another entity, it must be used with its counterpart (i.e. it cannot be taken as the full name of an āsana). As the Ardha āsana is said to be the half of Padmāsana the name must be Padmārdha. Is there any reason for not using the word Padma with the word Ardha, thus creating a confusion.

Our reply is: There is no fault in not adding the word Padma with Ardha, for there is an established principle namely "a traditionally fixed thing is to be taken as intended, though not mentioned by name". Thus when no āsana is mentioned with Ardha, it is the Padma which is to be taken as intended āsana.

That Padma is the highest of all the āasanās, that are highly helpful in practising fixity or meditation, can be proved by observing the fact that the Padmāsana is invariably mentioned in all the lists of the āsanās. It is remarkable to note that so highly exalted āsanās like Siddha, Svastika, Bhadra and Vajra have not been mentioned in all the lists of āsanās. For example (i) Siddha is not mentioned in the list of the five āsanās in Devibhāgavata 7.35.8-9; (ii) Siddha and Bhadra are not mentioned in the list of the three āsanās in a verse quoted in Yatidharmasangraha (p. 40).

*According to Shri Yogendraji, in his work Simple Mediatiatc Postures, "When this arrangement of the lower parts of the body... remains unassociated with the arrangement of the hands in any particular position, this posture is referred to as Ardhadhārasana (incomplete lotus pose)"
Tradition connects the Padma posture with the creator Prajāpati or Brahma, who is regarded as a yogin of the highest state. It is for this reason that He is called Kamalāsana (Amarakośa 1.1.16), meaning ‘one whose āsana is called lotus (Kamala, i.e. Padma)’. The exalted character of the Padmāsana may be ascertained from this. (There is however a different interpretation of the name Kamalāsana).

According to Bhikṣu, if one leg is placed on the thigh and the other is placed on the ground, then this posture is to be known as Ardhāsana. The foregoing discussion shows that ‘the posture with the catching of the toes’ is called Padma by some, and Baddhapadma by others; similarly ‘the posture without the catching of the toes’ is called Padma by some. It is to be known in this connection that there are teachers who hold that if the toes are not caught in the aforesaid manner, the posture is called Kamala, and if caught, the posture is called Padma (Comm. Siddhāntacandrikā on Yoga Sūtra II. 46). These teachers regard the Kamala posture, as superior to the Padma posture, for they connect it with the Creator.

It appears to us that in the original practice (which had only spiritual value), there was no catching of the toes, and the practice is named Padma (or Kamala, a synonym for Padma). When the practice of catching the toes is added to it, it became necessary to give a new name to it. In this process of naming, words were not used uniformly, by different teachers at different times — a practice which seems to have created confusion in later times. It is needless to say that, such use of words did not create confusion in olden times, as learning was traditional, and students were taught directly by their teachers.

RAM SHANKAR BHATTACHARYA

*It would be interesting to note here that Shri Yogendraji in his work Simple Meditative Postures (1935) speaks of three presentations of the posture known as Virḍhasana (heroic pose). The first presentation is of incomplete lotus pose Ardhāsana(1): Ardhāsana or Virḍhasana is referred to by author of Yoga Pradipikā on Yoga Sūtra II. 46 Vijñāna Bhikṣu in Yogasārasaṅgraha Ch. II and on Yoga Sūtra II. 46 Kūrma Purāṇa (p. 2-11-46) according to Dr. Bhattacharya. The second posture is Dhiṛśāsana while the third posture is traditional as revealed by Shri Yogendraji in his book Simple Meditative Postures p. 75-76.

ERRORS

KEY TO PSYCHOSOMATIC AND PSYCHIATRIC DISORDERS

Change of attitude is the main outcome of following a Yoga way of life. Treatment of diseases seems to become a by-product of this change.

Yoga is a way of life, and not a therapy, in the accepted sense. While modern medicine aims at immediate relief, Yoga aims at removal of basic causes of disease. For Yoga, the real cause of disease, is an unsteady mind, or a disintegrated personality. Therefore, the aim of Yoga Education at The Yoga Institute of Santacruz, has been to help the patient to integrate his personality, and study the functionings of his mind. This total process happens through establishing healthy routines, and right habits, through changes in values, motivations and attitudes. On the physical side, simple āsanas with respiratory coordination, hygienic processes, which help in removing toxic substances from the body, and breathing techniques, which help in control of bio-energy and emotions, have been mentioned. Faith in the teacher, and a complete rapport are probably the most important aspect of Yoga education; they make it possible that the patient is guided towards re-organising his life. Nearly 2000 patients were treated from 1918 onwards at the Institute, and records maintained in a proto-scientific manner. The diseases included arthritis, asthma, constipation, gastric ulcer, heart trouble, obesity, nervous debility, neurasthenia, sinusitis, high blood pressure, etc.

A very interesting project was carried out in the year 1970 from point of view of medical research. For a period of 4 months, eminent medical practitioners, including psychiatrists were attached to the Institute, to examine patients before, during and after treatment through Yoga education. Adequate investigations, norms of observance and statistical evaluation were organised. More than hundred patients treated, did not resort to any medication during this period. The following table gives at a glance the improvements within the period of 4 months.