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and archaic (purātana) with regard to the methodology of speedy evolution of man in particular.

Therefore what he factually undertakes is only its revised study (anuśāsaṇa), systematised and based on the pure fundamentals which represented the true essence of whatever was then known as Yoga or what he concluded could be Yoga and teaching through the sūtras what had already been taught.

CLASSIC DEFINITION OF YOGA

योगसम्बन्धीनिर्देशः: ११२॥

Yogaścitta-vṛtti-nirodhaḥ.

2. Restraining the citta (personality-complex) from (taking on) modifications is Yoga.

Having already announced the study of classic Yoga (Pātañjala Yoga), the next logical step for Pātañjali was to define it precisely. From the period of the Rg Veda to his time, Yoga was subjected to diverse interpretations by various authorities. Pātañjali, having taken into account all these, had to offer his own definition which identifies itself with the central feature and spirit of all such definitions and interpretations — not on the basis of etymology, of philosophy and of academic hair-splitting but on the basis of the experience of Yoga at all levels provided by its science and technology. As such, the three-word definition of “yoga” by Pātañjali becomes significant and unique in regard to the choice of words — citta, vṛtti and nirodha.

CITTA : ITS CONSTITUENTS AND FUNCTIONS

What is citta, according to the classic Yoga of Pātañjali? Citta is a personality-complex which is the conglomeration of the three characteristics of the primordial matter (prakṛti) in the process of evolution.

According to Yoga, there are infinite cittas in the universe as there are infinite puruṣas; and every living organism is associated with its own citta (personality-complex). The citta is an all-pervading subtle evolutionary amalgam with the three (sattva, rajas and tamas) qualities (guṇas) of matter.

MEDICAL

HUMAN BODY FROM MEDICAL AND YOGIC VIEWPOINTS

THE SCOPE OF MEDICINE IS LIMITED TO GROSS ELEMENTS ONLY. GROSS ASPECTS ARE THE OUTER FRINGE OF THE INNER REALITY.

BEFORE taking up the discussion on yogic means to health (ārogya), it is necessary to know what the yogins have to say about material cause (upādāna), and kinds of bodies which are regarded as seats (āśraya) of diseases. How this material cause, is acquired by a self (jīva), and how it is transformed into the various parts of the body, are also to be known, if we want to understand the influence of yogic practice over the body and on diseases.

We again draw the attention of our readers, to the fact that the purpose and scope of the analysis of the body, according to the yogic point of view is not the same as found in the works on Ayurveda (Indian Medicine), though the ayurvedic view, is ultimately based on the yogic view. For example, yogins speak of the vital zones in the body (marmans), with the intention of practising pratyāhāra (Yogyājñavalkya 7.8) and other Yoga practices. They have very little to do with the part played by the vital zones, in the field of physical death. It is the chief duty of the āyurvedavīdīs to discuss the nature and functions of the vital zones, with reference to death and bodily diseases, as they may have the chance to strengthen them by applying medicines. Even the anatomical distinction of these vital zones, is not so clear in the works on Yoga, as is found in the āyurveda works. Such a clear distinction, is not even desired for yogic practices. Similarly the knowledge of bodily systems (kāyacuṭah), in the form of seven dhātus viz. skin (tvak), blood (lohitā), flesh (mātha) etc. (vide Bhāgva of Yoga Sūtra 3.29) is applied by yogins in eliminating false identification (dehātmyadhyāsa) or in practising higher prāṇāyāma; or in keeping the body like a lōg of wood, to practise higher dhāya; the same knowledge is applied by the āyurvedavīdīs in the successful application of medicine to a patient.
The scope of Ayurveda is up to the field of the gross elements (bhūtas), while the bhūtas stand in the initial stage of the yogic analysis. We may say, that yogins think with reference to emancipation (apavarga), while the āyurvedadīvas think with reference to worldly experience (bhoga). The knowable (drṣya) can be viewed in both ways.

The peculiar characteristics of the yogic view point, may be known from the yogic conception of sense organs. According to the yogins, the sense organs are abhauṭika (i.e. not of the nature of external material, having spatial dimensions and possessing external qualities), as they are like the gates situated in personality complex (ahānikāra). But according to Ayurveda they are gross (bhautika). It is evidently clear, that the sense organs according to yogins are out of the pale of medical treatment. This shows the essential difference, in the nature of sense organs, according to these two schools, though the āyurvedic view is not basically opposed to the yogic view. The difference lies in the process of analysis. Yogins however, take the help of the gross analysis conceived by the āyurvedadīvas whenever needed. The āyurvedadīvas have adopted the yogic views, after making them suitable for their purpose. Similarly there is fundamental difference in the conception of kṣetrajña found in the āyurvedic and yogic treatises.

The essential character of treatment in Ayurveda is that what would require a person to comprehend the character of the material cause of the body. The yogic view in this material cause is indirectly helpful for treatment, but is directly helpful to understand the whole process of cause—effect, covering a disease. For practical purposes, the āyurvedic analysis is more useful especially to those persons who are eager to achieve health and nothing else. A knowledge of yogic analysis of the body, will enable a person to comprehend the suitable nature of the animal, as well as organic life, and the person will be able to realize the subtle character of the binds of the body (dehabandhana).

RAM SHANKAR BHATTACHARYA

SPECIAL PROJECT

SHRI YOGENDRAJI AND HIS TIMES

MAN IS A PRODUCT OF HIS TIMES. HE MAY ACCEPT, REJECT OR IMPROVE UPON, WHAT HE HAS COME ACROSS IN HIS TIMES.

The attempt here is to paint a sort of a backdrop, depicting the various trends in life, during the late part of nineteenth, and early part of twentieth century, when Shri Yogendraji was born. To a considerable extent, man is a product of his times. Though some basic qualities of nature come to him by birth, his attitude to life is greatly influenced by what he sees around him, by the teacher under whom he studies, by the books he reads, by the great personalities of his times with whom he may come into contact directly or indirectly. He may either accept, or reject, or improve upon, what he comes across, but either way, the formation of his personality is affected by his social situation.

The social condition prevailing in India, at the beginning of the present century, has a relevance for The Yoga Institute. The Founder of the Institute Shri Yogendraji, and other people of his generation were born, and grew up and got educated during this period. Typical, perhaps, of the English educated Indians of that generation, they thought about life in general, and also about what they could do to solve the problems, as they appeared to them.

The early part of the twentieth century with which we are dealing at present, stands in continuity with the later part of the nineteenth century, and together, they form an important part of Indian history. No period in history can be dealt with in isolation, for obvious reasons. Something which happens, comes as a result of something that has gone before, and in its own time, it gives rise to something else, which comes afterwards. As stated earlier, early twentieth century comes as a continuation of the late nineteenth century, which in itself was a period of great social fermentation. This particular period in Indian history, is known as Indian Renaissance. The latter half of the nineteenth century, saw the rise of many great personalities, especially in Bengal and in Western India. Bengal and Bombay were the earliest seats of British power.