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.

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 Hatha yoga. 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. Second 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.


Patanjali Made Easy: How to use your vital energy for buoyant living. Enlarged addition.

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; 6.00.

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.

© 1980

Owner: The Yoga Institute, Bombay 400 055.

Edited and Published by Dr. Jayadeva Yogendra, The Yoga Institute, Account-Yogendra Publications Fund, Santa Cruz, Bombay 400 055 and printed by him at The Examiner Press, Dalal St., Bombay 400 023.
Of course, this created its repercussion that finally reached the ears of God Indra himself. The God thought to himself that if people on earth start passing their responsibilities to others, a time will be reached when God would be condemned for all evil that goes around.

Indra assumed the form of a very old man — toothless, with hollowed cheeks, shrivelled skin on the body all loose, back bent as if from incapacity to carry on the load, the chest as if bowing down in humility, and feet wobbling. He walked into the presence of the King as the King was instructing the gardeners. In fact the garden was in bloom with lush green foliage, fragrant flowers and juicy fruits hanging all around.

Indra in disguise asked the King, “Sir to whom does this beautiful garden belong? How beautiful are the trees and flowers”. The King pleased and inflated in his ego said, “This is mine, I am the owner, I instruct my men to develop this land.” Indra continued “Sir to whom does the yonder palace belong?” The King continued his bragging “Of course it is mine. I got it constructed five years back.” Indra smiled inwardly and added, “Yes Oh King! all this is yours, just as much as the eyes, the ears, the hands, the feet are yours.” The King was slightly taken aback, and said “Yes, why do you say so?”

Thereupon Indra assumed his true form and with anger said, “The sin of killing the cow should also land on your shoulders.” Saying so Indra disappeared.

The King was dumb-founded. He never realised that Indra would teach him a lesson thus. He called the people and the priests and admitted his crime to them and carried out the appropriate rituals for expiation of the crime.

People who dedicate some actions to God and hold on to the others do not enter into the spirit of the Gita injunction:

“Giving up all attachments to fruits of one’s action, one who is ever satisfied and without any needs, even though such a one is engaged in action, he does not really do anything.

SHRI YOGENDRAJI IN
Paramahansa ni prasadi

INDOLOGY

ISVARAKRṣNA—THE AUTHOR OF THE SĀMKHYAKARIKA

MODERN scholars of Indian philosophy are grateful to the celebrated teacher Isvarakṛṣṇa, for the only authoritative text on which their knowledge of Sāṁkhya is based viz. his Saptati (or Sāṁkhya-saṁhata) which is usually called by the name Sāṁkhya-kārikā. The work is found to have been quoted not only in the works on philosophy but also in the works on dharma; vide Medhatithi’s bhāṣya on Manu 12. 106.

It is a fact that the treatises by such ancient Sāṁkhya teachers as Pañcaśīkha, Vārṣaganyā, Devala, Jaigīsavaya and others have been lost in toto; only a very small number of their sentences of these treatises are found to have been quoted in subsequent works. Though the Sāṁkhya-sūtra contains some views of ancient teachers, yet a large part of it is undoubtedly of later period. Moreover its sūtras are not always well-arranged and a considerable number of sūtras do not yield proper sense. The Tattvasamāsa-sūtra simply mentions the categories and does not contain any reasoning. Thus it is needless to say that among the Sāṁkhya treatises the Sāṁkhya-kārikā occupies the highest position and consequently Isvarakṛṣṇa — its author — deserves all praise from us. He is rightly regarded as the सांख्यमुनि (the author of the original work) by Kavirāja Yāti (Sāṁkhya-tattvavālapā p. 156) as all the writings of the earlier exponents are no longer in existence. All serious philosophers are found to uphold or criticize Sāṁkhya by quoting the sentences of the Sāṁkhya-kārikā.

We find the following pieces of information about Isvarakṛṣṇa in different works:

Isvarakṛṣṇa was a ṛṣi, for he is said to be a vīpra (Sāṁkhya-saṁhata-vṛtti on Ka. 70) and Brāhmaṇa (Sāṁkhya-vṛtti on Ka-70). The Chinese commentary on Sāūti, Ka by Paramārtha says that ‘Isvarakṛṣṇa was of the Brāhmaṇa family named Kaúṣika’ (Eng. tr. from French by S. S. Suryanarayana Sastri). This shows that the gotra of this teacher was Kaúṣika.
The Śāṅkhya-vṛttī (on Sāṁ. Kā. 70) informs us that Iśvarakṛṣṇa was Kosalaka, i.e. an inhabitant of the Kosala country. The territories of the Kosala janapada probably correspond to modern Oudh. According to the Rāmāyaṇa the river Gomati lay on its western side (2.49.11-12). This janapada had three important cities viz. Ayodhyā, Sāketa and Śravasti. Our teacher may have resided in any one of these cities.

According to the Jayamaṅgalā comm. (on Sāṁ. Kā 71) Iśvarakṛṣṇa was a parivṛtaka (i.e. sannyāsin). We find nothing in philosophical literature to disprove it. It is to be carefully noted in this connection that the name Iśvarakṛṣṇa does not bear the well-known characteristic feature of the name of a sannyāsin. The name contains neither the words like śāna etc., nor does it bear any one of the titles (vis. Giri, Puri etc.) of the Daśanāmin sannyāsin. This shows that Iśvarakṛṣṇa flourished at a time when the custom was not in existence.

Though Iśvarakṛṣṇa informs us that he came to know about the Śāṅkhya doctrines directly from the unbroken Śāṅkhya tradition beginning with Kapila, yet there is no means of ascertaining the names of all the teachers who appeared in this tradition. The commentaries mention the names of only a few teachers—a fact which clearly shows that only the names of outstanding teachers have been mentioned by the commentators. It would be quite illogical to think that only a handful of teachers (say 10, 15 or 20) appeared between Kapila and Iśvarakṛṣṇa. It is unfortunate that no commentary informs us of the name of the guru of Iśvarakṛṣṇa. Though the Chinese Comm. on Sāṁ. Kā. informs us that the name of the guru of Iśvarakṛṣṇa is Po-po-li, yet it is of little value, for the Sanskrit form of this name cannot be ascertained positively. Moreover the authoritativeness of this commentary is highly doubtful and as such we cannot take its view seriously. The Chinese source seems to suggest that Iśvarakṛṣṇa and Vindhyavāsa (or Vindhyavāsin) are identical. So far as our study of these works is concerned, we can boldly assert that this identity is unproven. It is sometimes said that according to the Tibetan tradition Iśvarakṛṣṇa and Diṇḍaṇa are contemporary. As the Tibetan teachers had very little contact with the highly complicated schools as well as the systems of Indian philosophy we consider the opinions of Tibetan teachers highly doubtful unless supported by Indian tradition.

The date of Iśvarakṛṣṇa cannot be settled precisely. The oldest work in which the Śāṅkhya-kārikā is mentioned by name is the Anuyogadvāra sūtra of the Jainas (It mentions Kanagasattari, a Prākṛta word for Kanakasaptati—another name of Śāṅkhya-saptati or Śāṅkhya-kārikā). As this work cannot be later than the first Century A.D., Iśvarakṛṣṇa may safely be placed before 100 B.C. This date cannot be taken as baseless, for the Māṭhara-vṛttī, a commentary entary on the Śāṅkhya-kārikā is usually placed in the first century A.D.

The kārikā is quoted by Śaṅkarācārya in his bhāṣya on the Brahma-sūtra (1.4.11). Some historians of modern times are attempting to prove that Śaṅkarācārya was born in 509 B.C. If this date is really proved, then Iśvarakṛṣṇa will have to be placed at least seven Centuries before Christ. Some modern scholars try to establish that Iśvarakṛṣṇa is identical with the poet Kālidāsa. A glance of the evidences adduced by these scholars would show that the aforesaid view is based on very flimsy grounds. To say that since the Śāṅkhya-kārikā has been composed in the Ṛṣy metre, which has not been used in ancient treatises, Iśvarakṛṣṇa cannot be regarded as an ancient teacher is invalid, for the Ṛṣy metre is found to have been used by Śābara in his bhāṣya on the Māṁsāsūtra 4.4.24.

Though the Purāṇas—even such later Purāṇas as the Bhaviṣya and Brahmavaivarta—do not contain any reference to Iśvarakṛṣṇa, yet many Purānic statements are found to bear close similarity with the verses of the Sāṁ. kā. On heaven the Skandapurāṇa says (Kumārīkā 10.34) which may be compared with Kā. 2 (Kumārīkā 10.34) which may be compared with Kā. 2 — mark that in the Purāṇa has the same order of faults as is found in the Sāṁ. Kā.). The Bhāgavata 7.7.40 also speaks of the faults of heaven and though here the order is different yet the number of the faults is the same. These faults: कृमि: उत्ता बच्चनिपः निलिन्स:; च: लोकाः! शांसनेष्म—कृमि: उत्ता बच्चनिपः निलिन्स: The antiquity and authoritativeness of the Śāṅkhya-kārikā are undoubtedly proved by such similarities. R.S. BHATTACHARYA.