YOGA EDUCATION

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weary he sat down under a tree. He sat and sat, but he could not find any one coming that way. By now he was feeling terrible, without nourishment. Luckily he saw a man coming towards him, from a far distance. No sooner the sanyāsin saw the man, he exclaimed to him “Brother have you any food? I am terribly hungry and weak.” The man came up to the sanyāsin and said, “Sir, I am a low caste individual, a sinner. If you have no objection to eat at my house, food is ready. Please do come. You will at least get a dry piece of bread and water to drink.” The sanyāsin agreed to the constraints that the other man spoke of about his being a low-born one, but mumbled “I am too very weak and hungry.” He rose and reached somehow the hut of the low-born. There the sanyāsin ate up the bread that was served to him, but refused to drink water.

He instead enquired if there was a nearby river, and being told that there was one some distance away, the sanyāsin got up with his bowl and staff, and trudged his way to the river, washed himself and drank water to his heart's content, collected more in his bowl and again returned to the hut.

The poor low-caste man was surprised and asked if the sanyāsin needed anything further, but upon being told he did not need anything more, the poor man asked very politely of the sanyāsin a question “Sir, at my home, you ate food but refused to drink water. What was the reason for this?” The sanyāsin was happy at the question and said, that he came back just to answer this question as he thought that he would have this doubt. “Now listen” he said, “The reason why I ate at your place was that I was starving and was very close to death, in absence of nourishment. The consideration of social taboo was not relevant then. However after satisfying my hunger, I realised that water would be available somewhere here, and that it was not absolutely necessary then. I gained strength from food and drank water from a clean place later.”

From Paramahamsa ni Prasadi
By Shri Yogendraji

INDOLOGY

NATURE OF ĀLASYA IN YOGASUTRA 1.30

That emancipation may be attained through listening to philosophical works and through reasoning only, is considered wrong.

In Yogasūtra 1.30 which contains a list of impediments (antarāyās) to Yoga, we find the mention of ālasya (listlessness), which is defined in the Vṛśabhaśāya as ‘lack of effort on account of heaviness of the body and mind’. According to us the above definition of ālasya does not show the character of ālasya clearly. One should observe that ālasya is read after pramāda (heedlessness) and before avirati (worldliness), which means that ālasya must be connected with the mental field only (and not with the body also as has been stated in the Vṛśabhaśāya), and that ālasya must be a more powerful impediment than pramāda.

According to us the definition of ālasya is objectionable, or to be more precise, the printed reading of the bhāṣya passage is slightly corrupt. If we consider the nature of the first impediment vyāḍhi (sickness) and compare it with the last impediment anavasthitāta (instability in the state attained), we will find that a following impediment is more powerful than a preceding impediment. Thus we are to conclude that ālasya must be a more powerful impediment than pramāda. As pramāda has no connection with the body (i.e. it is mental), ālasya must not be connected with the body—it must be mental.

We think that ālasya is ‘non-desire of non-inclination (apravṛitti) to deliberate or ponder as a result of weakness of the mind, i.e. wrong thinking’. This ālasya is a particular form of vicāra-moha. A lack of the power of discrimination is at the root of this non-inclination. That our view is not baseless, is proved by a statement in the Kapila-Aṣuri-dialogue (Sāntiparvan, Kumbakonam ed.), which reads मेघं इति शास्त्रस्मेव अर्धिकृतं.

The abovementioned view about the essential characteristic of ālasya is supported by Śaṅkara, for he defines it as
INTERVIEW

PSYCHIC-HEALING

Shri Yogendraji was interviewed by Shri M. B. Shah on

SHRI YOGENDRAJ at 85 is the pioneering crusader for the Renaissance of Yoga, in our mismanaged and confused era. He is the founder of the internationally renowned Yoga Institute situated at Santacruz, Bombay. He founded that great institute on the 25th December, 1918 at the residence of Dadabhoy Navroji at Versova, Bombay. The Yoga Institute conducts numerous activities on Yoga and Yoga-therapeutics, and also has published many books on Yoga and Yoga-therapeutics. It also publishes "Journal of The Yoga Institute" every month. Shri Yogendraji is also the president of the prestigious "International Board of Yoga".

Shri Yogendraji is the most eminent exponent and proponent of authentic Hatha-yoga and Raja-yoga which respectively deal with body and psyche or consciousness. He is also acclaimed as the greatest extant authority on Yoga-therapeutics. He has written a number of books on Yoga, which are accepted as the most scientific and authentic ones by all who are genuinely interested in Yoga.

According to Shri Yogendraji, Yoga deals with body as well as consciousness. It is a perfect science of health, happiness and harmony, and has a history which can be traced to the hoary past. He believes that for a healthy and happy living, there must be a proper harmony between one's āṭhāra (diet), vihāra (activity), āchāra (behaviour pattern) and vichāra (motive)—on the sattva (pure) levels.

Shri Yogendraji asserts that the psychic-healing is a part of Yoga-therapeutics. It is nothing but pṛasaṇavimayā (transfer of bioenergy) from the healer to the healee as well as awakening and activating the dormant bio-energy of the healee. So it is both healing and cure of the healee. He believes that an ailing person needs that pūna and, on the infusion of that