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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.

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 six-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.

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happen to be so few, that the majority remains unaffected through social non-violent non-co-operation (upeksā). This is an accepted fact of history in human relations. Our attempts through socialism, democracy, humanism and spirituality to bulldoze the various substrata of evolutionary levels to bring the total humanity on a flat surface through politics has now endangered the whole society till it has become altogether sick. The writer recalls how a group of near forty eminent French scholars, thinkers and authors who some years ago chartered a plane to hear him speak at the Institute on this subject failed to inspire him to visit Paris for a series of lectures on this subject. They were told that the society is still not sufficiently sick, but when the situation becomes critical, the physician will be there.

That we should forget the strains of evolutive quality which is the cause of differences even within the same species and which do govern all creatures, proves that we suffer from lack of commonsense. All animals with four legs are not the same; each group has its own characteristics and all animals differ widely from each other and require a different treatment in mutual relations. While no one should despise them for whatever they are, these differences however cannot be overlooked. In our modern political thinking, we have tried to evade this basic issue of human relations by bracketing the sane and the sick in society as one block. This process is failing everywhere and each day we are creating new problems in trying to solve them.

The primary cause for a society to be sick is lack of befitting evolution at the very level of animal life. Indiscipline and permissiveness incites irresponsibility with the net result that the sickness becomes chronic and refractory. Add to this the baneful political opportunism and amorality in any society either sick or sane and the corrosive effects become evident immediately. Politicking is a curse which saps the vitals of a healthy society. The earlier we understand this situation and eliminate arrant political influence on social or any other life, the better it will be for humanity. Politics has often been referred to as “the profession of the scoundrels,” and no society could harbour them if it hopes to remain healthy.

(To be continued)
replaced by garimā which has a limited field concerning magnitude.

Some scholars think that the actual name is kāmāvasāyītvā (or kāmāvasāyītā) for they read yatā as a separate word. In some works, we have found verses (quoted from ancient works) on the āṣṭadasiddhi as bearing the expression यतः कामावसायित्वम् (Vide the Gunamaiś commentary on the Śām. Kā. 23) or तथां कामावसायित्वम् (Vide Amarakośa according to the commentary Vāyākyāsūdhā) in the place of yatrakāmāvasāyītvā or yatrakāmāvasāyītā. These scholars explain away the word yatra as ‘in the group of the āṣṭadasidhi’. Likewise the word tathā is explained to mean ‘and also’. Some even read ‘yac kāmāvasāyītā’. They explain ‘yac ca’ (=yat ca) as meaning ‘and also’ i.e. another siddhi known as kāmāvasāyītā.

We understand that all the aforesaid views are wrong and that yatra must be read with kāmāvasāyītvā so that the word would be a compound one.

Owing to the obscurity of the word yatrakāmāvasāyītvā later commentators failed to understand the significance of yatra and consequently they became inclined to think in the aforesaid ways. We understand that owing to this obscurity the Jayamanigalā on the Śāṅkhyā Kārikā 23 read the word with

4. Many commentators on Y.S. 3.45 and Śāṅkhyā Kārikā 23 read this way. In a good number of Purānic passages on the āṣṭadasiddhi, yatra is printed as a separate word; Vide Mākandeya Purāṇa Vr.30 (Here the word kāmāvasāyītvā is read with palatal s); Vīṇākṣara 1.88.22. It is a pity that though Gauḍapāda explains yatrakāmāvasāyītvā as one word (on Śām. Kā 23), yet the ignorant editors print the word yatra as a separate word. The aforesaid verses of Mākandeya are quoted in the Gunamaiś commentary on the Śām. Kā. 23, the printed reading being यतः कामावसायित्वम् (yatā is read as a separate word). In the mokrahalpata (p. 216) yatras is also read in the same way.

5. See the edition with the commentary by Vamādēhara, where the reading is यतः कामावसायित्वम् तथां सत्यसकेन्द्रता... Kāmāvasāyītvā cannot be the same as satyasankalpaḥ as it is proved in the proper place of this paper.

6. Vide the remark of Bhikṣu on this word: तात्त्विको परिभाषा, पुराण-व्याकरणवाचयात् (Yogasūtrīka 3.45). In most of the Purāṇas we find the word.

palatal s and derived it from the root sī (to lie)? We are of opinion that this obscurity compelled some teachers to coin a new word as sarvakāmāvasāyītvā (Brahma vaivarta Purāṇa I. 6. 18) for yatrakāmāvasāyītā. We believe that owing to this obscurity the easy word satyasankalpaḥ came to be used in its place in later period.

Following arguments are advanced to justify the reading yatrakāmāvasāyītvā (or yatrakāmāvasāyītā) as one word. The import of the word will also be shown in the sequel.

(1) In most of such authoritative passages as enumerate the eight siddhis, the word yatra is invariably read before the word kāmāvasāyītvā. Had yatra been a word without any reference to the following word kāmāvasāyītvā, the word yatra might have been replaced by any other word in some of the ancient passages on the āṣṭadasidhi; or the word yatra might not have been used at all in some passages. The invariable existence of yatra in all ancient passages (either in verse or in prose) undoubtedly proves that yatra is a part of the name of the eighth siddhis.

(2) If yatra is not understood as part of the name, it must be explained as expressing the sense ‘in that passage’ or ‘in that enumeration’ (yatra = yasmin). Such a sense is quite inapplicable in all such passages which mention the eight siddhis. No plausible answer is forthcoming to the question: Why is the word yatra used after mentioning the seven siddhis and before mentioning the eighth siddhis?

(3) Moreover if yatra is not regarded as compounded with kāmāvasāyītvā, the name of the eighth siddhi would be

7. कामेन इत्यया अवस्येतुः शैलं ययो य वर्णाविवाहितेऽः। तत्त्वम्यः यत्कामावसायित्वम्। अन्तर्याथालं धार्मिक तत्त्वसंवेधात्। येन गुणेन तिथिः नानादेशेन यथाविकारस्य।। Vāyākyāsūdha on Amarakośa's I.1.36 reads कामावसायित्वम् and explains: कामावसायित्वम्, शैलोऽवस्येतुः, कामावसायित्वम् तत्त्वम्; लक्षणिनित्त्वम् तद्विभिः। कामेन इत्यया अवस्येतुः शैलोऽवस्येतुः। तत्त्वम्यः। तत्त्वसंवेधात्।। कामेन इत्यया अवस्येतुः शैलोऽवस्येतुः। तत्त्वम्यः। तत्त्वसंवेधात्।।

8. It can reasonably be said that the reading sarvaññatā in place of yatra-kāmāvasāyītvā in Śiva purāṇa II. 1.11. 45-47 is due to the obscurity of this word.
Can kāmāvasāyatvā be supposed as a siddhi that arises from the saññyana on the artha-vatana aspect of the bhūtas? (Vide Y. Sūtra 3.44 and Tatvavāsāyadēś on 3.45). Kāmāvasāyatvā means 'the state or quality of kāmāvasāya. Kāmāvasāyaśin means one who possesses kāmāvasāya. Āvāsāya means either determination or completion. Thus it follows that kāmāvasāya cannot be regarded as a supernormal power which gives rise to creation. Kāmāvasāyita, technically speaking, is the same as kāmāvasāya (as medhāvīvita is the same as medhā or dhanīvita is the same as dhanā) which is directly attached to a niruddha citta and as such it hardly comes under the category of the supernormal power of the aforesaid kind. The commentators, however, tried to explain kāmāvasāya as a supernormal power belonging to the field of saññkalpasiddhi. The explanations given by the commentators are far fetched and not convincing.

The foregoing discussion shows that yatra must be attached to kāmāvasāyatvā, so that the compound word yatrakāmāvasāyatvā would yield the sense of a supernormal power which has direct control over the bhūta-prakṛitis. The word yatrakāmāvasāyatvā clearly expresses the sense of the said saññkalpa siddhi if analysed properly. Some commentators and exponents explained the word fully and brought the hidden sense into light.

It is gratifying to note that the word yatrakāmam (in accusative case) is used in the Bhadābalaṅkāya upaśād 4.3.12

9. Kṣranathana in his commentary on the Sam. ka. says: कामात्म भविष्यति कलेव भविष्यति वा इत्यादिः कलेव परस्परं न च चेतता सत्वान कलेवित्वात् चेतता सत्वान कलेवित्वात् शीतलं ज्वलता तत्कथायते. Similarly Pt. Gurupada Hālarā in his Vṛddhaśāraya (p. 241) remarks: काम स्वेदाय कामाय तिष्ठमिस्ति कामकामास्य तद् भव: कामाकास्यत. These explanations show that Kāmāvasāyatvā has no control over the bhūta-prakṛitis, while yatra kāmāvasāyatvā has direct control over these prakṛitis.

10. Līnga Purūṇa defines यत्रकामसायतिः as: इत्यद तत्र रूपाणि भविष्यति न भविष्यति। यद यत्रकामसायतिः वैरैको च चेतते (the printed reading shows yatra as a separate word); चेतते स्या गोइधो चैठ भविष्यति। प्रार्थतोऽस च चेततातो न भविष्यति परमेष्या। (I. 88.22-23).

11. यस्य चाम: तत्वेण तत्त्वस्य गुणद्वितीयं तद्भवति (vivāraṇa on Vṛddhaśāraya 3.45); यस्यां विचार अस्य चाम इत्यद्वितीयं गुणद्वितीयं चेतते (Note by kdiśvaravīdānta in Y. S. 3.45). Nāgacā also reads सरस्तेवति; यस्यां विचार अस्य चाम इत्यद्वितीयं गुणद्वितीयं चेतते. (Note by kdiśvaravīdānta in Y. S. 3.45).

12. Op. the comment by Bhāvāgāpeśa: सत्य सक्रियङ्गमवेदावधिरितम (an ancient passage quoted in yogudātikā 3.40) इत्येवेदान्त, द्वारार्थी प्राणमयो तिलायतश्च (comm. on Y. S. 3.45). Nāgacā also reads अस्यस्यकम्यं; यस्यां विचार अस्य चाम इत्यद्वितीयं गुणद्वितीयं चेतते।

13. Bhākṣu defines satyasānkalpa: as: यद्र यद्यकम्य यद् यद वस्तु सक्रियङ्गमवेदान्त तत् तद्यथा तद्यथाक्यमयो तत् तथ तद्यथाक्यमयो तथ। (Yogudātikā 3.45) ; यद्र यद्यकम्य अस्य सक्रियङ्गमवेदान्त तत् तथ प्रमोनयमकमयो तद् (Tattvavādīrādi 3.45). The kriyāphalārāya Siddhi has hardly any influence over the upāddāna Kāraṇa. It is in an ordinary Siddhi. It comes under upāpas-siddhi and not under samādhi siddhi.