ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

- 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 seven-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.

- The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

- The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

- The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

- The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only eleven are at present available: Yoga Asanas Simplified, Yoga Hygiene Simplified, Hatha Yoga Simplified, Yoga Simplified for Women, Yoga Essays, Facts about Yoga, Why Yoga, etc. The annual subscription to the Journal of The Yoga Institute is Rs. 12; £1.50; $3.00 payable in advance.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-400 055

©1978

Owner: The Yoga Institute, Bombay-400 055.
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 400 023.

JOURNAL OF THE YOGA INSTITUTE
VOLUME XXIII JUNE 1978 NUMBER 11

CONTENTS

MIND AND MATTER ... Dr. Jayadeva Yogendra 161
A RARE LIST OF ASANAS IN TWO VAISNAVA PURANAS Dr. Ram Shankar Bhattacharya 163
MENTAL HEALTH ... Prof. Gira Bhatt 169
INTERNATIONAL BOARD OF YOGA ... News 172

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.
moulds of the mind—like the convulsion of the brain folds—are derived from avidyā. Basically, they are in the nature of cravings (tasānā) and hence they are being called structural defects of our thinking principle.

The other constituent of our personality is the energy principle which makes for a lot of activity. This constituent does not provide for steadiness of the mind. It does not also provide for knowledge and understanding. It is the active aspect, and is useful in building up concentration. Acquisition of wealth, display of power etc. are its areas of operation. This is the directive side of our ego.

The third constituent, and the most important constituent of our personality complex, is purity, perspicuity and intelligibility. This is the mirror-like clarity of our mind. It can reflect, both our awareness into the external world, and the external world into awareness. It is this aspect of our mind, that provides for knowledge, understanding and experience. Cosmic intelligence is the source.

All efforts in yoga are towards correcting the perverted mind to establish it to its norm—sattwa. The persons, who possess a preponderance of clarity, are the best students of yoga, because such minds are steady, are concentrated, are full of knowledge and enlightenment and are also able to free themselves from contacts and involvement with material life.

We see here how, there is much sense in the yoga way of understanding our mind—citta, specially from point of the three guṇas. This approach helps the student of yoga in realising the relative strength and weakness of the guṇa constituents. One cannot possess a personality which is just made up of one constituent or the other. The constituents will always be together, one in greater strength and the other in lesser strength. To a great extent, our own past decides which constituent of these, is to assume greater prominence in our life.

A RARE LIST OF 30 ĀSĀNAS IN TWO VAISNAVA PURĀNAS

by RAM SHANKAR BHATTACHARYA

Both the Nārādiya (I.33. 111-115) and Brahmānārādiya (31.112-116) Purāṇas have some verses that contain a list of 30 yogic postures. As the verses are identical (with slight variations in a few names), it can undoubtedly be inferred that a certain ancient text of yoga has been drawn upon by the authors of these two Purāṇas. As none of these Parāṇas has been edited critically, it is practically impossible to ascertain all the names correctly especially when the readings of the two Purāṇas are different. There is no doubt that the printed readings are corrupt in some places. We have used the Venkateswar edition of the Nārādiya and the Vangavāsi edition of the Brhadārādiya. As the total number of the āsānas enumerated here is said to be 30, we have tried to ascertain 30 names of the āsānas from these verses. A few names of the āsānas can be ascertained finally with the help of the old manuscripts of these Purāṇas.

The following 30 āsānas seem to be mentioned here:

(1) PADMAKA—It is the same as the Padma āsana (lotus posture). Padmakara for Padma is often used by ancient teachers (vide Amṛtanadā up. 18; Yogasīkā up. 1.70; Agni p. 218.13).

(2) SVASTIKA—One of the well-known postures mentioned in almost all yogic texts.

(3) PITHA—Though the word pitta is a synonym for āsana (cp. the name Matsyendrapītha etc. for Matsyendra āsana, etc.), yet here it appears to be the name of a particular āsana. It is defined in the Dharmapūritkā quoted in the Yoga cintāmaṇi (p. 153).

(4) SAIMHA—The same as the Śimha āsana defined in the H.Y.P. (1.50-51) and other works. The reading Saura in the Br.Nār. seems to be corrupt as no āsana named Saurya or Sūrya has been mentioned in the authoritative texts.
(5) Kaukuta—It is the same as the Kukkuta āsana mentioned in the Ṣaṅkhyayoga texts. The Br. Nār. does not read it. As the Kukkuta posture is mentioned in most of the authoritative texts, the reading of the Br. Nār. seems to be corrupt.

(6) Kunjara or Kaunjara—Kuñjara means a hastin, an elephant. It appears to be the same as the Hastiniṣadana āsana stated in the Vyāsabhāṣya (2.46).

(7) Kaurma—The same as the Kūrma āsana mentioned in the Ḫaṭhayoga works.

(8) Vajra—It is one of the well-known āsanas mentioned in the yoga-works.

(9) Varāha—Varāha means ‘a boar’. There is no mention of Varāha or Śūkara āsana in the authoritative texts. A conjecture may be hazarded. There is an āsana, called Valguli in the Haṭhasanākacakāndrikā by Sundaradeva (an unpublished work). Valguli is a kind of bat. This is an uncommon name. Is it possible that this uncommon name has been replaced by the well-known name of Varāha?

(10) Mrṇacārika—There is no mention of this posture in the well-known lists of āsanas. An āsana, called Mrṇacārika, has been described in the Yogacintāmani, p. 153. If Mrṇacārika is read in the place of Mrṇacārika, the metre becomes slightly defective (the fifth letter becomes gūra which must always be laṭhū in this particular kind of metre). Such a defect, however, is not uncommon in yoga works. It may also be surmised that like Mrṇacārika there is really an āsana named Mrṇacārika which has not been mentioned in the works available now.

(11) Kraunca—It appears to be the same as the Krauncaṇiṣadana stated in the Vyasabhāṣya 2.46.

(12) Nalika—It is gratifying to note that the Sanskrit English Dictionary of M. M. Williums speaks of Nālika-āsana as a particular manner of sitting (p. 537, Col. 3), without giving its discription. Since this manner of sitting may not be a yogic posture and since the yogic works are silent on this āsana, we may take it to be a corrupt reading. The Yogacintāmani (p. 156) describes an āsana called Naraka quoting verses from the Ṣaṅhapaṭḍipikā. (The Ṣaṅhapaṭḍipikā, however, does not contain this verse). Can the original reading be Narakam? An āsana called Ațijanika (or Aṭjanikā) is mentioned in the Yogacintāmani (p. 153; the verse has been quoted from the Dharmaputrikā). Can we read (कौटिष्ठ चालपिनिः चैव) in the place of (कौटिष्ठ वानालिं चैव)? If so, we can think that the posture Aṭjanikā is mentioned here. Aṭjanikā means a lizard or a mouse. Some take the word in the sense of the creature called Godhā which is mentioned in the Vyasabhāṣya to illustrate motionlessness of the body (3.31). This shows that Aṭjanikā may be rightly taken as the name of a yogic posture, especially suitable for meditation like the Padma or Svastika āsana.

(13) Sarvatobhadra—It appears to be the same as the Bhadra āsana mentioned in the yogic works.

(14) Varsabha—It is the same as the Vīṣa (bull) āsana, mentioned in the Gheranḍasamhita (2.38) and other works.

(15) Naga—Nāga means serpent. This appears to be the same as the Sarpa or Bhujaṅga āsana mentioned in the yogic text (Gheranḍa 2.42-43).

(16) Matsya—It is the well known Matsya (fish) āsana mentioned in the yogic texts.

(17) Vaīyaghra—If the reading is correct, then Vīghra (tiger) must be the name of the āsana. Authoritative texts do not, however, mention this āsana. We have a conjecture regarding this reading. In some scripts there is too much resemblance between व and व. This is why we are tempted to read Vaīyaghra in place of Vīyaghra. The Paryaṅka posture is defined in many yoga works (Yogacintāmani (p. 153 quoting Matanga). Kālidosā also mentioned it while describing Śiva: pratiṣting dhyāna (Kumāra 3.45). Mallinātha is not right in holding that the Paryaṅka āsana is the same as the Vīρa āsana.
(18) ARDHACANDRAKA—The same as the Ardhacandra, āsana mentioned in the Yogacintāmaṇi (p. 153) and in the Agnipurāṇa (quoted in the Yogacintāmaṇi, p. 154).

(19) DANDA—mentioned in the Vyāsabhāṣya (2.46) and in other yoga-works. (Vide Yogacintāmaṇi, p. 153).

(20) TARKSYA—This is the reading of the Br. Nār., which appears to be correct. Tārksya means Garuda; the Garuḍa āsana is mentioned in several yogic works: vide Gheranḍa 2.37. The reading Vāta in the Naradiyapuraṇa is evidently wrong as no yogic works speak of the Vāta āsana.

(21) SAILA—Saila means a parata (Mountain). No āsana bearing these names is found in the yogic works. It is very much difficult to ascertain the original reading of this expression.

(22) SVALEHRA—Evidently this reading in the Nār. purāṇa is corrupt. We have चन्द्र meaning bell, pit or den. No āsana bearing these names is found in the yogic works. Br. Nār. 31.115 reads Khaṇḍa in its place. Khaṇḍa means 'a part or a portion'. May we take the Ardhā āsana as has been referred to here by the word Khaṇḍa? Ardha āsana is mentioned in the Kurmapūrāṇa (II, 11.4-6), (Vide also Yoga-cintāmaṇi p. 154). Can it be conjectured that the original reading is सम (and not सच) which has been mentioned in some yogic work (in the Vyāsa-bhāṣya 2.46, the word Sama-saṁsthāna appears to have been used for sama).

(23) MAUDGARA—The reading in the Br. Nār. (31.115) is Mundgara. No āsana called Maudgara or Maudgara is mentioned in the yogic works. May we take, on the basis of sound, the original reading as Maṇḍuka—an āsana mentioned in some yogic works. We may take the original reading as Matsyendra also. There does not arise any fault in meter if any one of these two names are read here.

(24) MAKARA—It is the same as the Makara āsana mentioned in the Gheranḍa Saṁhitā (2.40).

(25) TRAPIPATHA—No āsana named Traipatha or Tri-patha is mentioned in any work. Evidently the reading is corrupt.

(26) KASTHA—No āsana named Kāsthā is mentioned in any text. May we take the word as Uṣṭra? (The Uṣṭra āsana is mentioned in Gheranḍa 2.41.) It is the same as the Uṣṭraṇāḍa in the Vyāsabhāṣya 2.46; Vide Yogakarṇikā p. 154 also.

(27) STHANU—No āsana named Sthānu has been mentioned in the yogic texts. We may take the word Sthānu as referring to the Vṛksa āsana (sthānu—meaning 'a branchless trunk or stem'). The Vṛksa āsana is mentioned in Gheranḍa-saṁhitā 2.36. In the Lingapurāṇa, we find the epithet स्वालकासनस्य for the Śaiva-yogins. If Vira is a name of an āsana, Sthāna may also be taken to be a name of an āsana. This is why we may read Sthāna in the place of Sthānu; we, however, do not find any mention of Sthāna posture in any yoga-work. It is more probable to take Sthānu as referring to the Vṛksa āsana.

(28) KARNIKA or VAIKARNIKA—In the latter (Vai being taken not as an indeclinable word 'avayaya' but as part of the name Vaikarnika). Both names are not found in any yogic texts. From the reading in the Br. Nār., we may take Hāstikarṇikā as the name of the āsana, though such a name is not found in any text. As the Kūṣṭa āsana has already been mentioned (kūṣṭa hasin, elephant) and as there is no āsana named Hāstikarṇikā, it is justified to take the reading as corrupt. If we think that the original reading is शचक्लस्तः तथा we may find the name of the Cobera āsana here, which is mentioned in the Varāha-up. 5.15.

(29) BHAUMA—There is no āsana named Bhūmi or Bhauma in the yogic texts. May we take it as the Yauna āsana (which is the same as the Yoni āsana) which is defined in the works on yoga. We may also read it as Youga or Yoga, for the Yoga āsana has been mentioned in the authoritative texts on yoga (Gheranḍa 2.44; Trīśkhi Brāhmaṇa 38; vide also Yogakarṇikā, p. 152).

(30) VIRA—One of the well-known āsana described is most of the yogic works.

There is no doubt that the reading शचक्लम् म्वत्सरस्व ये is highly corrupt. One may surmise that समाभवस्य is the
original reading in place of जैन न्यायम् (i.e. the expression mentions one āsana instead of two). Accordingly we are to find the name of one more āsana in these verses. Either the expression पूर्णवेदिक (which seems to be a corrupt reading) should be taken as referring to two āsanas (though we are unable to ascertain the names of the two āsanas definitely) or the expression तत्त्वात्स्वत्तम् should be read as तत्त्वात्माक्तम् so as to get the names of three āsanas instead of two, or we are to read the expression सत्वतोभवेत as mentioning names of two āsanas instead of one; सत्वत: may be taken as the corruptly printed name of some āsana (May we read सत्वत्ना as the name of one āsana and सत्वत्ना of the other āsana?)

In conclusion, we want to draw attention of our readers to our remark ‘not found in yogic works’. In non-Sanskrit works we come across a host of names of āsanas, most of them seem to have been conceived in later ages. Names like Parvata āsana (stated in the present paper as ‘not mentioned in yoga works’) are found in these non-Sanskrit works.

Mental Health

by Gira Bhat

For better understanding and utilisation of techniques of Yoga, it is quite essential that a pragmatic approach be adopted, both, by the dogmatic believers of Yoga and the progressive groups. Unless and until an attitude of coördination between the ancient methods and modern ones is established, proper evaluation of Yoga would be impossible. If Yoga is to be accepted as a science, it must explain its scientific merit when challenged by modern concepts of science, particularly as far as the mind is concerned. Ancient yogis had learnt a lot about mind in a cool and calm atmosphere through the methods of observation and experience. They could thus answer the questions of ‘how’. But the question of ‘why’ can be answered only through experimental methods.

This is where the psychologists and psychiatrists come into the picture. For a long time, the orthodox groups of yogis had built cobwebs of secrets and mystery around their knowledge of Yoga. But thanks to Paramahamsa Madhavadasaji who pioneered the scientific Yoga movement, and his worthy disciple Shri Yogendraji who, instead of fighting shy, invited prominent medical doctors to see for themselves the effects of yogic techniques, Yoga is popular to-day.

To continue this tradition, The Yoga Institute had organised a free camp, ‘Towards Mental Health’ for 15 days from 14th May 1978 to 28th May 1978. Prominent psychiatrists and psychoanalysts who have endorsed the effectiveness of scientific Yoga, willingly came forward to explain and discuss the various aspects of mental health and the value of Yoga in day-to-day life. The aim of the camp was to help the young students and working people who are affected by the modern stress and strain of life.

But mind exists only in relation to body and keeping in view this fact, the course aimed at giving a clear understanding about the physiological aspects of Yoga through yogic training.

A Child's Eyes Reflect the Love of a Family

by John Winter

The simple woven joy of child and grandfather playing together;

With a shrill laugh of mischievous innocence, O, Little Patanjali!