YOGA EDUCATION

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Yoga Sutra: This original text of classic Yoga compiled 2300 years ago by Patañjali 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.

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Prices quoted against order

THE YOGA INSTITUTE, Santa Cruz, Bombay 400 055.

©1980

Owner: The Yoga Institute, Bombay-400 055.

Editor and 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, Dalal St., Bombay 400 023.

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ISSN 0044-0493

THE YOGA INSTITUTE

SANTA CRUZ, BOMBAY 400 055
is able to take out this much time for her personal use, if she has been handling her routine properly, the benefits far out-weigh the adjustments involved in matters of prevention as well as cure of physical and mental problems.

We have instances where certain embarrassing psychologic problems were solved within a couple of weeks of starting Yoga lessons. We also have cases where eye sight noticeably improved. The credit here goes to the easing of tension, physical as well as psychological, with the help of Yogic training.

A working woman usually spends most of her time either sitting on a chair or standing. The postural peculiarities create an imbalance in the functioning of the various physiological systems of the body, like the digestive system, the nervous system, the circulatory system, the reproductive system, etc. These peculiarities are due to the over-use of certain muscles and joints, and underuse of certain other parts of the body. The damage may not show immediately. It usually gets mixed up at a later stage with what is generally called aging or degeneration. Overall Yogic exercises can forestall this process of degeneration and keep a working woman fighting fit for a much longer period, enabling her to face the domestic as well as official challenges equally well.

Besides, the physical and the psychological, there is a third aspect of Yoga, dealing with the spiritual side of life. For those of us who believe that the human understanding of this world is incomplete without a reference to those experiences which exist beyond the senses, Yoga shows the way of adding that extra dimension and making the picture complete. The advanced techniques of Yoga help its practitioners to take a look into the unknown. A recognition of the spiritual dimension of life, which is to-day incorporated even in scientific theory by great seers like Einstein, automatically lowers the ego of a person, and helps him to adjust better with his circumstances.

Yoga is a gift of ancient Indian wisdom. Today, it is useful for the demands of modern life based on Western technological development. The Westerner are increasingly taking to its benefits. It is high time in India we become aware of what we already possess.

NEELIMA BHAVE  

INDOLOGY

VARSAGANYA—A SAMKHYA-YOGIN

Study of a great Samkhya savant Varsaganya to whom Vyasa remained indebted in his comments on Yoga Sutra.

VARŞAGANYA has an unique position in the teachers of the Samkhya philosophy. From the Yuktidipikā commentary on Sāmkhyakārikā 71 it appears that he lived after Pañcaśikha and Īvaraṇḍa, the author of the Sāmkhyakārikā. In the Mahābhārata we find the Gandharva Viśāvāsau to declare that he knew of Sāmkhya śāstra which was taught by such sages as Pañcaśikha, Jaigisavya, Varsaganya and others (Śantip. 318. 59-62). This shows the antiquity of this teacher and the authoritativeness of his teachings.

All ancient works are silent about the parentage, etc. of Varsaganya. As the word Vṛṣṇaṇa is read in the Gargādi group of the Āstādhyāyī of Pāṇini (4-1-105) it can reasonably be said that Varsaganya was a descendant of a certain person named Vṛṣṇaṇa. As to who was this Vṛṣṇaṇa, no information is available. That there were many persons bearing the name Varsaganya is a fact, for Varsaganya is mentioned in the Nidānasūtra, the Kātyāyana Śrautasūtra, etc. A Varsaganya is stated to be the seer of the mantra योग योगिय विष्णुविनमिति ता विष्णुविन्द व्याम वाम राज्व नील (Vide Yadvaprakāsa’s commentary on Piṅgalachandahsūtra 3.12).

Modern scholars, chiefly on the basis of Chinese tradition, have expressed various views about Varsaganya, most of which seem to be based on flimsy grounds. To hold that the Sāmkhya teacher Varsaganya was an older contemporary of the Buddhist teacher Vasubandhu seems to us without any strong grounds. Some are of opinion that Varsaganya is another name of Īvaraṇḍa — a view which has been ably refuted by Pt. Udayavirā Sāstrin in his Sāmkhyadarśana kā Itihāsa Ch.7 (in Hindi).

Though the treatise composed by Varsaganya has been lost in toto, yet we are fortunate that we find a few of his
statements quoted by teachers of later times. Some of such statements are given below:

(i) The sentence मृत्युवनिविद्वातं मद्दामाधानतातिः मृत्युपरकः तत् has been quoted in the Vyāsabhāṣya (on YS 3-53). It means, “There is no diversity in the primal cause since differences of specific character, form or class attribute do not exist in it”.

(ii) The Yuktidipikā attributes the sentence शर्मतिवदाभ कुस्मिदिवार्षिक विशेषिते सामायावाि तु प्रतिविपण्य तह प्राप्तवले to Vārṣagāṇya (on Yā. Kā. 13). It means: when any of the aspects (rūpa) of the mind or the vṛtti becomes highly intensified, it inhibits the opposite aspect or the opposite vṛtti. An aspect or a vṛtti which does not attain a pronounced character cooperate with those that are dominant.

(iii) Vācaspati in his Bhāma (on Brahmasūtra 2.1.3) attribute the couplet तुषारां परम्परा गुणा ...गुणाः कृष्णस्वात to Vārṣagāṇya. (It is also quoted in the Vyāsabhāṣya on YS. 4.13). It says that the guṇas in their ultimate state are not directly perceived. Whatever is directly perceived (i.e. an object which is a modification of the guṇas) is to be known as unsubstantial like an illusion.

(iv) Vārṣagāṇya’s definition of pratyaṅkṣa and of anumāna has been quoted by Vācaspati in his Tātparyaṭīkā on Nyāyaśāstra (1.1.4 and 1.1.5 respectively.

(v) The sentence परम्पराः अचिन्त्य has been attributed to Vārṣagāṇya by Vācaspati (vide Tattvakāumudī on S.Ka.47)

We find the expression Vārṣagāṇgh (in plural number) in the Yuktidipikā (on Sām. Kā. 5, 10, 17, 19, 22, 40 and 57). It means ‘the followers of Vārṣagāṇya’. This shows that Vārṣagāṇya had founded a school and that he had a large number of followers. It is held by some modern scholars that the Vyāsabhāṣya has in many places followed the views of Vārṣagāṇya.

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PEOPLE WHO TAKE TO YOGA

THIS data is from a sample of 123 persons who joined the Institute in any of its courses—residential/general/21 day programme—i.e. either for health lessons, or from interest in learning about Yoga. These people joined the Institute in 1977 to 1980. This sample is only a part of the people that joined in this period.

I. Sex

<table>
<thead>
<tr>
<th>Sex</th>
<th>Females</th>
<th>Males</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>40</td>
<td>83</td>
</tr>
</tbody>
</table>

This shows that the female section under Smt. Sita Devi and Smt. Hansaben is a strong one.

II. Age Born in

<table>
<thead>
<tr>
<th>Age</th>
<th>Born in</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1910-1920</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>1920-1929</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>1930-1939</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>1940-1949</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>1950-1959</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>1960-1969</td>
<td>20</td>
</tr>
<tr>
<td>No response</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This shows that all age groups participate—young boys and girls (age 11-20) also came. The highest concentration is in the next age groups of 21-30 and 31-40. The old do not come in large numbers.

III. Nationality

<table>
<thead>
<tr>
<th>Nationality</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 British nationals</td>
<td></td>
</tr>
<tr>
<td>3 Brazilians</td>
<td></td>
</tr>
<tr>
<td>119 Indians</td>
<td></td>
</tr>
</tbody>
</table>

The Institute caters to a large number of foreigners—but since they register for longer periods they are not represented in this sample.

IV. Education

<table>
<thead>
<tr>
<th>Education</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Matric and below</td>
<td>35</td>
</tr>
<tr>
<td>Above matric but not graduate</td>
<td>19</td>
</tr>
<tr>
<td>Under graduate</td>
<td>36</td>
</tr>
<tr>
<td>Postgraduate or Double graduate</td>
<td>20</td>
</tr>
<tr>
<td>No response</td>
<td>13</td>
</tr>
</tbody>
</table>

Here too all categories of education are represented. The significant number of post-graduates should be noted.

V. Occupation

<table>
<thead>
<tr>
<th>Occupation</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Retired/Household</td>
<td>17</td>
</tr>
<tr>
<td>Business</td>
<td>19</td>
</tr>
<tr>
<td>Service</td>
<td>38</td>
</tr>
<tr>
<td>Teacher</td>
<td>6</td>
</tr>
<tr>
<td>Student</td>
<td>35</td>
</tr>
<tr>
<td>No response</td>
<td>8</td>
</tr>
</tbody>
</table>

Here too, a full cross-section of employment is represented.

R. S. BHATTACHARYA

MAHESH BHOGILAL