ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

As a recognized 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 training Institute of Yoga, the Academy provides for (i) P. C. Y. course of 91 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 classes 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
©1979

JOURNAL OF THE YOGA INSTITUTE

VOLUME XXIV APRIL 1979 NUMBER 9

CONTENTS

THE LAW OF COMPENSATION ... Dr. Jayadeva Yogendra 129
WRONG INTERPRETATION OF THE FOUR STATES OF AVIDYA ... Dr. R. S. Bhattacharya 131
CAN YOGA BE STUDIED THROUGH BOOKS? ... Mr. Dilip Tralsawala 134
A DIFFERENCE AND EXPERIENCE ... Miss Hella Neura 137
YOGA: ATTITUDE AND EXPERIENCE ... Mr. Doug Forde 140
MESSAGE ... Shri Yogendra 141
INTERNATIONAL BOARD OF YOGA ... News 142

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.
The false sense of 'I' that we create, and identify with our name or our body or our thoughts and ideas, or our ego is this projection on the screen. Most of us will opt for believing in this projection of 'I', to be our true self. In reality the sense of 'I', is just a product of our awareness, reflected in our thoughts.

It is by gradual discarding of these false layers of identification, that we reach the inner core of our true personality. We have to learn to give, to get dispossessed, to remain disinterested, if we are to gain this inner reality. We could not have it both ways, viz., to be in full possession of material trinkets and, at the same time, to enjoy experiences of pure consciousness. Some people remain so engrossed in material life that like the legendary King Midas, they metamorphosise their most precious possessions their near and dear ones, into material things. They ultimately materialise themselves. Life has no meaning for them, ideals, social relationships, and social duties lose their significance. Material prosperity, inflation of ego, power etc. are the common sole objectives. Spirituality is, of course, quite far, far away from such individuals.

A WRONG INTERPRETATION OF THE FOUR STATES (AVASTHA) OF AVIDYA

by RAM SHANKAR BHATTACHARYYA

While commenting on Mahâbhârata 1.75.52, Nilakantha remarks that kâma has four states (avastha), vîçyārasupūta, tantrâ, viçchinnâ and udârâ (the words are used in feminine gender since the word (avastha) is feminine.) Evidently this division is based on Yogasûtra 2.4 which reads. अविद्या विशिष्ट
उत्तरायम् प्रवेश-नृत्य-विचिन्त्रोपवारणाम्

Nilakantha uses the word kâma for pâpa in the original verse 75.52 (Pâpa Kâma) This kâma may rightly be regarded as râga, a klesa (affliction) defined in the Yogasûtra 2.7. Kâma or râga has been said as one of the four products of avidyâ (vide Yoga Sûtra 2.4) and as such it is justified to regard it as pâpa.

The aforesaid four states of avidyâ are explained by Nilakantha as follows: “This prasupta (dormant) state is of the nature of bijamâtravacchya (the state in which kâma or klesas remain in a seedy or potential state) and such a state happens either in pralaya or in dreamless sleep. The prasupta state arises in such a manas as possesses nothing but the vâsanâs. Tantrâ (attenuated) state arises in that manas in which the fluctuations have appeared. In essence, this state is of the nature of manoratha (wish, desire). This state comes into existence after one has perceived the objects like colour etc. The

1. Vide Tattvavaisārdi 2.4 where a verse on these four states has been quoted with the remark इति संहृत: The expression, इति संहृत: indicates that the verse is a samgraha stëka which is defined as a verse in which a long discussion has been summarised in a few words. A similar verse is found in the Devibhâgasatyaparâma quoted by Bhaskarârya in his commentary on the Lalitaâcharâradma (p. 94 Nîmapyâgar ed.) ततुत्त्वं देवीभागयते - प्रमूलात्वबच्चनं देवदेहस्तु योगिनाम्। अविचिन्तोदार रूपः कट्या विषयं विकृतिनाम्। The reading of the verse is corrupt. तथ बहस्तु should be corrected as त्वमस्सारस्तु और अविचिन्त्य विचिन्त्य विचिन्त्य विचिन्त्य adding त्व or त्व after श्या:

2. बलभागी हि कामस्कोटवा प्रसुन्त तवां विचिन्त्य उदात्ततः च। तत्र सुविद्रव्ययीविजयायामावशोभा प्रसुन्तः। बलभागीतवै समाशु विचिन्त्य तत्वां तुह लघुवृढिक्षण मनसि स्पन्दितायेन उद्धृतात् संभोगिताना। (Nil, on Mah. I. 75.52)
vicchinnā (intercepted) state arises while a person remains in samādhi. In this state, there exists the absence of the original ajñāna. The udāra (active) state is to be found in the time of experiencing objects.”

The expositions of the four states appear to be faulty. They are not always based on the Vyāsabhasya also.

1. Nilakaṇṭha says that the prasūpta state (of kāma) arises in dreamless sleep. It is untenable in the view of the Yoga school, for nidrā is a vṛtti and in a vṛtti, kāma or any kleśa remains in an active state. While a person sleeps kleśas do not remain in a potential state. Since in suṣupti, many bodily functions exist (though in a lesser degree), it must be accepted that kāma or the kleśas play their part in suṣupti also. Truly speaking in suṣupti the kleśas remain in active state though their activity is checked by the flow of tamoguna. This checking of flow of the kleśas is not the same as the vāsanā-mātṛasaṇa state. Nilakaṇṭha, however, is correct while he says that the prasūpta state arises in a manas that is vāsanāmātrasaṇa. In pralaya also, a similar state arises as is clearly stated in the śāstras.

2. The definition of tanvā avasthā as given by Nilakaṇṭha is wrong, for no tanuta (the state of being attentuated) is observable in a labhayāt (one in which vṛttis have appeared) manas as stated by Nilakaṇṭha. The manoratha form that arises in a dynamic manas as a result of perceiving external objects can never be regarded as an example of attentuation, for tanuta means the state in which a thing is reduced to some degree. The state tanuta arises as a result of severe practice of kriyāyoga (of pratiṣṭhānaṇeśaḥ: क्रियायोगः: तनुतासम्भवति: Vyāsa 2.4) Is this state the same as manoratha? Nobody can equate these two states.

3. Nilakaṇṭha observes that the udāra avasthā arises in bhogakāla (at the time of experiencing pleasure or pain as a result of contact with subtle or gross objects). It is correct and it is based on Vyāsabhasya ‘विषये लघुवस्त्र: उत्तरः’ But one can rightly ask: Does this state differ materially from the aforesaid tanvā state as defined by Nilakaṇṭha? The udāra state also arises in a labhayāt manas and this rise has also some cause (i.e. object). Even in bhogakāla nobody can say that there is total absence of manoratha. Even manoratha is not out of the field of bhogakāla. Thus it can reasonably be said that the tanvā and the udāra states have not been properly distinguished by Nilakaṇṭha. These two states appear to be more or less of the same character if the definitions as advanced by Nilakaṇṭha are accepted.

4. Nilakaṇṭha declares that the vicchinnā avasthā arises in the state of samādhi. Though there is no harm in accepting this opinion, yet we are afraid that this opinion might give rise to the wrong notion that the vicchinnā state arises in samādhi only. As a matter of fact the vicchinnā state comes into existence while there arises a vṛtti different from a previous one and such a rise can easily be noticed always in the yuṭhāna avasthā. As for example in the rise of rāga (passion), krodha (wrath) becomes vicchinnā (interrupted). Yogins say that whenever a kleśa remains as bhaviyat vṛtti (i.e. it is waiting to play its part in the future) it is called vicchinnā. We always observe this vicchinnā avasthā of the kleśas in our ordinary life, where there is no touch of samādhi.

5. Nilakaṇṭha further remarks that in samādhi there happens absence of the māla ajñāna. It cannot be denied that such an absence arises in the asamprajñāta samādhi. But in all the four forms of samprajñāta samādhi ajñāna avidyā persists—it is not annihilated totally. It can easily be understood that in the fourth aspect of the samprajñāta samādhi (known as the sāṃsāra samādhi, vide Yogāsūtra 1.17) there remains avidyā for asmitā presupposes the existence of avidyā. In all the forms of saṃśaja samādhi, māla ajñāna cannot be uprooted as the existence of dīja depends upon avidyā.