As a recognised Research Institute, scholars are accepted for academic, scientific, and educational research 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 (1) F. C. Y. course of 21 days; (2) 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.

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 six are at present available, viz. Yama Asanas Simplified, Yoga Hygiene Simplified, Hatha Yoga Simplified, Yoga Simplified for Women, Yoga Essays, and Facts about Yoga. The annual subscription to the Journal of The Yoga Institute is Rs. 10; £1.00; $3.00 payable in advance.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55.

©1973
Owner: The Yoga Institute, Bombay 55.
Published by Dr. Jayadeva Yogendra for The Yoga Institute, at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him at The Examiner Press, Medows St., Bombay-1.

JOURNAL OF THE YOGA INSTITUTE
VOLUME XVIII MAY 1973 NUMBER 10

CONTENTS

THE SICK SOCIETY... Shri Yogendra 163
A WRONG TRANSLATION OF SIVASAMHITA—VERSE... Prof. R. S. Bhattacharya 166
YOGA EDUCATED PERSON AND THE SOCIETY... Shri P. N. Singh 169
YOGA TRAINING FOR THE EXECUTIVES... Shri N. Krishnaswami 172
RELEVANCE OF YOGA IN PRESENT DAY LIFE... Shri Yogendra 173
YOGA BHAVAN... Donations 178

THE YOGA INSTITUTE
SANTA CRUZ, INDIA

Old Volume: Rs. 12; £1.25; $3.50. Annual Subscription: Rs. 10; £1.00; $3.00. Subscription to any Volume begins in August. Published on the 20th of each month.
A WRONG TRANSLATION OF THE SIVASAMHITA-VERSE

BY R. S. BHATTACHARYA

It is enjoined in the works on Hatha yoga that while practising Mahāmudrā one should stretch one's legs alternatively. As to which of the legs is to be stretched at first, we find precise indications in the yogic works. For example, the Śivasamhita says:

अपसवया संपीडच पादमुक्ते साधरम् 
गुरुपदेशती योंिनि गुरुप्रायागार्गानम् ॥
सवय प्रसारिति पाद सूचना पायाण्येन व ।

In the aforesaid passage apasavya evidently means ‘not left,’ i.e. right. The meaning of the sentence is: One should press the perineum with the heel of the right leg. Similarly in the third line saavya means ‘left’ and the meaning of the line is: Holding the stretched left foot by the two hands.

From a study of Śivasamhita, 4. 27-30 it appears that at first, the left leg is to be stretched and the right heel should press the perineum. This is called vāmāṅga abhyāsa. After performing this, one should stretch the right leg and press the perineum with the left heel. These two abhyāsas complete the Mahāmudrā.

Rai Bahadur Shri Chandra Vidyarnava in his translation of the Śivasamhita translates apasavya as ‘left’ and saavya as ‘right’. This is wrong and should be corrected.

It is a pity that in the Hindi translation of the Śivasamhita by Rāma Caraṇa Puri we find the same mistake. Here apasavya has been translated as vāmapada (left leg) and saavya as daksiṇapāda (right leg). Even the Bengali translation of the relevant passage of the Śivasamhita (as rendered by the Swami Jagadeswarananda in his book Sacitra Yaugika Vyāyāma part II, pp. 100-101) apasavya and saavya have been translated as left and right respectively. We are unable to understand the cause of this blunder except to refer to it as ‘copying.’

The Hāthayogapradīpika treats of the Mahāmudrā in 3. 10-15. It says that at first the perineum should be pressed by the left (vāma) heel (pādamūla), and the right leg should be stretched. After performing this, one should press the perineum with the right heel and stretch the left leg. Vide the Jyotnā commentary on 3.15 where the technique of the practice has been shown in the clearest terms.

This shows that in stretching the leg, the Śivasamhita and the Hāthayogapradīpika hold two different views. According to the former, the left leg is to be stretched at first, while according to the latter the right leg is to be stretched.

The Gheraṇḍasamhita describes the Mahāmudrā in 3.6-7. It, however, does not expressly state which of the legs is to be stretched at first but enjoins the pressing of pāyumūla (anus) by the left heel. Here pāyumūla must mean perineum through laksanāortti. The Hāthayogins are in the habit of practising the Mahāmudrā by pressing the perineum (and not the anus) with the heel. This appears to be the first part of the practice. According to the Śivasamhita, this is the second part of the Mahāmudrā as has been stated above.

A similar statement is to be found in the Dhyānabindu Upaniṣad (verse 93)4. The same verse is found in the Yoga-

1. According to lexicons, saavya means left and apasavya means ‘not left’ but ‘right.’ Vide also Manusmṛti, 3.214; Tājāvalyakṣaṃ, 1.235, 1.250. The Pañcārava hero Arjuna was called Savyasācchih as he was able to draw the bow with the left hand.

2. I have not seen the English translation by Shri Vidyarnava. The translations of the Śivasamhita passages on the Mahāmudrā have been quoted by Dr. Theos Bernard in his Hāthayoga (p. 73), published in London.

3. एकायोः बायु द्रव्यां तिन्द्रिय我还 । द्वादश्चिं (right)

4. This verse speaks of slow and gentle exhaling in the practice of Mahāmudrā. The commentator, Upaniṣadbrāhmaṇyaogin, remarks that the exhaling should be through ēḍa, i.e. the left nostril. But the question is: When the two palms are engaged in holding the right foot, how can one exhale through the left nostril? Does it indicate that one palm should be placed on the right foot and one on the nose? The Upaniṣad, however, uses the expression हस्तस्याध्यानारथम् (Holding by two hands).
YOGA EDUCATED PERSON AND THE SOCIETY

by F. N. SINGH

A YOGA educated person was and is a part and parcel of the society. Before taking to yoga, his behaviour pattern, his attitude, his way of life, his philosophy etc. were similar to all others in the society. After his yoga training, he now looks at the society from a different angle altogether. His behaviour, attitude, way of life etc. have changed radically, even though he is still there in the society. He has his old commitments, his memories, family attachments, etc. He cannot forget all of them suddenly and live quite separate from the society because he is yet not a perfect yogi. He however has a fixed goal and that is to elevate himself. The questions which arise are how does his society look at him? How does he look at the society? What way is he going to contribute his share in promoting yoga in the society?

We must remind ourselves...

"We must remind ourselves as often as possible that our true life is not this external, material life that passes before our eyes here on earth, but that it is the inner life of our spirit, for which the visible life serves only as a scaffolding—a necessary aid to our spiritual growth"

Tolstoy

(selected by Dr. Jayadeva Yogendra as a guideline to one's married life)