

## CHAPTER I: The Origin of Yoga and its Evolution

In this chapter, we shall outline the origin of Yoga and its evolution and in accordance with the chronological literature of Yoga.

### 1. Etymology of the Word ‘Yoga’

All Indian spiritual techniques have contributed to the development of Yoga to some degree. India’s great tradition of psycho-spiritual growth goes by the name of Yoga. The term ‘Yoga’ also refers to one of the six orthodox Indian systems of Philosophy. Of all the meanings that the word Yoga assumes in Indian literature, the most commonly accepted is ‘concentration of the mind’. The word ‘Yoga’ is etymologically derived from the verbal root ‘*yuj*,’ which has two meanings (1) ‘to yoke,’ ‘to bind together,’ ‘hold fast’, (2) concentration of mind (*yuj smādhau*). It has a wide range of applications in the *Sanskrit* language and many connotations, such as union, junction, contact and so on.

This word is used in varied senses in various scriptures. In the *Upaniṣds*, in which the word Yoga is used, it is employed in the sense of the union of the *jīvātmā* (individual soul) with *paramātmā* (universal soul), which is the plane of getting liberation. One of the meanings of the word ‘Yoga’ according to the BG is a sort of discipline of inculcating quality of mind. It is a systematic way of disciplining oneself for even-tempered activism. Yoga here means skill in performing actions, with a well-balanced mind, which tempered in success and failure, good or bad.<sup>1</sup> Accordingly, we

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<sup>1</sup> BG, II. 48. 50; *Yogaṭha: kuru karmāṇi saṅgaṃ tyaktvā, dhanañjaya* I

will be able to get liberation, if we are equipped with this attitude of even-tempered activism.

The word came to apply to spiritual endeavor. In its oldest known form, Yoga appears to have been the practice of disciplined introspection, or meditative focusing, in conjunction with sacrificial rituals, long before the word ‘Yoga’ acquired its customary meaning of spiritual discipline, which aims at transcendence of ordinary consciousness and the attainment of liberation.

In *Vedic* days, performing sacrificial rituals closely related to utmost concentration, for success depended on the correct pronunciation and intonation of prayers and on the accurate performance of ceremony. It has been suggested that *Vedic* ritual has given rise not only to a completely sacrificial mysticism but also to ascetic practices designed to prepare the sacrificer for the actual ritual. In these contexts, we can see the implied meaning of Yoga that may look upon as internalized asceticism.<sup>2</sup>

Another term, which belongs to the family of terms, to which the term ‘Yoga’ belongs, is ‘*tapas*’. The term ‘*tapas*’ is used to designate ascetic effort in general. Literally, this ancient *Sanskrit* word means to burn, to create heat or to produce energy. This term was frequently used in the RV. The word ‘*tapas*’ came to be applied to the religious means of creating

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*Siddhasiddhyo: samo bhūtvā samatvaṃ yoga ucyate. ||*

*Bhuddhiyukto jahātīha ubhe sukṛtaduṣkṛte |*

*Tasmādyogāya yujyasva yoga: karmasu kauśalam ||*

Cf. BG, XII. 13~20.

<sup>2</sup> G. Feuerstein. *The Yoga Tradition*. p. 87. Right lines; 8~10.

inner heat through the practice of austerities or the kind of creative tension that yields ecstatic states, being productive of the highest spiritual power. For instance, RV (10.129),<sup>3</sup> which is a hymn of creation, the manifested worlds are to be produced by virtue of the excessive self-heating (*tapas*) of the primordial being.

We also find that *yogis* adopted many of techniques and practices of *tapas*, which continued as an independent tradition alongside Yoga. *Tapas* is typically associated with the acquisition of *siddhi* (perfection) and pursued through the observance of *brahmacharya* (chastity). For instance, in the AV, the deities themselves acquired their state of immortality through the practice of chastity and austerities<sup>4</sup>. Patañjali also regards *tapas* as one of the three constituents of *kriyā-yoga*,<sup>5</sup> and counts it among the components of *niyama*. He further states that *tapas* lead to perfection of the body and the senses.<sup>6</sup> In the BG, it states that there are many persons, who get rid of passion and anger by *tapas*, in the form of

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<sup>3</sup> RV, 10.129.3; *Tama āsīttamasā gūlhamagre apraketam salilaṃ savaimā idam  
Tucchayenābhpihitam yadāsīttapasāstanmahinājāyatāi kam ll 3 ll*  
tr. H. D. Velankar. *Ṛkaūktaśati*. p.301.

In the beginning, darkness was concealed by darkness; all this was water without any distinguishing feature. That one which was about to evolve and encompassed by the worthless (water), sprang into existence by the greatness of its penance.

<sup>4</sup> AV, 11. 4. 5. 19; *Brahmacarya tapasā devā tṛtyumapādhnata l  
Indro ha brahmacrya devebhya: svarādharat ll*

tr. God obtains goodness or highest soul through celibacy and penance. *Indra* also obtains it through celibacy.

<sup>5</sup> YS, II. 1; *Tapahsvādhyāyeśvarapraṇidhānāni kriyāyoga: l*

<sup>6</sup> YS, II. 43; *Kāyendriyasiddhiraśuddhikṣayāttapasa: l*

knowledge.<sup>7</sup> ‘*Tapas*’ here means a process, which eliminates the impurity of inner personality.

In studying the theories and practices of Yoga, we shall consequently see that the word Yoga designates different ascetic techniques and different methods of meditation in the context of many Indian philosophical currents and mystical movements. Hence, we shall notice the fluidity in the meaning of the word ‘Yoga’ in these contexts.

## 2. The Classical Concept of Yoga

There is a ‘classical system of philosophy’ called Yoga which was expounded by Patañjali. Yoga defines as ‘*yogaścittavritti nirodha:*’ in YS. This aphorism has usually been translated, “Yoga is restraint of the functions of the mind.” This definition conveys the idea of the ultimate goal of Yoga. In the state of trance (*samādhi*, which is called Yoga here), there is no scope for the arising of mental operations because of subdued latent impression, *vāsanās*.<sup>8</sup> Before realizing the state, there should be a concomitant state of mind, which is known as *ekāgratā*,<sup>9</sup> one pointed-ness. At the very moment of one pointed-ness, *yogis* begin to meditate (*dhyāna*).

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<sup>7</sup> BG, IV. 10; *Vītaragabhayakrodhā manmayā māmupāśritā: l*

*Bahavo jñātāpasā pūtā madbhāvamāgatā: ll*

<sup>8</sup> According to YS, the term has the meaning of latent impression as subliminal forces. It indicates the immense reserves of latencies in the subconscious.

See YS, IV. 8~11.

Cf. Mircea Eliade. *Yoga, Immortality and Freedom*, pp 41-46.

<sup>9</sup> *Yoga-bhāṣya* describes the five classes of *cittas*. Those are *kṣipta* (wandering), *mūḍha* (forgetful), *vikṣipta* (occasionally steady), *ekāgra* (one-pointed) and *niruddha* (restrained). See YB. I.1.



This state is obtained by fixing the mind through the exercise of attention (*dhāraṇa*). The higher states of mind starting from *saṃprajñāta samādhi*,<sup>10</sup> come under *yogic* state. Yoga is the focusing of attention to whatever object is being contemplated to the exclusion of all others.<sup>11</sup> In other words, Yoga is supposed to be the preliminary condition of liberation, because liberation cannot occur if one is first not detached from the world. For, without doing so, one cannot get liberation. In this above sense, Yoga is described as the disconnection (*viyoga*) of contact (*saṃyoga*) with *dukha*.<sup>12</sup>

The ultimate aim of Yoga is the attainment of *kaivalya*, which defines in YS,<sup>13</sup> as the involution of the *gunas* by fulfillment of their purpose. The term ‘*Kaivalya*’ stands for the same as the term ‘*Mokṣa*,’ but the conception of liberation accepted by each school is different from other schools of Indian philosophy. However, the general concept of liberation for most Indian schools of Philosophy remains that the liberation (*mokṣa/kaivalya*) is from the suffering. The YS asserts that for the person

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<sup>10</sup> In YS, the first aspect of *samādhi* is dealt with- the distinction between *saṃprajñāta* (*samādhi* with *prajñā*) and *asaṃprajñāta* (*samādhi* without *prajñā*). The state of *saṃprajñāta samādhi* is that which is accompanied by *vitarka* (cognition), *vicara* (reflection), *ānanda* (bliss) and *asmitā* (I-ness) (YB, I. 17).

See, YS, *Samādhi Pada*.

<sup>11</sup> Georg Feuerstein. *The Yoga Tradition*, p. 5. lines:1~3

<sup>12</sup> Cf. BG, VI. 23; *Tam vidyāt du:khasaṃyogaviyogaṃ yogasaṃjñitam l*

*Sa niścayena yuktavyo yoganirviṇṇacetasā ll*

<sup>13</sup> See. YS, IV. 34; *Puruṣārthashūnyām guṇānānām pratiprasava: kaivalyam svarūpa pratiṣṭhā vā chitsakteriti l*

of discrimination (*viveka*) everything is nothing but suffering.<sup>14</sup> In fact, the whole of *yogic sādhanā* is to be direct towards getting liberation from *duḥkha* in this world. Yoga, as a practical method of meditation, leads to cessation of all sufferings.

On the way of spiritual practice (*sādhanā*), *yogis* obviously acquire the *siddhis* (accomplishments) by discipline, when they have penetrated into regions inaccessible to normal experience. However, as far as *samādhi* is concerned, such accomplishments are to be looked upon as obstacles.<sup>15</sup> They are not a part of the realization of the Self (*Ātman*) at large.<sup>16</sup> According to YS, a true *yogi* does not let himself to tempt by paranormal power, which is nonetheless ‘conditioned.’

For *yogic* states to go beyond the condition that circumscribes us, one can gain nothing without acting (*kriyā*) and without practicing asceticism (*tapas*). The end of Yoga is to emancipate man from his native human condition, to conquer absolute freedom. The advocates of Yoga believe that men realize peace and happiness, not from studying sacred books, not through the study of external phenomena, not upon fine theological discussions, but by Yoga alone. Though there is a multitude of *yogic* paths

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<sup>14</sup> YS, II. 15; *Pariṇāmatāpasamskāraduḥkhaṅguṇavrittivirodhācca l*  
*Dhukḥameva sarvaṃ vivekinaḥ l*

<sup>15</sup> Cf. YS, III. 38; *Te samādhāvūpasargā vyutthāne siddhayaḥ l*

<sup>16</sup> Cf. VU, III. 27; *Dravyamantrakriyākālayuktyāpnoti munīśvara l*  
*Nātmajñāsyaiṣa viśaya ātmajño hyātmamātradrk l*

tr. He obtains through wealth, using *mantra*, religious action, and auspicious time. O best among sages, these are not the object of the knower of *Ātmna*, the knower of *Ātman* looks upon the Self only.

and orientations with contrasting theoretical frameworks and occasionally even divergent goals, there is an immense body of *yogic* practices aimed at transcending the human conditions. Each *yogic* practice is a means to *mokṣa*, which is one of the four *puruṣārthas*,<sup>17</sup> i.e., the aims of human life as acknowledged in Indian philosophy. Thus, Yoga is a means of attaining the goal of human life.

### 3. Kinds of Yoga

Yoga has been used as a general term and is applied as a suffix to different terms like *bhakti*, *karma*, and *jñāna* referring to different paths to liberation. It appears that Yoga existed as an independent path originally, but later on, the different sects absorbed its characteristics in the description of their paths.<sup>18</sup> *Yogic* practices had undergone various changes in different schools. Yoga science deals with various practical methods of achieving liberation, such as physiological, mental and mythical as well.

The most significant of all schools of Yoga is the classical system of Patañjali, which came to be equated with *Rāja-Yoga*. Besides, with classic Yoga, there are countless forms of non-systematic Yoga, which are often interwoven with popular beliefs and practice. There are *non-brāhmaṇic* systems similar to Yoga as *Buddhist* and *Jaina*. Different types of Yoga

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<sup>17</sup> They are *kāma* (desire), *artha* (prosperity), *dharma* (duty) and *mokṣa* (liberation)

<sup>18</sup> S. G. Desai. *A Critical Study of Later Upaniṣads*. p. 341. lines; 26~30.

have been mentioned in pursuance of the quality, function and manner of human beings. Though there are varieties of Yoga, they are correlated.

BG refers to two disciplines, the viewpoint of Sañkhyas, which is called the path of knowledge (*Jñāna-Yoga*), and the viewpoint of Yoga, which is called the method of even-tempered activism (*Karma-Yoga*).<sup>19</sup> Beside these two kinds of Yoga, Yoga of *bhakti* has described in BG as a sort of comprehensive concept, which includes action, meditation and knowledge.<sup>20</sup> BG also describes the *yogic* technique, which resembles the one described by Patañjali. Mythologically, *yogis* should however concentrate on Kriṣṇa to achieve its supreme Self.

Various styles of *yogic* practice and different divisions of Yoga have been described in the *Upaniṣads*. In fact there are no *Upaniṣads* among the one hundred and eight available numbers in which Yoga has not been discussed. Many types of Yoga have been mentioned in the *Yoga-Upaniṣads*. According to TbU, Yoga is supposed to be two fold, *Karma-Yoga* and *Jñāna-Yoga*.<sup>21</sup> In the YU, Yoga is differentiated according to practice and usage: *Mantra-Yoga*, *Laya-Yoga*, *Haṭha-Yoga* and *Rāja-Yoga*.<sup>22</sup> YśU also mentions the same fourfold division.<sup>23</sup> VU presents the list of three kinds of Yoga: *Laya*, *Mantra* and *Haṭha*.<sup>24</sup>

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<sup>19</sup> BG, III. 3; *Lokeasmindvividhāniṣṭhā purā proktā mayānagha l*  
*Jñānayogena sāmkyānām, karmayogena yoginām ll*

Cf. BG, XIII. 24.

<sup>20</sup> Cf. BG, III. 30. VII. 18. IX. 13. 14. IX. 15.

<sup>21</sup> TbU, *mantrabhaga*. 23 : *Jñānayoga: karmayoga iti yogo dvividhā mata: ll*  
 tr. Yoga is supposed to be two fold; *karmayoga* and *jñānayoga*.

<sup>22</sup> YU, 19: *Yogo hi bahudhā brahman bhidyate vyavahārata: l*

*Aṣṭāṅga-Yoga* which YS systematizes elaborately, has been described in many *Yoga-Upaniṣads*.<sup>25</sup> Along with *Aṣṭāṅga-Yoga*, mention is made of six fold Yoga in the *Yoga-Upaniṣads*, by omitting the first three limbs accepted by YS and by adding *tarka*.<sup>26</sup> The methods of awakening the *kuṇḍalinī* are presented in several *Yoga-Upaniṣads*.<sup>27</sup> It is closely associated with *Haṭha-Yoga*, which has subsumed under *Tantrism*, but often mentioning as an independent approach, called *kuṇḍalin-* yoga.

Additionally, we find in the *Sanskrit* scriptures numerous compound words that end in -yoga. For instance, the term *dhyāna* yoga occurs in the DbU. ŚU also speaks of *dhyāna-yoga*,<sup>28</sup> which may be equated with the term *Rāja-Yoga* or *Aṣṭāṅga-Yoga* because the word *dhyāna* signifies practice of meditation. Acquiring discriminative knowledge, as accepted

*Mantrayogo layaścaiva haṭho'sau rājayogata: ||*

tr. O *Brahman*, Yoga is differentiated according to practice and usage; *mantra* yoga, *laya* yoga, *haṭha* yoga and *rāja* yoga.

<sup>23</sup> Cf. YśU, I. 129. : *Mantra layo haṭho rājayogāntābhūmika: kramāt ||*

tr. *Mantra*, *laya*, *haṭha* and ending with *rāja* yoga are the states in order.

<sup>24</sup> Cf. VU, V. 10 : *Mṛdumadhyamantreṣu kramān mantraṃ layaṃ haṭham |*

*Layamantrahaṭhā yogā hy aṣṭāṅgasamṃyuta: ||*

tr. Of the three: the soft, the middle and the mystic, one should know in order; the *mantra*, the *laya* and the *haṭha*. Yoga is made up of eight sub-divisions.

<sup>25</sup> TbU. DU. MbU. YU. YśU. ŚāU. VU. etc.

<sup>26</sup> AnU. DbU. KśU. YcU. ŚāU. etc.

<sup>27</sup> DU. DbU. KkU. ŚāU. TbU. VU. YU. YcU. YśU. etc.

<sup>28</sup> Cf. ŚU, I. 3, : *Te dhyānayogānugatā apaśyan devātmaśaktiṃ svaguṇairnigūḍhām |*

tr. Patrick Olivelle. *The early Upaniṣads*. p. 415.

Those who follow the discipline of meditation have seen God, the self, and the power, all hidden by their own qualities.

by the Sāṅkhya discipline, is also called *buddhi-yoga*.<sup>29</sup> For the most part, these do not stand for independent schools of Yoga. They represent a more specific orientation such as concentrating on the inner sound (*nāda-yoga*),<sup>30</sup> and concentration on action (*kriyā-yoga*) and so on.<sup>31</sup>

In the above context, six major forms of Yoga have gained prominence within the realm of *Hinduism*. They are *Rāja-Yoga* (as equated with the term *Aṣṭāṅga-Yoga*), *Haṭha-Yoga* (as overlapping with *kuṇḍalinī-yoga*, which is so called *Laya-Yoga* as well), *Jñāna-Yoga*, *Bhakti-Yoga*, *Karma-Yoga* and *Mantra-Yoga* (that develops as the independent system of Yoga later on.) Next chapter onward, we shall study how these types of Yoga are conceptualized in the *Yoga-Upaniṣads*, and how they relate to actual *yogic* practice. However, before we do that, it will be useful to see how the Yoga tradition has evolved from the pre-*Vedic* stage to the stage of *Yoga-Upaniṣads*. This is what we are going to do in this chapter through the following section.

#### 4. Yogic Concepts in Vedic Literature

In a survey of the origins of Yoga and its development, we see the *yogic* element in the early Indian civilization of *Harappa* and *Mohenjo-Daro*, which flourished at Indus valley through the archaeological digs. When archaeologists discovered the ancient cities of *Harappa* and *Mohenjo-*

<sup>29</sup> BG, II, 39; *Eṣa teabhihitā saṁkhye buddhiyoge tvimāṁ śṛṇu l*

*Buddhyā yukto yayā pārtha karmabandhaṁ prahāsyasi ll*

<sup>30</sup> Cf. NbU, 31~41.

<sup>31</sup> YS, II, 1; *Tapahsvādhyāyeśvarapraṇidhānāni kriyāyoga: ll*

*Daro* on the banks of the *Indus* River, over two thousand terra-cotta seals that were found which showed horned deities seated in the manner of later *yogis*. In the culture of *Harappa*, this belonged to the *Indus* civilization in 3000 B.C. One seal in particular, the so-called *Paśupati* seal,<sup>32</sup> found at *Mohenjo-Daro*, has been widely identified as God *Śiva* that depicts a figure seated cross-legged upon a platform and endowed with what appears to be an erect phallus, *linga* and the like.<sup>33</sup> In addition, a seal depicts a female from whose womb a plant grows. Associated with these are objects reminiscent of the later *tantric* male generative symbol and the female generative symbol-*yoni*. It indicates the faith of *Śiva* and *śakti*, which are the basis of ancient Indian religion. It suggests the performance of various practices of *tantric*<sup>34</sup> nature in those periods. The *tantric* practice is closely related to mysticism, and has influenced the philosophy and religion of later *Vedic* culture of Arian race, at 1500 B.C.

The *Indus* civilization was not ruined in 1500 B.C., as we think. It was absorbed in the thread of life and thought of India, even in the field of *yogic* Philosophy. In addition, it may be that *Yoga* preserved the

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<sup>32</sup> 'Lord of animals', a title of *Śiva* as the divine herdsman. In the oldest texts great care was taken to avoid using the name of the terrible god.

<sup>33</sup> Georg Feuerstein, *Encyclopedic Dictionary of Yoga*, p. 256.

<sup>34</sup> The term '*tantra*' refers to a work belonging to a genre of sacred writing in *Śaktism* and *Śaivism*. What can usually be said is that the pivot of most *tantric* schools is the idea of *śakti*, the feminine principle of cosmic existence, the Goddess. This is expressed in ceremonies of external worship (*puja*) of the feminine divinity but also inner or symbolic rituals, notably the whole orientation of *kuṇḍalinī-yoga*. *Tantric* schools existed in ancient *Vedic* times. However, the earliest *tantras* appear to have been lost, and we know them only from reference in later works.

contribution of such long-vanished civilizations, and a number of *shamanic* elements were homologized with techniques.<sup>35</sup> References to Yoga are present in almost all forms of the oral tradition, in *Sanskrit* as well as vernacular literature of India. We find this diverse Yoga in the form of traditional clichés, to which, during the course of the centuries, an increasing number of popular beliefs and practices have been added.

The seeds of Yoga are seen in the oldest scriptures which are known as ṚV formulated around 4000-2000 B.C. The hymns of ṚV are expressions of the deep spirituality of *Vedic Aryans*. In ṚV, we find questions about the knowledge for enlightening the souls of human beings, and the mystery of the cosmos and so on. Such questions are also present in the early *Upaniṣads* which are regarded as an esoteric *Hindu śāstra*. The rudiments of classical Yoga are to be found in the *Vedas*. Those ancient texts refer to ascetic disciplines and ecstatic theories, which found a place in the *yogic* tradition. The Yoga of the *Vedas* contains many of the elements characteristic of later Yoga, for instance, the recitation of the sacred hymns, which foreshadowed the *Mantra-Yoga*, and the devotional invocation, which found flowering in the *Bhakti-Yoga* etc.

The rites of *Vedic* priests had to be performed with perfect precision, demanding the sacrificer's utmost concentration, and those performing ritual (sacrifice) had to undergo rigorous mental training. Though Yoga is

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<sup>35</sup> The phenomena of shamanic characteristic are magical heat, the rites and myths of ascent, magical flight, descents into hell etc, which show certain similarities to the techniques of Yoga.

Cf. Georg Feuerstein, *The Yoga Tradition*, pp.124~127



not mentioned in the *brāhmaṇa* texts, we can see in their ritualism one of the contributing sources of the later Yoga.<sup>36</sup> Here we witness a proliferation of schools and doctrines that expound a form of sacrificial mysticism based on the internalization of the *brāhmaṇical* ritual. These efforts led to the development of a rich contemplative technology involving early *yogic* concepts at large.

The *yogic* ideas in the *Vedas* have carried in the classical Yoga, which developed two or more thousands years later. However, before that, these ideas led to the philosophy of *Upaniṣads*, the esoteric teaching of those who made meditation their principal approach to enlightenment. The *Upaniṣads* contain the expansion of some *Vedic* formulas. The parts of *yogic* science are described by many *Upaniṣads*. Such a Pre-Classical Yoga is a broad historical category that refers to the numerous Yoga teachings found in such scriptures as the *Kaṭha*, *Śveteāśvatara*<sup>37</sup> and *Maitrāyaṇī*<sup>38</sup>-*Upaniṣad*.

Yoga is not mentioned by its name in its technical sense in the early *Upaniṣads*,<sup>39</sup> which appear to date back over 3000 years ago though *yogic* practice is discernible in them. The term ‘Yoga,’ in its technical sense,

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<sup>36</sup> For instance, the *Śata-patha-brāhmaṇa* (9. 4.4.1ff) reveals the details of mystical process of *agni-vojana*; it shows a disciplined manner involving concentration and practice of breath control (*prāṇāyāma*), which prepare the ground for *yogic* theory.

<sup>37</sup> They are generally placed in the B. C. 5-3 C.

<sup>38</sup> It is regarded as the point of departure for the whole group of middle-period *Upaniṣads*, which seems to have been composed at about the same time as the BG (B.C. 3 or 4 C) or perhaps a little later (between B.C. 2 C –A.C. 2 C).

<sup>39</sup> They are known as *Aitareya*, *Bṛhadāraṇyaka*, *Chandogya*, *Kauṣītiki*, *Kena*, *Taittirīya Upaniṣad* etc.

first occurs in the TU.<sup>40</sup> CU allows inferring the practice of *pratyāhāra*, ‘concentrating all one’s senses upon one’s self.’<sup>41</sup> Similarly, *prāṇāyāma*, which suggests a development in the knowledge of *yogic* practice is frequently to be found in the BU.<sup>42</sup> CU commences with elaborate mystical speculation about the sacred syllable ‘*aum*’, which is the most celebrated numinous *mantra*.<sup>43</sup>

This is how the later *Yoga-Upaniṣads* have the legacy of the *Vedic* cult and of *Brāhmaṇism*, the innovations of BG, and the sectarian trends. Through the earlier syntheses of Yoga as seen in the *Mahābhārata* etc., the *yogic* discipline furnished the basis for the new valorizations. Moreover, some components of Yoga mentioned in the earliest *Upaniṣads* are shown in the later *Yoga-Upaniṣads* as regular aspects of spiritual practice. In the earliest *Upaniṣads*, *yogic* practice is discernible and contains a few practical instructions about introspective meditation. Similarly they reveal the existence of a system of mystical physiology, which we also find in the later texts, especially the *Yoga-Upaniṣads* and

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<sup>40</sup> TU, II, 4 : ...*yoga ātmā*...

<sup>41</sup> CU, VIII, 15;...*sarvendriyāṇi sampratiṣṭhāpyāhaṃsanasrvabhūtānyanyatra tīrthabhya: l...*

tr. Patrick Olivelle. Op cit. p. 287.

...Draw in all his sense organs into himself, and refrains from killing any creature except for a worthy person...

<sup>42</sup> BU, I. 5. 23 : ...*tasmādekameva vratam caretprāṇyāccaivāpānyācca l...*

tr. Patrick Olivelle. Ibid. p. 59

...Therefore, a man should undertake a single observance-he should breathe in and breathe out with the thought....

<sup>43</sup> Cf. CU, I. 1. 1-10.

the literature of *Tantrism*. As the KaU served a map for ontological schemes of *yogic* process of involution, which are characteristic of the earlier Sāṅkhya-Yoga schools, *Vedic* texts and *Upaniṣads* hinted at practices that suggest further advance in the development of Yoga and prepare the ground for Patañjali's classical formulation.

### 5. Yogic Concepts in Buddhism and Jainism

Like different streams in *brāhmaṇical* tradition, the two major streams in non-*brāhmaṇical* tradition viz., *Buddhism* and *Jainism* also have made important contribution to the *yogic* thought and practice. *Buddhism* was germinating, when the Sāṅkhya and the Yoga were being systematized, and it may be remembered that at the end of the *Upaniṣadic* period, *Buddhism* had crystallized the teaching of Gotama Buddha, who was probably born in 563 B. C. Before enlightening Gotama was a disciple of Arāḍa kālāma and Udraka Rāmaputra. He came to know from them the doctrine of Sāṅkhya<sup>44</sup> and experienced the realm of 'neither consciousness nor unconsciousness' (*naiva-samjñā-na-asmajñā-āyatana*).<sup>45</sup> This doctrine helps us realize the influence of thought and practice of Yoga on Buddha. In addition, it was known long before *Buddhism* by the name of Yoga.<sup>46</sup> Though the Buddha was opposed to

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<sup>44</sup> Sāṅkhya had developed as a philosophy prior to *Buddhism*.

<sup>45</sup> The Buddha proclaimed that this *samādhi* was no the highest one in which all the defiling impulses stand dwindled.

<sup>46</sup> As a matter of fact, the influence of Yoga in *Buddhism* does not stem from the *Yoga-Sūtra* but from the pre-Patañjala form of Yoga.

*brāhmaṇic* ritualism and to exaggerated asceticism and metaphysical speculations of the *Upaniṣadic* thought, the central problem of *Buddhism*, suffering and emancipation from suffering,<sup>47</sup> was also the problem of by Sāṅkhya-Yoga and Vedānta. In the KaU, we find reference to the prevalence of suffering of the world-*lokadukha*.<sup>48</sup>

Buddha's teachings contain a good deal of *yogic* elements that are found in the *Tiṭitaka*.<sup>49</sup> The spiritual practice advocated by Buddha consists in the yoking of the mind by fixing it on one subject. In fact, *Buddhist* monks who practiced Yoga also used various objects to fix their attention on (*kaṣiṇas*). However, in order to practice concentration of mind (*samādhi*), and acquire the state of trance (*jhāna*) and the attainments (*samāpatti*), training in morality was presupposed. This led to the threefold division of the training: in morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). The preliminaries of early *Buddhist* *yogic* path and meditation are similar to those recommended by YS.<sup>50</sup> *Mahāsatipatṭhāna-Suttaṃ* specifies that a monk, after choosing a solitary spot for his meditation,

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Cf. C. T. Kenghe. *Yoga as Depth-Physiology & Para-Psychology*. pp. 145-165

M.R. Yardi. *The Yoga of Patañjali*. p. 2

<sup>47</sup> Cf. YS, II. 15. *Duḥkhamēva sarvaṃ vivekinaḥ* |

*Therī-gāthā*, 15.1.677: *Sabbe saṅkhārā dukkhā ti yadā paññāya passati* '

<sup>48</sup> KaU, 5, 11; ...*ekastathā sarvabhūtāntarātmā na lipyate lokadu:kkena bāhya:* ||  
tr, Patrick Olivelle. Op cit.

...So the suffering of the world does not stain the single self within every being, being quite distinct from it.

<sup>49</sup> The three baskets are five *Nikāyas* of *Sutta*, *Vinaya* and *Abhidhamma*.

<sup>50</sup> It is difficult to define the exact date of YS, however scholars generally assume it to be 150-200 A. C. The systematic formulation of Yoga by Patañjali is later than Buddha.

should become conscious of all those physiological acts by applying the technique of mindfulness (*sati*), “...whether he inhales a long breath, let him be conscious thereof, or whether he exhales a long breath, let him be conscious thereof [etc].”<sup>51</sup> However, this is not *prāṇāyāma* (control of breath) like schools of Yoga. The purpose of *Buddhist* meditation is experiencing of the impermanence (*anitya*) and non-self (*anātman*) nature of phenomenal world for attaining the final goal, *nirvāṇa*. This was not like the path presented by the *Upaniṣads*, salvation according to whom could be gained only by the way of metaphysical knowledge.

In the course of time, various sects of *Buddhism* developed based on Buddha’s teaching. *Buddhism* split into the well-known tradition of *Hīnayāna*<sup>52</sup> and *Mahāyāna* soon after the 3<sup>rd</sup> council of the *Buddhist* order, which was convened during Ashoka’s reign. The *Mahāyāna* schools came to regard the *Hīnayāna* approach as relatively selfish and tried to replace it by a more holistic outlook. Indian *Buddhism* passed through three main phases; *Hīnayāna*, *Mahāyāna* and *Vajrayāna*. There is, however, a tradition concerning the introduction of *Buddhism* to China, which developed the preponderant influence of *Mahāyāna* and with its own

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<sup>51</sup> *Mahāsatiṭṭhāna-Suttam*, 2. A.;...so sato va assasati, sato va passasati, Dīgham vā assasanto ‘dāgham assasāmī’ ti pajānāti, dīgham vā passasanto ‘dīgham passasāmī’ ti pajānāti...

<sup>52</sup> The term refers to the initial stage in *Buddhist* tradition where one was supposed to be primarily motivated by self-centered desire for liberation, as far as it places the goal of the individual *nirvāṇa* above everything else. This tradition survives in the form of the *Theravada* school of Sri Lanka.

characteristic features.<sup>53</sup> Two main schools of *Mahāyānism* came into prominence, the *Mādhyamika* school systematized by Nāgārjuna in the A.D. 2 C. and *Yogācāra* school systematized by two brothers Asaṅga and Vasubandhu in the A.D. 4 C. These two schools were consistently referred to as *Mahāyāna* school and incorporated the fundamental principles of the *Mahāyāna* spirit. S. R. Goyal epitomizes *Mahāyāna Buddhism* briefly in this way. The *Mahāyāna* has been characterized by the doctrine of universal emptiness (*śūnyatā*) and *trikāya*, the plurality of the Buddha and of their divinity, the ideals of *bodhisattva* and perfect virtues (*parimitās*), the worship of the Buddhas, *bodhisattvas* and other gods and goddesses, the doctrine of salvation by faith (*śraddhā* or *bhakti*), use of spells (*dhāraṇīs*), *mantras* for attaining emancipation and adoption of *Sanskrit* and mixed-*Sanskrit* for literary purpose.<sup>54</sup>

These features overlap with similar facets of *Hinduism*. The doctrine of *trikāya* corresponds closely to the doctrine of the three aspects of God in the Advaita-Vedānta, the *Brahman* as absolute reality, *Īśvara* as God with attributes and His incarnation *avatāra*, such as *Kṛṣṇa*.<sup>55</sup> In this point, we

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<sup>53</sup> *Mahāyāna Buddhism* began to come to China in the first century A. D. The flowering of *Buddhism* in China transmitted to Korea and Japan. Ch'an or meditation *Buddhism*, originated from Bodhidharma (470-543 A. D.) who was a learned south Indian monk. It became a leading form of *Buddhism* by the time of 6th century in the Far East Asia. The method adopted is that of meditation with concentration on Koan (a sort of riddle given by master). In the sense of a technique of seeking knowledge of self, for the final experience that is liberation, it is similar to *Jñāna-Yoga*. Japanese masters, under the name of Zen, introduced Ch'an Buddhism to the west in the 1930.

<sup>54</sup> S. R. Goyal, *A history of Indian Buddhism*, p. 212, lines; 18~25.

<sup>55</sup> M. R. Yardi, *Op cit.* P. 93.

assume that there was a historical interplay between schools of *Hinduism*, including the traditions of Yoga and *Mahāyāna Buddhism*. The Sthiramati's commentary on Vasubandhu's *Viñapti-Mātratā-Siddhi*, stated that it is only for the concentrated mind that right knowledge is possible.<sup>56</sup> The right knowledge is supposed to lead to the same result as the *yogic* practice leads to. Regarding the spiritual process, the *Mahāyāna* path represents the scope for the discipline of meditation as well as prayer and worship. With the deification of Buddha, it became easy to admit the *bhakti* cult. It seems to be a synthesis between *Jñāna-Yoga* and *Bhakti-Yoga* viewed from a *Hindu* perspective.

In the seventh century and afterwards,<sup>57</sup> the mutual influence between *Buddhism* and *Hinduism* had reached a peak in the sweeping cultural movement of *Tantrism*. The name of *Vajrayāna* is given to the *tantric Buddhism*. The *Buddhist tantras*, which are preserved in Tibetan and partly in *Sanskrit*, are the source for understanding certain *yogic* processes. The methods adopted by *Mahāyāna Buddhists* in earlier ages were

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<sup>56</sup> Cf. K. N. Chatterjee, *Vasubandhu's Viñapti-mātratā-Siddhi (With Sthiramati's Commentary)*, pp. 63-64.

...*samādhirūpaparīkṣye vastuṇi cittasyaikāgratā l upaparīkṣya vastu guṇato doṣato vā ekāgratā ekālambanatā l jñāsaṃniśrayadānakarmaka: l samāhite citte yathābhūtaparijñānāt l...*

tr. K.N. Chatterjee.

*Samādhi* means the concentration of the mind on the object of investigation. The object of investigation is in reference either to its merits or demerits. Concentration means (to have) one and the same objects (in mind). It functions in the form of providing the basis of knowledge in as much as it is (only) for the concentrated mind that right knowledge is possible.

<sup>57</sup> However, *tantric* literature already existed before 7th century A.D.

intellectual. While those chosen by *tantric Buddhists*, on the basis of the *Mahāyāna* principle, included various kinds of practical methods, the use of *mantras* (sacred words), special gestures of the hands and postures (*mudrās*), the use of sounds (*bīja-mantras*), mystic diagrams (*mandalas*) and the practice of ritualized sexuality, which bears the technical designation of *maithunā* and so on.<sup>58</sup> Such *tantric* devices are regarded as the phases of *tantric Buddhism*.<sup>59</sup> Nevertheless, they are not peculiar to *Buddhism*, for *Tantrism* has been prevalent in India since ancient times. It does not seem to be a fact that *Buddhism*, in the course of evolution in any of its aspects, developed within its field the practice known as *Tantrism*.

What all-*tantric* schools have in common is the affirmation that this transcendental truth has been discovered in the human body itself, not somewhere else. They also share metaphysical doctrine in brief, that the one reality manifestes in a play of bipolarity-the two poles being the static male principle and the female dynamic principle. These basic ideas are also found in the *Hindu* variety of *tantra* known as *kundalinī* yoga by the names, *Śiva* and *śakti*. The most important teaching of *tantric Buddhism* is the notion of the union of wisdom (*prajñā*) and of the means (*upāya*), which are transformations of *śūnyatā* and *karuṇā*.<sup>60</sup> Although there are differences between *Buddhist* and *Hindu Tantrism*, which are relevant to the tradition of Yoga, the practices are very similar.

<sup>58</sup> Cf. N. N. Bhattacharyya, *History of the Tantric Religion*. p. 211.

<sup>59</sup> The *tantric Buddhism* produced several schools; *mantrayāna*, *vajrayāna*, cult of *siddhāchāryas*, *nāthism*, *sahajayāna* and *kālachakrayāna*.

<sup>60</sup> Cf. K. W. Morgan. *The Path of Buddha*, p.178. .



Like *Buddhism*, *Jainism*, which was another great stream in non-*brāhmaṇical* tradition, has immensely contributed to Yoga thought and practice. Lord Vardhamāna Mahāvīra, who is regarded as the founder of *Jainism*, lived in B.C. 6 C. He was an older contemporary of Gautama the Buddha, known Vardhamāna Mahāvīra who lived in B.C. 6 C. To be more precise, Mahāvīra was not the founder of *Jainism*, but merely a reformer of a system previously founded by a teacher named Pārśvanātha. In fact, *Jainism* celebrates him as the 24<sup>th</sup> *tirthankara* (holy man). The interaction of *Buddhism* and *Jainism* dates from the very beginning of their history. Buddha opposed the asceticism of *Jainism*. In the *Dhammapada* occurs the statement that nakedness cannot purify a mortal who has not overcome desires.<sup>61</sup> The issue of nudity was one of the main reasons for the split of the *Jaina* community into two sects, which occurred in about 300 B. C.<sup>62</sup>

In the early *Jaina* literature, the word Yoga is not used in prescribed sense of emancipatory spiritual practice, but in the opposite sense. In Umāśvāti's *Tattvārthasūtra*, Yoga is defined with action through speech, body and mind and is identified with *āsrava* (inflow of *karmic* matter into *jīva*) which is the major cause of bondage. Later *Jaina* authors started conceptualizing the Yoga in the way it was used in *Hindu* tradition.

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<sup>61</sup> *Dhammapada* 141 : Na naggacariyā jatā na paṅkā nānāsaka thaṇḍilasāyikā vā  
 rajō ca jallam ukkuṭikappadhānaṃ sōdhenti maccaṃ  
 avitiṇṇakaṅkham l

tr, Ven. Weragoda Sarada Maha Thero, *Treasury of Truth Illustrated Dhammapada*.

Not going naked, nor matted hair, nor filth, nor fasting, not sleeping on bare earth, no penance on heels, nor sweat, nor grime can purify a mortal still overcome by doubt.

<sup>62</sup> There are two sects; *Digambaras* (space-clothed) and *Śvetāmbaras* (white-clothed)

*Jainism* has however preserved the essence of Yoga as the path to emancipation. In *Yogapradīpa* of Śubhacandra, it is stated that Yoga has been considered the best means to attain *mokṣa*, and the three jewels; knowledge (*samyag jñāna*), faith (*smayag darśana*) and conduct (*samyag cāritra*) are Yoga.<sup>63</sup> Three together, which are inseparable, lead to liberation. The canonical literature of *Jainism* gives comprehensive treatment to the practice of conduct and purification of soul desirable for ascetics.<sup>64</sup> The *Jain* literature on *yogic* science included all the aspects of *yogic* meditation. The significant *Jaina* philosophers like, Haribhadrasūri, Yaśovijayagaṇi and Hemacandra and so on, quoted many ideas and practices from *Hindu-Yoga*, particularly *yogic* processes described by Patañjali. However, the Yoga of *Jaina* variety has developed in accordance with its metaphysical attitude. Yoga according to *Jain* tradition lays emphasis on vows and austerity. To give a short account, ethics forms the foundation of *Jaina-Yoga*, such that no amount of austerity or meditative practice can lead to emancipation unless it is accompanied by the careful

<sup>63</sup> *Yogapradīpa*, 1.123 : *Jñānadarśanacāritrarūparatnatrayātmaka: I*

*Yogo muktupadaprāpt upāya: prakirtita: II*

tr. Yoga is consist of three jewels, namely *jñānā*, *darśana* and *cāritra*. Yoga is said to be a device, which gives liberation.

<sup>64</sup> The *Jaina* canons are referred to as *āgamas*. Almost all the *āgamas* specify the life-style of the ascetic and the rules and regulation of yoga meditation. The list of *āgamas* are *Ācārāṅgasūtra*, *Sūtrakṛtāṅgasūtra*, *Bhagwatīsūtra* and so on. The original works are not extant today. The available works are mostly later than Patañjali. According to S. M. Śastiri, the later works of *Jaina* canons are regarded as reinterpretation of those *sūtras* of *āgamas*. Those books relating on to post-*āgamas* are *Dhyānāsataja*, five works by Haribhadrasūri, *Yogasāstra* and the like.

Cf. S. M. Śastiri. *Jain Yoga In the light of Yoga Bindu*, pp. 21-24.

observance of the moral rules, especially nonviolence (*ahimsā*).<sup>65</sup>

On having a closer look at the study of Yoga in *Jainism* and *Buddhism*, we find that there are numerous similarities between them and *Hindu yogic sādhana* as paths to emancipation. Though it is unknown whether these are simply due to the synchronous development of Yoga, we cannot deny the considerable influence of them on each other in chronological order of *yogic* literature. *Yogic* practices have influenced by the previous tradition and they in their turn contributed to the growth of the same. At any rate, every *yogic sādhana* revealed that Yoga essentially consists of altered states of awareness, through which the *yogin* tunes into extraordinary levels of reality, whether it fits into framework of *Buddhism*, *Hinduism* or *Jainism*.

## 6. Yogic Concepts in the Mahābhārata and Purāṇas

*Mahābhārata* is a great epic of India. The epic consists of eighteen books (*parvan*). The *Bhāgavad-Gītā*,<sup>66</sup> the *Mokṣadharmā*<sup>67</sup> and the *Anugītā*,<sup>68</sup> are the latest additions to *Mahābhārata* which was completed

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<sup>65</sup> Cf. Georg Feuerstein, *The Yoga Tradition*, pp.192-195.

<sup>66</sup> BG is generally placed in the B. C. 3 C, which was added in to the great epic. And it is regarded as one of the earliest extant literature of *Vaiṣṇavism*, the religious tradition concerning the worship of the Divine in the form of *Viṣṇu*. As incorporated into *Viṣṇuist* devotion, Yoga can be understood as a mystical discipline whose goal is the union of the human and divine soul.

<sup>67</sup> It gives us clues especially about Sāṅkhya and Yoga in their earlier forms, prior to their systematizations

<sup>68</sup> This teaching is given by *Kriṣṇa* to *Arjuna*, after the last battle. It emphasizes the element of *jñāna* with the absolute (*Brahman*) as the highest goal of human aspiration,

in that form probably in B.C. 6~7 C.<sup>69</sup> These are the books in which we can justifiably refer to *yogic* practice. *Sānti Parvan* of *Mahābhārata* is the largest didactic portion that is replete with reference to Yoga and Sāṅkhya as an important text of pre-classical Yoga. In the great epic *Mahābhārata*, we are able to see the fluidity in the meaning of Yoga. It is connected with action, knowledge, devotion, meditation and psychic power and the like. The most significant texts on Yoga in the *Mahābhārata* are found in the *Mokṣadharma*. It abounds in reference to Yoga and *yogic* techniques. Chronologically this portion belongs to a later date than that of the BG. We encounter several other traditions, notably the *pancarātra* religion (an early form of *Vaiśṇasism*),<sup>70</sup> the *pāśupata* religion (a form of *Śaivism*),<sup>71</sup> pre classical Sāṅkhya and pre classical Yoga.<sup>72</sup> In the *Mokṣadharma*, the two means of attaining emancipation are Sāṅkhya and Yoga.<sup>73</sup> The tradition of Yoga is characterized as when understanding freed from the attributes of action, becomes directed towards the mind (after being withdrawn from outward object), then does it succeed in knowing *Brahma* by meditation or Yoga ending in complete absorption (*samādhi*).<sup>74</sup>

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and attempts to downplay the devotionalism.

<sup>69</sup> Cf. Mircea Eliade. Op cit, p146, lines; 10~11.

<sup>70</sup> Cf. Kisari Mohan Ganguli. *The Mahābhārata*. Vol. III. *Santi parvan (mokṣadharma parvan)*, Part II, section. ccvi. p. 78-81, section. ccix. p. 86-88.

<sup>71</sup> Cf. Kisari Mohan Ganguli. Ibid. Vol. III. *Santi parva*, Part II, section. Ccxc (*mokṣadharma parva*). p. 343-345,

<sup>72</sup> Cf. Georg Feuerstein. *The Yoga Tradition*, p. 264.

<sup>73</sup> Cf. Kisari Mohan Ganguli. Op cit. Vol. III. *Santi parva*, Part II, section. Cxcvi (*mokṣadharma parva*). p. 52, section. ccxxxvi. p. 172.

<sup>74</sup> Kisari Mohan Ganguli. Ibid. Vol. III. *Santi parva*, Part II, section. Ccv

Though by the time *Mokṣadharma*, Sāṅkhya and Vedānta become distinct traditions, the result of Yoga is the attainment of *Brahma*,<sup>75</sup> and Yoga is not systematically outlined yet as work of Patañjali.

On the other hand, BG seeks to integrate Yoga by making enlightenment possible for all kinds of human beings. Yoga, in contrast to Sāṅkhya, designates any activity that leads one to the union between the soul and its God, i.e., Lord *Kriṣṇa*. At the same time BG identified it with the *Brahman* of metaphysics of the *Upaniṣads*. Yoga has here incorporated into the *Vaiṣṇavist* religious experience. One of such an activity, however, means renunciation of the fruits of one's acts in BG. It signifies that to act without being trouble by the desire for the fruit is possible only by Yoga. It does not mean *cittavṛttinirodha*, as the classical Yoga of Patañjali does.

The description of *yogic* practice is found in the *Mahābhārata*, and in many *purāṇas*.<sup>76</sup> They are being considered as the fifth *Veda*. The *purāṇas* in their present form are chronologically much later. However, the extant *purāṇas* are said to be preserved the earlier types of that literature. They include brief treatment of *yogic* teaching. However, they all tend to be

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(*mokṣadharma parva*). p. 77. lines; 7-10.

<sup>75</sup> Kisari Mohan Ganguli. Ibid. Vol. III. *Santi parvan (mokṣadharma parvan)*, Part II, section. ccxxxvi. p. 169. lines; 9~12.

<sup>76</sup> It is a collection of tales of ancient times. The *purāṇic* lore extends back to *Vedic* times. *Purāṇic* literature comprises two groups, the major (*Mahāpurāṇas*), and the minor (*Upapurāṇas*) each group consisting of 18 works. The extant recension of the *Purāṇas* can hardly be placed earlier than the Gupta period. For instance, the *Bhāgavata-Purāṇa* is one of the texts that discussed the types of yoga and so on.

Cf. Bibek Debroy & Dipavali Debroy, *The Purāṇas*, Vol. 1. pp. 432-433.

integrally connected with worship of particular deities, primarily *Viṣṇu* and *Śiva*. For instance, *Padma-Purāṇa* recommends that *Viṣṇu* should be worshipped through prayers and sacrificial rites known as the *Kīrya-Yoga-Sara*,<sup>77</sup> whereas the *Viṣṇu-Purāṇa* understands Yoga as the path of meditation on *Viṣṇu* by which one attains eternal freedom.<sup>78</sup> *Vāyu-Purāṇa* presents Yoga as attaining *śivapura* (*Śiva*'s city) called the *maheśvara* yoga through which one can achieve the ultimate goal of liberation (*apavarga*).<sup>79</sup>

The *purāṇas* contain a variety of *yogic* schools. The *Linga-Purāṇa*<sup>80</sup> and *Bhāgavata-Purāṇa*,<sup>81</sup> *Garuda-Purāṇa*<sup>82</sup> and *Agni-Purāṇa* etc.,<sup>83</sup> follow the eightfold Yoga of Patañjali, but they interpret eight limbs differently. *Purāṇas* also discuss the types of Yoga. The *Bhāgavata-Purāṇa* and *Garuda-Purāṇa* etc., refer to *Bhakti-Yoga*. Like *tantric* scriptures, the *purāṇas* like *Bhāgavata-Purāṇa*, *Garuda-Purāṇa*, *Śiva-Purāṇa*<sup>84</sup> and *Agni-Purāṇa* contain information about rituals, *mantra*, *japa* (recitation), *mudrās* (hand gestures), *yantras* (mystic diagrams

<sup>77</sup> It appears in the last book of *Padma-Purāṇa* as an appendix.

<sup>78</sup> It deals with it in the short 6<sup>th</sup> book of *Viṣṇu-Purāṇa*.

<sup>79</sup> It presents in the last chapter of *Vāyu-Purāṇa*.

<sup>80</sup> The *yogic* concepts were introduced in the chapters 7-9. 88 of *Ling-Purāṇa*.

<sup>81</sup> *Bhāgavata-Purāṇa* is a most significance text among *Purāṇas*. It was probably composed in 13<sup>th</sup> century A. D. In the chapter 2 and 12, the path of devotion is pursued for *yogis*.

<sup>82</sup> *Garuda-Purāṇa* was probably created in its present form around 9<sup>th</sup> century A. D. The three chapters, viz., 14, 49, and 118 dedicated to eightfold path.

<sup>83</sup> The eightfold Yoga has explained in the chapters 352-358 of *Agni-Purāṇa*.

<sup>84</sup> The *yogic* concepts have appeared in the chapters 17, 37-39 of *Śiva-Purāṇa*.

similar to the *mandalas*), *kuṇḍalinī śakti* and so on, for example. Most of the *purāṇas* as a scriptures of *Śaivism* or *Vaiṣṇaism* propose a single ultimate principle, the God.

## 7. Yoga of Patañjali

Historically speaking, the most significant of Classical Yoga is the system of Patañjali's *Yoga-Sūtra*, expounded at 150~200 A.C.<sup>85</sup> This school counts as one of the six orthodox systems of Indian philosophy, systems which recognize the *brāhminical* tradition and are recognized by it. Patañjali gave the Yoga tradition its classical format, which represents the culmination of long development of *yogic* science. It is a fact that *yogic* practices were known to the esoteric circles of Indian ascetics and mystics long before Patañjali. Patañjali's work gives the most comprehensive or systematic because of them. He provided an interpretation of Yoga philosophy and practice that stimulated other rival traditions such as Vedānta and Nyāya.

The YS has composed into four chapters called *pādas*. The first chapter deals with the nature of Yoga and its way to acquire *samādhi*. Hence, the chapter is called *samādhi pāda*. The second chapter is termed as *sādhana pāda*; it highlights the practice of Yoga. The third chapter is *vibhūti pāda*; it defines the conceptions of *dharaṇā*, *dhyāna* and *samādhi*, and mentions *siddhis* (extra-ordinary powers). The fourth, i.e. *kaivalya pāda* states the

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<sup>85</sup> The date of the YS is different according to different scholars. According to Wood, the composition of YS lies somewhere between 400 A.D. and 500 A.D.

nature of the mind and the ways of attaining liberation. Since contradictions are found among different parts of YS, it does not give the impression of being a unitary text. Some scholars say that YS is not an original work and has actually composed by deriving its contents from a plurality of sources. The question whether YS is the work of compilation and extensive interpolations or not, and the question regarding the identity of the author are the questions of Indological interest. These scholarly quibbles, however, do not detract from the merit of the work, as it exists today.

For this reason, various scholars have attempted a close study of the YS, in which they disclose an association of YS with the fundamental *Buddhist* doctrine. We find that there are four *vyūhas* (division) of Yoga, namely, the suffering, its cause, its cessation and the means of cessation,<sup>86</sup> which are comparable to the four noble truths of early *Buddhism*.<sup>87</sup> There are a number of similar ideas between the two schools to be shown in the scholastic comparisons.<sup>88</sup> Though the last chapter of YS contains criticism against *Buddhism*, it seems to aim at securing the strength of the Yoga from the supposed attacks of *Mahāyāna Buddhist* metaphysics.<sup>89</sup> On the contrary, Patañjali-Yoga might have wielded influence on *Mahāyāna*

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<sup>86</sup> Cf. YS, II. 16. 17. 25. 26.

<sup>87</sup> These are the truth of suffering, the truth of the origin of suffering, the truth of the cessation of suffering, and the Noble eightfold path leading to the cessation of suffering which are compatible with eight limbs of Yoga in YS.

<sup>88</sup> Cf. S. N. Tandon, *A Re-Appraisal of Pāñjali's Yoga-Sūtras*. See section-I; there are comparisons between YS and early *Buddhism* in detail.

<sup>89</sup> That is why a lot of scholars see the fourth *pāda* as a late addition to the works



through knowledge of the Self (*puruṣa*). However, Yoga stresses on the necessity of *samādhi*, as a vital means of attaining ultimate goal. It signifies the power of discernment arrived at by means of intense meditative discipline.<sup>95</sup> The school of Yoga admits the existence of God (*Īśvara*) that is relevant to the path to *nirodha-samāpatti*. It is said that *samādhi* is obtained by fixing the mind on the *Īśvara*.<sup>96</sup> Yoga also differs from the Sāṅkhya in its view on the nature of *avidyā*. Sāṅkhya understands *avidyā* as non-discrimination between *prakṛti* and *puruṣa*. On the other hand, Yoga adopts a wider concept of *avidyā*: non-discrimination between pleasure and non-pleasure, impermanence and permanence, self and non-self etc.<sup>97</sup>

Later on, there was a commentary on YS by Vijñāna Bhikṣu who interpreted YS from a *Vedāntic* point of view, to be more precise, from the point of view of non-dualistic Vedānta. According to non-dualistic Vedānta, *Brahman*, as the world-cause,<sup>98</sup> appears as God and individual selves through the veil of *māyā* owing to our ignorance. Thus, knowledge of the non-duality of the supreme Self (*Ātman*) is the only means of liberation. In fact non-dualistic school of Vedānta is in contrast with the Sāṅkhya-Yoga doctrine of the dichotomous evolution of the universe between the *prakṛti* as the unconscious agent, and the *puruṣa* as the conscious enjoyer, This world ground, according to the dualist Sāṅkhya-

<sup>95</sup> Cf. YS, II. 26. 28. III. 55. IV. 26. 29.

<sup>96</sup> Cf. YS, I. 25.

<sup>97</sup> Cf. YS, II. 2.

<sup>98</sup> BS, I. i. 2; *Janmādyasya yata: l*.

Yoga doctrine, is frequently defined as the state of balance between the primary constituents (*guṇa*) of nature. When this primordial harmony is disturbed, the process of creation occurs. On the base of this theory of cosmic evolution, Yoga elucidates its concept of the Self, which abides in the state of aloneness (*kaivalya*).<sup>99</sup> Notwithstanding these differences of philosophic doctrines, the followers of *Advaita* doctrine, with their belief in the abstract principle of the absolute *Brahman*, favor the path of Yoga consisting of repeated practice of meditative absorption (*abhyāsa*)<sup>100</sup> and non-attachment (*vairāgya*), which consists in disentangling one's false identification with non-self.<sup>101</sup>

Th 12 328

## 8. Haṭha-Yoga

Post-Classical Yoga encompasses many different schools and *yogic* traditions that flourished after the time of Patañjali. Post-classical Yoga includes the teaching of the *Yoga-Upaniṣads* and the scriptures of *Tantrism* and *Haṭha-Yoga*.<sup>102</sup> In contrast to the *Upaniṣadic* ideal of embodied liberation (*jīvan-mukti*), a new style of spirituality was proposed by the

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<sup>99</sup> Cf. YS, IV. 34.

<sup>100</sup> Cf. YS, I. 12. 13.

<sup>101</sup> Cf. YS, I. 15.

<sup>102</sup> Feuerstein, *The Yoga Tradition*. p. 261. lines;19~22.

However, according to Eliade, *Yogic Upaniṣads* were composed at about the same time as the didactic portion of the *Mahābhārata*, such as BG, *Mokṣadharmā*, and *Yogic Upaniṣads*, which is added in all probability in later period. They probably existed very little earlier than the *Vedānta-Sūtra* and the *Yoga-Sūtra*.

Cf. Mircea Eliade. Op cit, pp. 127~129,146.

*Hindu tantrikas*, who appear in the 350-500 A. C.<sup>103</sup> They sought to ground the spiritual quest in the bodily reality, and said that the aspirants obtain the highest experience, because *kuṇḍalinī* energy is activated. In this, their approach is different from both *Vedāntic* non-dualism and Sāṅkhya-Yoga dualism. The *tantric* tradition is relevant to the Yoga tradition arising out of the *Vedic* heritage. We may find the fundamental role that *yogic* techniques play in *Tantrism* as well. However, the post-classical Yoga is also continuous with the non-dualist teachings of pre-classical Yoga.

The origination of *Haṭha-Yoga* is often attributed to Gorakṣa Nātha and his teacher Matsyendra Nātha, who represent both liberation and paranormal powers. They are recognized as the most outstanding adepts of the Nātha sect, which belong to a teaching lineage within *Śaiva tantras*.<sup>104</sup> It was within Nātha sect that *Haṭha-Yoga* came to develop. The school of *Haṭha-Yoga* arose as an offshoot of the *Tantrism*. It was a new attitude toward the human body and bodily existence as a medium of attainment of liberation. The main object of this system is experiencing the *Brahman* through the practice of self-realization beginning initially from the physical discipline. *Hatha-Yoga* is often contrasted with *Rāja-Yoga*, which

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<sup>103</sup> There are a number of *tantra* texts, of which the two best-known *Hindu tantras* are the *Kūla-Arnava-tantra* and the *Mahanirvāṇa-tantra* mainly devoted to the science of yoga. While, the contemporary emergences of *Buddhist tantras* are preserved in Tibetan scriptures and partly in *Sanskrit*.

<sup>104</sup> The term *Śaiva* is an adjective from the word *Śiva*. *Śiva* or God is generally conceived as the destroyer of the universe. There are also *Vaiṣṇava tantras*, in which the divine principle is personified as *Viṣṇu*.

usually denotes *Aṣṭāṅga-Yoga* (eightfold path) of Patañjali, because *Haṭha-Yoga* lays greater emphasis on physical training rather than mental training. It was even rejected by the texts like *Laghu-Yoga-Vāsiṣṭha*,<sup>105</sup> which criticize *Haṭha-Yoga* by saying that it merely leads to pain.<sup>106</sup> Patañjali did not mention the *Haṭha-Yoga* notions like *ṣatcakrās*, *kuṇḍalinī* and *mudrās*. In spite of the philosophical differences between them, *Haṭha-Yoga* has been many times presented as a stairway to *Rāja-Yoga*.<sup>107</sup> *Haṭha-Yoga*, however, continued the non-dualist teachings of Pre-Classical Yoga, ignoring for the most part the dualistic philosophy of Patañjali but making occasional use of his delineation of the *Aṣṭāṅga-Yoga* and his fine definitions. In the light of such peculiarities of *Haṭha-Yoga*, M. Burley placed *Haṭha-Yoga* as neither constituting a specific *darśana* in its own right, nor being perfectly aligned with any of the principal *āstika* or *nāstika darśanas*.<sup>108</sup>

During the 11th to 13<sup>th</sup> century A. D., we come across certain books, which were written only by focusing on this specific school. There are various scriptures of this school,<sup>109</sup> but the most popular manuals are the

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<sup>105</sup> The composition is considered an abridgement of the *Yoga-Vāsiṣṭa* by Gauda Abhinanda of the 9<sup>th</sup> or 10<sup>th</sup> century. The book comprises six chapters with a total of some six thousand verses. The general slant of it is toward the Yoga of wisdom (*Jñāna-Yoga*). Its metaphysical basis is a form of idealism in which *Brahma*, standing for cosmic mind, is the generator of all ideas.

<sup>106</sup> Cf. LYV, V. 6. 86. 92.

<sup>107</sup> Cf. GS, I. 1. HYP, II. 76. ŚS, IV. 104.

<sup>108</sup> M. Burley. *Haṭha Yoga*. p. 59. lines; 1~3.

<sup>109</sup> There are numerous texts of *Haṭha-Yoga* including a number of works attributed to Gorakṣa Nātha such as *Gorakṣapaddhati*, *Gorakṣaśataka* etc.

*Haṭha-Yoga Pradīpikā* by Svātmārāma, the *Gheraṇḍa Samhitā*, and *Śiva Samhitā*.<sup>110</sup> In addition to these works, there are also twenty *Yoga-Upaniṣads*. However, many of the tenets and practices of this school were in existence long before their time. D. Frawley explains a passage from the ṚV, speculating it as a symbolic account of the struggle to overcome spiritual process as is done in *Haṭha-Yoga*. For examples, “*Sarasvatī* who has filled the earthly realms and the broad atmospheric region should be adored. *Sarasvatī* who has three stations and seven levels, which increases the five births of men, in all encounters should be worshiped.”<sup>111</sup> In this ṚV passage the ‘seven levels’ are the seven vital centers, which are associated with levels of consciousness or self-identity; and the ‘three stations’ may be understood as the three ‘knots’ (*granthis*)-situated at the base, heart, and brow-*cakras* respectively through which *kunḍalinī* must break.<sup>112</sup> The aspects of the subtle bodily matrix are also found in the MtU.<sup>113</sup> It mentions the *suṣumnā* artery, which serves as a channel for *prāṇa*. It is the task of *haṭha* *yoigs* to channelise their vital energy through this channel. We also find a physiological detail relevant to *Haṭha-Yoga* in

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Cf. G. Feuerstein. *Encyclopedic Dictionary of Yoga*. p. 136.

<sup>110</sup> The date of HYP’s author is believed to be in the 14 century A. D. The date of GS is a late 17<sup>th</sup> century A. D. ŚS is likely to date at a similar period as GS

<sup>111</sup> tr. Frawley. *Gods, Sages and Kings: Vedic Light on Ancient Civilization*. p. 219.

ṚV, 6. 11. 12. : *Āpaprūṣī pārthivanyuru rajo antarikṣam l sarasvatī nidaspātu ll 12 ll*

*Triṣadhassthā saptadhātu: pañca jātā vardhayantī l*

*Vājovāje havyā bhūt ll 13 ll*

<sup>112</sup> Frawley. Ibid. p. 220

<sup>113</sup> Cf. MtU, VI. 21~22

verses preserved in the CU, BU, and KtU.<sup>114</sup>

The term ‘*haṭha*’ in *Haṭha-Yoga* is derived from a combination of two letters ‘*ha*’ and ‘*ṭha*’. The two syllables are frequently explained in this system as *candra nāḍī* (moon channel), which is known as *idā* and is situated on the left side of the body, and *sūrya nāḍī* (sun channel), which is known as *piṅgalā* and situated on the right side of the body. The aim of *Haṭha-Yoga* is the unification of these two *nāḍīs*. At that time of the union of two *nāḍīs*, activating the *kuṇḍalinī śakti* can reach the highest circular domain known as *sahasrāra cakra*, where *śakti* is unified with *Śiva*, i.e., the *kuṇḍalinī* has to start from the domain called *mūlādhāra cakra* and conduct the journey through all the six *cakras*, which are present in the

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<sup>114</sup> CU, 8. 6. 6. : ...*śātaṃ caikā ca hrdayasya nāḍyastāsāṃ mūrdhānamabhini:sṛtaikā l*  
*tayordhvamāyannamṛtatvameti viṣvaṇṇanyā utkramaṇe*  
*bhavantyutkraṇe bhavanti ll*

tr. Patrick Olivelle, *The early Upaniṣads*. p. 279

...One hundred and one, the veins of the heart. One of them runs up to the crown of the head. Going up by it, he reaches the immortal. The rest, in their ascent, spread out in all directions.

BU, 4, 2. 3. : ...*athainnyoreṣā sṛti: saṃcaraṇī yaiṣā hrdayā dūdhvā nānyuccarti l*  
*yathā keṣa: sahasradhā bhinna evamaṣyaitā hitā nāma*  
*nānyoantarhrdaye pratiṣṭhā bhavanti l ...*

tr. Patrick Olivelle, *Ibid.* p. 109.

...The path along which they travel is the vein that goes up from the heart. The veins called *Hitā* that are located in the heart...

KtU, 4, 19: ...*tam hovācājātaṣatruryatraiṣa etadbālāke puruṣoasyiṣṭa*  
*yatraitadabhūdyata etadāgaditi hitā nāma puruṣasya nādyo*  
*hrdayātpurītataṃabhipratantvanti l*

tr. Patrick Olivelle. *Ibid.* p 361.

...There are in a person veins called *Hitā* that extend from the heart the pericardium.

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*suṣumnā nādī*. This is designed to bring one to a state of experiencing the ultimate reality, the *Brahman*. Though *Haṭha-Yoga* accepts the unity between individual self and Supreme Self, it does not deny the reality of body and other material factors. In this sense, the metaphysics of *Haṭha-Yoga* cannot identify with that of non-dualistic Vedānta.

### 9. Yoga in Yoga-Upaniṣads

There are a number of *Upaniṣads* which are devoted to the science of Yoga. The earlier three *Yoga-Upaniṣads*, are *Kaṭha*, *Śvetāśvatara* and *Maitri Upaniṣads*, in which the Yoga concepts are discussed. The *Yoga-Upaniṣads* do not belong to the group of the oldest *Upaniṣadic* texts, but their contents are based on an old tradition. There are even sections of earlier *Upaniṣads* describing *yogic* practice. Besides this, the rudiments of the three *guṇas* of later Sāṅkhya are found in the *Upaniṣadic* text such as CU.<sup>115</sup> The conception of the *liṅga-śarīra* was already adumbrated in the PU.<sup>116</sup> The physiological basis of Yoga has also been discussed in the KtU, CU and BU.<sup>117</sup> It formed one of the principal themes of the later *Yoga-Upaniṣads*.

The theory and the terminology of Yoga appear in the KaU. This *Upaniṣad* is called the *adhyātmayoga*.<sup>118</sup> It deals with the problem of

<sup>115</sup> Cf. CU, VI. Ṛ.

<sup>116</sup> Cf. PU, VI. 2. 4. 5. 6.

<sup>117</sup> Cf. KtU, IV. 19. CU, VIII. 6. 1. BU, IV. 3. 20.

<sup>118</sup> KaU, II, 12; ...*adhyātmayogādhiḡamena deveṃ matvā dhīro harṣaśokau jahāti* || tr. Patrick Olivelle. Op cit. p. 385.

attaining knowledge. The *Ātman* as the subject of knowledge, here can only be known through the achievement of Yoga being absorbed in one's own self.<sup>119</sup> A man in the perfect possession of himself has compared with a skillful driver, who is able to master his senses. It is such a man who gains liberation. Although it is not to be named Yoga, the image is especially *yogic*; the harness, the reins, the driver, and the good horse are all related to the etymon '*yuj*', which means 'to hold fast', 'to yoke'.<sup>120</sup> The definition of Yoga furnished in the KaU runs, "When senses are firmly reined in (*dhāraṇā*), which is Yoga, so people think. From distractions a man is then free, for Yoga is the coming into being, as well as the ceasing to be."<sup>121</sup> It speaks of the discipline of Yoga by which man's whole being is unified and concentrated on the realization of the highest being. The KaU understands spiritual practice as a progressive involution, as it were, of *indriyas*, *manas*, *buddhi* and the psychical organism of the *Ātman*. There follows the description of the higher task of Yoga, according to which the senses (*indriya*) should be merge in the *manas* (mind), the *manas* should be merging in the *buddhi* (intelligence), the *buddhi* should be merge in 'the great self' (*mahātmā*) and finally the last

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...regarding him as God, an insight gained by inner contemplation, both sorrow and joy the wise abandon.

<sup>119</sup> Cf. KaU, II. 12~13.

<sup>120</sup> Cf. KaU, III. 3~8

<sup>121</sup> tr. Patrick Olivelle. Op cit. p. 401.

KaU, 6. 11; *Tam yogamiti manyante sthirāmindriyadhāraṇām l*

*Apramattastadā bhavati yogo hi prabhavāpyayau ll*

Cf. KaU, VI. 6~13.



should be merged in the *avyaktam* (the unmanifest), out of which according to the Sāṅkhya view, all things rise forth. Through this process, the *puruṣa* isolates from them all, and then the goal is attained.<sup>122</sup> Such ontological schemes are characteristic of the earlier Sāṅkhya-Yoga schools. Nevertheless, according to Radhakriṣṇan, it is doubtful whether *avyaktam* of KaU refers to the *prakṛti* of the Sāṅkhya,<sup>123</sup> and the *puruṣa* of dualistic Sāṅkhya is distinct in nature from all others.

The acoustic and luminous phenomena that mark the stages of *yogic* meditation, which the later *Upaniṣads* dwell upon, confirm the technical and experimental nature of the secret tradition transmitted by the ŚU. This *Upaniṣad* recommends meditation by means of the recitation of the sacred syllable ‘*aum*’, which leads to the revelation of the self.<sup>124</sup> The second chapter deals with a classical description of Yoga; the conduct and behavior, the posture and the place for meditation, the physical aspects of

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<sup>122</sup> Cf. KaU, III. 3-13.

<sup>123</sup> S. Radhakriṣṇan. *The Principal Upaniṣads*. p. 627.

<sup>124</sup> ŚU, I. 13~14: *Vahneryathā yonigatasya mūrtirna drśyate naiva ca liṅganāśa: l*  
*Sa bhūya evendhanayonigrhyastadvodhayam vai praṇavena dehe ll*  
*Svadehamaraniṃ kṛtvā praṇācam cottarāraṇim l*  
*Dhyānanirmathanābhāsāddhevaṃ paśyoennigūḍhavat ll*

tr. Patrick Olivelle. Op cit. p. 417.

When a fire is contained within its womb, one cannot see its visible form and yet its essential character is not extinguished; one can grasp the fire once again from its womb by means of tinder. In just the same way, one can grasp both within the body by means of the syllable ‘*aum*.’

When one makes one’s own body the bottom slab and the syllable ‘*aum*’ the upper drill, by twirling it constantly through meditation one should see God, just as one would the hidden thing.

Yoga, the preliminary symptoms of seeing the *Brahman*, the attainment of the *yogic* power and its consequences.<sup>125</sup> These views indicate the development of the theory of *āsana*, knowledge of *prāṇāyāma* and the control over senses by means of the mind, i.e., *pratyāhāra*.

Yoga technique and ideology are set forth more elaborately in the *Maitrāyaṇa Upaniṣads* than the other early *Yoga-Upaniṣads*. MtU is believed to have been placed later in the history of major *Upaniṣadic* literature. This *Upaniṣad* also shows us the importance of auditory meditation. It mentions that the meditation on the syllable ‘*aum*’ sustains the deep meditation by which *kevalatva* (deliverance) is realized.<sup>126</sup> The Yoga and its result is stated in this *Upaniṣad*. It hints at practice and prepares the ground for Patañjali’s classical formulation. Instead of the eight ‘limbs’ of Yoga,<sup>127</sup> the six fold Yoga is presented with the omission of the three preparatory ones in the YS and with the addition of *tarka*. Hence, the six limbs of these Yogas are *prāṇāyāma*, *pratyāhāra*, *dhyāna*, *dhāraṇa*, *tarka*<sup>128</sup> and *samādhi*.<sup>129</sup> By this way, the *Upaniṣad* maintains, one achieves the union with *Brahman*. The last chapter of this *Upaniṣad*,

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<sup>125</sup> Cf. ŚU, II. 8~13.

<sup>126</sup> Cf. MtU, VI. 21~22.

<sup>127</sup> YS. II. 29; *Yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo-  
aṣṭāvangāni* ||

<sup>128</sup> This term also occurs in the *Amṛtanāda Upaniṣad*. The practice of *tarka* may signify the certain state of meditation. It is stated that drawing inference without contradiction with *Veda* is known as *tarka* in accordance with *Veda*. (*āgamasyāvirodhena uhanam tarka ucyate* )

Cf. Mikel Burley, Op cit, p. 37.

<sup>129</sup> Cf. MtU, VI. 18.

gives a theistic view of the Godhead and introduces the idea of *bhakti* with respect to the *guru* as to God. We see also the later *Haṭha-Yoga* practices such as those of pressing the tongue against the palate, and conveying the breath through the *suṣumnā*.<sup>130</sup>

Of the three major *Upaniṣads*, it is the one which contains the most explicit description of a technique which has an affinity to that presented in the classical Yoga. Especially ŚU is regarded not only as one of the most important sources for the pre-history of the Sāṅkhya system, but also as the rudiments of the practice and philosophy of the Yoga doctrine. This *Upaniṣad* was written at the time when the Sāṅkhya and the Vedānta were intermixed.<sup>131</sup> Deussen contends that the germ of the contradiction between the later system of the Vedānta and that of the Sāṅkhya-Yoga, is that the *puruṣa* stands in the sharpest contrast to *avyaktam* and everything subordinated to it.<sup>132</sup> According to Vedānta, the *Brahman* is un-manifest (*Avyaktam*).<sup>133</sup> The later Vedānta, thus, presents a mere metamorphosis of the Sāṅkhya *prakṛti* as *māya* or *avidyā* of Śaṅkaracarya's Advaita.

Yoga is differentiated according to practice and usage in the *Yoga-Upaniṣads*,<sup>134</sup> it is generally agreed that the term Yoga is used in the sense of the union of the *jīvātmā* (individual soul) and *paramātmā* (universal soul), which is the plane of getting liberation. However, YŚU has

<sup>130</sup> Cf. MtU.VI. 18~21

<sup>131</sup> Cf. R. D. Ranade. *A Constructive Survey of Upaniṣadic Philosophy*, p. 9. 21.

<sup>132</sup> Cf. Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. I. p. 273.

<sup>133</sup> BS, III. ii. 23.: *Tadavyaktamāha hi l*

<sup>134</sup> YU, 19; *Yoga hi bahudhā brahman bhidyate vyavahārata: l*

explicated that the union of *prāṇa* with *apāna* is similar to the union of the *jīvātman* and the *paramātman* and so on; in this manner, the conjunction of the several pairs is called Yoga.<sup>135</sup> Judging from the above verse, there is a possibility of the meaning of Yoga in *Yoga-Upaniṣads* as awakening of *kuṇḍalinī*, because the union of *prāṇa* with *apāna* is used as a device for rousing the power of the *kuṇḍalinī*.<sup>136</sup>

The *Yoga-Upaniṣads* elaborate various aspects of yoga practice and deal also with philosophical and religious elements that often accompany yoga practice, according to the schools to which each particular *Upaniṣad* belongs.<sup>137</sup> The first half of the *Yoga-Upaniṣads*<sup>138</sup> deal most explicitly with *kuṇḍalinī-yoga*, which overlaps with *Haṭha-Yoga*. They develop the techniques that are designed to awaken the *kuṇḍalinī śakti* along the *suṣumnā nāḍī*, and to guide it to the highest circular domain (*cakra*) by a variety of means, including *bandha* (locking certain part of body), *mudrā* (seal in general) and so on. It may be noted in this respect, that the KaU has mentioned the knots (*granthis*) and channels (*nāḍīs*) and the idea of raising the *kuṇḍalinī śakti* is also in the CU.<sup>139</sup> In the other group of *Yoga-Upaniṣads*, the *mantra* or *nāda* are made use of by way of the vibration of sound to internalize and transcend the ordinary consciousness. It is called *Mantra-Yoga*, which is discussed in *Amṛtanāda*, *Amṛtabindu*,

<sup>135</sup> YśU, I. 68; *Yoapānaprāṇayoraikyam rājaso retasastathā |*  
*Sūryacandramasoryogo jīvātmaparamātmāno: ||*

<sup>136</sup> Cf. YśU, I. 82. YU, V. 40.

<sup>137</sup> Karel Werner. *Yoga and Indian Philosophy*. p.133.

<sup>138</sup> YkU. YU. YśU. VU. ŚāU. TbU. DU. YcU.

<sup>139</sup> Cf. KaU, VI. 15~16. CU, VIII. 6.

*Dhyānabindu*, and *Nādabindu-Upaniṣad*.<sup>140</sup> The syllable ‘aum’ is indicated in *Sanskrit* by a dot (called *bindu*). Most of the early *Upaniṣads* have given elaborate mystical speculation about the sacred sound, ‘aum’ as the main object of meditation.<sup>141</sup> Similarly *Haṃsa Pāśupatabrahma*, *Brahmavidyā Dhyānabindu*, *Mahāvākya* and *Tejobindu-Upaniṣad* introduce the practice of the silent *haṃsa-mantra* as a form of internal sacrifice.<sup>142</sup> However, PbU states that there is no difference between ‘haṃsa’ *mantra* and ‘aum’ *mantra*.<sup>143</sup> The conventional sense of the word *bindu*, ‘drop of the water’ is first found in the relatively late MtU.<sup>144</sup> In fact, the *mantra* practice and activating *kuṇḍalinī śakti* also appear particularly in the traditions of *Haṭha-Yoga* and *Tantrism*. *Tāraka-yoga* is discussed in the rest of the *Yoga-Upaniṣads* peculiarly discussed in the *Adyavatāraka-Upaniṣad* and more elaborately in the *Maṇḍalabrāhmaṇa-Upaniṣad*. They do not attempt to integrate with *Haṭha-Yoga* techniques, and propound eightfold-yoga with some unusual definition of each limb.<sup>145</sup> Unlike most of the other *Yoga-Upaniṣads*, they delineate with the systems of eightfold-yoga, which is, however, devised for attainment of the *Brahman*, in a way the system is a typical version of classic Yoga of Patañjali.<sup>146</sup> Sometimes the abbreviation system as well as extended

<sup>140</sup> Cf. AbU, 7. AnU, 2. DbU, 9~14. NbU, 1~12. YU.

<sup>141</sup> Cū. ŚU. MU. MkU. P U.

<sup>142</sup> Cf. HU, 4. 10. PbU, 13. 17. BvU, 20. DbU, 61~63. MvU, 11. TeU, 60~74.

<sup>143</sup> Cf. PbU, 19~20.

<sup>144</sup> Cf. MtU, III. 2.

<sup>145</sup> Cf. MbU, *brāhmaṇa* I. 3~10. DbU.

<sup>146</sup> Cf. TbU, *mantrabhaga*. 28~32, DU, I. 4-5. YU, 25. VU, V. 11. ŚāU, I. i. 2. MbU,

system of Patañjali's Yoga is given as six-fold or fifteen-fold in the *Amṛtanāda*, *Kṣurika*, *Dhyānabindu*, *Yogacūḍāmaṇi* and *Tejobindu-Upaniṣads*.<sup>147</sup> *Yoga-Upaniṣads* generally talk about eight limbs that match with *Aṣṭāṅga-Yoga* as specified by Patañjali. Its goal however is underlined as the one put forth by *Vedāntic* metaphysics, and is designated by different terms such as *Vasudeva*,<sup>148</sup> *kaivalya*,<sup>149</sup> and *Sadā-Śiva*.<sup>150</sup> These ultimate goals are union with God in the form of *Śiva* or *Viṣṇu*. Naturally devotional forms of *Śaiva* and *Vaiṣṇava* traditions can be seen in the *Yoga-Upaniṣads*.<sup>151</sup>

Though the *Yoga-Upaniṣads* are generally treated as forming the core of *Haṭha-Yoga* scripture, Different types of Yoga have been prescribed in *Yoga-Upaniṣads*. They discuss some of the basic practices of Yoga that were also used by other systems of *yogic* path. TbU distinctively recommends a combination of *Jñāna-Yoga* and *Karma-Yoga*,<sup>152</sup> though this scripture has generally acknowledged as the work of *Haṭha-Yoga*. SāU also insists on the complementarity of *jñāna* with Yoga,<sup>153</sup> and YU proposes a combination of *jñāna* and Yoga, with *Haṭha-Yoga* where the latter is used for preparing the *yogin* for the accomplishment of *Rāja-Yoga*

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*brāhmaṇa*. I. i. 2, KṣU, 2-2.

<sup>147</sup> Cf. AnU, 6~16. KṣU, 2~20. DbU, 41. YcU, 2. TeU, I. 15~37.

<sup>148</sup> Cf. AbU, 22. YU, 17. TbU, *mantrabhāga*. 152.

<sup>149</sup> Cf. DbU, 106. MbU, *brāhmaṇa* II. iii. 1. YU, 17.

<sup>150</sup> Cf. HU, 21.

<sup>151</sup> Cf. PbU, YśU, YU, VU.

<sup>152</sup> Cf. TbU, *mantrabhāga*. 23~28.

<sup>153</sup> Cf. ŚāU, I. vii. 24. PbU. 21~46.

like HYP.<sup>154</sup> In VU, in the manner of *Bhakti-Yoga*, devotion to the Lord *Viṣṇu* is regarded as the true means of liberation.<sup>155</sup> YśU promotes the attainment of *Brahman* through devotion and faith.<sup>156</sup> These *Yoga-Upaniṣads* as a whole discuss the ultimate state, i.e. liberation, presenting various ways of achieving it. The ideals of embodied liberation (*jīvan-mukta*), as well as disembodied liberation (*videha-mukta*) are described in the *Yoga-Upaniṣads*.<sup>157</sup>

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<sup>154</sup> Cf. YU, 14~15. 129. YśU, I. 12~13. 51~53.

<sup>155</sup> Cf. VU, I. 16.

<sup>156</sup> Cf. YśU, III. 22~25.

<sup>157</sup> Cf. TeU, III.1-32. 33~79. NbU, 51~56. YkU, III. 33~35. DU. I. 3. MbU, *brāhmaṇa* II. iii. 7. YU. 107~111. YśU, I. 38~47. 159. 161~164. II. 6.