

## CHAPTER - I

### INTRODUCTION

Since the *Upaniṣads* form the integral part of Vedic Literature and they borrowed some original ideas from *Vedas*, we should understand the word *Veda*. The Vedic literature deserves very important position in the entire history of literature. *Vedas* are considered to be the foremost in the Indian Literature. It is impossible to understand the spiritual life of the Indian without the knowledge of Vedic Literature. Indian Literature has plenty of literary works - in different forms like hymns, sacrificial songs, magic songs, myths & legends, theological treatises and polemic writings, text books of rituals and of religious order. More than thousand years ago, Indian Literature bears an exclusively religious stamp and Vedic age is considered to be religious ends.<sup>1</sup>

Moreover, we find, thoughts, belief and practices, metaphysical speculations, elaborate sacrificial techniques, a detailed picture of the conditions of life, the state of general culture and level of religio-philosophic speculations in the *vedas*. Thus, the Indian Philosophy traces its origin to the hymns of the *Veda*.

#### [ I ] The Word 'Veda' :

The word 'Veda' primarily signifies 'knowledge' from the derivation √vid-to know. It designates 'sacred books.'<sup>2</sup>

The word 'Veda' can be derived from the following five roots,<sup>3</sup> viz.

- (a) √vid - (2P) *Jñāne* - to know;
- (b) √vid - (4A) *Sattāyām* - to be;
- (c) √vid (6P) *lābhe* - to obtain, to profit by;
- (d) √vid - (7A) *Vicāraṇe* - to think about; and
- (e) √vid - (10A) *ākhyāne* - to declare, to communicate.

<sup>1</sup> *Dayānanda* accepts first four roots and arrives at the following derivations. Accordingly, the term *Veda* means : (a) that work by which man gets true knowledge; (b) that work by the study of which one becomes learned; (c) that work, that helps to attain knowledge; or (d) that work through which men think about knowledge.<sup>4</sup>

All these derivations lay a clear emphasis on knowledge. Generally, almost all the Vedic scholars derive the term 'Veda' from the √vid- to know and interpret it to mean 'knowledge.'<sup>5</sup> This knowledge is that of Gods; it mentions, the sacrifices of the

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*brāhmaṇas* and the Absolute Reality of the *Upaniṣads*. In the *Vedas*, *Sāyaṇa* and *Bhāskara* explain this term as the work that points out extraordinary means to attain good and to avoid evil. Again, they say that the *Vedas* help man to obtain knowledge (*Veda*),<sup>6</sup> for *veda* is that which is obtained by the sages that is why *veda* means knowledge. These works, therefore, go by the name of the *Vedas*.<sup>7</sup>

The *Vedas* handed down from father to son or to an eligible pupil from preceptor in various priestly families, hence they are meritorious. This knowledge has been handed down from generation to generation by the verbal transmission which got compiled about 1500 B.C.<sup>8</sup> Thus, successively, the hymns came to be gathered together in the vedic collection, acquiring an ever sanctity. Moreover, it is generally either they might be taught by God to the sages or they might be of themselves revealed to the sages who were the seers of the hymns (*mantradraṣṭā*).<sup>9</sup> Hence, they are known as *Apauruṣeya*, and *Śruti*.<sup>10</sup> And they revealed at some unknown remote period at the beginning of each creation.

## [ II ] The classification of *Vedas* :

Vedic Literature is divided into three principal parts : (a) *Samhitā* (b) *Brāhmaṇa* (c) *Āraṇyaka*, including *Upaniṣads* which are their final portion.<sup>11</sup> Some scholars like Gairola Vacaspati have classified it into four parts :

- (a) *Samhitā* - They are collections of hymns, prayers, benedictory words and sacrificial formulas.
- (b) *Brāhmaṇas* - They are the extensive prose texts containing theological discussions and observations on the sacrificial rites and ceremonies.
- (c) *Āraṇyakas* - They contain the mysticism and symbolism of sacrifice and priestly philosophy.
- (d) *Upaniṣads* - They contain a good amount of Indian Philosophy.

Some ancient sages only opine that Vedic Literature is divided into two - *Samhitā* and *Brāhmaṇa*<sup>12</sup>. They state that *Āraṇyakas* and *Upaniṣads* have not their distinct place but they are included in *mantras* and *brāhmaṇas*. *Durgācārya*, the commentator of *Nirukta*, states that *Veda* is originally one. And *Vyāsa* arranged it into four divisions for easy understanding to human being. On the contrary, *Viṣṇupurāṇa* and *Matsyapurāṇa* state that from the very beginning, *Veda* is originally (basically) divided into four; at the end of each *dvāpara-yuga*, they (four-fold) again divided into four and thus, up till now, *Veda* has 28 divisions.

A large number of *Samhitās* which originated in several schools of priests are

classified into four viz. (1) The *Ṛgveda*, (2) The *Sāmaveda*, (3) The *Yajurveda*, and (4) The *Atharvaveda*. Based on these four *Samhitās*, there are four different Vedas viz. *Ṛgveda*, *Sāmaveda*, *Yajurveda* and *Atharvaveda*. And each one of the classes of the *Brāhmaṇa*, *āraṇyaka* or *Upaniṣad* is attached to one or the other of the *Samhitās*.

Vedas are considered to be two grades - a lower grade and a higher grade i.e. the *Karmakāṇḍa* and the *Jñānakāṇḍa*.<sup>13</sup> The first one i.e. a lower grade contains *Mantras*, *Brāhmaṇas* and *Āraṇyakas*. The teaching of the *Āraṇyakas* explicitly set forth in the *Upaniṣads* and forms the *Jñānakāṇḍa* i.e. the theosophic portion of the Vedic revelation.

Thus, our early investigations led to a classification of Vedic literature into four parts - viz. *Ṛgveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda*,<sup>14</sup> which comprise *Samhitā*, *Brāhmaṇa*, *Āraṇyaka* and *Upaniṣads*. These four classes suggest the four stages of the Vedic *Āryan's* life. Thus, UP form integral part of the Vedic Literature.

### [ III ] The Word *Upaniṣad* :

The word '*Upaniṣad*' can be derived as follows :

The word '*Upaniṣad*' is derived from the root '*sad*' (which has many meanings) with '*kvip*' affix and with the two prefixes *Upa* + *Ni* which means 'nearness' and 'totality' respectively. Or it may be derived as *Upa* - without any obstruction + *ni* - totality + *Sad* (knowledge) which means knowledge of Absolute Brahman obtained without any type of obstructions.<sup>15</sup> According to Apte V.S., the word *Upaniṣad* is feminine and it is derived as *Upa* + *Ni* + *Sad* (to sit) means "sitting down near the teacher with totality".<sup>16</sup> But *Śaṅkara* interpretes it in three ways -

'*Upa*' means 'near', '*ni*' means 'totality' and *√sad* means -

- (i) To loosen - A doctrine that looses the bond of ignorance from the very root of the disciple who approaches the teacher
- (ii) To move or to lead - A doctrine through which a pupil certainly attains the highest Brahman .
- (iii) To destroy - That doctrine which puts an end to the ignorance and its projections.

According to the commentary of *Śaṅkara* (*Kaṭhabhāṣya*), *Upaniṣad* primarily means *Brahmavidyā*<sup>17</sup> and secondarily it means texts which explains *Brahmavidyā*; or the works that teach the *Brahmavidyā* metaphorically known as *Upaniṣad*.<sup>18</sup> The interpretation on the word '*Upaniṣad*' seems to have become a guideline for the subsequent traditional teachers and some modern writers. *Sāyaṇa*<sup>19</sup> mentions that the UP would be that wherein the highest good is embodied. Alike *Śaṅkara* and *Sureśvara*,

*Vāsudeva-brahma Bhāgavat*, *Nityānanda*, *Ānandagiri* and others hold that the word ‘*Upaniṣad*’ denotes only *Brahma-vidyā* by the direct meaning. However, *Nikhilānanda* points out that the word, primarily signifies knowledge by implication.

In the *Brāhmaṇas*, the word - *Upaniṣad* normally indicates the ‘secret sense’ or ‘mystic import’ of a word and the secret rule of the mendicant.<sup>20</sup> The *Aitareya Āraṇyaka* commences with the title ‘the *Upaniṣad* of *Samhitā*’;<sup>21</sup> The sections on the *Taittirīya Upaniṣad* always end with the word ‘*iti Upaniṣad*’. The words ‘*rahasya*’ and ‘*guhya*’ are also used as a synonyms of *Upaniṣad* in many Upanishadic texts. In the *Amarkoṣa* also, there is ‘*Dharme rahasyopaniṣad Syāt*’.<sup>22</sup> In the commentary of the line ‘*Upaniṣat bho bruhi*’, *Śaṅkarācārya* expresses his view that the meaning is ‘mystery’. Moreover, Motilal Sharma & Bhardvaja Gauda, in his book ‘*Upaniṣad bhāṣyabhūmikā*’ has interpreted the word ‘*Upaniṣad*’ as general science on inference. According to him, the term *Upaniṣad* is not only related to metaphysics dealing with the path of knowledge but also connected with action & devotion.

#### [ IV ] Derivative Explanations of the word *Upaniṣad* by scholars :

According to Max Muller, *Upaniṣad* means originally session, particularly consisting of pupils assembled at a respectful distance round their teacher. Paul Deussen opines that the word - *Upaniṣad* occurs with three distinct meanings as (1) Secret word (2) Secret text (3) Secret import. Many of the passages like Radhakrishnan,<sup>23</sup> Kappuswami<sup>24</sup> and Winternitz<sup>25</sup> aver it in the sense of ‘Confidential Sessions’, Oldenberg,<sup>26</sup> Bodas<sup>27</sup> and Haver<sup>28</sup> interprets it as ‘worship’. (In the commentary of a verse (32.14) of the *Yajurveda*, both *Mahidhar* and *Uvaṭa* interpret the word *Upāsati* as worship) ‘Sitting down near the sacrificial fire’ and ‘a mysterious wisdom obtained by penance and meditations’ respectively. Keith and Macdonell<sup>29</sup> opine that the exact primary sense of the term is doubtful. However, they corroborate Deussen’s view.

Considering the above discussion, it may be pointed out that by the word ‘*Upaniṣad*’, the knowledge of ‘Absolute’ is hinted. Thus, having defined the word ‘*Upaniṣad*’, the question is arised what is *Upaniṣad* ?

Most significantly, the Upanishadic sages turned unanimously to meditative practice or inner worship (*upāsana*), as the chief means of obtaining transcendental knowledge. In contrast to this, the meditation, practised by orthodox *Brāhmins*, intimately bound up with sacrificial rituals were given supreme status in the ancient Vedic Religion. Even the forest dwelling ascetics continued to adhere to the sacrificial cult; they merely retired from the ordinary life. The idea is that behind the reality of our ever - changing universe, there abides an eternally unchanging single Being, which has already communicated in *Ṛgvedic* times. This grand discovery transcended the

legacy of sacrificial ritualism, and the Upanishadic sages were careful to communicate this insight judiciously - in an esoteric setting requiring proper initiation. This is suggested by the word “*Upaniṣad*” itself, which means “Sitting down near” (*Upa-*’near’, *ni-*down, *Sad-*to sit) one’s teacher.

This esoteric wisdom of the UP was whispered rather than proclaimed aloud. This Upanishadic teachings were not public knowledge, and those desiring to hear them were expected to approach the sages with proper respect and humility.

At the culmination of the *Āraṇyaka* literature, there is the text beginning with the रहस्य भागः which is known as the *Upaniṣad*, being carried on after the *Aupaniṣad Vrata*. After the completion of the study, the teacher blesses his pupil; through which, the pupil, in future, could develop the *vedas*, not only in the form of words but also in the form of meanings. This is the *Yaugik Artha* of the “*Upaniṣad*.”<sup>30</sup> Religious *Sam̐skāras* are performed on the head of the pupil. Hence this *Vidyā* is called , *Vedamūrdhā*, *Vedottamāṅga*, *Vedaśiraḥ*, *Vedamuṇḍaḥ*;<sup>31</sup> the additional terms like *Śrutīśikṣa*, *Śrutisāra* etc. have been used for UP only.

#### [ V ] General Contents of the UP :

UP are treatises of various length, partly poetical and partly theosophical which close the canon of Vedic revelation.<sup>32</sup> It mainly conduces knowledge, wisdom and salvation. UP are complete vehicles of developed philosophical system and of a great system of thought.<sup>33</sup> Poul Deussen states UP as the doctrinal textbooks of respective Vedic schools, though the vedic teaching belongs to *Karmamārga* and UP only reveal the ultimate truth & reality, knowledge of which, at once, emancipates a man. These doctrines are pure and spiritual which had no specified forms of worship but recognises them. UP are what is termed *Jñānakāṇḍa* or religion which seeks deliverance through knowledge.<sup>34</sup> They determine the main issues of philosophical inquiry and mark out the lines of subsequent philosophical discussions for UP are the first among the three *Prasthānas* of Hindu Philosophy; the other two i.e. the *Śrīmad Bhagavad Gītā* and the *Brahmasūtra* depend upon UP.

It contains the elements of genuine philosophical idealism, insisting on the reality of the world. Thus, they are capable of giving a view of reality which would satisfy the scientific, the philosophic as well as the religious aspirations of man, because they gave us the idea supported by a mystical experience which no science can impeach. Thus, UP are not remote from popular belief, they are the great literature of the country. And, sometimes, they are spoken of as containing the “Forest Wisdom” of India.<sup>35</sup> In reality, it exhibits the Invisible Truth.

In UP we find conceptions which are developed before our eyes and which are not in contradiction to one another; so completely dominated by the one thought of the sole reality of the *Ātman*. Moreover, UP are the source of various streams of thoughts and basically all of them establish one fact only, i.e. knowledge of Absolute *Brahman* which is defined, in various ways, as *Ātman*, *Brahman*, Supreme Being, Highest Reality etc. in different texts. Thus, UP are the volumes in which the knowledge of *Brahman* is encompassed.

As UP are believed to be the last portions of the *Vedas*, they are also known by another name *Vedānta*<sup>36</sup> i.e. 'Veda' means knowledge and 'anta' means the end which means the end of *Veda* or the final portion of the *Veda* or the concluding portion of the *Veda* or inherent significance of the *Veda*, or the essence of the Vedic teaching. It is, by this name, the *Vedānta* philosophy is so familiar to us. They are the foundations of the later philosophies and religion of India. UP in their present form constitute a continuation and culmination of *Brāhmaṇa* philosophy on account of its special contents of a philosophical nature.<sup>37</sup> The teaching which was the most difficult to understand, as mysteries naturally fall chronologically into the end of the *Veda*. Therefore, the later philosophers found in them the final aim of the *Vedas*.<sup>38</sup> The *Vedānta* proclaims final statements on the nature of self, cosmology and cosmogony. It reveals the very secret of them. Hence the *Vedānta* is a work of secret doctrines which are above the understanding of the ordinary intelligence. They serve as the substratum of the later philosophical thought of India and the later philosophical systems trace their origin to them. They are admired at different periods.

For the great importance of the UP in religious history, the famous German Orientalist Deussen gives utterance - "The sparks of philosophic light appearing in the *R̥gveda*, shine out brighter and brighter until at last in the *Upaniṣads*, they burst into that, bright flame of which is able to light and warm us today."<sup>39</sup>

#### [ VI ] About the Age of the UP :

As discussed above, UP are the final part of the *Vedas*, it should be taken that the date of UP is the date of the *Veda* with which it is connected. The time of *Vedas* is very controversial. So, it is difficult to determine the date of the UP for want of sufficient proof. Moreover, The evidences available in Sanskrit literature are very scanty. And UP are often found in various recensions of very uneven bulk, yet attempts have been made to fix their approximate date by scholars.

The late Mr. Tilak dates the hymns about 4500 B.C., the *Brāhmaṇas* 2500 B.C. and the early UP 1600 B.C. According to Paul Deussen,<sup>40</sup> UP extends from the period of the wandering in the Ganges Valley to the rise of Buddhism or approximately from

1000 or 800 B.C. to 500 B.C. Macdonell A.A. states that the religion of *Brāhmaṇa* and *Upaniṣads* flourished in India about 1000 B.C.; just after the Brahmanic period, different schools of philosophy and religion founded about 600 B.C. H.Gowen and Hume<sup>41</sup> fix the age of *UP* about 600 B.C., just prior to the rise of *Buddhism*. Hence the doctrine of the *UP* are presupposed by the doctrine of *Buddha*, the date is probably before 500 B.C.<sup>42</sup> S. Radhakrishnan<sup>43</sup> points out that earlier *UP* are pre-Budhistic, a few of them are after *Buddha*. They were composed between the completion of Vedic hymns and the rise of *Buddhism*, i.e. 600 B.C. The accepted dates for the earlier *UP* are 1000 B.C. to 300 B.C. Some of the later *UP*, on which Śaṅkara has commented, are post Buddhistic and belong to about 400 B.C. or 300 B.C. S.N. Dasgupta<sup>44</sup> opines that they were compiled by 500 B.C. and they continued to be written upto the spread of Mahommedan influence of India. R.D. Ranade<sup>45</sup> considers the Upanishadic age between 1200-600 B.C. and various texts have been employed as to the chronological arrangement of those *UP*. R.C. Dwivedi,<sup>46</sup> however, suggests the date of the earliest *UP* around 700-600 B.C.

Thus, the *Upanishadic* age is fixed by the majority of scholars between 1000 B.C. to 300 B.C. The individual texts of which the greater *UP* are composed, belong to a period which can not be very far removed from that of *Brāhmaṇas* and the *Āraṇyakas* and it is before *Buddha* (that is beyond 500 B.C.) and *Pāṇini*<sup>47</sup> Even after the conclusion of *UP* age, this type of philosophical works were composed in a spirit akin to the *Vedic UP*, that is why B.R. Sharma<sup>48</sup> compares the *UP* as the abandoned children, seeking refuge under the *AV*; *Upaniṣads* are classified as belonging to the *AV*. They could not succeed in getting recognition of their authenticity even from the leading theologian of *Vedānta*.<sup>49</sup>

#### [ VII ] Number of the *UP* :-

There is no unanimity among the scholars about the number of *UP*. And it is very difficult to ascertain the exact number of authentic *UP*; for they found in various recensions of very uneven bulk. The Upanishadic literature has continued to grow from time to time till the recent period i.e. 20th cent.<sup>50</sup> The number of the available *UP* goes to exceed two hundred and more.<sup>51</sup> They generally accounted to be 108 in number of which about 10 are the chief on which Śaṅkarācārya has commented.<sup>52</sup> These 10 *UP* are the oldest and most authoritative.<sup>53</sup> Following the same view, A.B. Keith points out that the later collection which arose in South India has 108 *UP* including all the great *UP* of the older type. Having given a list of 108 *UP* the *Muktikopaniṣad* asserts that there has been 21 schools of *RV* + 1000 of *SV* + 109 of *YV* + 50 of the *AV*. Hence, there must have been  $21 + 1000 + 109 + 50 = 1108$  *UP* which are included in each and every Śākhā.<sup>54</sup>

*Dārā Shikoh*, the eldest son of the Emperor Shahjahan, got some 50 UP translated into Persian at Delhi between the year 1656-57. *Nārāyaṇa*, a few centuries earlier wrote *Dīpikās* on equal number. *Śankarānanda*, in his *Ātmapurāṇa*, draws upon some 24 leading UP for giving his summary of Vedānta teaching. *Śankarācārya* in the 8th Century, in his *Bhāṣya* on *Vedānta Sūtras*, quotes 13 UP that can be definitely identified as Vedic.

Another collection consisting of 52 books is known as Narayana collection (1400 A.D.). The collection of Narayana is in exact agreement with that of Colebrooke, apart from a few variations in the order of the later treatises. The 52 UP of Colebrooke are, however, reduced to 45, seven sectarian texts being then added to form Nos. 46-52, viz. *Gopālatāpanīya*, *Kriṣṇa*, *Vāsudeva* with *Gopīcanda*, *Śvetāśvatara* and two *Varadatāpanīya*.

According to majority of authorities, there are about 150 works of the kind, Weber speaks of 235. Belvelkar and Ranade enumerates them between two to three hundred texts calling themselves “*Upaniṣads*” which have been handed down to us. Their number is by no means fixed and is added to each search for MSS.

There are 223 UP in the *Upaniṣadvākyamahākoṣa* pub. by Gujarati Printing Press. Deussen has translated 60 UP within 1879 to 1884.<sup>55</sup> At present, *Upaniṣad Saṁgraha* published by Motilal Banarasidass, Varanasi, there is a collection of 188 UP.

### [ VIII ] Traditional Authorship of the UP :

The subject matter discussed in the UP is not the thoughts of one single philosopher or of one uniform school of philosophers, but it is the techniques of various men even of various periods. In the UP, there are not only kings but also women and even people of dubious descent, taking an active part in the literary and philosophical aspiration. They possess the highest knowledge, e.g. in the *Bṛhadāranyaka Upaniṣad*, *Gārgī* questions *Yājñavalkya* at great length upon the origin of Existence. The author of UP are not mentioned directly at all in most of *Brāhmaṇas* and *Āraṇyakas*. If they are mentioned, it is under a different form and in other relations. Secondly, the name of the sages are only in part identical with those mentioned in the latest liturgical sūtras. Sometimes, at the beginning or at the end of several UP, we find, the traditional succession of teachers and pupils which is only for the preservation and transmission of these holy texts to succeeding generation. Thus, it can not be assumed that the present form of an UP text is the original form or the final form. With each set of pupil and teacher, the apprenticeship and initiation had to be gone through afresh. Certain familiar names such as *Śvetaketu*, *Āruṇi*, *Pravāhaṇa* and others meet us so frequently

on the pages of the UP, they are connected in relation to the specific doctrine only.

Summing up, it may be said that UP are reductions made at more than one time of varying philosophic arguments, hence, certain various doctrines are not often consistent.

### [ IX ] Language & Style of the UP :

UP are not compositions as such, they are records of spoken words which must have been transmitted by words of mouth for years. At some stage, they were either written down at different places in different *āśramas* by different people or were written as notes by teachers for teaching their disciples. This history of the writing of UP explains the variety of form and style and language, the loose structure, the repetition, the simplicity and the terminology of the UP. At places the touch of inspiration, the gush of ecstatic emotion, the flow of eloquence are obvious. Questions and answers predominate; they are genuine in spirit, they are not dogmas beaten out into preplanned phrases in the form of set of questions and answers. But, the dialogue is naturally the ruling form in UP. They never descend to boring catechism nor do they deteriorate into intellectual fencing and logic chopping.

There is nothing that is readymade and mechanical and nothing that is poured into a pattern. Everything seems to be fresh.

The language of UP is flowing, lucid, simple and didactic. Some of the sentences are long and some are short though they are forceful (effective). The spiritual matter is represented in a simple, inartificial and decent sentences. Thus, one can understand the mysteries of UP easily. Scarcely long compound is found, but the long Sandhis in some places make the composition critical. Thus, the UP are explanatory, narrative and analytical. In some places the style is found as didactic. UP also represent dramatic *kathā* and dialogue style which helps to make many critical matters clear & interesting. The language is not archaic like that of the *Vedas*. Except some parts of UP, all the ten principal UP can be understood, easily.

In language & style, UP resemble the *Brāhmaṇas* to which they are immediately attached. It is the same simple, slightly clumsy prose but especially it is in narrative portions, Deussen was led to conclude that the earliest must have been written in prose like the *Brāhmaṇas* themselves. We find in UP some bold ritualistic images and abstract similes and symbolism grounded eventually on some par rīle word punning or suggested possibly by abstruse technicalities of grammar, metrics or phonetics. Thus, UP are the mass of technical terms, the enigmatical consciseness, too.

### [ X ] Origin and Development of Upanishadic Thoughts :

According to the Indian tradition and the contents & form, the UP are not a distinct class of literature. UP are not distinct from its origin viz. *Veda*, that is why it is said that UP are a continuation and development of the views of the hymns. A. Weber also opines that UP originally annexed to the *Brāhmaṇa* texts or to the *Āraṇyaka* texts of one of the three older *Vedas*. Though UP ideas had been a part of their vedic expansion and development under the hands of the Vedic teachers.

The aim of UP is to search for Truth. All the UP prove or reveal the essential Truth in various ways - What is *Brahman* ? How is world created ? What is the relation between soul & *Brahman* ? - all these philosophical speculations depicted in the *RV* becomes the starting point of the natural philosophy, it is the earlier specimen of Aryan philosophical thought. In course of time, sacrificial ritual described in *Samhitās & Brāhmaṇas* must have ceased to satisfy the minds, both of the patron and the priest, so that more philosophical food was required and questions & answers regarding the origin of the world and similar topics must have been discussed. As a consequence, there arises what are called *Brahmodyas*. Moreover, the mythological Gods have begun to disconcert them and faith must have been gradually lost. So that abstract and symbolic embodiments of the divine idea took place of the Gods of nature. Just as the *Ṛṣis* thought that the several natural phenomena had some divine forces behind them which were personified into so many Gods, they advanced one step further and thought about the aspects of one and the same all-pervading divine force which manifested itself in the different phenomena. Thus, the thought gradually progressed from many Gods to one being. And there is the development of the abstruse speculation regarding the beginning and origin of all things. These abstract and philosophical ideas may be regarded as the germs of the later Upanishadic thoughts.

In certain hymns of the *RV*, there emerges the thought with which philosophy begins - the concept of the unity of the world which later rose up to monism. Cosmic, mythology, psychology, and theosophy are found in *Vedas*. Some hymns are as follows-

- (1) The hymn X.121 describes the existence of the sole lord of beings, supporting heaven & earth in the beginning of creation.
- (2) In X.90, the whole world is conceived as one being, the *Virāt Puruṣa*, having pervaded it from all sides, still remained over and above it.
- (3) The hymn X.81 is addressed to *Viśvakarman* who combines in his person the characters of a primeval divine sacrificer and of a creator in which the cosmological significance of the divine sacrifice finds particular expression. Questions are boldly asked like 'What was the place whereon he took his station ? What was it that supported him ? How was it ?

- (4) The hymn X.54.3 - *Indra* created with the miracle of generating, from his own body, his father and mother.
- (5) The X.72.4 - *Aditi* spoken of producing *Dakṣa* and being herself in turn produced by him. This dogma being later received into regular philosophy under the guise of the maxim of the seed and the sprout. (*Bijāṅkuranyāya*).

Moreover, the world genesis as an act of procreation involves a dualistic assumption which Indian Philosophy has all through its carrier attempted to transcend. For ex., in the *Nāsadīya Sukta*, the creative process appears to start automatically i.e. how things stood before creation without the intervention ? Here, we get perhaps the earliest germ of what later developed into the doctrine of evolution *Pariṇāma Vāda*.

A cursory glance at these hymns will show that the general trend of thoughts is principally cosmological rather than metaphysical. Similarly, we find the philosophical speculation in the *Brāhmaṇa* text -The doctrine of the Five Fires given in the *Brāhmaṇa* passages<sup>56</sup> and also allied dogma of two paths or sristis viz. the *Devayāna* and the *Pitryāna*, already alluded to in a late RV passages<sup>57</sup> and also in several varied versions in the later *Brāhmaṇas* and the UP.

Though, *Brāhmaṇa* texts explain relationship between the sacred text and the ceremonial as well as their symbolical meaning with reference to each other, they introduce myths and philosophical speculations in confirmation of their cosmogonic and theosophic theories. Thus, the subject matter of the *Brāhmaṇas* are attached to the various *vedas* and they differ according to the divergent duties performed by priests connected with each *Veda*. The doctrine of transmigration of the Soul was implicit in the *Veda* or at any rate in the early *Brāhmaṇa* speculation. The essential Aryan contribution came from their belief in the pantheism or panpsychism. It made possible for the soul to inhabit not some specific totems only, but almost everything in the animate and inanimate creation. Secondly, the theory of *Karman* regulated the soul's wanderings and gave the dogma a moral background. Thus, *Brāhmaṇas* had insisted upon the way of works as constituting the *Summum bonum*, of the man. Then came the revolt of the 'heretics' which set the post *Brāhmaṇa* world, a thinking is to the exact relations that ought to subsist between *Karma* & *Jñāna*. And, in the spirit of true reform, the *Āraṇyakas* tried to reconcile the two in such a manner that the way of works might be maintained yet subordinated to the way of knowledge - an attempt which found its fulfilment in the UP. Therefore, the *Āraṇyakas* & the UP may be said to constitute a revolt against the old *Brāhmaṇa* way of belief and practice of sacrifices. But really speaking, neither the *Āraṇyakas* nor the UP entirely negated the way of ritualism but only subsumed it under the way of knowledge.

Moreover, the later portion of *Brāhmaṇas* form treatises of a special theosophic character. They imparted in the solitude of the forests i.e. *Āraṇya*, that is why they are known as *Āraṇyakas*. Though the idea of whole hearted life of mere penance or meditation in the recesses of some mountain was essentially foreign to the religious code of the *Brāhmaṇa* texts, we find a life of a person performing penance in the forest recognised and recommended through which we have the texts called *Āraṇyakas*. Again, there is final part of these philosophical books viz. *Upaniṣad* which belong to the latest stage of the Brahmanic literature. Thus, it may be assumed that, in course of time, the general interest was transferred from the ritualistic method of treatment to the allegorical and from that again to the philosophical.

Further, we may assume that the gradual rise of the doctrine of the *Ātman* as the first principle of the universe have been traced through the hymns of the *RV* and *Atharvaveda*. It is fostered and progressively developed by the *Kṣatriyas* in opposition to the principles of the Brahmanical ritual; whence the knowledge was expressed in brief words or formulas which were intelligible only to the initiated such as- *Tadvanam*, *Tajjalān*, *Satyasya Satyam*, *Samyadvanam*, *Vāmani*, *Bhāmani* etc. This kind of formula was then called *Upaniṣad* which should be kept secret. The absence of publicity is the condition of its communication and explanation. Such formulas were normally transmitted orally. From these, the earliest texts were gradually developed that bore the name of *Upaniṣad*.

The link between the UP and the *Brāhmaṇas* is not direct but established ordinarily by means of an *Āraṇyakas* to the close of which the *Upaniṣad* is attached or in which it is included. Thus, the continuity of tradition was maintained, and the Upanishadic thoughts are quite in a line with that of the *Brāhmaṇas* and the *Āraṇyakas*.-the *Brāhmaṇas*, the *Āraṇyakas* or the UP are not entirely separate from one-another because the line of cleavage between them were absolute or fore-intended. In fact, we find a natural carrying out of an idea, the germs of which were already present in the *Brāhmaṇas* themselves.

It may be safely asserted that amongst the new ideas occurring in the UP, there is hardly one that is not implicit in and logically deducible from the ideas present in the different portions of the *Brāhmaṇas*.

There is gradually a continuation of philosophical ideas from Vedic time. It is the result of penance & meditation of the seers of the *Āraṇyaka* time that we get the complete collected materials of the philosophical speculation in the form of UP. There should not be such type of divisions like *Brāhmaṇas*, *Āraṇyakas* and UP though it is divided according to the main subject matter of the text, or one text can be said as the advanced text of the former text e.g. *Brāhmaṇas* are the advanced texts of *Samhitās*;

*Āraṇyakas* are the advanced to *Brāhmaṇas* and UP are the advanced to *Āraṇyakas*.

### [ XI ] Major and Minor UP :

Originally only the *Samhitā* text presented by the name of *Veda*. Later the UP came to be written and each one of them was assigned and attached to one of the four *Vedas*.

In the earlier period, only ten UP (*Īśa, Kena, Kaṭha, Muṇḍaka, Māṇḍūkya, praśna, Taittirīya, Aitareya, Chāndogya* and *Bṛihadāraṇyaka*) were recognised as the most important; they are called 'Dāśopaniṣad'. But a little later, three more were added to the list of the important ones, viz. *Śvetāśvatara, Kauṣītakī* and *Maitrāyaṇī*, specially because they are quoted in the commentaries of the great *Ācāryas* like *Śaṅkara*. These are the old UP, and remaining others came to be called the New UP.

The old UP deal mainly with philosophical problems, the problem of Reality, the individual and the Universal Soul, self-realisation and the various disciplines for self-realisation. As these UP are attached as tail-ends to the *Vedas*, latter, by the process of 'transferred epithet' the subject itself, treated in these UP, acquired the name of '*Vedānta*.'

Thus, UP are broadly divided into two :

- (1) Major UP or the old UP and
  - (2) Minor UP or the New UP.
- (1) Major UP or the Old UP - Generally, the earliest UP which have been commented upon by *Śrī Śaṅkarācārya*, are said to be the most important as well as they are accepted as major UP. *Śaṅkarācārya* has commented upon eleven UP viz. *Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya, Bṛhadāraṇyaka* and *Śvetāśvatara*, they are probably the earliest and the most important ones; but he refers to fifteen UP, adding *Jābāla, Kauṣītakī, Mahānārāyaṇa & Paingala* in his commentary on the *Bādarāyaṇa Sūtra*. There is a good deal of debate amongst the scholars on the problem of older and principal UP.<sup>58</sup>
  - (2) Minor UP or the New UP - UP which are not commented upon by *Ācāryas* and which have not been given Vedic authority fall under the category of minor UP as they were composed latter. Though they are called minor ones, they are nevertheless very valuable.

The number of the minor UP is not fixed. Out of 108 UP mentioned in the *Muktikopaniṣad*, eleven only are called major UP. Other ninety eight are called minor or New UP. It should be noted that these UP have not given the Vedic authority.<sup>58</sup> They claim connection with the AV. According to the *Śānti-mantras* given at the commencement of these UP they are classified as belonging to the particular *Vedas* :

I. RV *Upaniṣads* - The 09 UP are belonging to RV, which start with the *Śānti-Mantra* : ‘*Vaṁ me Manasi Pratiṣṭhā*’ etc. These UP are as follows :

- |                         |                        |
|-------------------------|------------------------|
| (1) <i>Kauṣītakī</i>    | (6) <i>Tripurā</i>     |
| (2) <i>Nādabindu</i>    | (7) <i>Akṣmālikā</i> , |
| (3) <i>Ātmaprabodha</i> | (8) <i>Saubhāgya</i>   |
| (4) <i>Nirvāṇa</i>      | (9) <i>Bavṛca</i>      |
| (5) <i>Mudgala</i>      |                        |

II. YV *Upaniṣads* -

(a) The 17 UP belong to the *Śukla* YV, having the *Śānti Mantra* - ‘*Pūrṇamadaḥ Pūrṇamidam*’ etc. They are as follows -

- |                             |                           |
|-----------------------------|---------------------------|
| (1) <i>Jābāla</i>           | (10) <i>Paṅgala</i>       |
| (2) <i>Haṁsa</i>            | (11) <i>Bhikṣu</i>        |
| (3) <i>Paramhaṁsa</i>       | (12) <i>Turiyātīta</i>    |
| (4) <i>Subāla</i>           | (13) <i>Adhyātma</i>      |
| (5) <i>Māntrika</i>         | (14) <i>Tārasāra</i>      |
| (6) <i>Nirālamba</i>        | (15) <i>Yājñavalkya</i>   |
| (7) <i>Triśikhibrāhmaṇa</i> | (16) <i>Śātyāyanī and</i> |
| (8) <i>Maṇḍala Brāhmaṇa</i> | (17) <i>Muktika</i>       |
| (9) <i>Advayatāraka</i>     |                           |

(b) The 30 UP belong to *Kriṣṇa* YV which commence with the *Mantra* - ‘*Sahnāvavatu*’ etc.

- |                         |                          |                            |
|-------------------------|--------------------------|----------------------------|
| (1) <i>Brahma</i>       | (11) <i>Śukarahsya</i>   | (21) <i>Akṣi</i>           |
| (2) <i>Kaivalya</i>     | (12) <i>Tajobindu</i>    | (22) <i>Avadhūta</i>       |
| (3) <i>Gurbhū</i>       | (13) <i>Dhyānabindu</i>  | (23) <i>Rudrahṛdaya</i>    |
| (4) <i>Nārāyaṇa</i>     | (14) <i>Brahmavidyā</i>  | (24) <i>Varāha</i>         |
| (5) <i>Amṛtabindu</i>   | (15) <i>Skanda</i>       | (25) <i>Yoga Kuṇḍalinī</i> |
| (6) <i>Kaṭhavalli</i>   | (16) <i>Yogatattva</i>   | (26) <i>Pañcabrahma</i>    |
| (7) <i>Amṛtanāda</i>    | (17) <i>Dakṣiṇāmurti</i> | (27) <i>Prāṇāgnihotra</i>  |
| (8) <i>Kālāgnirudra</i> | (18) <i>Śāriraka</i>     | (28) <i>Śvetāśvatara</i>   |
| (9) <i>Kṣurikā</i>      | (19) <i>Yogaśikhā</i>    | (29) <i>Kalisantarāṇa</i>  |

(10) *Sarvasāra* (20) *Ekākṣara* (30) *Sarasvatirahasya*.

III. SV UP - The 14 UP belong to the *Sāmaveda*, which start with the *Śānti-mantra* - 'Apyāyantu Mamāṅgāni' etc. They are as follows -

- |                         |                           |
|-------------------------|---------------------------|
| (1) <i>Aruṇi</i>        | (8) <i>Sāvitrī</i>        |
| (2) <i>Maitrāyaṇi</i>   | (9) <i>Rudrākṣajābāla</i> |
| (3) <i>Maitreyī</i>     | (10) <i>Darśana</i>       |
| (4) <i>Vajrasūcikā</i>  | (11) <i>Jābāli</i>        |
| (5) <i>Yogacudāmaṇi</i> | (12) <i>Mahat</i>         |
| (6) <i>Vāsudeva</i>     | (13) <i>Samnyāsa</i>      |
| (7) <i>Kuṇḍikā</i>      | (14) <i>Avyakta</i> .     |

IV. AV UP - The 28 UP belong to the AV, having the *Śānti-mantra* - 'Bhadram Karṇebhiḥ' etc. They are as follows -

- |                                     |                            |
|-------------------------------------|----------------------------|
| (1) <i>Atharvāsiras</i>             | (15) <i>Ātma</i>           |
| (2) <i>Atharvāsikhā</i>             | (16) <i>Pāśupata</i>       |
| (3) <i>Brahajjābāla</i>             | (17) <i>Parabrahma</i>     |
| (4) <i>Nṛsimhatāpinī</i>            | (18) <i>Tripurātāpinī</i>  |
| (5) <i>Nāradaparivrājaka</i>        | (19) <i>Devī</i>           |
| (6) <i>Sitā</i>                     | (20) <i>Bhāvanā</i>        |
| (7) <i>Śarabha</i>                  | (21) <i>Brahma</i>         |
| (8) <i>Mahānārāyaṇa</i>             | (22) <i>Gaṇapati</i>       |
| (9) <i>Rāmarahasya</i>              | (23) <i>Mahāvākya</i>      |
| (10) <i>Rāmatāpinī</i>              | (24) <i>Gopālatāpinī</i>   |
| (11) <i>Śaṇḍilya</i>                | (25) <i>Kṛṣṇa</i>          |
| (12) <i>Paramahansa parivrājaka</i> | (26) <i>Hayagrīva</i>      |
| (13) <i>Annapūrṇā</i>               | (27) <i>Dattātreya and</i> |
| (14) <i>Sūrya</i>                   | (28) <i>Garuda</i> .       |

Among these ninety-eight minor UP, seventy one are published by the Adyar Library, Madras under the title "Unpublished Upaniṣads" edited by C. Kanhan Raja.

All the ninety-eight UP are also divided according to the systems or the deities embraced and glorified by their authors, according to which all these UP are broadly divided into six main groups viz. *Sāmānya Vedānta*, *Yoga*, *Samnyāsa Vaiṣṇava*, *Śaiva* and *Śākta*. The chart given below shows their classification :

We find traces, in the New UP of the ritualism of sacrifice as in the old UP; In addition, the worship of Gods such as *Śiva* and *Viṣṇu* and *Avatāras* such as *Rāma* and *Kṛṣṇa* are invested with a particular mystical feeling which was absent in the old UP.

## CLASSIFICATION OF 98 MINOR UPANIŠADS

No. Yoga Upanisads	No. Samanya Vedānta Up.No.	No. Vaisnava Upanisads	No. Saiva Upanisads	No. Saṃnyasa Upanisads	No. Sakta Upanisads
1 Advaitā Rākopaniṣad	1 Akṣi	1 Ayyakta	1 Akṣamāitīkā	1 Advaitā	1 Tripuratāpini
2 Amṛtanāda	2 Adhyātma	2 Kātsamāntarāna	2 Atharvāśikhā	2 Āruṅ	2 Tripurā
3 Amṛtabindu	3 Annapurna	3 Kṛṣṇa	3 Atharvāśira	3 Kaṭharudra	3 Sarasvatī Rahasya
4 Kṣurikā	4 Ātma	4 Garuḍa	4 Kalagnurudra	4 Kuṇḍikā	4 Saubhāgg Laxmi
5 Tejobindu	5 Ātmabodha	5 Gopālatāpani	5 Kanvalya	5 Jābāla	5 Bhāvanā
6 Trīśikhibrāhmaṇa	6 Ekāṣara	6 Tārāsara	6 Gaṇapati	6 Turyatāta	6 Bahvṛca
7 Darṣana	7 Kauṣītakabrāhmaṇa	7 Mahānārāyaṇa	7 Jābāli	7 Nārada-Parivrājaka	7 Devi
8 Dhyānabindu	8 Garbha	8 Dattātreya	8 Dakṣiṇāmurti	8 Niryāṇa	8 Sītā
9 Nālabindu	9 Nirālamba	9 Nārāyaṇa	9 Pañcabrahma	9 Parabrahma	
10 Pāsupatabrāhmaṇa	10 Paṅgala	10 Nṛsimhatāpani	10 Bṛhajjābāla	10 Paramahansa	
11 Brahmanidyā	11 Prāṇagni	11 Rāmarahasya	11 Bhasmajābāla	11 Paramahansa	
12 Maṅḍalabrāhmaṇa	12 Mantrika	12 Vāsudeva	12 Rudrahṛdaya	12 Parivrājaka	
13 Mahāvālyā	13 Mahā	13 Hayagrīva	13 Rudrāṣṭajābāla	13 Brahma	
14 Yogakuṇḍalini	14 Muktikā		14 Śarabha	14 Bhiksuka	
15 Yogacūḍāmaṇi	15 Mudgala		15 Śvetāsvatara	15. Maitreyi	
16 Yogatātva	16 Maitrāyaṇi			16 Yajñavalkya	
17 Yogāsikḥā	17. Vajrasukikā			17 Sātyayani	
18 Varāha	18 Śāriraka			18 Saṃnyāsa	
19 Saṅḍīya	19 Śukarahasya				
20 Hama	20. Sarvasāra				
	21 Sāvitrī				
	22 Subāla				
	23 Sūrya				
	24 Skanda				

The Old UP began their search of the Reality but the New UP set forth how to give a practical turn to the philosophical speculations formulated before them. In Metaphysics, the New UP merely continue the problems of the old. They are more or less philosophical being fusions of the fundamental thoughts of the *Vedānta*, *Sāṃkhya*, *Yoga* and *Bhakti* systems.

Moreover, the interest in the physiological sciences is very much more in evidence as we find it in the *Garbhopaniṣad*; it is an original contribution to the theory of Embryology to be found in Indian thought. Finally, the the simplification and presentation of the various philosophical problems (as seen in the *Sarvopaniṣad* and the *Maitreyyūpaniṣad*), the concretisation of abstract concepts for practical purposes, and the exaltation of devotion to God in various forms as preached in the different *Bhakti* schools - all these show clearly that philosophy has become at the time of the New UP, an interesting subject of discourse.

Thus, it may be assumed that there is the transition from the old to the New *Upaniṣads*. Or it may be said - the New UP continue and develop the philosophical thought of the old UP. Every new movement in philosophy is a development and completion of the old.

We have not sufficient data to determine the chronological order of these UP. We cannot say definitely either that the New UP as a whole were written after the crystallisation and consolidation of the various systems of philosophy or that they were written before these systems. It is found that the various groups of the New UP, such as Vedantic, Yogic, Saivite, etc. seem to have been written respectively at periods when these different branches of speculation prevailed. For example, the *Svasamvedya*, being a purely Mahayanist *Upaniṣad* preaching that there is no re-incarnation, no knowledge, no God, no world and that all words and ideas and moral values are mere illusions. Thus, chronologically, it is clear that a number of the New UP come latter in the historical development of Indian Philosophy, then the systems of philosophy. But the fact that the Philosophy of the New UP is closely allied, both in form and presentation, with that of many of the old, hence, they deserve the name '*Upaniṣad*'.

A relative chronological stratification of the New UP is not a very important feature of the development of their thought, as is the case of the Old UP

## [ XII ] Divisions of The UP :

While the group of new UP contain such of the remaining UP which can be proved to be authentic by higher literary criticism. There are over 200 UP which have come down to us either independently or in larger collections though they are attributed, by tradition, to one or other of the Vedic schools. Most of them contain the doctrines

and views of schools of philosophers and religious sects of a much latter period. some are related to the *Purāṇas* and *Tantras* chronologically or in content than to the *Veda*. Paul Deussen<sup>60</sup> also states that in AV we don't find the dogmatic text books of the definite Vedic School. But several of them trace back their doctrine to *Śaunaka & Pippalāda* or to both together. According to the tradition communicated by *Nārāyaṇa & Colebrook*, complete series of UP were attributed to the *Śaunakīyans* or *Pippalādīns*. Some *Atharva* UP trace back their doctrine to *Yājñavalkya*, to *Aṅgiras* or *Atharvaṇa* or even to *Brahmā*, *Rudra* and *Prajāpati*. It may be assumed that the *Atharva* UP are no longer formed on the model of the names of the *Śakhās*, but they are derived partly from the contents and partly from any accidental circumstances. This prove that in *Atharva* UP there is not any dogmatic text books of definite Vedic schools.

Really speaking all these UP are non-vedic Upaniṣads, they are generally called "Upaniṣads of the *Atharvaveda*." They have come down in large collections which are not ancient as such. they are associated with the AV because the authority of this Veda as sacred tradition was always dubious and it was not difficult to associate all kinds of apocryphal texts with this literature.<sup>61</sup> Furthermore, the *Atharvaveda* was the *Veda* of magic and the secretiveness connected with it. Thus, what was more natural and which are regarded as secret doctrines should be joined to the AV - which is nothing but a collection of secret doctrines.

This latest Upanishadic literature may be classified as follows according to its purpose and contents-<sup>62</sup>

- (1) *Sāmānya Vedānta* UP - those works which present *Vedānta* doctrines;
- (2) *Yoga* UP/- those which teach Yoga;
- (3) *Sanyāsa* UP - those which extol the ascetic life;
- (4) *Vaiṣṇava* UP - those which glorify Viṣṇu;
- (5) *Śaiva* UP - those which glorify Śiva as the Highest Divinity; and
- (6) *Śākta* UP - those which devote to Śakti and of other insignificant sects.<sup>63</sup>

K. Narayana Swami Aiyar<sup>64</sup> sets forth that the UP have been classified under the headings of *Vedānta*, *Physiology*, *mantra*, *samnyāsa*, and *Yoga*. But these are not hard and fast divisions, for instance in *Samnyāsa* and *Yoga* UP, the secret about the *Mantras* are also stated. But in the *Mantra UP*, only *mantras* are elaborated.<sup>65</sup>

A. Weber<sup>66</sup> states that the *Atharvopaniṣads* may be divided into three distinct classes-

- (1) UP continue directly to investigate the nature of *Ātman* or the Supreme Spirit.
- (2) UP which deal with the subject of absorption (*Yoga*) in meditation thereon, and

- (3) UP which substitute for *Ātman*, some one of the many forms under which the two principal Gods viz. *Śiva* and *Viṣṇu* were worshipped in the course of time.

Among these three divisions, the second one is made up of those UP which deal with the subjects of Absorption in *Ātman*, the stages of absorption and the external means of attaining it.

[ XIII ] *Yoga Upaniṣads* (YU) :

UP reveal to us, for the first time in the history of Indian thought, an earnest enquiry after Truth and identified it with the deepest self, the *Brahman*, as has already been pointed out. It seems that UP do not formulate any well-formed system of philosophy, but represent the philosophic culture and speculations of an early age.<sup>67</sup> These speculations can indeed be classed together to indicate the main currents of thought and their mutual connections. Though taken alone by themselves they may not often be differentiated from one another in a marked manner like, *Sāṃkhya*, *Yoga*, *Vedānta* etc. but there may be detected a dualistic vein with the monistic ideas which gradually developed and grew into the *Yoga*, *Sāṃkhya*, *Vaiṣṇava* and *Śaiva* systems.

Proceeding with our enquiry and tracing some of the root ideas of the *Sāṃkhya-Yoga* philosophy in UP, we find first that the sages, being impressed with the presence of one Supreme Reality; after testing many of the external powers, such as the sun, the wind, etc., and many of the inner functions, such as the senses, vital life (*prāṇa*), etc., they discovered the true reality in the inmost sheath of the self, the sheath of supreme happiness (*ānandamaya kośa*) and identified It with the deepest self, the *Brahman*.

Coming to the question of god (*Īśvara*), some UP describe a great being as the creator of the world. But *Sāṃkhya* in constructing a system of duality with souls and matter had ignored this doctrine. Yoga however took hold of this idea and gave it a distinct place in its system, as it differed from *Sāṃkhya* principally in the admission of God. It is very probable that the *Brahman* of meditation was changed into *Īśvara* when yoga doctrines were organised into a systematic philosophy. That is why the concept of *Brahman* is found in the YU (Vide : Discussed in the III Ch.)

We find a whole series of UP which grew up after the *Maitrāyaṇi*, and dealt exclusively with the *Yoga* discipline with little or no reference to the *Sāṃkhya* metaphysics. Thus, *Śāṅḍilya*, *Yogatattva*, *Dhyānabindu*, *Haṃsa*, *Amṛtanāda*, *Varāha*, *Maṅḍalabrāhmaṇa*, *Nāḍabindu* and *Yogakuṇḍalī* are all busy in describing the *Yoga* Physiology and the practical methods of attaining concentration. In these, the philosophical aspect has been largely subordinated to the elaborate physical processes

of Yoga, which began to grow almost independently of *Patañjali's* treatment of the subject.

All *Yoga-Upaniṣads* promulgate a Vedantic type of *Yoga* because of the addition of the concept of *Brahman*. These works are modeled on the earlier UP but belonging, for the most part, to the post-patañjali era. They have not yet been critically edited or studied, hence their interrelationships and dates are still uncertain.

These YU are definitely minor UP, which were not commented on or cited by the great Vedantic teacher *Śaṅkara*, therefore they were probably composed after him. *Śaṅkara* lived between 788 and 820 C.E., but Hajime Nakamura has made the earlier date of 700-750 C.E. Since all these *Upaniṣads* are listed in the *Muktikopaniṣad*, they were obviously composed prior to this text. However, the date of the *Muktikopaniṣad* is also uncertain, we know that it is quoted in the *Jivan-Mukti-Viveka* written by famous *Vedānta* scholar *Vidyāranya* who was born around 1314 C.E. Moreover, in the same work, he cites repeatedly the *Amrita-bindu-Upaniṣad* and the *Amrita-nāda-bindu-Upaniṣad*.

The German Yoga researcher Jacob Wilhelm Hauer even thought that these UP were composed not, too long after the emergence of Buddhism, but this seems unlikely. The esoteric notion of *bindu* appears to belong to the vocabulary of *Tantra* and therefore, it is reasonable to assign these text to the *Tantric* tradition, perhaps between 900 and 1200 C.E. As a matter of fact, even in its more conventional sense of “drop of water”, the word *bindu* does not occur in any of the early UP; it is first found in the relatively late *Maitrāyaṇīya-Upaniṣad* (3.2)<sup>68</sup>. The *Atharvaṇa* UP on the contrary, come down as far as the time of the puranas and they distinctly enter the lists in behalf of sectarian views.

Furthermore, having compared some specific words and verses of these YU with that of the *Purāṇa* texts, some YU are profoundly influenced by the Buddhist *Śūnyavāda* (200 A.D. - 700 A.A.) and *Vijñānavāda* (450 A.D. - 800 A.D.) For example -

“Aśunyaṃ Śunyabhāvaṃ ca śunyātitaṃ hṛdī sahitaṃ”. The TBU I.10, -

“Na śunyaṃ nāpi cāśunyaṃ ( the TBU, VI 17).

Further, *māyā*, *Prakṛti*, *space*, time, elements, subjects, body, *Vedas*, *Smṛtis*, *Purāṇas*....., non-duality, duality are non-existent.<sup>69</sup> This type of negativism is an unmistakable evidence of the influence of *śūnyavāda*. And the concept of *śunya* is turned into that of *Brahman*.

The seven stages in acquiring identity-consciousness (*Saptabhūmi*) mentioned in the VRU, occurs in *Yogavāsiṣṭha* (i.e. 700 A.D. or 800 A.D.)<sup>70</sup>

Some text of the *DRU* occur in the *Skandapurāṇa* (i.e. 700 A.D.) Moreover, the ten *Yamas* and the ten *Niyamas* mentioned in the *SDU*, in the *DRU* and the *VRU* occur in the I chapter (1-2) of the *Skandapurāṇa*.

Thus, the *YU* cover a period of several centuries from the 300 to 1000 or later.<sup>71</sup> They lay stress on *Jñānayoga* with meditation and Absorption as the pre-eminent method of realising *Brahman*. They recognise *Karma Yoga* and *Bhakti Yoga* as subsidiary methods. They don't appear to be influenced by the mediaeval cults of *Bhakti* which are excessively emotional and sentimental. But they are influence by the Vedantic asceticism. The *VRU* is the exception amongst *YU*, because of the inclusion of the concept of surrender to the feet of the lord *Viṣṇu* in the form of a boar (*Varāha*). And it is through the path of *Yoga*.

Number of *YU* : -

(A) A. Weber enumerates 26 *YU*<sup>72</sup> as follows :

- (1) In the *Tārikopaniṣad*, *Yājñavalkya* instructs *Bhārdvāja* as to the saving and sin- dispelling efficacy of the word 'Om'.
- (2) In the *Śāklyopaniṣad*, *Yājñavalkya* instructs *Śākalya* as to the true emancipation.
- (3) *Jābālopiniṣad* bears the name of a school of the White *Yajus* although it must be considered as merely an imitation of the *Āraṇyaka* of this *Veda*. Still, it must have been composed before the *Bādarāyaṇa - Sūtra*.
- (4) In the *Kaṭhāśruti* and (5) in the *Āruṇikopaniṣad*, the special importance regarding the mode of life of the *Paramhaṃsas* is given. Both are to be regarded as supplement to the *Āraṇyaka* of the *Black-Yajus*
- (5) The *Bhallavi-Upaniṣad* belongs to the *YV*, to judge by quotation from it and so does the (7) *Samvartāśruti*. Similarly the (8) *Samnyāsopaniṣad* and (9) the *Paramahāmsopaniṣad* both are in prose.
- (10) The *Hāmsopaniṣad* also belongs to this place.
- (11) The *Āśramopaniṣad* gives the classification of the four Indian orders - the *Brahmacārīns*, the *Grhasthas*, the *Vānaprasthas* and the *Parivrājakas*.
- (12) The *Śrimaddattopaniṣad* consists of 12 *Ślokas*, put in to the mouth of one of these religious mendicant.
- (13) In the *Atharvaśikhā*, the investigation of the sacred word 'Om' is principally conducted. The instruction on this subject is given by *Atharvaṇa* to *Pippalāda*, *Sanatkumāra* and *Angiras*.

Further, (14) in the *Brahmavidyā Upaniṣad*, there are thirteen ślokas, now and then quoted by Śaṅkara, and lastly (15) the Śaunaka and (16) the *Pranava Upaniṣads*, both are found in Anquetil's collection of UP only. (The *Pranavopaniṣad* is mentioned by Taylor, ii. 328).<sup>73</sup>

The various stages of gradual absorption into *Ātman* form the contents of the following UP :

- (17) *Haṁsanāda Upaniṣad* (in prose);
- (18) *Kṣurikā Upaniṣad* (24 ślokas);
- (19) *Nādabindu Upaniṣad* (20 ślokas);
- (20) *Brahmavindu Upaniṣad* (22 ślokas); it is also called *Amṛtavindu Upaniṣad*.
- (21) *Amṛtavindu Upaniṣad* (38 ślokas), also called *Amṛtanāda Upaniṣad*;
- (22) *Dhyānavindu Upaniṣad* (23 ślokas);
- (23) *Yogaśikhā Upaniṣad* (10 ślokas);
- (24) *Yogatattva Upaniṣad* (15 ślokas);
- (25) *Culikā Upaniṣad* (21 ślokas); the majesty of *Ātman* himself is depicted in this *Upaniṣad*.
- (26) *Tejovindu Upaniṣad* (14 ślokas).

Moreover, so many other UP may be included in this class of YU for A. Weber.<sup>74</sup> opines that the *Maitrāyana Upaniṣad* and the *Śvetāsvatāropaniṣad* don't claim to be ranked with the black YV, they belong only to *Yoga* period though, at present, these two consider among the 13 principal UP which are authentic.

(B) Among "the sixty *Upaniṣads* of the Veda", Paul Deussen<sup>75</sup> enumerates 11 YU under the *Upaniṣads of the AV*, they are as follows -

- (1) *Brahmavidyā Upaniṣad*, (2) *Kṣurikā Upaniṣad*, (3) *Culikā Upaniṣad*, (4) *Nādabindu Upaniṣad*, (5) *Brahmabindūpaniṣad*, (6) *Amṛtabindūpaniṣad*, (7) *Dhyānavindūpaniṣad*, (8) *Tejobindūpaniṣad*, (9) *Yogaśikhā Upaniṣad*, (10) *Yogatattva Upaniṣad*, (11) *Haṁsa Upaniṣad*,

(C) Among the thirty minor UP, K. Narayana Swami aiyar includes 09 UP as *Yoga UP*. They are as follows-<sup>76</sup>

- (1) *Śaṅḍilya Upaniṣad* of AV,
- (2) *Yogatattvopaniṣad* of Kṛṣṇa YV,
- (3) *Dhyānavindūpaniṣad* of Śukla YV,
- (4) *Haṁsa Upaniṣad* of Śukla YV,

- (5) *Amṛtanāda Upaniṣad of Kṛṣṇa YV*,
- (6) *Varāha Upaniṣad of Kṛṣṇa YV*,
- (7) *Maṇḍala - brāhmaṇa Upaniṣad of Śukla YV*,
- (8) *Nāḍabindūpaniṣad of RV*; and
- (9) *Yogakuṇḍalī - Upaniṣad of Kṛṣṇa YV*..

Besides these 09 UP, the *Amṛtabindūpaniṣad* and the *Tejobindūpaniṣad* which are generally included in the group of 20 YU, K. Narayana Swami Aiyar includes them in the group of the *Sāmānya Vedānta UP*.

The passages of the YU are very mystic sometimes, sometimes there is much of repetitions in *ślokas*. The stray ideas and theories are classified on the basis of the affinity of concepts and similarity of topics, to construct an eventually developing philosophical argument, culminating in a coherent and comprehensive thought-system. Such a thought system comprises of different topics such as metaphysics, cosmology, psychology, eschatology and the like. This sort of systematisation has been attempted in this study. It is the greatest, not only in extent but also in respect of its substance & theme. It prescribes the praxis, practical-spiritual disciplines, ethical qualifications, *Upāsana*s or vows & observances for their benefit of the earnest seeker after Truth. They provide a valuable help in the attainment of the consummating experience of the identity of the Self & *Brahman* while living on the earthly plane. They contain very important expositions of the Yogic path and the practitioners of Yoga can certainly benefit from a close reading of such works. The doctrine of *Kākamata* says that *Māyā* is under the control of *Maheśvara* and that there is no other better course than *Yoga* for one to keep up his life and sustain the elements of the body. Hence, *yoga* is also said to be 'the lion of the elephant of death.'

Some YU are in dialogue form, some are in *Upadeśa* form, some in descriptive form, some are in abrupt in case of describing the eight subservients (*aṅgas*) of *Yoga*. In 20 YU, there is the description of all the eight well-known subservients of Yoga viz. *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna*, *Samādhi*. Among these 20 YU, complete YU may be called those which discuss or introduce all the six or eight or fifteen subservients of Yoga.

There are so many topics of Yoga practices as well as Yoga Philosophy as an aid to attain the Highest Reality in the *Vedas*, *Āraṇyakas*, old *Upaniṣads* & *Purāṇas*. There is discussion of *āsanas*, *pratyāhāra*, *Om̐kāropāsanā*, *yamas* like *santoṣa*, *tapa*, etc. and great importance is given to them. Hence, it became necessary to constitute YU for collecting the Yogic ideas through which one knows that the Highest Reality is realised through the path of *Yoga*. Moreover, the *yoga* doctrines did not systematised in the old UP. Hence, sages composed the *yoga UP*. Those who are from

*Kṛṣṇayajurvedīyas*, their UP known as UP from the *Kṛṣṇa* YV, similarly there are other UP from the SV *Śākhā* & etc. Thus, these YU may be known as the supplement to the *Mahopaniṣads*. (the principal *Upaniṣad*)

Summing up, at present, belief in the efficacy of Yoga still prevails and its practice survives. In epic poem, but specially in the *Atharvopaniṣad*, it is in full force. We found the details of Yoga almost in all *sastras*, hence it may be justified that without such a yogic practices, the sages of ancient time can not get the knowledge of *Ātman* as well as can not realise the *Ātman*. It is true that through the practices of Yoga such as *tapā*, *brahmacarya* performance of *Āsanās* for their bodily health, meditation for controlling their mind - the sages studied the *sastras* easily.

#### [ XIV ] Meaning of The Word ‘Yoga’:

The word ‘Yoga’ is etymologically derived from the verbal root ‘*yuj*’<sup>77</sup> meaning ‘to bind together’ or ‘to yoke’ and it can have many connotations, such as ‘union’, ‘conjunction of stars’, ‘grammatical rule’, ‘endeavor’, “occupation”, ‘tem’, ‘equipment’, ‘means’, ‘trick’, ‘magic’, ‘aggregate’, ‘sum’, and so on. It is related to English ‘yoke’, French ‘joug’, German ‘joch’, Greek ‘Zugas’, Latin ‘iugum’, Russian ‘ego’, Spanish ‘Yugo’ and Sweddish ‘ok’.

According to the highest conceptions of Hindu Philosophy, the individual soul is a facet or partial expression of the Supreme Soul i.e. *Paramātman*. The state of unification of these two viz. the individual soul & the Supreme Soul, in consciousness as well as the mental process & disciplines through which this union is attained, both are called *yoga*. *Yoga*, in its technical sense, is the relation of this identity which exist by the destruction of the false appearance of separation and by the acquisition of *Tattvajñāna*.<sup>78</sup> In its technical sense, Yoga refers to that enormous body of spiritual values, attitudes, precepts and techniques that have been developed in India over, at least, five millennia; it may be regarded as the very foundation of the ancient Indian civilization. It is the psychospiritual technology specific to the great civilization of India.

Long before, the word ‘Yoga’ acquired its meaning ‘Spirituality’ or ‘Spiritual discipline’, the sages had developed a body of knowledge and techniques that aimed at the transformation and transcendence of ordinary consciousness. These ideas and practices formed the matrix out of which grew the complex historical phenomenon, that later came to be called *Yoga*. In a certain sense, *Yoga* may be looked upon as internalised asceticism.

Mahadev Desai, in his introduction to the BG according to Gandhi, says, ‘the yoking of all the powers of body, mind and soul to God; it means the disciplining of the intellect, the mind, the emotions, the will, which that Yoga presupposes; it means a poise of the soul which enables one to look at life in all its aspects evenly.’<sup>79</sup>

*Pāṇini*, in the classified roots of his grammar, gives three meanings to the word yoga. 1. *Samīyoga*, “union”, 2. *Samyamana*, “to bind”, 3. *Samādhi*, “identification”, (i.e. the dissolution of the individual into the total Being). The word “yoga” taken in the sense of link is therefore synonymous with the word “religion” which also means “the link.” Grammarians explain that the way of identification (*samādhi*) consists in *cittavṛttinirodaḥ* & “the silencing of (all) activities in the mind’s substance”. And Patañjali uses the very same words to defines yoga.<sup>80</sup> *Vyāsa* too, in his commentary on the *Yogasūtra* of Patañjali,<sup>81</sup> takes *Yoga* and *samādhi* as synonymous ‘*Yogaḥ Samādhiḥ*’. In some treatises, *Yājñavalkya* has mentioned ‘*Samādhi*’ as Yoga. because *Samādhi* becomes successful only when there is union between concentrated mind and the object to be meditated.<sup>82</sup>

Conscious identification is the state of full cognition, in which the object of contemplation is actually witnessed and the mind is fixed upon it. This is characterized by the silencing of all thoughts except that of the object contemplated. Hence, Conscious identification is the silencing of mental activity with, as its result, the witnessing of the object of contemplation.

According to *Vedānta*, *Yoga* means supreme realization. Most frequently, it is interpreted as the ‘union’ of the individual self with the supreme self at home in *Vedānta*, the dominant branch of Hindu Philosophy, which also influenced the majority of yoga schools, because *Vedānta*, originated with the ancient esoteric scriptures i.e. *Upaniṣads*, first taught the “inner ritual” of meditation upon, and absorption into, the unitary ground of all existence. This notion of union is not representative of all forms of *Yoga*. It is valid in regard to the earlier (pre-classical) schools of *Yoga* and also applies to the later (post-classical) schools of *Yoga*, which subscribe to a type of Vedāntic non-dualist philosophy. However, the metaphor of union does not, at all, fit the system of Classical Yoga, as formulated by Patañjali. In *Patañjala Yoga-Sūtra*, the basic scripture of classical Yoga, there is no mention of a union with the transcendental Reality as the ultimate target of the yogic endeavor. Patañjali’s dualist metaphysics strictly separates the transcendental self from Nature and its products.

According to the treatises of *Yoga*, supreme realization is considered as the aim of all yogic practices. But the means of this realization as well as all intermediary stages are also taken to be included in the term yoga. “*Yoga* is the re-union of the living self with the Supreme Self.” “To silence the mind leaving all mental activities

is *yoga*,” which leads to the complete realization of the intrinsic nature of the Supreme Person, it is called *yoga* because the word *yoga* can also be used by extension for knowledge, love, action, etc., since these are also means of liberation (*Mokṣa*), and are thus the instruments of union (*yoga*).<sup>83</sup>

According to the derivation ‘*Yujyate anen*’, the word *Yoga* has been formed by the root ‘*yujir yoge*’ in the instrumental sense with the suffix ‘*ghañ*’. It meant to be united.<sup>84</sup>

According to Sage *Manu*,<sup>85</sup> *yoga* means ‘to control mind’, by taking the meaning of ‘*yuj*’ as ‘*Samyama*’. In the *Śrīmad Bhagavad Gītā*,<sup>86</sup> ‘*Yoga* is defined in the sense of equanimity i.e. in the sense of *Kleśarahita*. In the sixth chapter of the *BG*, which is the most important authority on *Yoga* philosophy, *Śrī Kriṣṇa* explains to *Arjuna* the meaning of *Yoga* as a deliverance from contact with pain and sorrow. It is said : “When his mind, intellect and self (*ahamkāra*) are under control, freed from restless desire so that they rest in the spirit within, a man becomes a *Yukta* - one in communion with God. A lamp does not flicker in a place where no winds blow; so it is with a yogi, who controls his mind, intellect and self, being absorbed in the spirit within him. When the restlessness of the mind, intellect and self is stilled through the practice of *Yoga*, the *Yogi* by the grace of the Spirit within himself finds fulfilment. There is nothing higher than this. He who has achieved it, shall not be moved by the greatest sorrow. This is the real meaning of *Yoga*-a deliverance from contact with pain and sorrow.”

The *BG* also gives other explanations of the term *yoga* and lays stress upon *Karma Yoga* (*Yoga* by action). It is said : ‘Work alone is your *privilege*, never the fruits thereof. Never let the fruits of action be your motive; and never cease to work. Work should be in the name of the Lord, abandoning selfish desires. Be not affected by success or failure. This equipoise is called *Yoga*.’ Thus, *Yoga* has also been described as wisdom in work or skilful living amongst activities, harmony and moderation.

In the *Mahābhārata*,<sup>87</sup> *yoga* is said to be “activity” (*Pravṛtti*) which reminds one of the definition in the *BG* (II.50) i.e. “*Yoga* is skill in action” (*Yogaḥ Karmasu Kauśalam*).

According to the *Patañjali Yoga Sūtras*, *Yoga* is the restraint (*nirodhaḥ*) of mental (*chitta*) modifications (*vṛtti*) or as suppression (*nirodhaḥ*) of the fluctuations (*vṛtti*) of consciousness (*citta*). Here, *yoga* does not mean union but only methodical effort<sup>88</sup> to attain perfection through the control of the different elements of human nature, physical & psychical. It also signifies exertion, strenuous endeavour and so came to be used for the system of restraint of the senses & mind.

That is to say, *yoga* is the focusing of attention to whatever 'object is being contemplated to the exclusion of all others. Ultimately, attention must be focused on and merged with the transcendental self. This is not merely a matter of preventing thoughts from arising. It is clear from the study of the *yoga sūtra*, the terms *citta* and *vritti* are part of Patañjali's technical vocabulary and therefore have fairly precise meanings.

On the strength of a strict dualism between Spirit (*puruṣa*) and matter (*prakṛti*), King Bhoja of the 11th Century C.E., who wrote a commentary on the *Yoga Sūtras*, proposes that *yoga* really means 'Viyoga' (separation): The basic technique of classical *yoga* is the yogin's 'discrimination' (*Viveka*) between the transcendental self and the 'non-self' (*anātman*) which is the Psychophysical personality, belonging to the realm of matter. Having understood this, the yogin next attempts to withdraw, step by step, from that which is not constituting his essential nature. This gradual separation from the Phenomenal Reality is completed when the yogin has recovered his true Identity, the transcendental witness consciousness. This procedure is adopted even in the non-dualist schools of *Yoga* and *Vedānta*; it is known as 'annulment' *apavāda*. It is the method of "neti-neti", invented by the sages.

The characteristics of *Yoga* has been determined variously in different *Upaniṣads*. The means for complete peace of mind is called *yoga*,<sup>89</sup> *Yoga* is restraint of mental actions,<sup>90</sup> The motionless condition of the sense organs is called *Yoga*.<sup>91</sup> There are some extracts available in the UP which are not directly characteristic features of *yoga*, but they represent the distinctive index of *yoga*, e.g. knowledge arises from *Yoga* and involvement in *Yoga* comes from knowledge.<sup>92</sup> "That particular inclination of the mind which is accompanied by an active desire to know the Self and which leads to union with the Principle, is called *yoga*."<sup>93</sup>

Thus, the word 'Yoga' is variously defined in the sense of *Samādhi*, *Samyoga* & *Samyama* in different treatises. In UP & BG, the soul, in its worldly and sinful condition, is said to live separate and estranged from the Supreme Soul. Having been rid of sorrow & sin, one must attain spiritual unification or *yoga*. In *vedānta* philosophy, *yoga* means the union of individual soul and Supreme Soul. Hence, the great sentence 'Soham', 'tat tvam asi' etc. are set forth in the UP.

Further, *Yoga* is the generic name for the various Indian paths of ecstatic self-transcendence. By way of extension, the word *Yoga* has also been applied to those traditions that have been directly or indirectly inspired by the Indian sources, such as Tibetan *Yoga* = *Vajrayāna Buddhism*, Japanese *Yoga* = *Zen*, and Chinese *Yoga* = *Ch'an*.

Yoga is a word that can apply to a multitude of things and when reading the Yoga scriptures it is good to bear this flexibility in mind.

**[XV] Origin and History of *Yoga Śāstra* :**

- **Philosophy :** Philosophy, the systematic speculations on the nature of the Reality, contains various aspects of the Truth. It aims at the knowledge of the Reality with a view to transforming and spiritualizing human life. It suggests the possibility of more rational methods of enquiry. In the words of Radhakrishnan, Indian Philosophy is a way of life, an approach to spiritual realisation. Philosophy is a search after Truth, which comes to the aid of man offering his wisdom which leads to Bliss.<sup>94</sup>

Moreover, Hindu philosophy is the essence of thinking process of centuries. It's speculation has always remained with religious considerations which is supposed to have three chief topics - World, Soul, God. The earliest Indian speculation concerned itself with the innermost unity and the ultimate cause of the world. It originated in close association with religion and has unfolded itself out of its connection with the Absolute. Indian philosophy is an insight into the nature of the Reality which leads to liberation, so it is not idle theorising but a spiritual quest.

The closest synonym for Philosophy is '*ānvikṣiki Vidyā*', the related term *tarka-śāstra* is generally applied only to the *Nyāya* school of thought. Modern scholars use the term *tattva-vidyā-śāstra* means discipline of knowing reality, to express philosophical inquiry. On the other hand, the concept of 'Religion' is captured in the Sanskrit term '*dharma*' which means 'law'. Hindu religion is referred to as '*Sanātana-dharma*' i.e. eternal law which corresponds to the Western Nation of '*Philosophia perennis*'.<sup>95</sup>

For the Hindu, Philosophy is not a matter of purely abstract knowledge but metaphysics that has moral implications. In other words, whatever one's theoretical conclusions about reality may be, they must be applied in daily life. Thus, Philosophy is always regarded as a way of life, it is not an inconsequential exercise in rational thinking. More than that, Hindu Philosophy has a spiritual thrust. Thus, it is greatly concerned with the ultimate spiritual destiny of humankind. Hence, it often describes itself as '*ātma-vidyā*' or '*adhyātmik-vidyā*' (spiritual science). There are four *vidyās* or departments of learning -

(1) Philosophy (*ānvikṣiki*); (2) The three *Vedas* (*trayī*); (3) Political Economy (*Vārtā*); (4) Politics (*daṇḍanīti*).<sup>96</sup> Among which philosophy (*ānvikṣiki*) is, the light of all the others, the highest of these.

**Darśana** : Generally, philosophy is used for the sanskrit term *darśana*. It means 'seeing' or 'experience', i.e. to know or realise *Ātma*. The current and etymological meaning of the word *darśana* is usual cognition, it is derived from the verbal root √*dr̥ś*, standing for visual cognition, i.e. an insight into the nature of self. This phrase hints at two significant things about Hindu Philosophy : Each system is not merely the product of rational thinking but also of visionary process; and each system is a particular perspective from which the same truth is viewed (which suggest a position of tolerance.)

**Divisions** : The six systems of Indian Philosophy are broadly divided into two periods:

- (1) The Vedic Period and (2) The classical Period.

V.S. Ghate brings forth three periods-<sup>97</sup>

- (1) The Vedic Period, (2) The Upanishadic and (3) The Post Vedic, while according to S. Radhakrishnan, the three periods are -

- (1) The Vedic Period (1500 B.C. - 600 B.C.)

- (2) The Epic Period (600 B.C. - 200 A.D.)

- (3) The Sutra Period (from 200 A.D.)

*Mādhva*, in his '*Sarvadarśana Saṁgraha*' treats of 16 *darśanas*.<sup>98</sup>

According to the traditional principles of classification, the schools or systems of Indian Philosophy are classified into two broad categories of (1) Orthodox and (2) Heterodox.

- (1) Orthodox systems (*āstika*) are those which accept the authority of the *Vedas*, viz. *Nyāya*, *Vaiśeṣika*, *Sāṁkhya*, *Yoga*, *Pūrva Mimāṃsā* & *Uttar Mimāṃsā*. These six systems of thought admit the validity of the *vedas* that is why called '*āstika*.' At first, only three philosophical systems were admitted as orthodox i.e. the two *Mimāṃsas* & *Nyāya*.<sup>99</sup>

- (2) Heterodox (*Nāstika*) : The heterodox systems are those which reject the validity of the *Vedas*, which are mainly three - *Cārvāk*, *Jaina*, *Bauddha*. Sage *Manu* says that a *nāstika* is he who despises the *Vedas* '*Nāstiko vedanimdakaḥ*.'<sup>100</sup>

Secondly, The duality of our universe made of spirit and matter which indicates that there are two kinds of knowledge leading to deliverance. viz. (a) knowledge of matter and (b) knowledge of spirit.<sup>101</sup>

- (1) Knowledge of matter i.e. *prakṛti* group comprises three philosophical systems which treat of the knowledge of matter, viz. *Vaiśeṣika*, *Nyāya* and *Pūrvamimāṃsā*.
- (2) Knowledge of Spirit i.e. *puruṣa* group comprises three other systems which treat chiefly of *purusa* viz. *Sāṁkhya*, *Yoga* & *Vedānta*.

There is controversy about the chronological order of six orthodox systems. Prof. Garb holds that the *Sāṁkhya* is the oldest *sāstra* hence, the order is - *Sāṁkhya*, *Yoga*,

*pūrvamimāṃsā*, *Uttarmimāṃsā*, *Vaiśeṣika*, and *Nyāya*. M. Schultz opines that -(1) the mastering of Matter (2) the evolution of spirit and (3) the knowledge of God in the Abstract - these are the three stages through which the order is as follows - *Vaiśeṣika*, *Nyāya*, *Pūrvamimāṃsā*, *Sāṃkhya*, *yoga*, *Vedānta*. Acarya Baldeva Upadhyaya<sup>102</sup>, presents the order of six systems as *Nyāya*, *Vaiśeṣika*, *Sāṃkhya*, *Yoga*, *Pūrvamimāṃsā* and *Uttara-mimāṃsā*, because the direction of philosophical speculation is progressive; it proceeds from what is gross and reaches up to what is most subtle - ultimately finding rest in what is something incomprehensible i.e. *Brahman*.

Summing up, it may be assumed that the history of each school is involved with the teaching of a great variety of doctrines from Vedic times to the day of *Sankara* in the 7th & 8th Century A.D. Hence it is almost necessary to treat the schools in their traditional rather than chronological sequence. In this more convenient order, the six orthodox schools will fall into the three pairs - (1) *Nyāya* - *Vaiśeṣika* (2) *Sāṃkhya* - *Yoga* (3) *Pūrvamimāṃsā* - *Uttarmimāṃsā*.

**Origin :** The origin of Philosophy in India may be traced in the Vedic literature which implies that all the systems have drawn from a common reservoir of thought. Doubts are expressed about the existence of some of the gods and especially about the origin of the universe (cosmology), concerning which there are several conflicting accounts already in the *Rgveda*. Thus, the origin is explained in the terms of myth or of ritual or of more abstract and rationalistic speculation (beginning with 'nothing', neither 'being' nor 'nothing' etc.) These more abstract speculations are developed further in the *Upaniṣads*, the later part of the *Veda*, in which a great varieties of views is expounded more systematically. In them, we find a continuation of the cosmogonic speculations of the *RV* keeping alive the trend towards philosophy.

Thus, originally, the ancient *Rigveda* is the source of the earliest philosophical speculations though mature self-critical systems appear to be the product of the time after the emergence of Buddhism in the 6th Century B.C.

According to C. Kunhan Raja<sup>103</sup> philosophy & religion came out of poetry in India and six orthodox schools respectively from the garden institutions of the six stages viz. *Kapil*, *Patañjali*, *Kaṇāda*, *Gautama*, *Jaimini* & *Bādarāyaṇa*. Oral traditions and not the books were the depositories of the philosophical views. Hence, a whole series of philosophical systems arose parallel with this development of vedic theories, from which, the germs contained in the *Brāhmaṇas* & *Upaniṣads*.

It is generally believed that almost all the systems of Indian philosophy originated from the Upanishadic teachings. From the UP, the founders of the systems draw their inspiration. UP teach not one but many systems of doctrines regarding the nature of

God, man and the world. Thus, the germs of all the later systems whether orthodox or heterodox is found in them. It is evident that all religio-philosophic systems of later times has quoted some passages in their support. The Buddhist philosophers have referred to the *mantras* of the UP as a proof - "At first there was nothing". According to *Kumārīlbandha*, the theories of *Vijñāna*, *Kṣanabhaṅga* and *ātman* as well as *Vairāgya* of Buddhist philosophy have their germs in the *Upaniṣads*. The propounder of the *Sāṃkhya* philosophy quotes the *mantras* of the *Chāndogyopaniṣad* to prove the three qualities *Sattva*, *Rajas* and *Tamas*. The *Yoga* philosophy is described in the UP with its characteristics and wellknown eight *aṅgas*. The great sentences of the *Vedānta*. "I am Brahman": "Thou art that" are clarified in UP.

Thus, it may be assumed that the germs of Indian philosophical systems are in UP. They are the seeds of all the sects of Indian Philosophy; the sprout of which are being presented in the form of *sūtras*. All philosophers have tried to prove their own reasonings with the support of the UP. In the words of Bloomfield, "There is no such line of thinking in India which is not derived from the *Upaniṣads*, even not the Buddhist Religion."

The principal tenets of the *Ṣaḍ Darśanas* are stated in the form of *sūtras* or short aphorisms. The *Yoga sūtras* is compiled by Sage *Patañjali* viz. *Pātañjala Yoga Sūtras*, the only philosophical *sūtra* work which does not contain polemics against the others. It has four parts - (1) *Samādhi Pāda*, (2) *Sādhana Pada* states the means of attaining *Samādhi*, (3) *Vibhūti Pāda* gives an account of the supernormal powers that can be attained through the yogic practices and (4) *Kaivalya Pāda* sets forth the nature of liberation. *Patañjali* systematised the conception of the *yoga* and presents it on the background of the notion of God alongwith the *Sāṃkhya* dualism of *Prakṛti* & *Puruṣa* and makes it Theistic. So it is also known as theistic *Sāṃkhya*. It may be assumed that in order to make *Yoga* system more acceptable, *patañjali* introduces the doctrine of personal God, but not to effect the system '*Sāṃkhya-Yoga*' as a whole. It is "a system of Effort" consisting of the mastering of the mind of man by the aid of meditation, concentration, contemplation and other practices which tend to develop the senses and organs more subtler than our five senses. So it is an intellectual path leading to liberation. On the other hand, the main interest of *Patañjali* is not metaphysical theorising but the practical motive of indicating how salvation can be attained by disciplined activity.<sup>104</sup>

**Date :** Generally, the date of *Yoga-Sūtra* is the 2nd Cen. B.C. According to J.H. Wood, *Patañjali* flourished between 500 B.C. to 300 B.C. But it is not firmly established for want of sufficient reason. A. Weber states that the *Sāṃkhya - Yoga* belongs most probably to the 1st Cen. of our era.

**Histry :** Without understanding the historical unfoldment of Yoga which gives us a broader picture, it is difficult to imagine that we could practise it meaningfully and with ultimate effectiveness.

Guatam Buddha or the Upanishadic sages stood at the threshold of the mental structure of consciousness. And the psychospiritual technology of Yoga is the product of the early mental structure of consciousness. Prior to that we find the Proto-Yoga of the Vedas, couched in heavily symbolic terms. However, the earliest beginnings are lost in the obscurity of ancient Indian prehistory. The *Bhagavad Gītā*, essentially composed in its present form, perhaps around 500-600 B.C. calls Yoga “archaic”<sup>105</sup> (*Purātana*).

Some scholars have suggested that Yoga grew directly out of shamanism, but that is difficult to prove. As the ecstatic technology of shamanism extends back to the stone age. It has been dated to around 25,000 B.C., it is probably very much older. If Yoga contains shamanic elements, it absorbs many other teachings as well on the otherhand, there are traces of an early Yoga in the Indus cities. This has been taken as confirmation of or the non-vedic origin of the Yoga tradition, but this assumption was made possible only because of a complete misunderstanding of the spirituality of the Vedic Aryans. There are many protoyogic notions in the *Vedas* as we find in the Indus-Sarasvati artifacts.

The artifacts in conjunction with the evidence found in the hymns of the *Rigveda*, emerges highly ritualistic culture containing many proto-yogic ideas and practices. This proto-yoga of *Rshis* contains many of the elements characteristic of later Yoga : concentration, watchfulness, austerities, regulation of breath in connection with the recitation of the sacred hymns during rituals, painstakingly accurate invocation (the *Bhakti Yoga*), visionary experience, the idea of self-sacrifice (surrender to the ego).

A discussion of Vedic-proto-yoga give us a basic idea of the vedic approach to the sacred. They also show that the *Rshis* had developed an elevated spiritual metaphysics anticipating the teachings of *UP* and other sanskrit scriptures fundamental to *vedanta* and vedantic yoga. For ex. (a) RV - 5.81 reveals some of the elements of the solar yoga of the *Rshis*. The *sun*, the visible manifestation of the transcendental light, is a central images of vedic proto-yoga. (b) RV 8.48 – “King Soma bestows immortality upon his worshipers in the company of the Gods. He is also addressed as the Drop (*indu*) which reminds are of the ‘seed-point’ *bindu* of later *Tantra Yoga*.”

Further, from the Vedic *Samhitās* up to the *Purāṇas*, there is much of description about Yoga though all *Sastras* explain it differently the definite source of yoga philosophy. At present, we have the *Pātañjala Yogasūtra* as an authentic *Yoga-Śāstra*.

According to the *Yājñavalkya Smṛti* and the *Mahābhārata*,<sup>106</sup> *Hiraṇyagarbha* is the founder of the Yoga system and this does not contradict *Patañjali's* authorship of *Yoga-Sūtra*, since *Patañjali* has begun his work with the word 'Anuśāsana'- in which the preposition 'Anu' implies the statement following a primary revelation. Hence, it is not the first formulation of the system itself. Moreover, the *Yogasāstra of Hiraṇya Garbha* was elaborate & prominent. That is why, it may be assumed that, *Patañjali* has composed the *Yogasūtra* after extracting the substantial parts of it. Thus, the *Yogasūtra* of *Patañjali* is the subsequent to the *Yogasūtra* Hiraṇya Garba.<sup>107</sup> Many learned scholars like *Śaṅkara* have cited the instances of *Hiraṇya- Garbha-Yoga* in their own works. The description of *Hiraṇyagarbha-Yoga* is found in the *Ahīrbudhyasāṁhitā*<sup>108</sup> which states that *Hiraṇyagarbha* has founded both - *Yogānuśāsana* & *Pāsupata Yoga*.<sup>109</sup> Moreover, he has composed two *Sāṁhitās* - (1) *Nirodha Sāṁhitā* having 12 *Adhyāyas* and (2) *Karma Yoga* having 04 *Adhyāyas*. The process of the continuing of *Yogavidyā* is as follows -

At the beginning of creation, *Hiraṇyagarbha* pertained *Yogavidyā* to the sages. The prudent sages learnt Yoga through their own keen intelligence. As it was taught and was learnt by the preceptors in regular succession, at that time, the art of *Yoga* was not in written form. And, *Yoga-Vidyā* has been continued orally. After sometime, the seers composed the *Hiraṇyagarbha Yoga Śāstra*. As it was an elaborated form & complicated, the human society did not give due honour. So, for the purpose of preaching & preservation, *Patañjali* has composed it in the form of *Sūtras*. In the *vedas*<sup>110</sup> too, there is description of *Hiraṇyagarbha* at the beginning of the creation. In the *Mahabharata*,<sup>111</sup> *Hiraṇyagarbha* is mentioned as *dyutimāna* & *Vibhuḥ*, which points out that *Hiraṇyagarbha* is *nirākāra-Sarvavyāpaka - tejomaya Brahma* who is the introducer of *Yoga* at first.

In ancient time, extensive treatises on *Yoga* were composed by Sages is beyond doubt.<sup>112</sup> There is the description of *Yoga* practices in the *Vedas*, *Brāhmaṇas*, *Āraṇyakas*, *Upaniṣads*, *Purāṇas* & *Itihāsa*. In the *Vedas*, bodily asceticism known as *tapas* appears giving more ethical character to the discipline, one has to give up all worldly enjoyments to fix one's mind on the particular object. Thus, it is found that *Yoga* has come into existence at the time of the *vedas* as there is the statements about so many subservients of *Yoga*.<sup>113</sup> In the *Atharvaveda*, the idea is very common that supernatural powers can be obtained through the practice of authorities. Thus, it must have been known and practised during several centuries before *Patañjali's* life.

A. Weber opines that the word 'Yoga' first occurs in the later UP especially in the X book of *Taittirīya Āraṇyaka* and in the *Kāthopaniṣad* where this very doctrine is enunciated. The principles of *yoga* practices are mentioned mostly in all the 10 prime UP in which *āsana*, *dhyāna*, *samādhi*, *saṁtoṣa*, *tapa* etc. are also mentioned. In the

*Īṣopaniṣad* (17) there is a verse “*Hiraṇmayena Pātreṇa Satyasyāpihitam mukham*” in which *Avidyā* should be removed through which *Ātmā* is concealed. And in *Yogasūtra*, *Avidya* is the first one among five *kleśas*.<sup>114</sup> The *Kaṭha*, the *Śvetāśvatara* & the *Maitrāyaṇi Upaniṣads* refer to the practical side of religious realisation, as distinct from the theoretical investigation of the *Sāṃkhya* (Vide : the V Chapter).

In UP, the Yoga doctrines are scattered, the description of which is in the *Patañjali Yogasūtras*. *Aṣṭāṅga Yoga*, systematically formed in *Yogasūtras*, is found dispersed in the UP in UP, there is not a systematic way to describe yoga practices as in the *Yogasūtras*, to reach the Highest State. There is difference in case of the way to reach the goal i.e. UP follow the path of knowledge for the realisation of *Ātman* while the *Yogadarśana* follows systematically, the doctrines of Yoga. Hence it is said, *Ayam paramodharmayadyo-genātmadarśanam*.<sup>115</sup>

Moreover, the doctrines of Yoga are also found in *puranas* viz. *Vāyu-brahmāṇḍa*, *Viṣṇu-Skandha-Purāṇa*. In the *Śrimad Bhāgavad*<sup>116</sup>, the lord Kṛṣṇa says to *Uddhava* about the three types *yogas* i.e. that of knowledge, that of action and that of devotion for the benefits of mankind. The union of individual self and Brahman has been described as ‘Yoga’ in the *Garuḍapurāṇa*;<sup>117</sup> *dhyāna-yoga* is elaborated in its fourteenth chapter, according to which emancipation is possible only after deep meditation.<sup>118</sup> The restraint of mind and to engage it in the Supreme Soul, *Yama*, *Niyama*, *Āsana*, etc. are depicted in the *Viṣṇupurāṇa*.<sup>119</sup> In The *Yogacikitsādhyaṇya* of the *Markaṇḍeya Purāṇa*,<sup>120</sup> there is the remedy for curing diseases by means of Yoga. The *Pāśupata-Yoga* is depicted in the *Vāyupurāṇa*.<sup>121</sup>

In the *Mahābhārata*, *Sāṃkhya-Yoga* are used as complementary aspects of one whole, signifying theory and practice as well as philosophy and religion.<sup>122</sup>

*Vātsyāyana* refers to an earlier form of Yoga in different aspect. It sets forth that the doctrine of the creation of the world by the *Karma* of the Spirit is responsible for the evils of love & hatred and the impulse for activity and the coming into being of the non-existent and the passing away of the existent.<sup>123</sup> This Yoga insists on the importance of human activity. It is more closely related to the *Karma mimāṃsā* than to *Sāṃkhya* which adopts *Satkārya Vāda* and the rise of conscious occurrences on account of connection with the body, the senses, mind & material qualities. Thus, *Vātsyāyana* opines that there are sharp differences between the *Sāṃkhya* & the Yoga even on such fundamental questions as the nature of soul, activity etc. When insistence on activity is attached to the *Sāṃkhya* Philosophy, we get the classical type of yoga.<sup>124</sup>

*Buddha* underwent ascetic austerities and practised the highest contemplation, some of the teachers of Buddha like Alara were adepts in yoga. The Buddhist suttas

are familiar with the yoga methods of concentration. The states of *Dhyāna* of Buddhist, the possession of the five qualities of faith, energy, thought, concentration and wisdom, enables one to attain the end of yoga. Moreover, the *Yogācāra* school of Buddhism openly combines Buddhist doctrine with the Yoga details. The later Buddhistic works assume a developed yoga technique. Thus, Buddhism started not only from the theoretical *Sāṃkhya* but from the practical Yoga doctrines. And all the conditions of ecstatic abstraction was held in high esteem among the Buddhists.<sup>125</sup>

Summing up, it may be assumed that, from a very ancient time, disciplinary courses are hinted at in various sacred texts, it is apparent that *Yoga* was introduced at ancient period and gradually come to light. It is said to be as old as Brahma.<sup>126</sup> As it was not in written form, its history of gradual development is not so much clear, before the composition of *Yoga-sūtra*, Yoga remained hither and thither as per context Patanjali collected those together and composed in *Sūtra* form. He arranged those systematically and composed in a book form i.e. *Pātañjala Yogasūtra*.<sup>127</sup> Having its root in the *Vedic Samhitā*, yoga was fully developed in UP and it has an unrestrictable continuance through the Ramayana, the Mahabharata, the Tantra, leading to *Pātañjala Yoga Sūtras*.

We may conclude thus, *Vedas* are *Apauruṣeya* in which the germs of yogic lore are found. That yogic lore revealed in the form of *mantras*, seen by seers and it proves to be Truth similar to the *Vedas*.

#### [ XVI ] Aim of *Yoga* :

As mentioned before, the word *Yoga* comes from the root √*Yuj* - to join, *Yoga* teaches the method of joining the individual soul and the Supreme Soul. And *Yoga* aims at the merging of the individual will with the Cosmic Will.

*Yoga* is that inhibition of the functions of the mind which leads to the absolute abidance of the soul in its own real nature of Divine Glory. In other words, the human soul is brought into conscious communion with God. *Yoga* teaches how to control the modifications of the mind and to attain liberation; thus it leads to that state of Absolute Peace wherein there is neither imagination nor thought.

Mainly, the aim of *Yoga* is Aloneness (*Kaivalya*) to isolate (*Viyoga*) man from the meshes of matter. To free man from the fetters of the *Citta* is the problem of *Yoga*. In *Yoga* philosophy, *Citta* consists of *Buddhi*, *Ahaṃkāra* & *Manas*. The man, when freed from all these three viz. *Buddhi*, *Ahaṃkāra* & *Manas*, remains in his own form called *Svarupa*; he attains Aloneness. The art of *Yoga* consists in bringing under control these three i.e. purifying the body, the mind and the self. *Yoga* does not perceive man as having only a physical body, on the contrary, it lays greater emphasis on the

values of the mind & soul which characterises man's personality. It must be remembered that whenever Yoga refers to good health, it always includes, in addition to physical fitness, the mental and moral soundness of the person as well. Hence, in dealing with the primary perception of physical education for good health, Yoga has consistently regarded man as a whole being with body, mind and soul.

For the realisation of the *Ātman* i.e. to attain liberation, a man should have his heart, body and mind pure which becomes only through the meditation and the eight stages of Yoga. In the *Buddha, Jaina, Sāṃkhya, Vedānta, Nyāya & Vaiśeṣika* - Philosophy, the procedure of Yoga is described at least in some extent. Yoga is the ancient philosophy which is embedded in the *Veda* and in the *Upaniṣads*. Throughout the *UP*, we find certain hints for the practical realisation of Godhead by means of Yoga. The aim of *UP* is a practical one. So the methodical practice of Yoga acquired a special importance because it becomes the chief means of salvation i.e. to attain *Brahman*. Similarly, the main interest of *Patañjali* is not metaphysical theorising but the practical motive of indicating how salvation can be attained by disciplined activity. And the aim of Yoga philosophy is to turn back the *citta* to its original status of all pervading *Kāraṇa Citta* by suppression of *Rajas* and *Tamas*.

By following the principles of Yoga such as concentration by controlling the modifications of *Citta*, to fix one's attention on the deepest sources of strength etc., one can master one's soul even as an athlete masters his body. Through a transformation of the psychic organism, one can reach a higher level of consciousness.

In Yoga, conception of Hindu thought such as the Supremacy of the psychic over the physical, the exaltation of silence and solitude, meditation and ecstasy, make the traditional Hindu attitude to life appears so fantastic to the modern mind. Thus, it becomes necessary to improve one's present mentality, overburdened with external things and estranged from the true life of Spirit and material greed. The object of Yoga is to weaken what are called five afflictions viz. Ignorance, Egoism, Likes, Dislikes and the instinct of Self-preservation.

Summing up, the final aim of yoga is represented as the absolute isolation of the soul from Matter, Paul Deussen, too, opines that the union with the real *Ātmān* is the aim of *Yoga*.

#### [ XVII ] Subject Matter of Yoga :

Yoga is generally understood to mean certain practices by which, it is believed, one can attain supernatural powers through concentration. It accepts the *Sāṃkhya* system of Philosophy, but believes in God (*Īśvara*) and adopts practices for the

attainment of its ultimate goal-Emancipation. Yoga is not merely a system of practices but a system of philosophy as well. The disciplinary practices, no doubt, form the special features of the Yoga system, but, it holds independent views on many other matters such as psychology, ethics and theology.

Yoga is formed of two inter-related parts-firstly, the theoretical part which formulates philosophy and supports it by cogent reasoning like any other system; secondly, the practical part embodying a code of practices by which the truth arrived at by the theoretical part, can be verified.

A man who can not control his mind it is difficult for him to attain the divine communion i.e. Yoga; but the self controlled man can attain it if he tries hard and directs his energy by the right means. *Patañjali* enumerates these means as the eight limbs or stages of Yoga for the quest of the soul :

The practice of Yoga is rooted in the cultivation of virtues and the eradication of negative qualities. *Yama* includes universal moral commandments and *Niyama*, self purification by disciplines. Both control the yogi's passions and emotions and keep him in harmony with his fellow men. The third one *Āsanas* keep the body healthy and strong and in harmony with nature. Finally, the yogi becomes free of body consciousness. He conquers the body and renders it a fit vehicle for the soul. The next two stages are *prāṇāyāma* i.e. rhythmic control of the breath and *pratyāhāra* i.e. withdrawal and emancipation of the mind from the domination of the senses and exterior objects. Both teach the aspirant to regulate the breathing and thereby control the mind. This helps to free the senses from the thralldom of the objects of desire. *Dhāraṇā*, *Dhyāna* and *Samādhi* take the yogi into the innermost recesses of his soul. These three stages keep him in harmony with himself. By profound meditation, the knower, the knowledge and the known become one. Seer, the sight and the seen have no separate existence from each other. Then, the yogi stands in his own nature and realises his self (*Ātman*).

There are different paths by which a man travels i.e. there are different kinds of Yoga. The active man finds realisation through *Karma yoga* in which a man realises his own divinity through work and duty. The emotional man finds it through *Bhakti yoga* where there is realisation through devotion to and love of a personal God. The intellectual man pursues *Jñāna yoga*, where realisation comes through knowledge. The meditative or reflective man follows *Dhyāna yoga* and realises his own divinity through control of the mind. Mind is the king of the senses. One who has conquered his mind, senses, passions, thoughts and reason is a king among men. He is fit for *Raja Yoga*, the royal union with the Universal Spirit. He has Inner Light. *Rāja Yoga* implies a complete mastery of the self. Though *patañjali* explains the ways to control

the mind, but calls it *Aṣṭāṅga Yoga* or the eight stages of Yoga. Certain magical powers are acquired during the practice though the acquisition of these powers is subordinated to the chief end of *Samādhi* in the yoga system, as well as obstacles to *Samādhi*. They are by products of the higher life.

Moreover, the Yoga has developed a system of philosophy which relates to *nāḍīs*, more than 700 million in number, which traverse the body. Psychic centres *cakras* and a hidden energy known as *Kuṇḍalinī* known to be reside at the base of the spine. When *Kuṇḍalinī* arouses, she stimulates the *cakras* to activity. The centre of the body lies at the base of the cerebro-spinal column, which is known as *Brahmaṇḍa* or *Merudaṇḍa* in Hindu physiology. This is the astral body, while the physical body is the instrument for the expression of spiritual life. Hence, the Yoga accepts the physical body as a part of the spiritual problems. To overcome the hindrances, the yoga gives us the eight- fold method.

**God :** *Patañjali* sets forth the concept of Yoga on the background of the metaphysics of the *Sāṃkhya*, with slight variations i.e. the devotion to God, one of the aids to yoga. Here God is not only the objects of meditation but He helps to realise the goal by the removal of obstacles, a personal God serves the practical purposes of *Patañjali*. In whomever there is a pre-eminence that is neither equalled nor excelled, He is the *Īśvara*. The God of *Patañjali* is not easy to describe. He is mentioned to be a special kind of self, untouched by the taint of imperfection and above the law of *Karma*. God stands in an eternal and indissoluble connection with the purest side of matter i.e. *sattva* and so God is forever endowed with supreme power, wisdom and goodness; and devotion to God is one of several ways of reaching ultimate freedom. God is only a particular self (*puruṣaviśeṣa*) and not the creator and preserver of the universe. The personal God of yoga philosophy is very loosely connected with the rest of the systems. The mystic syllable “*Aum*” represents God, and by meditating on it, the mind rests in the true vision of God, through which the end may be gained as the result of intense contemplation of God.

#### [ XVIII ] *Vedānta* and *Yoga Upaniṣads* :

Both the *Vedānta* and *Yoga* systems stand forth as a brilliant guiding stars to the students of Yoga, Philosophy and Occultism. Among the welknown six groups of the *UP* viz.

- (1) *Sāmānya Vedānta* UP, (2) *Yoga* UP, (3) *Sannyāsa* UP, (4) *Vaiṣṇava* UP,
- (5) *Śaiva* UP and (6) *Sākta* UP.

*Vedānta* and YU are most important, but the YU are most occult in their character as they give clues to the mysterious forces located in nature and man as well as clues to the ways by which they may be conquered. In some YU, there is the description about *Brahman* and *Ātman* as well as some *Mahā-vākya*s on which meditation should be done for attaining *Kaivalya*, e.g. The TBU describes Brahmanhood of all in its VI-chapter, the *Paramātman-hood*, of 'I' entity and by the mantra '*Aham Brahmāsmi*', one realises that the *Ātman* is the *Brahman*, both are one and the same. So there is confusion, sometimes, to decide the definite group of Yoga and *Vedānta* UP. The YU deal with the way to reach the Highest Reality through the Yoga practices as well as the knowledge of Yoga philosophy. Both the UP viz. *Vedānta & Yoga*, have their certain peculiarities which throw a light on their greatness i.e. the knowledge of the *Brahman* and the Yogic practices respectively. Both give the importance to lay stress upon certain centres in the human body for spiritual development. *Vedānta* UP deal with the heart and the heart only; while the YU treat of many centres. From the foregoing, it is clear that the *Vedānta* UP are intended only for those devotees of God who want to the development of the heart mainly not of the brain and navel; while the YU are intended for those who want the all round development of the soul in its all the aspects i.e. physically, mentally and spiritually. From the stand point of the *Vedānta*, *Yoga Upaniṣads* treat predominantly and exclusively of the apprehension of the *Ātman* through the Yoga, mainly by means of the morae of syllable '*Om*'. Apparently, the Yoga of *Patañjali* was not perfected at the time of the early UP, though we see its gradual growth in the later ones.

Summing up; it may be said that among the six systems of philosophy the two highest systems are considered to be *Vedānta* and *Yoga* because *Vedānta* depicts the ultimate object of knowing and yoga shows the way to experiencing directly the principles which *Vedānta* defines.<sup>128</sup>

### Foot Notes :

- (1) Macdonell A.A. : 'A History of Sanskrit Literature,' (P.24).
- (2) Radhakrishnan S: Indian Philosophy (V.I) , (P. 63)
- (3) Bhattoji Dikṣit: *Siddhānta Kaumudī Pāṇinīya Dhātupāṭha*,
  - (a) √ विद् -ज्ञाने under the *sūtra* no 3 4 111 (2P), p 415
  - (b) √ विद् -सत्तायाम् under the *sūtra* no. 3.1.60 (4A), p. 425
  - (c) √ विद् -लाभे under the *sūtra* no. 7.1.59, (6P), p. 449
  - (d) √ विद् -विचारणे under the *sūtra* no. 6.4.36 (7A), p. 445
  - (e) √ विद् -चेतनाख्यानविवासेषु under the *sūtra* no. 7.3.101 (10A), p. 459

- (4) Dayanand S: *R̥gvedādhāsyabhūmikā* (p.10) -  
 “ विदन्ति जानन्ति विद्यन्ते भवन्ति विन्दन्ति विन्दन्ते लभन्ते विन्दन्ति विचारयन्ति सर्वे मनुष्याः सत्यविद्यां यैः  
 येषु वा तथा विद्वासः च भवन्ति ते वेदाः ॥ ”
- (5) Vide : (a) Radhakirshnan S: op. cit (vol. I). p. 128.  
 (b) Burrow T : The Sanskrit Language ( p. 67)  
 (c) Schultz M: ‘The Hindu Philosophy’ ( p.1)
- (6) “ श्रुतिश्च नः प्रमाणमतीन्द्रियार्थविज्ञानोत्पत्तौ ” *Śāṅkarabhāṣya*:(२३२)
- (7) *Sāyaṇa* and *Bhaṭṭa Bhāskara's* com. on *taittirīya saṁhitā* (Vol. I, p. 2)  
 “ इष्टप्राप्ति अनिष्टपरिहाययोः अलौकिकं उपायं यो ग्रन्थतो वेदयन्ति स वेद ” and also “ विदन्ति वेदेन  
 तस्मात् वेदस्य वेदत । ”
- The derivations given by different authorities are as under:
- (a) सिद्धांत कौमुदी - विदो लते वा । (3.4.83)  
 (b) अमरकोष - विद् जाने विदन्ति अनेन धर्म वेदः । (1.6.3), (p.64 )  
 (c) तैत्तिरीय ब्राह्मणा- वेदिदेवेभ्यः विलायत तं वेदेन अन्वविदन् वेदेन वेदिं विविदुः पृथिवीम् । (3.3.9.69)  
 (d) तैत्तिरीय संहिता- वेदोऽपि वित्तिरसि वेदेत्याह वेदेन वै देवा असुराणां वित्तमं वेद्यं अविन्दन्त तद् वेदस्य  
 वेदत्वम् (1.5.7.)
- Vide: Fatahsingh: The Vedic Etymology (pp 218-219), for details vide-Datta Bhagvad  
*Vedic Vāṅgamaya kā itihāsa* (vol. I) pp 140-144.
- (8) Radhakirshan S: op. cit (Vol. I), P. 67.
- (9) ‘The Vedas are His breathing’ (*Sāyaṇa*) and also *Bṛhadāraṇyaka Upaniṣad* (II. 4.10)  
 स यथाऽऽदैधानेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्य महतो भूतस्य निःश्वासितमेतद्यद्गवेदो यजुर्वेदः  
 सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्योपनिषदं श्लोकाः सूत्राणुन्याख्यानानि व्याख्यानान्यस्यैवैतानि  
 निःश्चितानि ॥१०॥
- Thus it appears that the vedas were produced from the Absolute Being
- (10) Mehta Narmadasankar C: *Upaniṣad Vicāraṇā*’ (P. 3-4).
- (11) Winternitz M. A History of Indian Literature, P. 48.
- (12) *Āpastambha Paribhāṣā* (I.34) com. by Dhartaswami & translated by Bhattacharya S S.  
 मन्त्रब्राह्मणात्मको वेदः ।  
 Cough A.E ‘Philosophy of Upanishads & Ancient Metaphysics, (Perface: iv-vi)
- (13) Vide: (a) Gairola Vacaspati Sanskrit sahitaya ka itihasa P. 143, (b) Upadhyaya  
 Baladeva: Bharatiya darsana, P 29.
- (14) Upadhyaya Baladeva: op. cit., P 29  
 Cf. *Śrīmad Bhagavad Gītā* (IX. 20-21) त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।  
 ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥
- (15) Gairola Vacaspati: op cit., P. 139

- (16) Radha Krishnana S. : The Principal Upaniṣahds, P. 19. Vide: Apte V.S.-Sanskrit English Dictionary, (P. 287)

It is also said : उपनीयेनमात्मानं ब्रह्मास्तद्वयं ततः ।

निहंत्य विद्यां तज्जं च तस्मादुपनिषन्मताः ॥

- (17) *Kāṭhabhāṣya*: According to the com. of Śaṅkara, *Upaniṣad* primarily means *Brahmavidyā* and secondarily it means texts which explains *brahmavidyā*, The MU : 1.1.

“ ब्रह्मविद्या सर्वविद्याप्रतिष्ठिता । ”

Vide: Suresvara: *‘Taittirīyopaniṣadbhāṣyavārtika’* Ch. I. *Kārikā* No. 34-36, also cf. suresvara: The *Sambandhavārtika*, *Kārikā* 3.7.

- (18) Taittirīya Upaniṣad with the com. of Śaṅkara (Introduction) P. 7

“उपनिषत्” इति विद्योच्यते तच्चीलानां गर्भं, जन्म जशदिनिशान्तनात् तदवसादनाद्वा ब्राह्मणो वा उपनिगम्यितुत्वाद् उपनिषण्णां वा अस्यां परां श्रेय इति तद् , अर्थत्वात् ग्रन्थोऽपि उपनिषद्.

- (19) Sāyana: *‘Kṛṣṇayajurvediyam Taittirīya Āraṇyakam’* part-II - P. 494-495.

- (20) *Śatapath Brāhmaṇa*: 10.3.5.12, 4.5.1, 5.1.1 etc.

- (21) *Āitareya Āraṇyaka* :111.1.1

- (22) *Nāma liṅgāntūsāsanum nāma Amarakoṣaḥ* by Bhānujīdikṣita- धर्मं रहस्युपनिषत् (धर्म इति)। उपनिषदनम् । उपनिषीदति श्रेयोऽस्यां वा । षदलु विशरणादौ (भ्वा. प. अ. संपदादिः (वा. ३.३.१०८) । भवेदुपनिषद्धर्मं वेदान्ते विनने स्त्रियाम् इति मेदिनी (७८/५६) ।

- (23) Radhakrishnan S: op.cit. p. 19 .

- (24) Bhatta Visnuprasad: on the meaning of the title *Bṛhadāraṇyaka upaniṣad*, Journal of the Oriental Institute Vol. 23, Nos. 1-2 Barorda 1973. pp. 18-25.

- (25) Winternitz M : op cit. (Vol. I) p. 243.

- (26) (27) (28): Vide-Bhatta visnu prasad, op. cit. fn 13.

- (29) Keith A.B. & Macdonell A A: Vedic Index Names and subjects Vol . I , P. 92.

- (30) Vide: Mehta Narmadasankara C: op. cit. P. 5-6.

- (31) Ibid : P.6

- (32) Gough A.E. : op.cit., preface- iv-vi.

- (33) Radhakrishnan S. : Indian Philosophy, p. 25.

- (34) Herbert H Gowen: The History of Indian Literature, P. 33.

- (35) Mcdonell A. A: A History of sanskrit Literature, P. 36

- (36) (a) Sadānanda. *Vedāntasāra, Karika* -3 (p.2) वेदान्तोनामोपनिषद् ग्रमाणम् ।

(b) The MU (3.2.6) - वेदान्त विज्ञान सुनिश्चितार्थः (३ २ ६ )

(c) Denssen Paul : The philosophy of upaniṣad, P.3

(d) Swami Madhavananda: ;A Bird's eye view of the Upaniṣads, Vol I, p. 348.

- (37) Ranade & Belvelkuar: History of Indian Philosophy (Vol. II.) The creative period, P. 142 .
- (38) Winternitz M : A History of Indian Literature, Vol. I, p 1927 234.
- (39) Swami Prabhavananda: Vedic Religion And philosophy, P. 43.
- (40) Deussen Paul : The Philosophy of Upaniṣads, p. 51.
- (41) Hume R.E.: The Thirteen principal upaniṣads; P. 6
- (42) Keith A.B.: Vedic Index Names and subjects, Vol. I. p. 501.
- (43) Radhakrishnan S.: Indian Philosophy ,p. 16.
- (44) Dasgupta S.N. A History of Indian Philosophy VolI, p. 39.
- (45) Ranade R.D.: A constructive survey of upanishadic philosophy , p. 18
- (46) Dwivedi R.C. : Selections from *Brāhmaṇas* and *Upaniṣads*, Preface, (p. XIIIV)
- (47) Winternitz M. :op. cit. ,(p. 218)
- (48) Sharma B.R. : The Concept of Atman in the principal Upaniṣad, p. 5
- (49) Deussen Paul: The philosophy of the upaniṣads, p. 26
- (50) *Pinda Brahmānda upaniṣad* is considered to be composed in 20th cent by Swami Keshvananda. vide. An article of Nath R. on the authenticity of the Allopaniṣad; Pub. IN JOIB Vol -26, No. 3, P. 236.
- (51) The Nirnayasagar Press Bombay has published about one hundred and twelve upaniṣads.
- (52) T.M.P. Mahadevan, in his book “Upaniṣads” gives the summary of 108 *uapniṣads* and considers 10 UP as principal .
- (53) The *Muktikopaniṣad* (I. 30): इश -केन कठ प्रश्न-मुण्ड माण्डूक्य तैत्तिरी ।  
ऐतरेयं च छान्दोग्यं बृहदारण्यकं तथा ॥
- (54) Ibidःऋग्वेदादिविभागेन वेदाश्चत्वार ईरिताः  
तेषां शाखा ह्यनेकाः स्युस्तासूपनिषदस्तथा ॥११॥  
ऋग्वेदस्य तु शाखाः स्युरेकविंशतिसंख्यकाः ।  
नवाधिकशतं शाखा यजुषो मारुतात्मज ॥१२॥  
सहस्रसंख्यया जाताः शाखाः साम्नः परन्तप ।  
अथर्वणस्य शाखाः स्युः पश्चाश्चेदतो हरे ॥१३॥
- (55) See: Deussen paul : Sixty Upaniṣads of the veda', contents.
- (56) The *Jaiminīya Brāhmaṇa* (III.14)  
अथाश्रम् । प्रजापतिः प्रजा असृजत् । ता अश्वेनैवाश्वो भूत्वाऽसृजत् । ----अश्रुते स्वर्गं लोकं य एवं वेद  
॥१४॥
- (57) The RV (X 88.15) द्वे सृती अशृण्वं पितृणामहं देवानामुत मर्त्यानाम् ।  
ताभ्यामिदं विश्वमेजत् समेति यदन्तरा पितरं मातरं च ॥१५॥

(58) The different scholar opines differently regarding the numbers of *UP* as principal and translate them .

- (1) Max muller has translated the twelve UP, published under “ The sacred Books of the East. Vol. 15
- (2) Deussen paul has translated no less than sixty, vide: the sixty *Upaniṣads* translated by G.B. Palsule but he regards, 14 as major, vide: The philosophy of the Upaniṣads’ (P.37) of the same author.
- (3) Hume has translated the thirteen *Upaniṣads*, vide: The Thirteen principal upaniṣads; p.4.
- (4) A.B. Keith includes *Mahānārāyaṇa Upaniṣad* in the list of fourteen upaniṣads, vide: Religion and philosophy of the *Veda* and *Upaniṣads*, vol 31, pp. 498-500.
- (5) S. Radhakrishnan has translated 18 *UP* under the litle ”The principal Upanisads”.

(59) Cf. Winternitz M. : op.cit. , Vol.II.P. 222.

The classification of the non- Vedic *Upaniṣads* was first proposed by Deussen, sechzing upanisads, pp 542and then adopted by F.O. Schrader.

(60) Deussen Paul: The philosophy of the Upanisads; p.7

(61) Ibid :(P. 7)

(62) Winternitz M: op.cit. , P. 239.

(63) Ibid. PP. 221-222.

(64) Many Scholars opine differently about the divisions of the upanisads-

(a) Cakravarti Madhavadasa: A short History of Sanskrit Literature, (p. 170) -

The *Upaniṣads* may chiefly be divided into three sections according to their subject matter:

- (1)Some *Upaniṣads* deal with the salvation of Jiva and the nature of the supreme soul, which comprise *Aitareya*, *chāndogya*, *kena*, *Īśa*, *kaṭha*, *Brahḍāranyaka* *prāsna* & *Muṇḍaka* etc.
- (2)A number of *Atharvanita Upaniṣads* points out that jivātmā may realise *Paramāthan* through mediation. Then Jiva gets salvation. *Garbhja*, *Ārṣika*, *Jāvāla*, *Arunika*, *Sannyāsa* etc. fall under this head.
- (3)*Upaniṣads* which refer to different deities fall under these heads, like *Narāyaṇa*, *Kriṣṇa*, *Śiva*, *Rāma Devi* etc.

According to the opinion of the veteran vedic scholar satyavrata samasrami, *Upaniṣads* may Mainly be divided into four sections (1) *Vaidika*, (2) *Ārṣa*, (3) *Kāvya* and (4) *Kṛtrima* .

(b) Keith A.B The History of sanskrit literature :

*Upaniṣads* fall into four classes: (1) Merely develop doctrines doctrines already found in the older *Upaniṣads*, (2) Devote themselves to the glorification of *yoga* practices by which religions ecstasy was produced. (3) Deal with the condition of the *sannyāsin*, and (4) Finally give themselves up to the glorification of *Rudra*-or *Śiva*

- (65) K. Narayana Swami Aiyar: Thirty minor Upanisads, foreword -p.ii  
 (66) Weber A: 'The History of Indian Literature, (P. 156).  
 (67) Dasgupta S.N.: Yoga Philosophy, P. 18.  
 (68) Georg Feuerstein : The Yoga Tradition, P. 415.  
 (69) The TBU: II .6  
 (70) The Yogavaśiṣṭha: (Part -II):

शास्त्र सज्जनसंपर्कैः प्रज्ञामादौ विवर्धयेत् ।

प्रथमा भूमिकैषोक्ता योगस्यैव च योगिनः ॥१॥

विचारणा द्वितीया स्यात्तृतीयाऽसङ्गभावना ।

विलापनी चतुर्थी स्याद्वासनाविलयात्मिका ॥२॥

शुद्धसविन्मयानन्दरूपा भवति पञ्चमी ।

अर्धसुप्तबुद्धामो जीवन्मुक्तोऽत्र तिष्ठति ।.३॥

स्वसंवेदनरूपा च षष्ठी भवति भूमिका ।

आनन्दैकधनाकारा सुषुप्तसदृशस्थितिः ॥४॥

तुर्यावस्थोपशान्ताथ मुक्तिरेवेह केवलम् ।

समता स्वच्छता सौम्या सप्तमी भूमिका भवेत् ॥५॥

तुर्यातीता तुर्यावस्था परा निर्वाणरूपिणी ।

सप्तमी सा परिप्रौढा विषयः स्यान्न जीवताम् ॥६॥

Cf. The VRU : IV 1-18.

- (71) Sinha Jadunatha: A History of Indian Philosophy Vol PP. 123 -124.  
 (72) Weber A: op cit. pp 163-165 .  
 (73) Ibid. (P. 165)  
 (74) Ibid (p. 165)- It presents that the two upaniṣads viz, the *maitrāyaṇo paṇiṣad* & the *Svetāsvataropaniṣad* consider among the 13 main *Upaniṣads* which are the most authentic.  
 (75) Deussen Paul: Sixty Upaniṣads of the Veda, Part -I, XXVII -XXVIII (contents)  
 (76) K Narayana Swami Aiyar ; Op. cit., Contents.  
 (77) Rai Ramkumar: Encyclopedia of Yoga, P 246

The word comes from a Sanskrit root which means 'to go trance, to meditate . Others however, derive it from a root yuj - to join and 'yoke' in English, is said to be the same word as *yoga*, Both roots are feasible in case of the root 'join'. " Yoga would mean a science that teaches the method of joining the human soul with God or the *Jīva* with *Paramātmān*

- (78) The word in a technical sense first occurs in-  
 (a) The TU (II.4) -*Yoga Ātmā*

(b) The SU (II.11) नीहारधूमाकारानिलानलानां खद्योत विद्युतस्फटिकशशीनाम् ।  
एतानि रूपाणि पुरःसराणि ब्रह्माण्यभिव्यक्तिकराणि योग ॥११॥

(VI. 13) नित्योनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।  
तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

(c) MTU- (VI.18): तथा तत्प्रयोगकल्पः प्राणायामः प्रत्याहारो ध्यानं धारणा तर्कः  
समाधिः षडङ्ग इत्युच्यते योगः ।

The explanation of it as 'harnasing, arranging' is evident from the expression आत्मानं यञ्जिते occurring in the *Mahānārāyaṇa Upaniṣad* (VI.21)

Also in the MTU (VI.3)-

द्वे वावे ब्रह्मणो रूपे मूर्ते चामूर्ते चाथ यन्मूर्ते तदसत्यं यदमूर्ते तत्सत्यं तत्रह्य तज्ज्योतिर्ज्योतिः स आदित्यः स वा एष ओमित्येतदात्माऽभवत्स त्रेधात्मानं व्यकुरुतोमिति तिस्रो मात्रा एताभिः सर्वमिदमोतं प्रोतं चैवारमीत्येवं ह्याहैतद्वा आदित्य ओमित्येवं ध्यायताऽऽत्मानं युञ्जीतेति ॥३॥

While in the MTU (VI.25) the yoga seems to have been conceived as a 'union' between *prāṇa* & syllable *om* - एवं प्राणमथोङ्कारं यस्मात्सर्वमनेकधा । युनक्ति युञ्जते वाऽपि तस्माद्योग इति स्मृतः ॥ एकत्वं प्राणमनसोरिन्द्रियाणां तथैव च । सर्वभावपरित्यागो योग इत्यभिधीयते ॥२५॥

(79) B.K.S. Iyanger: 'Lights on Yoga', P. 21.

(80) Yoga Darsana of Pañjali (I-2): योगश्चित्तवृत्तिनिरोधः ॥२॥

(81) Vide : (a) *Vyāsa Bhāṣyavṛtti*, p. 1-योगः समाधिः ।

(b) *Bhojavṛtti* by *Bhojadeva*, P. 3. - 'युज् समाधौ', अनुशिष्यते व्याख्याते ।

(c) The *Tattavavaśāradi*(I.1,P.3) -

'युज् समाधौ' इत्यस्माद्व्युत्पन्नः समाध्यर्थो न तु 'युजिर योगे' इत्यस्मात्संयोगार्थ इत्यर्थः ।

(d) The *yogavartika*, p. 6: 'युज् समाधावित्यनुशासनतः प्रसिद्धो योगः ।

(82) Yajñavalkya " संयोगो योग इत्युक्तो जीवात्मपरमात्मनोः ।"

(83) *Yogasāra Saṁgraha* p.2.- "योगाङ्गेषु ज्ञानभक्तिकर्मादिषु च योगशब्दो योगसाधनत्वान्मोक्षोपायत्वाच्च गौण इति ।"

(84) *Amarakoṣaḥ* (P. 548)-

योगः संनहनोपाय ध्यानसंगतियुक्तिषु ॥२२॥ (३३२२)

योगः(पु.) के कवच, साम दाम आदि उपाय, ध्यान (चित्त को एकाग्र करना), संगति, युक्ति, विश्वासघातक, दवा आदि अर्थ है ।

यविति । योजनम् । युज् समाधौ ठ (रि. आ. अ.) युजिर् योगे (रु.उ.अ.) । धज् (३.३.१८) । योगोऽपूर्वार्धसंप्राप्तौ संगति ध्यानयुक्तिषु । वपुः स्थैर्यप्रयोगे च विष्कम्भादिषु भेषजे, विश्रब्धघातके द्रव्योपायसंग्रहनेष्वपि । कर्मणेऽपि च (इति मेदिनी) (२३.१८-१९) संनहनं= कवचम्, उपायः-समाधिः ।

(85) The *Manusmṛti* V. 60 इन्द्रियाणां निरोधेन रागद्वेषक्षयेण च । अहिंसया च भूतानाममृतत्वाय कल्पते ।

(86) The BG. : (a) समत्वं योग उच्यते (II.) (b) योगः कर्मसु कौशलं (II.)

- (87) The MB: (14: 43: 26): प्रवृत्ति लक्षणो योगो ज्ञानं संन्यासलक्षणम् ।  
तस्माज्ज्ञानं पुरस्कृत्य संन्यसेदिह बुद्धिमान् ॥२६॥
- (88) According to S. Radhakrishnan (IP.Vol - II p. 337) Yoga may simply mean 'method'.
- (89) The Mahopaniṣad :V. 42. मनः मनोपाये योग इत्यभिधीयते ।
- (90) The SDU: (I. 24b) “ योगस्तु वृत्तिरोधो ।”
- (91) The KU : II iii.11 तां योगमिति मन्यन्ते स्थिरामिन्द्रिय धारणाम् ।  
The Aksyupanisad (4): अवेदनं विदुः योगं चित्तक्षयं अकृत्रिमम् ।
- (92) The YTU: (4)
- (93) The *Visnu purana*. (VI. 7.3 ) आत्मप्रयत्न सापेक्षा विशिष्टा या मनोगतिः ।  
तस्या ब्रह्मणि संयोगो योग इत्यभिधीयते ॥
- (94) Schultz M: The Hindu Philosophy, P. 17.
- (95) Georg Feuerstein: Op. cit. P. 96.
- (96) The *Arthśāstra* of *Kautilya* : I.2
- (97) Ghate V.S: The Vedanta, P. 4 (Introduction).
- (98) They are as follows:  
1. *Cārvāka* 2. *Bauddha* 3. *Jaina* 4. *Rāmānuja* 5. *Puranprajñā*  
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*Vaiśeṣika*  
11. *Naiyāyika* 12. *Jaiminī* 13. *Paṇinī* 14. *Sāṃkhya* 15. *Yoga* 16. *Śaṅkara*
- (99) Muller Max: Ancient Sanskrit Literature; p. 70
- (100) The Manusmṛti : (II .11)
- (101) Schultz. M. op. cit., P. 17
- (102) Upadhyaya Baldeva: *Bhāratiya Darshana*, p. 29.
- (103) Kunhanraja C; History of Sanskrit Literature, p. 200
- (104) Radhakrishnan S: IP (Vol. II), p. 338
- (105) The BG (IV.1-2) इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।  
विवस्वान्मनवं प्राह मनुर्दिवाकवेऽबुवीत् ॥१॥  
एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।  
स कालेनेह महता योगो नष्टः परंतप ॥२॥
- (106) The MB (12. 349 .65) : सांख्यस्य वक्ता कपिलः परमर्षिं स उच्यते ।  
हिरण्यगर्भो योगस्य वेत्ता नान्यः पुरातनः ॥६५॥
- (107) While commenting on *yoga sūtra* (I.1) Some commentators have remarked:  
ननु हिरण्यगर्भो योगस्य वक्ता नान्यः पुरातन इति योगियाज्ञबल्क्य स्मृतेः कथं  
पतञ्जलेयोगशास्त्रकर्तृत्वमित्याशङ्क्य सूत्रकारेण अनुशासनमित्युक्तम् । (तत्त्ववैशारदी)

*Bhikṣu* quoting this verse of *yājñavalkya* remarks -

हिरण्यगर्भस्यादिगुरुत्वबोधनादिति यद्यपि हिरण्यगर्भेण कृतं शास्त्रं तथापि..... (मणिप्रभा)

योगः समाधिः तस्यानुशासनं हिरण्यगर्भशास्त्रं अनुस्मृत्य.....(योगसुधाकर)

Vide: Ramsankara Bhattacharya: An Introduction to the yogasūtra, P. 16-17.

- (108) The contents of the Hiranyagarbha śāstra of given in the *Ahīrbundhya Saṁhitā* (A work of *Pancarātra* School ) in its ch.XII seem to belong to this reduction.

Vide: Ramsankara Bhattacharya: An Introduction to the yogasūtra, P. 16-17.

- (109) Joshi Harishankar: *Sāṁkhya Yoga kā Jirṇodahāra*, P. 146

- (110) The RV. : 10,121,1

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेकः आसीत् ।

स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ।.

- (111) The MB. (12, 342, 96)

हिरण्यगर्भो द्युतिमान् य एष छन्दसि स्तुतः ।

यौगोः सम्पूज्यते नित्यं स च लोके विभुः स्मृतः ॥

cf. The *Yājñavalkya Smṛti* (III. 110):

ज्ञेयं चारण्यकमहं यदादित्यादवाप्तवान् ।

योगशास्त्रं च मत्प्रौक्तं ज्ञेयं योगमभीप्सता ॥

- (112) Cf Devala's statement:

एतौ सांख्ययोगो चाधिकृत्य यैर्युक्तितः समयतश्च पूर्वप्रणीतानि विशालानि गम्भीराणि तन्त्राणीह संक्षिप्य उद्देशतो वक्ष्यन्ते ॥

- (113) The RV : (I. 18.7) यस्मादृते न सिध्यति यज्ञो विपश्चितश्चन । स धीनां योगमिन्वति ॥७॥

(I 34.9) कृत्री चक्रा त्रिवृत्तो रथस्य क्व बन्धुरो ये सनीलाः ।

कदा योगो वाजिनो रासभस्य येन यज्ञं नासत्योपयाथः ।

(I. 30 7) योगे योगे तवस्तरं वाजेवाजे हवामहे । सखाय इन्द्रमृतये ॥

(I 5 3) स धा नो योग आ भुवत्स राये स पुरंध्याम् ।

गमध्वाजेभिरा स नः ॥३॥

(X 13 1) युजे वां ब्रह्म पूर्व्यां नमोमि-र्वि श्लोक एतु पथ्येव सूरैः ।

शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्युः ॥

The AV: (19 8.2) अष्टाविंशानि शिवानि शञ्मानि सह योगं मजन्तु मे ।

योगं प्र पद्ये क्षेमं च क्षेमं प्र पद्ये योगं च नभोऽहोरात्राभ्यामस्तु ॥

(19.13.1) इन्द्रस्य बाहू स्थविरौ वृषाणौ चित्रा इमा वृषभौ पारयिष्णू ।

तौ योक्षे प्रथमो योग आगते याभ्यां जितमसुराणां स्व शर्यत् ॥

- (87) The MB: (14: 43: 26): प्रवृत्ति लक्षणो योगो ज्ञानं संन्यासलक्षणम् ।  
तस्माज्ज्ञानं पुरस्कृत्य संन्यसेदिह बुद्धिमान् ॥२६॥
- (88) According to S. Radhakrishnan (IP.Vol - II p. 337) Yoga may simply mean 'method'.
- (89) The Mahopaniṣad :V. 42. मनःमनोपाये योग इत्यभिधीयते ।
- (90) The SDU: (I. 24b) “ योगस्तु वृत्तिरोधो ।”
- (91) The KU : II iii.11 तां योगमिति मन्यन्ते स्थिरामिन्द्रिय धारणाम् ।  
The Aksyupanisad (4): अवेदनं विदुः योगं चित्तक्षयं अकृत्रिमम् ।
- (92) The YTU: (4)
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तस्या ब्रह्मणि संयोगो योग इत्यभिधीयते ॥
- (94) Schultz M: The Hindu Philosophy, P. 17.
- (95) Georg Feuerstein: Op. cit. P. 96.
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- (99) Muller Max: Ancient Sanskrit Literature, p. 70
- (100) The Manusmṛti : (II .11)
- (101) Schultz. M: op. cit., P. 17
- (102) Upadhyaya Baldeva: *Bhāratiya Darshana*, p 29.
- (103) Kunhanraja C; History of Sanskrit Literature, p. 200.
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- (105) The BG (IV.1-2) इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।  
विवस्वान्मनवं प्राह मनुरिक्ष्वाकवेऽव्वीत् ॥१॥  
एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।  
स कालेनेह महता योगो नष्टः परंतप ॥२॥
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- (107) While commenting on *yoga sūtra* (I 1) Some commentators have remarked:  
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पञ्जलेयोगशास्त्रकर्तृत्वमित्याशङ्क्य सूत्रकारेण अनुशासनमित्युक्तम् । (तत्त्ववैशारदी)

- (19.24.7) योगे योगे तवस्तरं वाजे वाजे हवामहे । सखाय इन्द्रमूतये ।  
 (20.26.1) योगे योगे तवस्तरं वाजे वाजे हवामहे । सखाय इन्द्रमूतये ।  
 (20.69.1) स धा नो योग आ भुवत् स राये स पुरंध्याम् । गमद् वाजेभिरा स नः ॥२॥
- (114) The Pātāñjala Yoga sūtra II.3) अविद्यास्तितारागद्वेषाभिनिवेशाः क्लेशाः ॥३॥  
 (115) The Yāśñavalkya smṛti (I.8)  
 (116) The Śrimad Bhāgavad Purāṇa (XI. 20.6): योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।  
 ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित् ॥६॥  
 (117) The Garuḍa Purāṇa (I. 221.498): ब्रह्मात्मनोः यत् एकत्वं स योगः योत्तमोत्तम ।  
 (118) Ibid. (I. 14.1): अथ योगं प्रवक्ष्यामि भुक्तिमुक्तिकरं परं ।  
 ध्याविभिः प्रोच्यते ध्येयो ध्यानेन हरिरीश्वरः ॥२॥  
 (119) The Viṣṇu Purāṇa (VI. 7.30-31): आत्मभावं नयत्येनं तद्ब्रह्म ध्यायिनं मुनिम् ।  
 विकार्यमात्मानः शक्त्या लोकमाकर्षको यथा ॥३०॥  
 आत्मप्रयत्नसापेक्षा विशिष्टा या मनोगतिः ।  
 तस्या ब्रह्मणि संयोगो योग इत्यभिधीयते ॥३१॥
- (120) The 39 th chapter of Mārkaṇḍeya Purāṇa .  
 (121) Vāyupurāṇa ch. XIV. and XV.  
 (122) The MB (XII. 305 18-19) तस्मात्त्वं शृणु राजेन्द्र यथैतेदनुदृश्यते ।  
 याथातथ्येन सांख्येषु योगेषु च महात्मसु ॥१८॥  
 यदेव योगाः पश्यन्ति सांख्यैस्तदनुगम्यते ।  
 एकं सांख्यं च योगं च यः पश्यति स बुद्धिमान् ॥१९॥
- (123) Vatsyāyana: Kāmasūtra (I. 1.29) पुरुषकर्मादिनिमित्तो भूतसर्गः कर्महेतवो दोषाः प्रवृत्तिश्च  
 स्वगुणविशिष्टश्चेतना असद् उत्पद्यते निरुध्यत इति योगानाम् ।
- (124) Vide: S. Radhakrishnan op cit. p. 340  
 (125) Radhakrishnan S: op cit. P. 340.  
 (126) See F.N. 105.  
 (127) Sarvadarśana Saṁgraha (Pātāñjalayogadarśanam) P. 343-  
 अत एव तत्र तत्र पुराणादौ विशिष्ट योगस्य विप्रकीर्णतया दृग्भाद्यर्थत्वं — ।  
 मन्यमानेन भगवता कृपासिन्धुना फणिपतिना सारं संजिधृक्षुणानु शासनमारब्धं न तु साभाच्छाशनम् ।
- (128) Alan Danielou. Yoga : The Method of Re-integration. P. 6.