

CHAPTER 1

INTRODUCTION

In India *veda* is regarded as the very ancient monument to be availed, which is unique in compositional skill. It holds the most prominent place in the history of world literature also. The characteristics of its language are highly occult and are subjected to various interpretations. Basically it is a record of experiences of intuitions and an account of *vedic* revelations. These experiences and revelations become passed through the different stages of formations and developments. Thus it consists the knowledge of *vedic* and *pre-vedic* traditions. Generally *vedas* are regarded as the base of all knowledge. It contains all branches of human knowledge and understanding. It also treated as a source material to understand the different aspects of Indian culture as it grown and developed over millennia. It glows by itself and needs not any support to prove its validity and identity. So they themselves are its authority.

The word ‘Veda’ is derived from the Sanskrit root ‘Vid’ means “to know, or obtain”¹. This term denoted “knowledge par excellence” that is sacred and all-pervading reflects the developed and innovated ideas and ideals of human mind perceptions. The information of varied

subjects consists and scattered all over in the vedas. This wisdom is defined by Dr. S. Radhakrishnan as “the knowledge of primary causes of the uncreated principle”² . And by the words of S.N. Sharma Veda is a source of the sacred knowledge and it is generally held to be a means to achieve the four ends of life. Thus veda serves as the means to get knowledge to attain happiness and prosperity in this world and emancipation from the worldly bonds and achievement of heaven in the next.³ Thus we can say veda is not a single literary work but an integral literature formed and developed in the course of centuries which was orally transmitted from generation to generation. Hence it possesses the name Sruti or that which is heard. By the words of Sayana veda is the Book which describes the transcendent means for the fulfillment of wellbeing and the avoidance of evils. That is,

इष्ट-प्राप्ति-अनिष्ट-परिहारयोरलौकिकम् ।

उपायम् यो ग्रन्थो वेदयति सः वेदः ॥

So veda suggests a real spirit of query and joints the ends than any other work in any language can do. Sayana also comments that veda is infinite, eternal and divine in origin. It consist the perfect knowledge which is God. And from this knowledge of veda universe is created by the God⁴. It deals with various aspects of human life like politics, economics, administration, education affairs of day to day life etc.. Veda instructs us the means and methods to be adopted for the smooth running

of the society. 'Veda' is said to be the breath of the immortal and imperishable entity. Because Brhadaranyakopanisad says that the Supreme breathed forth all knowledge and wisdom⁵. The term 'veda' is the collective noun for the four vedas of Rgveda, Yajurveda, Samaveda and Atharvaveda, while the term 'vedas' is concerned with the collection of four vedas.

The vedas provide the knowledge of Brahman and they deal with the means to attain the sacrificial rites and their performances. Hence the vedas consist of the ज्ञानकाण्डम् or the knowledge portion and कर्मकाण्डम् or the work portion. The knowledge portion is the primary portion that belongs to the collection of mantras, prayers, benedictory words, sacrificial formulas, litanies etc. The second part is the Brahmanas, the prose texts that include the collection of ritual instructions. It deals with the priestly functions, observations on the mysterious practices of sacrifices, reviews on sacrificial rites and ceremonies. It is regarded as the commentary of the vedas. The third portion is the Aranyakas, the forest texts which concentrate on the meditative yogic practices of hermits in the forest. Eventhough it is considered as subsidiary to the Brahmanas, it is very much closer to the Upanisads and carries the glory of the vedas. Generally it is the concluding portion of the Brahmanas but partly treated as independent works. The fourth division is the Upanisads, which form the end of the Vedas and also the ultimate intuitive assumption of the vedic wisdom.

It represents and refers to the way of knowledge that is jnanamarga which belongs to the jnanakanda portion of veda, that is occult, theosophical and philosophical formal exposition.

The Meaning of the Term Upanisad

The upanisad is considered as Vedanta. The word 'anta' means the goal or purpose, in addition to its literal meaning of 'related end'. The term upanisad primarily refers to the knowledge and secondarily refers to the 'text' which has recorded this knowledge so instructed and obtained.

Different commentators have various opinions on the derivation of the term upanisad. But their arguments cannot be treated as exact, historically or linguistically. The word upanisad is derived from the root, 'sad' which means 'to loosen', 'to reach' or 'to destroy' with 'upa' and 'ni' as prefixes and 'kvip' as termination.⁶ Upanisad is the knowledge of Brahman that is Brahavidya, by which ignorance is loosened or destroyed. In the Taittiriyaopanisad Bhasya Sri Sankara says: Upanisad is Brahavidya. According to the Kenopanisad the term upanisad is used in the sense of secret. So it turned out to be the name of a mystery, a secret or rahasyam. This word also exhibits the mode of instruction, that is, the student sitting close to the teacher to acquire the secret knowledge. The Puranic Encyclopedia also says that the word upanisad means existing very near which means existing closely to the nature of

Brahman.⁷ Thus the term literally means a disciple sitting devotedly near a guru to learn instructions from him-instruction on the secret doctrine with maximum concentration of the mind. In this sense it is pointed towards the central subject of the vedas as well as to the knowledge portion.

The Significance of the Upanisads

The upanisads occupy the most dignified place in the history of man's strife to acquire the knowledge or fundamental truths of being. They represent the zealous attempt of the intensive thinkers of early India to make clear the problems of the source, nature and doom of man and of the universe. They abound with the profound conceptions and with the establishment of universal truth. These philosophical works are of modest contemplative nature and are the primary efforts at a systematic treatment of incorporeal questions. The upanisads happen to be the most notable power to enforce the Vedanta system of philosophy that which has been brought forth later in various forms. The lofty knowledge of the ultimate truth is taught in the upanisads. These are regarded as the everlasting and the most authoritative and unfailing disclosures; and almost all schools of Indian philosophy have got extended from the upanisads in some way or the other. The upanisads have a cryptic intensity in their expression and they bring peace to the heart. Some of them are very simple and short. At the same time they are very significant. The

upanisads exhibit the purest and the most concentrated Indian spiritual wisdom that is highly perceptive on the contemplations on human existence and its reaction to the esoteric universe. The mythical and mystical values and nature of the upanisads guide us in our everyday lives and enable us to search for wisdom which can lead us from untruth to truth, darkness to light and death to immortality. The upanisads narrate the nature of ultimate reality, its relation to the human soul, the process of creation, the nature and purpose of existence etc. The subject matter of the upanisads is not a single basic element (monism) but the belief in a single God (monotheism) that is the concept of an all pervasive immanent Supreme Being. The fundamental doctrine of the upanisads is the identity of the individual soul with the universal soul or Brahman and is essentially an enquiry into the nature of Brahman.

The Origin and Development of the Term Yoga

The term Yoga must have derived from either of the two roots, yujiryoga (to yoke) or yuj Samadhau (to concentrate). In the context of yogasutra of Patanjali the root yuj samadhau (to concentrate) is considered by scholars as the correct etymology. Panini, Vyasa and so on state that yoga means samadhi (concentration). From these it can be assumed that the term yoga is derived from the root 'yuj' which generally means to 'unite', 'to add' or 'to attach'. Normally the word yoga is used when two things are connected together. In the philosophical sense "Yoga is the

method of abstract meditation for the union of the individual self with the cosmic consciousness. It is an occult practice by which an individual can have intuitive consciousness of the nature of the ultimate reality.⁸

The three Vedas namely Rgveda, Yajurveda and Samaveda correspond to the three yogas such as mantra yoga, prana yoga and dhyana yoga. Apart from these the brahmanas also have the reference to yoga. The Satapathabrahmana also contains the yogic reference as, योगे-योगे तवस्तरम्⁹ Besides in many other samhitas, brahmanas, sutra works etc. yogic reference, can be seen. So 'yoga' came into being as a part of Vedic literature. The upanisads also mention yoga in a wide scale. The principal upanisads like Svetasvatropanisad describes yoga extensively. The Bhagavadgita handles yoga differently, throughout the entire text. It consists of eighteen chapters indicating the term 'yoga' along with its titles like अर्जुनविषादयोगः, सांख्ययोगः, कर्मयोगः etc.; and it mentions the importance of yoga for the attainment of knowledge. Gita defines yoga variously based on different circumstances. Being contented with the earned and the unearned things, the mind shows equanimity; and this is defined as yoga.¹⁰ The first literary work, the term 'yoga' is described as a practical system of knowledge. But the laymen have only a mere conceptual idea on it. So the great sage Patanjali formed and developed it as systematic system of knowledge. He gave an accurate theoretical way of practice; and since then yoga has been discussed and narrated enormously as a way to the attainment of knowledge or self-realization.

Now yoga is defined variously by different scholars. In the words of Chattopadhyaya yoga “keeps the mind in a state in which it ceases to function.”¹¹ “It is also regarded as the true union of our will with the will of God”. Das Gupta defines yoga as “the state of bliss, being itself a result of yoga, is also called yoga.”¹² Now-a-days yoga is treated not only as a system of knowledge but also as a practical system involving therapeutical aspects, cosmetic aspects, as the ways to reduce the stress and strain of life and the like. These show the relevance on the study of yoga. Though it is treated as an old system it continues to maintain its newness or freshness always. It is always ready to adopt and apply the new ideas on the bases of the rising needs of the society. Thus David Frawley defines yoga as the technique of developing and integrating energy.¹³

The Yogopanisads

Yogopanisad is the term used to denote the collection of twenty minor upanisads which narrate the subject of yoga as a path to reach knowledge because yoga is the practical application of knowledge. The Yogopanisads are highly mystic in their nature and character, since it provides the ways to find out the cryptical forces centered in man and nature and a knowledge on how to win over on these. Those people who want the integral development of the soul take the Yogopanisads as a tool to acquire the all pervading power, infinite knowledge and unlimited force through the aspects of heart, brain and navel¹⁴. These upanisads

fix a firm stand upon both yoga and knowledge simultaneously to uproot the grounds of physical and mental agonies for self-realization. Thus both jhana and yoga are equal to produce a desired effect in the attainment of yogasiddhi. The Yogopanisads intend to help man to control mind and to realize the unity of the individual self with the Supreme Self and to attain the salvation, that is Yogasiddhi. The maintenance of health, prevention and curing of diseases etc. are discussed in the Yogopanisads. The basic philosophy of the Yogopanisads is based upon the realization of the supreme reality and the method to realize it. The incomplete perception of self leads to the sufferings due to ignorance. The common factors described in the Yogopanisads are different types of yoga like astangayoga, rajayoga, layayoga and karmayoga. The Yogopanisads describe the yoga of six limbs, seven limbs and eight limbs. The parts and types of yoga are narrated differently in these upanisads. Various numbers of asanas are also mentioned here. Thus the yogic thoughts are described in a wide sense throughout the Yogopanisads.

Reference

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4. Yo vedebhavah akhilam jagat nirmame.
5. Brh. U. II: 4.10
6. सदर्धतोर्वेशरणगत्यवसादनार्थस्य उप नि पूर्वस्य क्विप् प्रत्ययान्तस्य रूपमिदमुपनिषदिति ।
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CHAPTER II

THE PRINCIPAL TENETS OF YOGA PHILOSOPHY

Philosophically yoga is almost similar to that of the samkhya. Patanjali took the yogic tenets from the background of samkhya philosophy developed with slight variations and presented in the form of sutras. The twenty five principal elements are the pancabhutas of earth, water, fire, air and space; their five subtle forms of pancatanmatras of Sabda, Sparsa, Rupa, Rasa and Gandha; five jnaanedriyas; five karmedriyas; the one entity which belongs to the ten sense organs that is mind, intellect or buddhi, ego or ahamkara and also prakrti which is regarded as the material cause of the world and purusa, treated as the witness of everything. All these 25 principles are referred to in yoga, as the samkhya system of philosophy. Patanjali categorizes these principles into four such as the visesa (the diverse), avisesa (the non - diverse) lingamatra (the merely resolvable) and lingam (the irresolvable)¹. The aspects of the gunas, sattva, rajas and tamas are exhibited through the pancabhutas and eleven organs. So these are collectively called as visesas. Avisesas belong to the pancatanmatras and ahamkara; Mahat is called as linga and prakrti is regarded as Alinga and it exists for the purusa. So also purusa is treated as a witness²

Avidya leads to the union of purusa and prakrti; and when this union is disrupted there occurs the kaivalya or moksa that is attainable only through the discriminative knowledge that is purusa which absolutely free from prakrti. This knowledge is possible only through the practical performances and devotional exercises which lead to the mental discipline. Hence yoga admits Isvara or God as an independent reality in addition to prakrti and purusa. This is the most obvious difference between Samkhya and yoga metaphysics. Thus yoga upholds God as the 26th principle as a means to attain moksa. Thus it is theistic in nature and it is also called as sesvara samkya even though the yoga philosophy exists on various principles or tenets. The present thesis discusses only the principal tenets of it.

Theory of Knowledge

The Nature of Pramana and Valid Knowledge

According to the yoga system valid knowledge results only from the means of knowledge or pramanas. Different means of knowledge or pramanas are cognized by different systems of philosophy like pratyaksa that owes to carvaka and pratyaksa and anumana to vaisesika, pratyaksa, anumana and agama to samkhya and yoga etc. Yoga admits pratyaksa, anumana and agama as the three means of knowledge. Here pramana is regarded as the tool to produce prama or valid knowledge. So the means to valid knowledge is the pramana and prama means valid knowledge

on a subject which has any previous ideas.³ For Vijnanabhiksu pramana is the apprehension of an object through the mental modification of vrtti⁴. And the reflection of mental mode in self assumes the form of the object that is called prama, which is regarded as the result of pramana.⁵ The self is regarded as the knower that is the pramata.⁶ Again Vacaspatimisra says that knowing what is hither to unknown is prama⁷ which leads to the fruitful action and also that the prama disappears here. For Nagesa prama is the new knowledge and it agrees with its object (avisamvadijnana). Here he mentions that novelty and correspondence are the signs of truth and for Vyasa also prama corresponds to the new knowledge. According to him Viparyaya (erroneous knowledge) is contradicted by valid knowledge. Thus, only through pramana we can reach valid knowledge or pramanas are regarded as the good means to prama or the truth.

Yoga upholds existentialism, which treats the object as real by the apprehension of the modalities of mind. Here the communication takes place, between the objects and the modes of mind. Thus all cognitions are associated with their objects. These cognitions are regarded as the reflection of the consciousness (purusa) in the mental mode. This is referred to as pauruseyabodha.⁸ Here the means to this pauruseyabodha is the mental state. Hence it is treated as the pramana. Thus, for yoga valid knowledge is an integration of mental mode and pure consciousness. Here it is to be considered as the production of the interaction between

the internal organs, sense organs and the objects. Here the internal organ is constituted of the buddhi, ahamkara and manas. And the formation of valid knowledge depends up on these factors. Thus, it is concluded that freshness, compatibility, non- falsity and usability are the signs of valid knowledge or truth. The attainment of valid knowledge is possible only through the pramanas.

Kinds of Pramanas

According to the Yogasutra there are three kinds of pramanas such as pratyaksa (perception) anumana(inference) and Agama (Verbal testimony). It states thus: प्रत्यक्षानुमानगमाः प्रमाणानि

Pratyaksa (perception)

The attainment of knowledge, when the mind comes in contact with the external object through the sense organs, is called Pratyaksa. Here the truth is established from particular aspects to the general aspects of an object. It is stated in the Vyasabhasya as: इन्द्रियप्रणालिकया चित्तर्य बाह्यवस्तुपरागात् तद्विषयसामान्यविशेषात्मनोर्त्तस्य विशेषावधारणाप्रधानवृत्तिः प्रत्यक्षम् प्रमाणम् ।⁹ Vacaspati regards pratyaksa as the basis of all other pramanas. According to Vyasa pratyaksa is chiefly concerned with the particular not with the general, while Vacaspati mentions it as the epitome of the general, even though it becomes subsidiary to the apprehension of the particular also. That is,

यथापि सामान्यमपि प्रत्यक्षे प्रतिभासते

तथापि विशेषम् प्रति उपसर्जनीभूतम् इत्यर्थः ॥¹⁰

For Vijnabhiksu pratyaksa is a mental function which is possible only through the senses. He defines pratyaksa as the functioning of the thinking principle directly through the senses. In pratyaksa the sense organs (jnanedriyas) make the connection between the citta and the external object which are having generic and specific aspects. Here this specific aspect is treated as pradhana by the mental modification. And this mental modification is considered as the pratyaksa pramana. By the relation of mind and purusa, the consciousness of cittavrtti formed in purusa is the result of pramana or mental modification. Vyasa and Vacaspati agree with these arguments in a similar manner.

Anumana (Inference)

In the words of Bhasyakara Anumana is regarded as the mental modification which mainly apprehends or grasps the generic nature of an object what is to be inferred. In other words it is the method which defines the significant knowledge obtained from another knowledge and treated as inferential knowledge which is also known as Anumiti. Again Anumana is regarded as the formation of hypothesis on the basis of pratyaksa. According to Radhakrishnan the cognition of invariable concomitance is the basis of Anumana (inference). Among two things

connected together the pratyaksajnana of the first helps to establish the existence of the other.

Agama (Verbal Testimony)

The third means of knowledge is Agama. Vyasa defines agama as a mental modification originating in the hearers, depending upon the meaning communicated by the words of a trustworthy person (apta) on account of his direct experience (pratyaksa) and inferential knowledge

Here ‘ the apta the trustworthy person is described as one who has the philosophical vision as explained by Vacaspati.

Thus pratyaksa, anumana and agama are considered as the three means of knowledge in yoga. The state of mind or the mental mode is termed as the pramana and the reflection of consciousness in the mind is treated as the cognition. The authenticity and unauthenticity of knowledge are naturally disclosed and apprehended by these pramanas of pratyaksa, anumana and agama.

The Concept of Mind and its Nature

The term ‘Mahat 'in the system of samkhya connotes the citta of the yoga system. In yoga the term ‘citta ’ indicates the comprehensive form of buddhi; antahkarana (self-consciousness) and mind. Each of these has its own significant function and also has common functions

like the life-process.¹¹ But often we mistake both as one and the same. The mind is considered as one of the fields of activities of citta and it is also said that the gross performance of citta runs through it. The mind which issues forth the ideas to the external organs creates the concepts in order to the expediments (samskaras) of citta. So also the mind prompts the imaginations and illuminations.

The concept of mind is treated differently by different scholars. Western psychologists describe it as the comprehensive state of conscious, sub-conscious and super conscious states. Some consider mind as something substantial in the human being. But modern science argues that mind is merely a function or an activity. Actually mind is treated as a sense organ and as an organ of action because it performs the activities of both kinds of organs such as reflection, perception and conception. Here, as a sense organ, the mind forms the indeterminate knowledge that renders it to determinate as an organ of action.

In the system of yoga the term 'mind' indicates the means by which we think.¹² There is an internal organ accompanied with the contact of senses and object (इन्द्रियविषयसत्रिकर्षः) which produce perception. The apprehension of an object can be attained through its perfection along with that internal organ only and this comes to be known as the mind. Patanjali and Bhasyakara sometimes refer to mind as equivalent to buddhi and citta. But vacaspati refers citta as the internal organ of buddhi. Mind

is regarded as the first evaluate of Prakrti. It is subjected to the trigunas of sattva, rajas and tamas and also to the transformations according to the intensity of each guna. Sattvaguna surpasses illumination, rajoguna of activity and tamoguna of laziness. The mind is predominant with the sattvaguna even though the shade of tamoguna obstructs it from the manifestation of objects. But when this obstruction is removed by the activity of rajas, mind can manifest its objects.

Mind has many functions and activities. Sometimes it is said to be an instrument of soul. Always mind is regarded as an intellect and consciousness but in the view of Sasidharan Nair the intelligence that which has the mind is borrowed intelligence. He also says that mind is supposed as a faculty with a collection of recorded impressions through senses from the external world. The controlling of mind from such impressions is possible only through high discipline and meditation. One can withdraw his attention from the external objects and focus it on a particular one. Thus one can vanish the borrowed intelligence and also can make his own thoughts as drsya.

States and Modes of mind

There are infinite numbers of selves existing along with as much of minds. These minds are all pervading and eternal like space; and also it is regarded as the instrument to experience pleasure and pain. Due to avidya (false knowledge) the mind is limited by its modes of desires

which hinder its ability to reveal the objects such as a pot limits the infinite or all-pervading space. The mind is the substance (dharmin) which dwells in its five states or it has five types of behaviour such as moodha, ksipta, viksipta, ekagra and niruddha.

The pramana, viparyaya vikalpa, nidra and smrti are the five mental modes Patanjali treats mind as a stream of these mental modes. Here pramana which leads to the truth is treated as the means to valid knowledge. Viparyaya is an erroneous assumption which is not compatible to the nature of the object. Vikalpa is a notion devoid of an object. Again Nidra is the apprehension of absence and lastly smrti is retention of past experiences in mind. All these five mental modes are either klistas or aklistas (afflicted and unafflicted)

The klistas bring forth the merits and demerits while aklistas provide the vivekajnana, that is the discriminative knowledge. Avidya is the cause of klistas which leads to bondage while due to vivekajnana akilistas loosen this bondage. Even though both are contradictory to each other, they are scattered among themselves. Both produce their own impression (samskaras) when this cycle of mental modes and impression is destroyed through the discriminative knowledge. Then the mind attains the supreme nature of the self.

The mind thinks, acts and functions as a bridge among the subjects and the objects. It ascertains the relationship between the sense which

controls the indriyas and activates the body to action. The mind is regarded as the source of all knowledge which forms the needs and desires. It is responsible for good and bad activities which lead oneself to heaven or hell.

The Concepts of Prakrti, Purusa and Isvara

The system of yoga stands upon the central doctrines of realities like purusa , prakrti and Isvara. It ascertains the concept of prakrti and purusa as in the Samkhya system.

The manifestation of mental states assures the existence of purusa which is numerous in number, various in nature, super-relational, unchangeable and pure. While the noun prakrti represents the fundamental entity which is the only one and is changeable, and from it unfolds the physical universe with all its diversities and goes back into it at the time of dissolution. Besides these two-fold doctrines, yoga upholds the concept of Isvara (God) as the one and unique doctrine than that of Samkhya. In yoga Isvara is treated as the purusavisesa or a particular self which is devoid of the afflictions like, avidya, asmita, raga etc. and also dharma and adharma. It is regarded as the one among the infinite number of purusas.

The Nature of Prakrti

Prakrti is pure, potential and is regarded as the cause of all. So it is self-existent and brings out all objects as gross and subtle. It involves the pancabhutas (five gross elements), and three gunas in it. Here each element is occupied with the states of matter corresponding with its principles and qualities. These gunas are grasped by the five sense organs such as ear, skin, eye, tongue and nose. The knowledge perceived by these sense organs is categorized into five levels on account of the nature of these senses. Among these three kinds of perceptions there are the levels of mind such as pleasurable, neutral and painful. These are known as the gunas of sattva, rajas and tamas.¹³

Here sattvaguna, is the nature of happiness, raja of misery and tamas of ignorance. They are in a state of perfect equilibrium in prakrti. Hence the balanced state of these gunas is called prakrti and it is termed as the state of equilibrium. Prakrti is being constructed with these gunas and it depends upon them. Yoga considers prakrti or pradhana as the material cause of the world or as the fundamental cause of creation. Thus Radhakrishnan observes that the uncreated and eternal universe undergoes changes and in its nominal state it is called prakrti which is associated with the gunas and is always the same.¹⁴ The things that emerge from prakrti remain in their latent form.

These gunas constituting prakrti undergo transformation in accordance with the fact what is hidden in them and become manifested in prakrti; and its three factors are responsible for the universe of diversity. Both these are equally beginningless and prakrti cannot exist without these gunas. Prakrti, together with the gunas, has two-fold functions such as creation and dissolution. The combination of both makes creation and their detachment leads to dissolution. In creation these gunas get manifested of what is latent in them into gross form. Here the poised state of the gunas are subjected to cessation; and thus happens creation.

In yoga prakrti develops into mahat, which develops as two parallel lines of evolution into subjective and objective series. The subjective series of development turn into ahamkara, manas and ten organs. Again the objective series of development turn into five tanmatras (subtle elements — sabda, sparsa, rupa, rasa and gandha) which develop into five gross elements (ether, air, fire, water, earth). The predominance of sattva guna along with rajas and tamas evolved the entity mahat or buddhi. From buddhi in the predominance of rajaguna arises ahamkara. Again from buddhi in the predominance of tamoguna evolves the tanmatras of sound, touch, colour, flavour and odour; and each develops into its gross form. Thus in yoga ahamkara or tanmatras are considered as the evolutes of buddhitattva. From ahamkara due to the predominance of sattvaguna arises the five sense organs. Predominance of rajoguna occurs in the five motor organs, and in the equal abundance of rajas &

tamas arises the principle manas. Thus buddhi, ahamkara and manas constitute the antahkarana or internal organ.

The Concept of Purusa

In the light of yoga system the pure consciousness is regarded as the purusa which is supra - relational and is manifested in the mental state. The mental state is manifested only by an entity and that entity is termed as purusa. Purusa is characterized as an enjoyer which is reflected in the modes of intellect and is of the nature of pure intelligence. So this principle of intelligence is known as purusa. When it is reflected in buddhi which is mistaken identity itself, with the jiva while jiva is the individual soul which is different from the universal soul, that is, purusa.

The Nature and Characteristics of Purusa

The nature of consciousness is purusa which is reflected in the mental state. This reflection is regarded as the enjoyment for the purusa. They are ever resolute, unchangeable, supra — relational and free from all attributes-simple and static. By the impact of three gunas purusa is falsely identified with the buddhitattva and is treated as the empirical soul. When it is reflected in the mental state of buddhitattva, it is considered as the empirical cognition and when it transcends the mind it is considered as the witness cognition. Thus, in short, purusa is “empirical soul” when it immigrates into buddhitattva and is witness self" when it

excels the mind. Actually purusa is entirely different from buddhitattva. Sometimes it is subjected to purusa and sometimes may not be. Purusa knows buddhi permanently. It ascertains purusa's subject of knowledge and its immutable nature.

Buddhi exists for others and is subjected to changes while purusa exists for itself which is unchangeable and is self-luminous in nature. It remains static among the changing modifications of buddhi. So we can't differentiate it from buddhi. It says प्रतिसंवेदि पुरुषः | which means the purusa itself that reflects the concept of buddhi¹⁵. Purusa is neither same with nor different from buddhi. Buddhi is always subjected to changes according to its objects while purusa always appear as the self-connecting factor with the mental states. He explains that the states of consciousness have two parts such as permanent and changing parts. The form of our consciousness is the changing part which frequently varies according to the constant changes of its contents. The pure light of intelligence is the permanent part and the concept is self-reflected in our consciousness by the virtue of it. This self exists through all the varying changes of objects of consciousness and assumes that the light thus shines in our consciousness is unchangeable.

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CHAPTER III

THE REFLECTIONS ON YOGA IN THE MAJOR UPANISADS

The origin of yoga, its period, form etc cannot be stated accurately. The Yogasutra of Patanjali is treated as the only available source on yoga. There are many bhasyas, vrttis and vyakhyanas given by different scholars like Vyasa, Vijnanabhiksu, Bhoja and so on. From the beginning of literary works we can see various reflections on yoga. Vedas contain enough portions on yoga; so also do the samhitas, brahmanas and aranyakas. In the jnanakanda portions of the vedas and most of the upanisads (both the major and minor upanisads) more or less discuss yoga. The yogic discussions in the minor upanisads are treated in the ensuing chapter. In this chapter only the yogic contents of the ten major upanisads, popularly known as Dasopanisads, namely Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Aitareya, Taittiriya, Chandoghya and Brhadaranyaka are being discussed. Besides these Svetasvetaropanisad also sets apart a good portion for yoga.

Yoga in the Major Upanisads

The upanisad which is also called Brahmavidya discusses self-realization and it also provides the jnanamarga for it. The upanisads uphold yoga as one of the means for this attainment that is the union of

jivatma andparamatma. This is also mentioned by Yajnavalkya as अयं तु परमो धर्मे पधोगेनात्मगर्शनम् । Thus it can be understood that the jnanamarga in the upanisads is described in the same manner as that of the yogasutra.

The major upanisads mainly belong to four periods:- the first period includes Chandogya, Brhadaranyaka, Aitareya, Taittiriya and Kausitaki; the second includes Isa, Kena, Katha, Mundaka and Svetasvatara; the third takes in the Mandukya and the fourth attaches to it the Atharvana upanisads. The upanisads which belongs to the 3rd and the 4th narrate yoga in a detailed manner. Thus most of all upanisads, especially the ten major upanisads describe yoga profusely. The integral forms of the Astangas are described in the upanisads with their divisions and means, while they do not provide a gradual or regular development of yoga as that in the Yogasutra. The major upanisads discuss the yogic concept of the yogangas, the concept of God etc. These will also be discussed later.

The Yogangas

The major upanisads scantily discuss the yogangas. But the minor upanisads have an elaborate references to it. Even though the major Upanisads, like the Isavasya, do not point out the terms like yama, niyama etc. there is an active mention on satya, brahmacarya, tapas and also on Sauca, Svadhyaya, Isvarapranidhana etc. in them. The Kenopanisad mentions yoga as a sadhana for the attainment of Brahman which is mentioned in the dialogue between guru and disciple. Here there is

description on yogangas as the means for the attainment of Brahman. Again the Kathopanisad defines yoga as the concentration of sense organs and mind and a person who can control his senses and mind is treated as a yogi. For the existence of such a yogi he should practise yogangas. The Mundakopanisad, the Prasnopanisad, the Chandoghya and the Brhadaranyakopanisad also give mention about the yogic practices like tapas, satya, brahmacarya etc. for the attainment of self-realization. Besides that in the Siksavalli and the Brguvalli of the Taittiriopanisad the yogic aspects of the yogangas are mentioned. These yogangas are described here.

Yamas

According to the Yogasutra ahimsa, satya, asteya, brahmacarya and aparigraha are treated as yamas.¹ These yamas are described more or less in the major upanisads. Through these upanisads Prajapati advises the Devas, the Asuras and other men for being with three 'Da's' like Indriyadamana, Dana and Daya which pertain to the Devas, the Asuras and the human beings who should possess sense control, show kindness towards others and should provide alms.

Thus most of all major upanisads more or less promote or highlight yamas as the means of self realization. Through yamas the upanisads provide awareness against himsa (killing) asatya (falsehood) and steya (attachment) for union with the Brahman.

Ahimsa

Ahimsa which is regarded as the most important among the yamas, is described in most of the major upanisads. The Isavasyopanisad refers to ahimsa as:

“यस्तु सर्वाणि भूतान्यात्मेवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥”

It is said that those who perceive paramatma in the self and self in the beings cannot express anger and contempt towards other. It is mentioned in the Sankarabhasya that such a yogi can perceive others as the attributeless absolute consciousness.² Thus it says the person who practises ahimsa will always be the loving and merciful to others. In their lives there is no place for any such himsa or the like. Because they realize themselves and all other beings are like them. For a yogi there is no delusion or grief or so. It is stated in Isavasyopanisad as:

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥³

For such a yogi his heart is the place of the paramatma. And those who perceive paramatma in him also can perceive paramatma in others. Thus he would never degrade others. This is also mentioned in Kathopanisad :

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति
ईशानो भूतभव्यस्य न ततो विजुगुप्सते एतद्धैतत् ।।⁴

Again such a yogi can realize the eternal and constant Lord of the past and the future⁵. Thus the Kathopanisad assures yamas like ahimsa in the life of a yogi.

Satya

The upanisads like Mundaka, Tattiriya, Chandogya and Brhadaranyaka emphasize satya for the attainment of Brahman. The Mundaka says that if thus,

सत्येन लभ्यस्तपसा ह्येष आत्मा
यं पश्यन्ति यतयः क्षिणादोषाः ।।⁶

The Mundakopanisad describe the Brahmanas as the real form of satya through the attainment of which the rsis can have the fulfilment of desires. Again in the Taittiriyaopanisad the Guru enriches his disciples about the awareness of satya and he advises them to speak truth and to stay in truth.⁷ Further, the Chandogyopanisad also denotes the importance of satya through the character of Satyakama. The Brhadaranyaka also treats satya as Dharma and it emphasizes the necessity of satya throughout ones life.⁸ The Chandogya and the Brhadaranyaka also treat selfrealization as satya.⁹ These indicate that without this entity (truth) we cannot experience the presence of paramatma.

Asteya

According to yoga asteya means the detachment and avoidance of greed towards others property. It also expresses the need for the avoidance of jealousy, and torment towards others. Here the Isavasyopanisad¹⁰ suggests that all things have originated from the Supreme Reality. So it advocates that the use of such things for the fulfillment of responsibilities without jealousy or greed is a noble affairs.

Brahmacarya

Yoga treats brahmacarya as an excellent way of penance. The term brahmacarya means the restraining of all organs which lead to the sexual pleasure. It can be practised through the avoidance of certain food, visuals and thoughts which prompt the sexual desires. The upanisads like prasna, Mundaka, Chandogya and Katha treat Brahmcaria as the means for the attainment of knowledge or self-realization. These upanisads advocate that the entities like yajna, tapas, satya, svadhaya etc. should be practised together. According to the Prasnopanisad¹¹ combined practice of such entities helps men to become glorified. The Mundakopanisad¹² also emphasizes the practices of such entities simultaneously. The Chandogyopanisad¹³ advocates the attainment of Brahmloka through the practice of brahmacarya. Besides that, throughout the fifth khanda it treats brahmcaiya as a way to realize the self and it also gives equal regard to yajna, fasting etc.

Aparigraha

The term Aparigraha indicates the renouncement of all means of pleasures. Major upanisads do not signify the term aparigraha while the teachings of them strengthen it. The Kathopanisad and the Brhadarnyakopanisad explain the concept of aparigraha through the stories of Naciketa and Yajhavalkya

Niyamas

The Yogasutra describes niyamas as sauca, santosa, tapa, Svadyaya and Isvarapranidhana.¹⁴ These niyamas are enumerated in major upanisads like Isa, kena, katha etc. These are to be practised essentially for access to the Brahman.

Sauca

Among the Niyamas the first and most important is sauca which means cleanliness. The term sauca indicates not only the external purity but the internal also. The upanisads discuss sauca or cleanliness along with the practices of tapas, satya etc, which are the means for internal purity. The kathopamsad says that one who lives in purity can gain self-realization.

Santosa

Santosa is the second of niyama. By the term santosa Vyasa means the satisfaction upon the availed ones. It is considered as the most

important means for the concentration of mind. Through the first verse of the Isavasyopanisad the concept of santosa is defined. It advises that the human beings should be happy upon the consumed things that which are available.

तेन त्यक्तेन भुञ्जीथा मागृधः कस्यस्विद्धनम् ।¹⁵

It points against the greed of men who are advised that they should not be covetous towards others property.

Tapas

Tapas is the third niyama which is referred to as a part of the Kriyayoga. The Upanisads have a lot of references on tapas. According to the Kenopamsad¹⁶ tapas is the means to acquire the knowledge about brahmavidya or jnana. Those who practise tapas aims at the attainment of Brahman with the idea of reacting the 'paramatma ', the supreme end of Brahmavidya. In the prasnopanisad¹⁷, tapas is regarded as the means for self-realization. The same idea can be seen in the Mundakopanisad. Tapas is mentioned differently in the Mundakopanisad.¹⁸ This is also mentioned in the Taittiriopanisad.¹⁹ Again when tapas becomes jnanamaya for a sadhaka then it gets aligned to Brahman, nama, rupa, anna etc. The chandgyopanisad²⁰ regards tapas as the most important means for the attainment of realization. It observes that those who resort to tapas become famous and illumined through Brahman. Apart from these the Svetasvataropanisad also considers tapas as the means to

brahmaprapti²¹ and points out that only the person who practises tapas should be reserved for the teachings of Brahman.²²

Svadyaya

Svadyaya is the fourth niyama. It pertains to the teaching of pranavajapa or the like, and the mokshasastra. It is defined in the Yogasutra as: स्वाध्यायः प्रणावादिपवित्राणां मन्त्राणां जपाः मोक्षशास्त्राध्ययनं वा ।²³ The term svadyaya indicates the internal exercise or spiritual teaching on citta and its thoughts. There are various descriptions found on svadyaya in the upanisads. The Taittiriyaopanisad²⁴ highlights and insists on the importance of svadyaya through its siksavalli. It refers to pravacana along with svadyaya. It advocates the practice of satya, tapa, dam a. sama etc, along with the merged practice of svadyaya and pravacana. The Chandogyopanisad²⁵ too upholds the importance of svadyaya or the study of the vedas. It suggests svadyaya for a house holder to perform his karmas or duties successfully.

Isvarapranidhana

Isvarapranidhana is the fifth and the last among the niyamas. The Yogasutra regards Isvarapranidhana as a form of yoga treated as a kind of bhakti by which one who attains ananyacitta and who is completely dedicated to Isvara, can attain Samadhi. The Kathopanisad emphasizes the importance of Isvarapranidhana thus,

नायमात्मा प्रवचनेन लभ्यो मेधया न बहुना श्रुतेन ।

यमेकैव वृणुते तेन लभ्यस्तरस्यैष आत्मा विवृणुते तनूंस्वाम् ।।²⁶

which means that the Parabrahma reveals himself to the sadhaka to whom he is satisfied. This can be seen in the Mundakopanisad also. The Vyasabhasya also mentioned it as:

प्रणिधानाद् भवतिविशेषदावर्तित ईश्वरस्तमनुगृहणात्यभिध्यानमात्रेण ।।²⁷

These lines indicate that Isvarapranidhana is a means to reveal the eternal self if the sadhaka performs his task satisfactorily. Again, through the blessing of that supreme self the sadhaka becomes one with the self.

Asana

The seating posture which is related and fixed is called asana in yoga. Yogasutra defined it as स्थिरसुखमासनम्²⁸ Vyasa mentions certain asanas like patmasana, bhadrasana, virasana, swastika, dandasana, paryangasana, krauncanisadana, hastinisadana, ustranisadana, samasamstana etc.. The major upanisads speak of various asanas like sandilya, yogakundalini, darsana etc.. This will be discussed in another chapter. Now-a-days various asanas are developed in the name yoga. But asana is called so when it is practised in the scientific and systematic background of yamas and niyamas. Then only it can provide stability (stayithva) health (arogya), light weighness (anagalaghava) etc.. Asana restrains the the indriyas and provides stability and sattvaguna for body

and mind. Asana needs to increase the intensity of the gunas, like rajas and tamas. So when this effort surpasses these gunas, then it is called asanas. Otherwise, it will be treated merely as an exercise or the like.

Pranayama

The term pranayama literally indicates the controlled state of prana. The Yogasutra defines it as, श्वासप्रश्वासयोगतिविच्छेदः।²⁹

which means getting control over svasa and prasvasa in the state of asana. The upanisads do not have enough mentions on pranayama eventhough some upanisads provide great reference on prana.

The chandogyopanisad³⁰ says that all beings are made up on prana and blended in itself which means that beings become emerged from prana and become dissolved in it.

The Taittiriyoanisad also view in the same manner and regards prana as Brahman itself. Again the Prasnopanisad says that prana is formed out of atma and it has different forms like apana, vyana, udana and samana.⁵³ Again it points out that when prana combines with tejas then it forms the atma and attains the world according to it. It is stated through the lines:

प्राणस्तेजसा यूक्तः सहात्मना यथा सङ्कल्पितं लोकं नयति ।

य एवं विद्वान् प्राणं वेद स ह्यस्य प्रजा हियतेऽमृतो भवति ।।³¹

The Kathopanisad³² regards pranayama as the means to worship the Paramatma, those who is seated in the middle of the heart.

Here prana and apana indicate the presence of Jivatma and in pranayama a yogi raises his prana upwards and casts the apana downwards. This is mentioned in the Atharvasiropanisad³⁵. Besides these the Svetasvataraopanisad³⁶ also has many references to pranayama. It explains that in pranayama, prana is passed through the nadis and cakras; and thus many abilities can be achieved through it. It also says that through pranayama a yogi can bring his mind under control and can practice yoga easily.

Pratyahara

The concept of pratyahara is not described elaborately in the major upanisads. The Yogasutra³⁷ describes pratyahara as the withdrawal from the objects and as the attempt of copying the forms of citta. Vyasa defines it as,

The Prasnopanisad describes this through the example of honey bees. Just as the Ranibee gets back from its work and when the followers blindly imitate it, pratyahara helps to gain full control over the sense organs. The Isavasyopanisad³⁸ says that due to avidya people are attracted by the clutches of senses and their objects. Here, this upanisad advocates pratyahara as a remedy and means to the attainment of Paramatma.

Again the Kenopanisad³⁹ regards dama or pratyahara as the basis for brahmavidya.

The Kathopanisad⁴⁰ strongly emphasizes pratyahara as a means to remove the thoughts and emotions of mind. For this it suggests discriminative and proper use of indriyas that lead a man to the state of amrtattva or the attainment of Parmatma.

The Chandogyopanisad also establishes the importance of pratyahara for the attainment of Brahmaloaka by the withdrawal of the indriyas into himself from their objects.

Apart from these, minor upanisads like Mahopanisad, Darsana, Yogacudamani etc. also insist on the withdrawal and discriminative and appropriate use of senses for an access to the Brahmaloaka. Among these Sandilya gives more prominence to pratyahara.

Dharana & Dhyana

Patanjalayogasutra defines dharana as the concentration or holding of the mind on some divine form either in the body like nabhidesa, hrdaya, pundarika etc. or outside of it like the top of a mountain, sun, moon etc., Major upanisads treat dharana and dhyana together. So it doesnot provide specific descriptions about dharana while some minor upanisads like yogatattva, darsana, sandilya etc. that describe it elaborately. Moreover svetasvataropanisad also mentions the case of

dharana⁴¹. Major upanisads regard dharana as the former stage of dhyana. It helps the yogi to bring his wandering mind under control and concentration. Here, dhyana is regarded as the continuation of dharana. So it is defined as: प्रत्ययैकतानता ध्यानम्⁴²

Major upanisads elaborately discuss dhyana because it is treated as the most important subject of the upanisads. The upanisads state that atmadarsana or self-realization is possible only through dhyana. In the upanisads the dhyana concept is mostly described through pranavopasana. The Isavasyopanisad⁴³ mentions that through dhyana a yogi can experience the most auspicious and graceful form of the paramatma and realize himself as the self.

Here, it means that someone, who possesses the pure antahkarana (real knowledge) only through the continuous process of dhyana, can realize the paramatma. The Mundakopanisad too insists on dhyana through pranava or omkara, which is mentioned here as a means to surpass the tamas due to ajnana. It says:

ॐमित्येवं ध्यायथ आत्मानं ।

स्वस्ति वः पाराय तमसः परस्तात् ।।⁴⁴

It is also mentioned in the Prasnopanisad. Here dhyana refers to omkara and its mantras significantly and their results too. It says that those who continuously meditate upon omkara can attain suryaloka and also can reach Brahmaloaka and release from their papas like a snake

gets off from its slough.⁴⁵ Certain minor upanisads like Dhyana-bindu also mentions dhyana through pranava.⁴⁶

The Chandogyopanisad⁴⁷ describes the importance of dhyana, which regards it as greater than antahkarana or citta. It says that those who attain greatness with wealth etc. are endowed so as a result of dhyana. Apart from these svetasvatropanisad⁴⁸ also emphasize the significance of dhyana. It says that a yogi can reach Paramatma through dhyana through a cessation of all illusions. Dhyana or meditation is to be regarded as a step towards samadhi.

Samadhi

In dhyana when the suddha Paramatmatattva or true nature of the object shines forth, then it is called samadhi, where ends dhyata; and dhyana only remains in dhyeya, a mention that can be seen in the Adhyatmopanisad. The Chandogyopanisad also agrees with this view. It explains this through the example of how the bodiless air, clouds, lightning, thunder etc. rise from the sky and attains the supreme light and appears in their own form just like the self attaining the Brahman in the state of samadhi which becomes identified with the body. The major upanisads do not have many references to samadhi. According to kenopanisad⁴⁹ those who know Brahman only can destroy the evils and sins of samsara and become firmly seated in the infinite supreme and blissful Brahman. This state is treated as the state of yoga, that is samadhi.

Further Kathopanisad⁵⁰ regards samadhi as the state of withdrawal of senses and mind from objects with inactive intellect; and it is the highest state. Many minor upanisads, especially Soubhagyalaksmi upanisad, define samadhi differently. Astangas are described more or less in a different manner in the major upanisads. Thus it can be ascertained that the upanisads accentuate the role of yoga to attain realization.

The Concept of Atma and Isvara

Major upanisadic concept of atma is as that is mentioned in the Yoga darsana. The Kathopanisad⁵¹ describes the nature of atma as infinite, and immortal with no end and no beginning.

Here the atman is regarded as the master of charriot who sits in the chariot of body which is run by the horses of indriyas with the control of reins of mind which is driven by the saradhi of buddhi to the desired place. The Kathopanisad regards atman as the enjoyer of karmas, who enjoys its results with the help of mind and indriyas. It is stated as: आत्मेन्द्रियमनोयुक्तं भोवत्तेत्याहुर्मनीषिणः।⁵² Again the Chandogya and the prasnopanisad regards hrdaya as the living place of atman. This atman lives in the body and does the karma through the indriyas like skin, ears etc.⁵³ Different upanisads regard atma in different forms. The Mundakopanisad regards it in anu form while katha regards it as vibhu which indicates Brahman. This atman cannot be attained by the study of

the vedas or hearing of them or by intelligence but only by those who say that they know him. For him only he reveals his nature.⁷⁹ Again it says that those who are free from all desires and can restrain their senses from objects can perceive the self which is realized through the processes like seeing, hearing, thinking, knowing etc..

The Concept of Moksa or Kaivalya

The major upanisadic concept of moksa is identical to that in the yoga darsana. Yoga describes that moksa occurs when the mind becomes stilled as pure consciousness. It states thus, सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति।⁵⁴ and also says पुरुषार्थशुन्यानां गुणानं प्रतिप्रसवः।⁵⁵ which means that the gunas are dissolved into the prakrti itself where the atman shines forth as pure consciousness. Like that the kathopanisad describes when the five indriyas are at rest with mind and buddhi is in the inactive state paramagati occurs. It states:

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह

बुद्धिश्च न विचेष्टति तामाहुः परमांगातिम्।⁵⁶

The kenopanisad⁵⁷ defines moksa as the seating in the infinite, blissful and supreme Brahman state after the destruction of sins.

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24. Isv.U.10
25. Ken.U.IV.8
26. Kat.U.II.1.1
27. Sve.U.II.9
28. Y.S.III.2
29. Tsa.U.16
30. Mun.U.III.1.8
31. Ibid.II.2.6
32. Ibid.V.5.
33. Db.U. 19.20
34. Cha.U. 7.6.1
35. Sve.U.I.10
36. Adh.U.35
37. Ken.U.IV.9
38. Kat. U.II.3.10
39. Sbl.U. II.14.17
40. Kat.U.I.2.18
41. Ibid I.3.4
42. Pra.U.4.9
43. Y.S.III.55
44. Y.S. IV.34
45. Kat. U.II.3.10
46. Ken.U.IV.9

CHAPTER IV

THE CONTENTS OF THE YOGOPANISADS

The subject matter of the upanisads mainly determine its classifications; and on the basis of that it is broadly divided into certain groups. Among these different categories, the yogopanisads occupy the prominent place which is highly mystical in character. They exhibit the esoteric forces accumulated in man and nature; and provide the means by which such forces are conquered.

As the name indicates, the Yogopanisads are a collection of upanisads dealing with yoga in different ways either in an elaborated or in a summerized form. The collection of twenty minor upanisads contain and explain the subject matter of yoga as a subsidiary course of action to acquire knowledge which belongs to the Vedas or to the part of any Samhitas. The chronology of these minor upanisads is not determined accurately by the scholars. The order of 108 upanisads enumerated in the Muktikopanisad, may be treated as their order on which enough importance is given. This may be its chronological order. So this thesis is also based on this order.

The contents of some Yogopanisads are directly explained by their names themselves; but the derivation of the names of certain other

upanisads is very curious and interesting as for example, Trisikha, Yogasikha etc.. So in itself it deserves more attention. These Yogopanisads more or less handle the same topics contain much repetition.

The Contents of the Yogopanisads

The Yogopanisads are narrated in the order of Hamsopanisad, Amrtabindupanisad, Amrtanadopanisad, Ksurikopanisad, Tejobind upanisad, Nadabind upanisad, Dhyanabindupanisad, Brahmavidyopanisad, Yogatattvopanisad, Trisikhabrahmanopanisad, Yogacudamanyupanisad, Man dalabrahmnopanisad, Advayatarakopanisad, Sandilyopanisad, Yogasikhopanisad, Pasupatabrahmopanisad, Yogkundalyuopanisad, Mahavakyopanisad, Darsanopanisad and Varahopanisad.

Hamsopanisad

Hamsopanisad belongs to the, Suklayajurveda which consists of twenty one mantras in the form of catechism. It begins with the santi mantra of पूर्णमदः पूर्णमिदं which is treated as the advice by Sanatkumara to Rsi Gautama which was formerly advised by Siva to Parvati. This upanisad illustrates hamsavidya as the means to Brahmavidya and also deals with its esoteric nature. It treats the individual soul or jivatma as hamsa, which exists in everybody because of which it is called so. This Upanisad explains the form and nature of Brahman as viswa, virat etc.;

and it is compared to the treasure mine of knowledge. The famous mantra, स्वयंज्योतिः, शुद्धो बुद्धो नित्यो निरञ्जन शान्तिमः ।¹ is enclosed in this upanisad, which explains the nature of Brahman as sudha, nitya, niranjana etc. This upanisad, occupies the fifteenth place among the 108 authoritative upanisads.

Amrtabindupanisad

This Upanisad is related to the Krsnayajurveda and begins with the mantra सहनाववतु । It consists of twenty two mantras which are also known as Brahmabindupanisad and it occupies the 20th place among the 108 upanisads. The 'bindu' or point signifies the highest form of Brahman that is, the worldless Brahman, that is why it is called Amrtabindupanisad.

This Upanisad explains the mind as the cause of bondage and liberation, the oneness of Atman etc. The famous mantra मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।² belongs to this upanisad.

Amrtanadopanisad

Amrtanadopanisad belongs to the Krsnayajurveda and begins with the santimantra सहनाववतु । It consists of thirty eight verses and gives more prominence to the pranavopasana. The reverberation of the pranavasabda signifies the ultimate Brahman and it is mentioned by its name Amrtanada. This upanisad enumerates six yogangas except yama,

niyama and asana, but adds 'Tarka' as a yoganga. It broadly describes all these yogangas along with the description of certain rewards of yoga. Amrtanadopanisd occupies the twenty first position among the 108 Upanisads. The famous mantra :

ओमित्येकाक्षरम ब्रह्मओमित्येतत्र रेचयेत्।

दिव्यमन्त्रेण बहुधा कुर्यन्मलविमुक्तये।। belong to this upanisad.

Ksurikopanisad

Ksurikopanisad is linked with the Krsnayajurveda, and begins with the santimantra as सहनाववतु। which consists twenty five hymns. It is called so because, the teachings of this upanisad act as a knife to cut the obstructions for the attainment of knowledge. Here dharana is compared to Ksurika or Curika, so also it is treated significantly in this upanisad and that is why it is called Ksurikopanisad. It stands at the thirty second position among the 108 upanisads. This upanisad also introduces six yogangas, except yama and Niyama.

Tejobindupanisad

Tejobindupanisad belongs to the Krsnayajurveda. It also bears a point or bindu, the anusvara of 'Aum', which denotes, the Brahman. It is divided into six chapters and each chapter consists of fiftyone, fortythree, seventyfour, seventytwo, one hundred and five, one hundred and eleven verses, repectively. This upanisad introduces fifteen-fold

yogangas including the astanga along with tyaga, mauna, desa, kala, mulabandha, dehasamya and drksthiti. It also describes dhyana, its requirements, place and nature of Brahman etc. This upanisad occurs as the thirty eighth one order among the 108 upanisads.

Nadabindupanisad

Nadabindupanisad is related with the Rgveda and begins with the santimantra as, वाङ्मे मनसि प्रतिष्ठिता...। It consists of fifty three mantras and it emphasizes nadanusandana or pranava. So it is named as Nadabindupanisad. It illustrates omkara as hamsa and describes its organs. It elucidates pranavopasana, as the means for the attainment of Brahman. It is placed as the thirty ninth among the 108 upanisads.

Dhyanabindupanisad

Dhyanabindupanisad also belongs to the Krsnayajurveda. By its name itself it is clear that it deals with 'dhyana.' This upanisad consists of 103 verses which give more prominence to the nature of pranava, Brahmadyana etc. It enumerates six yogangas and four asanas, certain mudras, nadis., cakras etc. It also prescribes liberation through kundalini and gives a hint on the guidelines for those yogis who wish to attain siddhis through sadhanas. This upanisad is the 40th one among the 108 upanisads. ओमित्येकाक्षरं ब्रह्म ध्येयं सर्वं मुमुक्षुभिः । is the important mantra of this upanisad.

Brahmavidyopanisad

Brahmavidyopanisad which is attached to Krsnayajurveda, is significant with a description of Brahman, its nature etc.. It analyzes the four matras of pranavamantra, moksa through hamsavidya etc. Hamsayoga is described elaborately in this upanisad. The teachings in it stress the importance of Brahman and its nature; thus it is named Brahmaidya. It consists of 110 verses and holds the forty first position among the 108 upanisads

Yogatattvopanisad

Yogatattvopanisad, is related with Krsnayajurveda gives a reflection on the yoga elaborately. Here Lord Visnu provides yogic teachings to Brahma, which consists of 142 verses. This upanisad introduces yoga as a good means for the attainment of moksa. It also introduces four kinds of yoga like mantra, laya, hatha, raja in four different stages. It also elucidates the routines of a yogi, the achievements of yoga etc.. This upanisad enjoys the second position in the 108 upanisads. The important verse निष्कलं निर्मलं साक्षात् सच्चिदानन्दरूपरम्।। belongs to this upanisad.

Trisikhibrahmanopanisad

Trisikhibrahmanopanisad has a linkage with the Suklayajurveda and the initial santimantra is पूर्णमदःपूर्णमिदं....। It is divided into two such

as Brahmanabhaga with nine verses and mantrabhaga with 165 verses. This upanisad starts with the context of a dialogue between Trisikhi brahmana and Suryabhadgavan on the subject of the atman and Brahman. Thus it gets its name as the Trisikhibrahmanopanisad. It deals with astangayoga as the means for reaching Brahman. It also analyzes ten kinds of yamas and niyamas. It is placed in the forty fifth position among the 108 upanisads.

योगात् संजयते ज्ञानं ज्ञानाघोगः प्रवर्तते ॥ belongs to this upanisad.

Yogacudamanyupainsad

Yogacudamanyupainsad occupies the most important place among the Yogopanisads. It is related with Samaveda and consists of 121 verses and begins with the santimantra आप्यायन्तुममाङ्गानि It gives guidelines for the awakening of soul through the practice of yoga. It enumerates six yogangas, the knowledge of physical elements for the accomplishment of yoga, nadicakra, nadisthana, moksa through kundalini etc.. It also explains the practices of certain kinds of pranayama helping to cure some diseases. This upanisad refers to kaivalya as cudamani and the person who practises yoga according to this upanisadic content will attain moksa. So it is named Yogacudamanyupainsad.

Mandalabrahmanopanisad

Mandalabrahmanopanisad belongs to the Suklayajurveda. Its santimantra is पूर्णमतः । It consists of five Brahmanas. Each Brahmana is

divided into certain khandas. This upanishad is in the catechism form; and the dialogue occurs between Yajnavalkya and Surya- narayana, those who are seated at the centre of adityamandala on the subject of atman. Thus is called mandalabrahmana. It suggests astangayoga for the beginners and five sadana yoga as secondary. It elucidates the concept of the Tarakayoga and its divisions, certain mudras like sambhavi, the equipments for rajayoga, siddhis through Amanaskataraka etc.. This upanishad enjoys the forty ninth place among the 108 upanishad.

Advayatarakopanisad

This upanishad is related to Suklayajurveda consists of nineteen verses. It elucidates advayataraka as its great significance and thus it is called Advayatarakopanisad. It analyzes the nature and divisions of taraka very well and exhibits tarakayoga as the easiest means to attain tarakabrahma.

Sandilyopanisad

Sandilyopanisad belongs to Atharvaveda which commences with the santimantra भद्रं कर्णभिः क्षुण्णयाम...। If upanishad is divided into three chapters and each chapters is sub-divided into different khandas. It consists of 120 mantras in the form of a dialogue between Sandilya and Atharvana; so it is called Sandilyopanisad. It deals with the yoga of eight stages which leads to the accomplishment of Brahmajnana. It also describes the eligibility and criteria of yoga (adhikari), yogamatha,

susumna, nadis etc. It refers to pranayama and its divisions in a detailed manner. It also deals with the nature and divisions of Brahma, and it occurs as the 58 th among the 108 upanisads.

Yogasikhopanisad

Yogasikhopanisad belongs to the Krsnayajurveda is introduced in the form of dialogue between Brahma and Maheswara as Guru and disciple. It consists of six chapters running through 390 verses. The name yogasikha has two derivations such as योगमस्तकविलसितत्वात् योगशिखा³ meaning the peak state or the highest result of yoga practice and as दिपशिखरूपेण परमेक्षरो भावनिय⁴ meaning parmeswara or the highest being imagined like a dipasikha or pointed flame in the heart of a yogi. Thus it is called yogasikha. This upanisad gives more emphasis on jnanayoga and describes the means for its attainment. Thus also deals with the complimentary nature of jnana and yoga, six divisions of yoga, importance of yoga for the attainment of realization etc. This upanisad occurs as the 63rd among the 108 upanisads. It holds a prominent place among the yogopanisads.

The Pasupatabrahmopanisad

Pasupatabrahmopanisad belongs to the Atharvaveda and the initial santimantra as भद्रं कर्णाभिः शृणुयामः...। This upanisad is composed in the form of a dialogue between Rsivalakhilya and Svayambhuh who concentrate on the seven questions that are related to the world. It consists

of two parts like purva kanda and uttarakanda with seventy eight verses. This upanisad depicts the forms of hamsa and sutra. The important verse मानसो हंसः सोऽहं हंस इति तन्मयं पद्मो नादानुसन्धानम्^१ is belongs to this upanisad. It also describes tarakayoga the attainment of absolute brahman etc. It is the 77 th one among the authoritative upanisads.

The Yogakundalyupanisad

Yogakundalyupanisad is connected with the Krsnayajurveda, emphasizes to Hathayoga which provides a good role for Kundaliniisakti and so this is named as yogakundalyupanisad. It describes different mudras like khecari mudra or lambika yoga etc, and these are include in the Hathayoga also. Pranayama and its divisions like suryakumbhaka, ujjayikumbhaka, sitali kumbhaka etc are narrated here in a detailed manner. It consists of three chapters with 171 verses. This upanisad ends with the description of nirvisesa brahma (nonqualified Brahman) and this is the 86th position among the 108 upanisads.

Darsanopanisad

Darsanopanisad belongs to the Samaveda and begins with the santimantra आप्यायन्तु ममाङ्गानि...। This appears as a dialogue between Rsi Dattatreya and his disciple samkrti. It is divided into ten Khandas with the Astangayoga which provides the knowledge of nirvisesabrahma. The famous verse, आत्मानमक्षरं ब्रह्म विद्धि is included in this upanisad. This upanisad also describes the different asanans, samadhi & svarups etc. and it occurs as the 90th among the 108 upanisads.

The Mahavakyopanisad

Mahavakyopanisad belong to the Atharvaveda and with the santimantra, भद्रं कर्णाभिः । This upanisad give stress non existence of world without Atman, and this knowledge leads oneself to the realization. This upanisad consists of 12 verses that describe the form and nature of vidya, avidya etc. This upanisad holds 92nd position among the authoritative upanisads.

Varahopanisad

Varahopanisad is linked with the Krsnayajurveda. After the twelve years of tapas Rsi Rbhu is blessed with Visnu in the form of varaha and their dialogue is presented in this upanisad. Thus it is called varahopanisad. This upanisad describes; jnanayoga in the form of ninety six tattvas. This also deals with various kinds of yogas, the nature of atman, Brahman, samadhi, jivanmukta etc.. This also describes the yogangas, asanas, pranayama and its divisions, and certain siddhis like Kalavancana etc..

This upanisad consists of five chapters and subdivisions with Brahmana and mantra and there are 157 verses also. The famous verse: सत्यं ज्ञानमनन्तं यत् परं ब्रह्म भवामि तत् । is a part of this upanisad . It holds the 98th position among the authoritative 108 upanisads.

These upanisads more or less handle the same topics and contain much repetition. In the description of the yogangas the yogopanisads are far different from those in the Yogasutra, because some deal with fifteen, some with ten and the like with different divisions of yamas and niyamas while others consist of the yogangas of six or four or so. Besides the yogangas the yogopanisads describe the concepts like jiva, Brahman mind, moksa etc. They also deal with the nature of yoga, its stages, and its adhikari, different kinds of yoga, their practices etc.. More over, they present the ultimate aim of yoga. Apart from these, they provide detailed explanations of cakras, their nature, the nature of nadis, kundalini sakti, mudras, acarya, vidya and its adhikari, pancagni concepts etc. In short, these upanisads highlight different kinds of yoga, various yogic postures, the way to empower the sleeping kundalini, and the eight stages of yoga in the light of the vedantic aspects.

Yoga in the Yogopanisads

The Yogopanisads commonly define yoga as samyoga or union, that is the union of prana and apana or rajas and retas or Sun and Moon or jivatma and paramatma. In this manner the union of several pairs is known as yoga. The Yogasikha states this as,

योऽबानप्राणयोरैक्यं रजसो रेतस्तथा ।

सूर्यचन्द्रमसोर्योगे जिमात्मपरमात्मनोः ॥

एवं हि दून्दूजानस्य संयोगो योग उच्यते।⁶

They again consider yoga as a means to avoid the obstructions for the attainment of knowledge. The Yogopanisads are generally classified into four such as mantra yoga, Hatha yoga, Laya yoga and Raja yoga. Though there are varied divisions of yoga, more or less the same yoga is described differently under different names such as, Tarakayoga, Hamsayoga, Samadhiyoga, Susumnayoga, Samputayoga, Vedhakayoga, Sahajayoga, Bhavanayoga etc. in the Yogopanisads.

The Classifications of Yoga

The upanisads, like the yogatattva⁷, classify yoga into four on the bases of their practice and usage such as mantras, laya, Hatha and Raja.

Yogasikha and yogaraja agree with this classification; and yogasikha collectively calls these yogas as Mahayoga.⁸ Basically these are treated as one but called by different names. Yogasikha admits six yogas in addition to bhavana and sahaja, referred to as ‘Sadanvaya Mahavanam.’ In the commentary on Yogopanisad Sri.Upanisad Brahmayogin explains that the yogins like Bhusundaswami admit and agree with this division.⁹ Varahopanisad suggests three kinds of yoga with the negation of Rajayoga.

Mantra Yoga

As the name indicates mantra yoga speaks about the yoga attained through the chanting of pranava mantra, such as ‘om’. Upanisads like

Dhyanabindu, Amrtanada, Amrtabindu Nadabindu, Yoga cudamani and Yogatattva ascertain yogas through mantra. They are regarded as the meditation upon nada, that is, मन्त्रो नादानुसन्धानम्¹⁰. Here the mantras are made up of matrikas (letters of the alphabet) The very breath of every creature pronounces the mantra, Hamsa. But when a yogi practises yoga guided by his Guru the Japa reverses and then it becomes 'So ham' Thus it is called mantra yoga.

Laya yoga

Laya yoga is regarded as the product of mantra yoga, लय हेतुः मन्त्रः¹⁴ It is the absorption of mind, that is, लययोगश्चित्तलयः¹⁵ Here the mind relies on nada and obtains the union between the atman and the paramatman. The Varahopanisad states in the laya yoga as mrdu}6 In laya yoga the practitioner should contemplate upon the pure Isvara even while walking, sitting, sleeping and eating, and thus should attain sukham and ananda. Its outcome is stability of breath and great excellence. This yoga is confirmed by Vyasa and his followers.

Hatha yoga

Hatha yoga is treated as the means to laya yoga which removes the dullness obtained from all ailments: हठेन गृह्यते चाड्यं सर्वदोषसमुद्भवम् । The yoga with eight yogangas along with their twelve subdivisions of mahamudra, mahabandha, mahavedha, khecari, jalamdhara, uddiyana, mulabandha, dirghapranava, samdhana, siddhantasravana, vajorli,

amaroli and sahajoli, constitute the hathayoga according to Yogatattvopanisad. The Varahopanisad uses the term madhyama to denote Hathayoga as मध्यमो हठ । It also describes hatha yoga as the product of laya yoga. Here occurs the union of faith and mantra that is the union of the Sun and the Moon. Here ‘Ha’ is meant for the Sun and ‘Sa’ for the Moon and the union of Sun and the Moon is known as hatha:

Rajayoga

Rajayoga is treated as the result of hatha yoga. In the Yogatattvopanisad it is said, न हि विंशत्यवयवहठाभ्यासमन्तरा राजयोगो भक्तिरित्यर्थः²⁰ It will be attained only after the hathayogic practices. All bodily activities complete with the Rajayoga. Here the yogi attains the state of vairagya out of viveka. Thus it says:

यदा तु राजयोगेन निष्पन्ना योगिभिः क्रियाः

तदा विवेकवैराग्यं जायते योगिनो ध्रुवम् ।²¹

Again yogasikhopanisad regards the union of rajas and retas or the sakti and siva as Rajayoga: It says, रजसो रेतसो योगाद्राजयोग इति स्मृतः ।

The Mandalabrahmanopanisad explains the requisite equipments for Rajayoga as: नवचक्रं षडाधारं त्रिलक्ष्यम् व्योमपञ्जकम् ।

नम्यगेत जानाति स योगी नामतो भवेत् ।²²

These four-fold yogas are said to be the identical applications of prana and apana. This is treated as the common feature of all these yogas. The result of yoga will be achieved only by its gradual practice. Through the right analysis of the Yogopanisads it can be found that most of all the Yogopanisads promotes, hathayoga more than all others.

Other Kinds of Yogas Discussed in the Yogopanisads

Apart from these four- fold yogas, the Yogopanisads describe certain kinds of traditional yogas like karma yoga, jnana yoga, bhaktiyoga and dhyana yoga.

Karmayoga & Jnanayoga

Trisikhobrahmanopanisad describes these yogas as of one who is continuously involved in his duties and responsibilities specifically enjoined by the Vedas or scriptures, and this is called Karmayoga: jnana yoga is that which restrains the mind when it realises the supreme end or liberation with which prosperity and fulfilment are brought into effect. It states thus:

यत्तु चित्तस्य सततमर्थे श्रेयसि बन्धनम् ।

ज्ञानयोगः स विज्ञेयः सर्वसिद्धिकरः शिवः ।।²³

Karmayoga mentions it as upaya (means) and jnanayoga as upeya (aim) In both the bounded one is the mind by devotion and sreyas, according to karma and jnana respectively: ईश्वरारधनधिया

निष्कामकर्मानुष्ठानाधिया कर्मयोगः । श्रोयोमार्गाभिनिवेश ज्ञानयोग ॥

Thus jnanayoga is more emphatic than karmayoga in yogopanisads: ज्ञानयोगपराणां तु पादप्रक्षालितं जलम् ।

भावशुद्ध्यर्थमज्ञानां तत्तिर्थं मुनिपुङ्गव ॥

This verse of insists on the importance of jnanayoga as the water used for washing the feet of the people, itself is intended to be usefull as the tirtha for the ignorant. Thus the yogopanisads like Trisikhibrahmanopanisad, Darsanopanisad Yogatattvopanisad, Yogasikhopanisad, Sandilyopanisad and Hamsopanisad also highlight the importance of jnanayoga. Among these upanisads yogatattva and yogasikha admit yoga almost as the same and these describe yoga and jnana as complimentary to each other. Yogasikha discloses its cause and effect (कार्यकार्यणत्वम्) relation also. Cittanasa is regarded as the common aim of both yoga and jnana. Here yoga is treated like a knife on vrittinirodha where occurs ‘samyagavesana’ or jnana as:

द्वै क्रमौ चित्तनाशस्य योगोज्ञानं मुनीश्वर

योगस्तु वृत्तिरोधो हि ज्ञानं सम्यगवेश्रणम् ।²⁴

Bhakti yoga and Dhyana yoga

Bhakti yoga and Dhyana yoga are not found commonly in the Yogopanisads while it discusses devotion or bhakti as the means to attain moksa in certain places. The Varahopanisad upholds bhagavata bhakti

as the means to moksa; thus it promotes bhaktiyoga. The Yogasikha also states gurubhakti and bhagavat bhakti as the means to moksa.²⁵ The upanisads of Pasupata and Mahavakya simply mention about dhyana as the means to the ultimate, thus indicating the Dhyana yoga. Again the Ksurikopanisad and Dhyana bindupanisad regards dhyana as a device to attain moksa.

Hamsa yoga

Hamsa yoga is illustrated in the Hamsopanisad and Brahma vidyopanisad. Hamsa pertains to the rigid entity belonging to the heart of all living beings in the form of sensitive soul, the absolute reality and the supreme truth; This nature of Hamsa is described in the Brahma vidyopanisad.

Again the Hamsopanisad also described its nature as: सर्वेषु देहेषु व्याप्य वर्तते यथा ह्यग्निः काष्ठेषु तिलेषु तैलमिव ।²⁹ which means that hamsa exists in all beings as fuel perceives fire and sesamum perceives oil.

The yogi through the yogic meditation attains wisdom along with the Brahman. In this manner the yogi who utters the hamsa mantra becomes enriched with knowledge; and there from obtains the real nature of Hamsa, the transcendent Brahman. This is what is called Hamsa yoga. Here the yogi realizes himself (so ham) as a rigid entity, that is 'hamsa'. The same thing happens in the mantra yoga and hamsa yoga. So it may be assumed that both are the same.

Taraka yoga

Taraka yoga is described in the Advayatarakopanisad, Pasupata brahmopanisad and Mandalabrahmanopanisad. Taraka yoga is that which enables a man to attain Brahman by crossing over samsara dukkhas like garbha, janana, marana, vardhakya etc. It can be attained through internal perception, external perception and intermediate perception. Here the sadhaka points out his eyes in the midst of eyebrows and manifests a radiance which stands above; and this is called Tarakayoga.

Samadhi yoga

Samadhi yoga is described in the Yogakundalyupanisad. The sadhaka in padmasana sends upwards the vital air which absorbs in kumbhaka and bursts when it reaches svadhithana. It awakens the kundalini and rushes to the sahasarakamaladala by breaking up the knots of Brahma, Visnu, Rudra and six cakras. Then it becomes delighted with Siva in the form of kundalinisakti and attains ananada. This is termed in the upanisad as Samadhiyoga.

Susumna yoga

The Susumna yoga is described more or less in the same manner in most of all the Yogopanisads. The Yogasikhopanisad describes it in a detailed manner. Here the prominence is given to the susumnanadi. So is called thus. The heart possesses one hundred and one nadis. Among

these one goes towards the head which is known as para, which is in the form of Brahman and which is untouched by any taints. This Susumna is covered with ida pingala, Saraswati and kuhu respectively in left, right, back and side. Many other nadis like yasadwini, varuni etc. also cover it. This susumna is the basis of all and acts as the sun in the body, and so called brahman adi. It is also called visvavardhini, moksamarga etc. The yoga by which the kundalini arousing and attaining the highest state is treated as the susumnayoga. Through this yoga mind gets absorbed, breaks all knots, vanishes all doubts and so on. The yogi holds as fast as salt in water; loses as milk in water, gets rid of all sins and attains the eternal bliss.

Samputa yoga

This yoga is referred in the varahopanisad. The expedient of the catuspadabandha is treated as samputa yoga. It is called so because of the meeting place of four nadis like susumna, ida, pingala and kuhu. It is also called mulabandha. The three nadis of ida, pingala and kuhu experience access-obstruction and burst out only one path, that is susumna. Here udana, the vital air, raises up along with prana through susumna and goes upwards. This is called samputa yoga.

Vedhaka yoga

Vedhaka yoga is analyzed in the varahopanisad. The practice of this yoga helps the piercing through three grandhis or knots of Brahma, Visnu and Rudra. In this yoga, a yogi by means of prana breaks up of the three knots and totally absorbs into the Turiyacaitanya is called Mahameru, seated in the Sahasracakra.³⁷ That leads to the enlightenment of 'I am that of the Caitanya, the Brahman itself.' Even if these yogas are different in their names, titles or their applications, final result may occur mostly in the same manner.

Shahaja Yoga and Bhavana Yoga

These yogas are mentioned in the Yogasikhopanisad but with only a scanty reference to it. This Upanisad calls six yogas as sadanvayamahavanam, including Sahaja yoga and Bhavanayoga. Sahaja Yoga is treated as a unique method of meditation which is based on the awakening of kundalini, that is, self-realisation. This happens within every man because, as the name indicates, it is inbuilt and spontaneous among all human beings. Through this yoga one undergoes change or inner transformation occurs in the individual and he becomes united, integrated and balanced. Here, one can feel the divine power as a cool breeze. Now-a-days, it is being practised.

Bhavana Yoga is a kind of yoga which recommends practice for mind and body. It has a holistic approach and it performs as a guidance

for maintaining a balanced life by co-ordinating yoga and ayurveda. As the name indicates this yoga is a contemplation on imagination and creativity. So it is assumed that it is helpful for the increase of the same. Now-a-days this yoga is practised all over the world. So, it has got a contemporary relevance.

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CHAPTER V

CONCLUSION

Yoga has been existing since the pre-vedic times. The vedas are considered as the earliest among the available literature in the world and the references on yoga available in the vedas are to be accepted as the basic information on it. Since the age of the vedas, the practice of yoga has been continuing. Rsis composed vedas at the zenith of contemplation or on the attainment of yogasiddhi. This points out the fact that yoga existed in the early or pre-vedic.

After the vedas, upanisads, epics, smrtis, puranas etc. described yoga elaborately. Vedic literature regards yoga as a method for the realization of the truth. As a part of the vedas, the yogic thoughts were scattered throughout the samhitas, the brahmanas, and the aranyakas that could pave the way for the upanisads to refresh and evolve the philosophic and yogic thoughts hibernated in the vedas. The upanisads deal with the secret teachings of vedas. They, especially the early upanisads also provide the nature of yoga. These upanisads do not exhibit a gradual growth and progress of yoga, while they often define yoga and certain concepts of it like the yogangas, God etc. in an elaborated form. Through the early upanisadic teachings of yoga it much emphasis was given on the moral values like ahimsa, satya etc. Moreover, these

upanisads treat yoga as a means to attain Brahmajnana. Upanisad is also called 'vedanta' and we could understand that 'yoga' and 'vedanta' become complementary to one another. Here, yoga is regarded as the practical level of the life philosophy, that is vedantadarsana. So yoga was not in its perfection even in the early upanisadic period while when many upanisads were being added. These added upanisads consist of the minor upanisads, especially the category of yogopanisads.

Apart from the upanisads, a lot of descriptions on yoga can be found even in the great Indian epics of the Ramayana and the Mahabharata. These epics are the abounded sources of information on the varieties of yogic practices. The epics treat yoga as a technique to acquire psychic or magical powers, and as a principal way of self-realization. As the part of the Mahabharata, the Bhagavadgita also reflect idea on yoga based on the principal paths of karma jnana and bhakti. Down to the ages from Gita yoga got great prominence in the puranas and the upapuranas. Majority of the puranas describe yoga a union of jivatma and paramatma which strongly advocate self control for the attainment of moksa. Thus the puranas play a major role in the growth of yoga towards a system of philosophy. As a system of philosophy yoga is established on different tenets or principles. These principles are reflected in the different Darsanas likes samkhya before the systematized form of the yogasutras. So it is assumed that Patanjali developed, systematically arranged and established the yogic tenets into the form of a book

Yogasutra '. These tenets help a yogi to practice yoga in a scientific way to attain moksa. Even though the Yogopanisads also insist on the scientific and systematic practice of yoga, they treat yoga not only as a means to moksa but also as a way to attain knowledge (Brahmajnana). In the Yogopanisads one can see the development of Patanjala yoga that gives more emphasise in modern, scientific and therapeutical aspects. At the same time they treat yoga as a state of actualization of the ultimate reality.

The Yogopanisads discuss yoga in the sense of union, means for the attainment of knowledge, path to self-realization etc.; even at the same time they highlight the concept of yoga and yogic principles in a different manner. These people who want the integrated development of the soul, approach the Yogopanisads as a tool to acquire the all-pervading power, infinite knowledge and ultimate force through different body parts like heart, brain, navel etc.. The Yogopanisads uprooted on both yoga and jnana simultaneously for the attainment of self-realization. So also both produced same effect and place in the Yogopanisads; and thus only these upanisads became grouped into the Yogopanisads. The Yogopanisads activate the sadhakas to restrain their minds and to identify themmselves as the ultimate ones and thus attain salvation or yogasiddhi. As the Yogasutra ,the Yogopanisads also insist that mind can be controlled by abhyasa and vairagya. For this purpose they discuss various yogas, especially certain unique streams of yogas that are introduced according to the need, availability, circumstances, physical fitness and mental

strength of the sadhakas. This means that the Yogopanisads provide an option for the sadhakas to practise yoga. The practice of different yogas antecedes different results also for such yogas are suggested for different kinds of ailments, attainments of different siddhis or powers etc. The maintenance of health, prevention and curing of diseases etc are discussed in detail in the Yogopanisads. The different concepts of yoga and their application in the day to day life of the common people fix a firm position for the Yogopanisads as a good manual. The Yogopanisads expose more differences in the yogic concepts than those in the Yogasutra. Besides yoga and Vedanta also emphasize other darsanas like Saivism, Tantrism etc.. Here, the different darsanas highlight different deities as the Ultimate through the Yogopanisads. This exposes the journey of a sadhaka from sagunopasana to nirgunopasana. Through different darsanas they highlight different yogas, even when they give prominence to the Hathayoga. This synthesis of different yogic cults is treated as the peculiar feature of the Yogopanisads. This harmonization is enables the yogi for the easy attainment of yogic powers like the curing of diseases, salvation etc. The Yogopanisads often interpret the yogic concepts in a scientific manner. The aspects of yogas justify the need of the modern age, especially at therapeutic level. The yogic concepts are narrated by explaining simple and beautiful examples. This very much helps the readers to grasp the idea without much strain. The Yogopanisads keep similarity with the Yogasutra on many aspects while the latter does not possess a systematic

order as the former even though they are more enriched with many aspects than those in the Yogasutra. So also they are subjected to the socio-religious influences and changes of the society.

The word yoga has been used in the sense of yoking or union, through different scriptures on yoga apply different levels of meanings. Yoga reflects the spiritualistic aspects of life, controlled state of mind, concentration of the mind etc. In the present condition the term yoga is misinterpreted as physical exercises, different body postures, modes for different ailments etc. But in the modern age these are misinterpreted as the yoga.

Now-a-days yoga is practised only for maintaining health and curing of diseases. It occurs only because of the lack of awareness about the ultimate aim and intention of the Yogadarsana. So also we give importance to the scientific aspects too; and thus insist on the asanas and pranayamas. These practices are not adequate and so should be upgraded to the level of vijnana, that is the peak state of its application. This is possible only through the synthesis of yoga and vedanta and this is the relevance of the Yogopanisads.

In this age of knowledge explosion human beings have become instruments that is unable to manage the crisis of life intellectually and practically. In such a circumstance it is necessary to train ourselves to lead a properly self-controlled life. And such a way is defined as yoga

on the basis of the modern trends. Though it is notable that many literary works, including vedas have given various definitions to yoga. In all these definitions it can be seen that yoga is treated as a tool or as a means to get rid of the obstructive elements in a specific manner. In the contemporary age yoga has gained great popularity and is treated as an important style of life. Before reaching the ultimate end through yoga, one should attain stability of wisdom, self-control, etc.. Yoga equips the mind filled with equanimity. It keeps one lovable, affectionate, and well-behaved to others. It tends him to fight against social evils and to establish social welfare. Such a yogi always becomes trust-worthy to God and dedicates himself to the will of God. Yoga is attached to human life-style, code of conduct, life's philosophy, art of living etc.. Accompanied with modern science it has to do many functions. It helps the person for self awareness, self awakening and self finding which properly channelize his thoughts and create good life-skills in him. It fills his mind with peace and happiness and helps him to overcome physical and mental stress, strain etc. Thus it brings perfection among the people and transforms their life with equanimity, universal brotherhood etc.. It provides practices for mind and body and makes good, effective and remarkable changes. In the modern age yoga gives foremost importance in the field of health and its management with preventive, promotive and curative aspects. For such a management it is necessary to fulfil certain essential needs in accordance with time, place,

dress, external and internal cleanliness, proper diet and so on. Besides, in the field of health, yoga opens out various possibilities in the day to day affairs of the human people. These possibilities are exposed to ordinary people through the Yogopanisads and these are widely exhibited in the different areas of life like personal, social, religious, spiritual etc.. The Yogopanisads also strongly insist the people to lead successful social and religious life based on good conduct, health orientation, maintenance of human relationships etc..

Personal and Social Impact of Yogopanisad

The person who begins yoga starts with yama and niyama and its subdivisions like ahimsa, satya, asteya etc. that purify oneself and lead to strong moral life. Asanas and other yogangas are equally important in this connection. This kind of yoga practices enriches each person with a purification of the mind and body with an awareness for leading a peaceful life based on moral values. Here, yoga generally works on mind and connects the senses together; and thus it makes possible the physical and mental purification. Its application in the daily life helps to attain mental relaxation which brings vitality and vigour to his life. It produces an energy among the persons and to lead a peaceful and successful life. It removes all negative aspects. Yoga paves the way for intellectual growth and also for the increase of memory, concentration, health etc.. It helps to know the innermost self and also provides with

the quality of self awareness. It enables a person to take strong decisions and maintaining will power. Through the practices of yoga all tissues and nadis of body get activated and also stimulate the nervous system.

The personal growth through yoga enriches one as an asset to the society A good family is formed by a good person and from good family or society a good nation can be formed. So the practice of yoga very much influences the formation of a good society. And it is notable that these things are narrated in the Yogopanisads which deal with nature, features and qualities of a yogi elaborately. The ultimate aim of yoga is to lead a good, healthy and meaningful social life.

Religious and Spiritual Impact of Yogopanisad

Most of all religions directly or indirectly adopt the classical approach of yoga which is practical in nature. Early literature introduces yoga from its spiritual aspects; but in the modern age it denotes the spiritual applications. It is mostly accepted by different religious movements as a mode of contemplation. For the relaxation of mind most of all religious institutions encourage yoga and thus yoga promotes the spiritual quest of the people. Some people takes yoga as a spiritual path that brings about a religious harmony among the people. This feeling of harmony unites the people together and thus finds unity in diversity, especially at the communal level. Through this spiritual path people acquire certain mystic qualities and abilities. The yogis use these magical powers for the benefit or the welfare of the society, nation etc. According

to the Yogopanisads yoga satisfies many internal and external needs of the people to a very great extent.

At the spiritual level yoga provides us with various mystic powers as a result of deep concentration and meditation . Here the yogi can penetrate his soul into another body and also can make his soul and body become minute, large, light, and heavy through the powers to transform like anima(microcosm), mahima (macrocosm), lagima (lightness), and garima (gravity), respectively. Yoga also helps the yogi to acquire the supernatural powers like predictions on future, speaking and understanding of unknown languages including the languages of birds and animals , curing of diseases, reading the minds and thoughts of others, maintaining youth and beauty, prevention of dotage etc can be attained through the powers of prapti (success) and prakamya (overgain). Through the power of vasitvam (subjection) the yogi can able to tame and control wild animals. Such a yogi is not subjected to any kind of emotions and passions like sex etc. The power Isitvam(dominion) enables the yogi to attain divine powers like the finding of himself in an effulgence of fire etc. These powers help the yogi for the spiritual and religious growth of society. The Yogopanisads strongly warn against the illegal practices of these magical powers. The ultimate aim of yoga is the transformation of jivatma, through the disciplinary activities and spiritual practices. Here occurs the union of jivatma and paramatma, the most important outcome, as explained in the Yogasastra. This is the highest and the noblest spiritualistic aspect of yoga.