



CHETANA
International Journal of Education

Impact Factor
SJIF=5.689

Peer Reviewed/
Refereed Journal

ISSN-Print-2231-3613
Online-2455-8729



Prof. A.P. Sharma
Founder Editor, CIJE
(25.12.1932 - 09.01.2019)

Received on 24th April 2021, Revised on 26th April 2021, Accepted 29th April 2021

Research Paper

Yoga Reflected in Sanskrit Upanishads

*** Dr. Chandra Kanta Panda**

Assistant Professor in Sanskrit

Barabazar B.T.M.College Barabazar, Purulia, W.B.

Email-ckpanda0203@gmail.com, Mob-9679437600

Key words - Yoga, Upanishad, Salvation, Mind, Philosophy, Veda, Soul etc.

Abstract:

Sanskrit Upanishads are the oceans of spirituality from which the streams of knowledge are continuously flowing in this world and purifying the heart of all the human beings. The Upanishads are the principal sources of Indian philosophical thinking.

The Yoga, its style of practice and different divisions has been described in the Upanisads. The spiritual learning of the Upanishad is based on the source of Yoga. The Upanisad is the base of liberation. Liberation is impossible without transcendental knowledge and transcendental knowledge can not be attained without Yoga. Thus it appears that the Yoga has an interrelation with the Upanisads.

Yoga is admitted as the best resources for self-realization. Yoga is explained on more than one times in the Upanisads. With main subject matter of Upanishads, Yoga has been determined completely in some of the Upanishads and Yoga has been discussed casually in some Upanisads. In this Research Paper, we will find the origin of Yoga and its usefulness to the human society. Basically this paper is prepared in the basis of nature and concept of Yoga which is reflected first time in the particular Upanishads.

Introduction

Yoga Upanishads are a group of minor Upanishads of Hinduism related to Yoga. There are twenty Yoga Upanishads in the anthology of 108 Upanishads listed in the Muktika anthology. The Yoga Upanishads, along with other minor Upanishads, are generally classified separate from the thirteen major Principal Upanishads considered to be more ancient and from the Vedic tradition. The Yoga Upanishads deal with the theory and practice of Yogic techniques, with varied emphasis on methodology and meditation, but with some shared ideas. They contrast from other groups of minor Upanishads, such as the Sannyas Upanishads which are of a generic nature, the Sannyasa Upanishads which focus on the Hindu renunciation and monastic practice, the Shaiva Upanishads which highlight aspects of Shaivism, the Vaishnava Upanishads which highlight Vaishnavism, and the Shakta Upanishads which highlight Shaktism.

A brief introduction about Yoga

The word yoga has been formed by the root yujir *yoge*, in the means to be united, *yuj samadhau* in the meaning meditation, *samadhi scittavrttinirodha*, *yuj samyamane*.

The word has been used in different meanings. According the upanisadic point of view *yujir yoge' yujyate anena iti yogah*. Meditation is the main point of Patanjali. In meditation connection of one to other is yoga. Mostly union is yoga which is reflected in our ancient text. Meditation is also the union. Meditation is the path of emancipation. Emancipation means detached means viyoga. This viyoga is yoga. Then the root *yuj samadhau* is important. Samadhi is the pre step of detached and yoga is upper step of union. This is original yoga. Dictionary meaning of the yoga is, the act of yoking joining, attaching, harnessing, putting to, team, vehicle, conveyance, application, performance, occasion, opportunity, union, combination, contact with, connection, relation,, concentration of thoughts, abstract contemplation, meditation and self-realization atc.

Yoga is connection union etc. this connection is not ordinary connection. Human spirit may attain complete union with supreme spirit are isvara. The union is individual soul with the universal soul. Yajnavalkyas view is 'union of atma and paramatma is yoga'. [*samyoga yogaiti ukto jivatmaparamatmanayah, sarvasarvanasamgraha*.]

This union is Samadhi. samadhi means samyavastha of jivatma and paramatma. Vyasa in his vyasabhasya said 'yogah samadhih' [yogabhasya, 2.1] yoga is Samadhi samyavastha. so yoga

is possible in all ground of citta. Samadhi become successful only when there is union between concentrated mind and the object to be meditated.

The characteristics of yoga have been determined in different manners in different Upanisads. Unconditional peace of mind is called yoga. The nature of mind is fickleness. It is always moving. But the restless mind is lack of knowledge that means that is ignorance. Keep the mind under own control and connect the mind with super mind is yoga .Yoga means connection, link, association, union, tie etc. Yoga is nothing but self-control of the mind from its function and the act of considering the ultimate reality in whole is called knowledge. Yoga is restraint of mental action. The unmoving condition of the sense organ is called yoga. This is called yoga where there is no survival of other thing excepting the individual soul and the supreme soul. Yoga is restrained of sense organs from their own function and unification of mind and soul. The internal and external link of the individual soul and the supreme soul is called yoga.

According to the Upanisad the root is yujir yoge with the suffix ghan. The meaning is yujate anena iti. It meaning is to be connected or united. Patanjali has used the word yoga from the root yuj and the meaning is meditation. Mediation is the path of connection. This is the style of philosophy. Upanisad point is yoga is the way of samyoga, connection, link of the soul and supreme soul, mind and the super mind human body to sacred body etc.

Different varieties of yoga have been mentioned in different manner, like pursuance of the excellence, function and manner of human being. Yoga is divided into different varieties like two varieties, three varieties, four varieties, eight variety in different Upanisads. The yogic topics like jnanayoga, karma yoga, mantra yoga, lay yoga, hatha yoga, raja yoga, kundalini, satcakra etc are discussed in the Upanisads.

A brief introduction about Upanishad

Upanishad is the pride of the Indian Philosophy and Culture. The Upanishad is the path of the Vedas. The thought of Upanishad activate the initial inner inspiration of the human soul. From the Upanishads various streams of thoughts can be obtained. In the Upanishad along with a picture of truth we get indications as the basic facts of religion. Upanisad is the best and highest teaching of our religion. So Upanishad is related to our daily life. The Upanishad is the sources of energy and inspiration to the soul.

The root of yoga philosophy is planted in the Upanishads and the eight fold divisions of Yoga have been also discussed in Upanisads.

Tradition of Yoga

The anusasana of yoga is ancient. Yoga is our ancient monument. Very common use of the word yoga is connection. The word connection has created an internal secret meaning by the philosophers. Many places of the Vedas yoga have been mentioned. [RV, 1.5.3, 1.18.7., 1.30.7; SV 163,742,743; VS .1.14; AV.20.26.1 etc.]

Both the word yoga and yogi has been praised. Prayer of god is yoga which is reflected in Vedas. The idea of yogic science developed in Brahmana, Aranyaka, Upanisad and Puranas. Most of the puranas has show the process of yoga with its divisions. Yoga has been described as emancipation. Emancipation is possible after deep meditation. Meditation is successful after self- realization. Self realization is the cause of control of mind. In yogic science mind is first and foremost important chapter.

Srimadbhagavatgita is the foundation stone and the star building of yoga. If we want to discuss may be all the slokas of *gita* is related with yoga. The unattachment starts from visada and end in moska.

According to yogasastra when a man forsakes all his thinking, that dissolute condition of mind is called yoga. *Yajnavalkyasamhita* say, 'connection of individual self and supreme self is yoga' [1.44, *samyoga yoga iti ukto jivatmaparamatmanoh*]

Yogavasistha mentioned that yoga is crossing of this ocean of universe [*samsarottarane yuktir yogasabdena kathyate*, 6.1.13.

List of Upanishads related to Yoga

Title	Muktika serial #	Attached Veda	Period of creation
<i>Hamsa Upanishad</i>	15	Shukla Yajurveda	
<i>Amritabindu Upanishad</i>	20	Atharvaveda	Final centuries of BCE or early centuries of the CE.

Title	Muktika serial #	Attached Veda	Period of creation
<i>Nadabindu Upanishad</i> or <i>Amrita Nada Bindu Upanishad</i>	21	Rigveda or Atharvaveda	100 BCE to 300 CE
<i>Kshurika Upanishad</i>	31	Atharvaveda also Krishna Yajurveda	100 BCE to 300 CE
<i>Tejobindu Upanishad</i>	37	Atharvaveda	100 BCE to 300 CE
<i>Nadabindu Upanishad</i>	38	Atharvaveda or Rigveda	100 BCE to 300 CE
<i>Dhyanabindu Upanishad</i>	39	Atharvaveda and Samaveda	100 BCE to 300 CE
<i>Brahmavidya Upanishad</i>	40	Atharvaveda and Krishna Yajurveda	100 BCE to 300 CE
<i>Yogatattva Upanishad</i>	41	Atharvaveda	100 BCE to 300 CE or about 150 CE or 11th- to 13th-century
<i>Trishikhibrahmana Upanishad</i>	44	Shukla Yajurveda	Early 1st-millennium CE
<i>Yogachudamani Upanishad</i>	46	Samaveda	14th- to 15th-century CE
<i>Mandala-brahmana Upanishad</i>	48	Shukla Yajurveda	Early 1st-millennium CE
<i>Advayataraka Upanishad</i>	53	Shukla Yajurveda	100 BCE to 300 CE
<i>Shandilya Upanishad</i>	58	Atharvaveda	100 BCE to 300 CE

Title	Muktika serial #	Attached Veda	Period of creation
<i>Yogashikha Upanishad</i>	63	Krishna Yajurveda	100 BCE to 300 CE
<i>Pashupatabrahma Upanishad</i>	77	Atharvaveda	Later era
<i>Yoga-kundalini Upanishad</i>	86	Krishna Yajurveda	Common era text, composed sometime after Yogasutras
<i>Darshana Upanishad</i>	90	Samaveda	Around 100 BCE to 300 CE
<i>Mahavakya Upanishad</i>	92	Atharvaveda	Around 100 BCE to 300 CE
<i>Varaha Upanishad</i>	98	Krishna Yajurveda	Middle of the 2nd millennium CE

Yoga in Upanishads:

The Upanishad is the spiritual manasa lake from which the stream of knowledge continuously flowing in this world and purifying the heart of all human beings. The theory and practice of yoga have been described in the Upanishads. The spiritual learning of the Upanishad is the based on the soil of yoga. The Upanishad is the base of emancipation. Emancipation is impossible without transcendental knowledge. Transcendental knowledge cannot be attained without yoga; Yoga is admitted as the best means for self-realization.

The characteristic of yoga has been determined in different manners in Upanishads.

Mahopanisad- The means for complete peace of mind is called yoga. [*manah prasamanopayo yoga iti abhidhiyate*,5.42]

Sandilya upanisad- Yoga is restraint of mental action. [*yogas tad vrttirodhah*,1.41]

Kathopanisad- The motionless condition of the sense organ is called yoga [*tam yoga iti manyante sthiram indriyadharanam*, 2.3.11]

Aksyupanisad- here there is no existence of other thing excepting the individual soul and the supreme soul is called yoga. [*avedanam vidur yogam cittaksayam akrtriman*, 1.2.3]

Maitrayanyupanisad- Yoga is restraint of the sense organs from their own function and unification of mind and soul. [6.25]

Yogasikhopanisad- The combination of duals like anus and soul, rajas and retas, the sun and the moon, that the individual soul and the supreme soul are called yoga. [1.68-69]

The *mahopanisad*[5.23-25] and *varahopanisad*[4.1-2] describe seven ground of yoga. These are known as knowledge. The salvation arising from these seven grounds. These seven grounds are, 1. *subheccha* 2. *vicarana* 3. *tanumanasi* 4. *sattvapatti* 5. *asamsakti* 6. *padartha bhavana* 7. *turyaga*.

Yogatattvopanisad have described the four stages of yoga. That is, 1. *arambha* 2. *ghata* 3. *paricaya* 4. *nispati*

General Kinds of Yoga:

Exercise is not yoga, but this is the path of yogic realization. Physical, ethical, spiritual, meditation all are the path of yoga. The realization of yoga means that by which physical, mental, and intellectual strength of the yogi is expressed and he is emancipated from this painful world both internal and external.

The principal menas of yoga is union. This union is one world to another. This union depends in varieties of yogic practices all the varieties of accomplishment depends on concentration of mind. Because without concentration of mind with sense organs nothing is complete successfully. the different varieties of yoga has been mentioned in pursuance of the quality, function, and manner of human being. Varieties of yoga are mentioned but all the varieties are in one way that is emancipation.

The varieties of yoga mentioned in the Upanishad are different.

Kinds of Yoga According to the Upanishads:

Trisikhibrahmanopanisad-[23] Yoga is divided into two varieties that is *jnanayoga* and *karmayoga*.

Yogatattvopanisad-[19] There are four varieties of yoga, namely mantrayoga, layayoga, hathayoga and rajayoga. Asthangayogas are also discussing in this Upanishad.

Svetasvatropanisad-[113] Dyanayoga is yoga.

Yogarajopanisad-[1.2] and *Yogasikhopanisad*-[1.129] four types of yogas are mantrayoga, hathayoga, layayoga and rajayoga

Varahopanisad[1.10] Three types are mantrayoga, layayoga, hathayoga.

Sandilyopanisad-[11] eight types of yogas are described.

Mantrabrahmanopanisad[1/1] Eight types of yoga are discussed.

Jabaladarsanopanisad[1.3] Eight types of yoga are discussed.

Advayatarakopanisad[1] and *mandalabrahmanopanisad*[1.3]= Mainly two types of yoga namely, tarakayoga and amanaskayoga. The taraka yoga is also two types, murtitaraka and amurtitarka.

Much more Upanishads are discussing about the yoga and varieties. In general the varieties of yoga according to Upanishad are, 1. jnanayoga 2. karmayoga 3. mantrayoga 4. layayoga 5. hathayoga 6. rajayoga 7. dhyanyoga 8. astangayoga 9. tarakayoga 10. amanaskayoga etc.

Problem and Solution According to Yoga:

In the path of yoga a yogi must be face obstacles. So yogi can not reach his target without patience. With the patience yogi can cross the stairs one after another and then gradually cross his goal. The Upanishads describe the obstacle of the path of the yoga. According to *yogatattvopanisad* [30-31] laziness, pride, deceitful talk, accomplishment of mantrayoga, greed for women etc. are the obstacle during practice of yoga. *Amrtanadopanisad* mention fear, anger, laziness, unnecessary sleep, unnecessary waking, unlimited food, starvation are the obstacle of the path of yoga. The yogi should forsake these obstacles.

All these are depends upon mind, the *kenopanisad* said; the supreme Brahman can be obtained by *tapa*, *dama* and *karma*. [4.8] *Sama*, *vicara*, *santosha* and *satsanga* are the door keeper of emancipation. *Mundakopanisad* say that the devotee devoid of all demerits attains Brahman remaining in his own body in the form of luster through truthfulness, austerity and observance of brahmacharya. [3.11.5] *Pasupatabrahmopanisad* also mention the same. Paravidya can be mastered by truth, austerity, and brahmacharya. [22]

The Brahman is to be obtained through sravana, manana, and nididhasana.

Mind is both pure and impure. Mind without desire is pure and with desire is impure. Impure mind is the cause of bondage of human being and the pure mind brings emancipation. [*maitrayanupanisad*,4.6-11; *brahmabhinoupanisad*,1]

Attainment of Salvation through Yoga:

Crossing all the boundaries created by ignorance means detachment from this universe is kaivalya. Kaivalya is in different names as moksha, mukti, paramapada, attainment of bhagavat, amritadhama, nirvana etc. In this world persons are binding with more affairs. The demolition of binding is emancipation. [*niralambopanisad*,1] Removal of the pride of creatures is moksha. [*sarvasaropanisad*,1]

When the mind is moved the world moves when it stops it is known as moksha. [*yogasikopanisad*.6.51] Mind is the cause of bondage and emancipation. When it attaches with men they get tied and when detached from men they proceed toward emancipation. [*amrtabindopanisad*,1-5] For kaivalya or moksha or emancipation practice of yoga is the method.

This yoga both samyoga and viyoga. Samyoga is not possible without viyoga and the process of yogaviiyoga depends upon the mind. So yoga is cittavrtti nirodhah. Control of function of mind is yoga.

Conclusion

Yoga is the matter of self realization. All cannot realize equally. Each yogi can have realized according to his capacity. The method of practice of all is not same. Each yogi practices as per his goal. Although the goal of all is same but the processes are different. In all processes mind with sense organs are the cause of emancipation. Transformation of the sat- cit- ananda in this body is the proper yoga. The body is the temple of the gods. The Upanishads also say the body is the temple of siva and it can attain all types of success. [*yogasikhopanisad*,1.168; *skandopanisad*,10] In Upanishadic yoga it is said that human body is the place of many pilgrimages, gods, lokas, Vedas, matras etc. Knowledge arises from yoga and involvement of yoga comes from knowledge. A complete idea of yoga and its positive and negative reaction for human being is completely discussed in the Upanishads. This is reflected in yoga philosophy.

References

1. Acharya ,Sriram Sharma ,108 Upanishads(brahmavidya khanda, jnanakhanda, sadhanakhanda,) Samskriti Samsthan, Bareilly, 1971
2. Ashok kousic, yogadarsan (Hindi bhasya), subodha publication, New Delhi, 2004
3. Kar ,Parimal, Upanishad saptaka(Bangla) , Sanskrit Pustak Bhandar, 2007
4. Mishra,P.K and others, The Foundation of Yoga, Dept. of Yogic science ,Utkal University,2010
5. Pradeep, Path of Liberation, Rashtriya Sanskrit sansthan, New-Delhi,2008
6. Puranattukari,Ashokan,Ed. Dhatukosah,Bharatmudra, Karla, 1992
7. Sastri, Ashok Chatterjee, Upanishad yoga and patanjala yoga- A comparative Approach, University of Calcutta, 1989
8. Sharma, Uma Shankar (rishi) , sarvadarshan samgraha (Hindi), Choukhamba Vidya Bhavan, Varanasi, 2001
9. Upanishad smgrahah, Jagadish Shastri,MLBD,1980
- 10 William, Sir Monier Monier, A Sanskrit English Dictionary, MLBD, 2002

*** Corresponding Author**

Dr. Chandra Kanta Panda

Assistant Professor in Sanskrit

Barabazar B.T.M.College Barabazar, Purulia, W.B.

Email-ckpanda0203@gmail.com, Mob-9679437600