CHAPTER - I

INTRODUCTION

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

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

[I] The Word ‘*Veda*’:

The word ‘*Veda*’ primarily signifies ‘knowledge’ from the derivation ವಿದ-to know. It designates ‘sacred books’.²

The word ‘*Veda*’ can be derived from the following five roots,³ viz.

(a) ವಿದ (2P) ಜ್ನಾನ - to know;
(b) ವಿದ (4A) ಸತ್ತೆಯಮ - to be;
(c) ವಿದ (6P) ಲಾಭ - to obtain, to profit by;
(d) ವಿದ (7A) ವಿಚಾರಣೆ - to think about; and
(e) ವಿದ (10A) ಾಖ್ಯಾನೆ - to declare, to communicate.

³ Dayānanda accepts first four roots and arrives at the following derivations. Accordingly, the term *Veda* means: (a) that work by which man gets true knowledge; (b) that work by the study of which one becomes learned; (c) that work, that helps to attain knowledge; or (d) that work through which men think about knowledge.⁴

All these derivations lay a clear emphasis on knowledge. Generally, almost all the Vedic scholars derive the term ‘*Veda*’ from the ವಿದ- to know and interprete it to mean ‘knowledge’.⁵ This knowledge is that of Gods; it mentions, the sacrifices of the
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**brahmanas** and the Absolute Reality of the *Upaniṣads*. In the *Vedas*, Sayana and Bhāskara explain this term as the work that points out extraordinary means to attain good and to avoid evil. Again, they say that the *Vedas* help man to obtain knowledge (*Veda*), for *veda* is that which is obtained by the sages that is why *veda* means knowledge. These works, therefore, go by the name of the *Vedas.*

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

[II] The classification of *Vedas*:

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

(a) *Samhitā* - They are collections of hymns, prayers, benedictory words and sacrificial formulas.

(b) *Brāhmaṇas* - They are the extensive prose texts containing theological discussions and observations on the sacrificial rites and ceremonies.

(c) *Āranyakas* - They contain the mysticism and symbolism of sacrifice and priestly philosophy.

(d) *Upaniṣads* - They contain a good amount of Indian Philosophy.

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

A large number of *Samhitās* which originated in several schools of priests are
classified into four viz. (1) The Rgveda, (2) The Sāmaveda, (3) The Yajurveda, and (4) The Atharvaveda. Based on these four Samhitās, there are four different Vedas viz. Rgveda, Sāmaveda, Yajurveda and Atharvaveda. And each one of the classes of the Brāhmaṇa, Āranyakas or Upaniṣad is attached to one or the other of the Samhitās.

Vedas are considered to be two grades - a lower grade and a higher grade i.e. the Karmakānda and the Jñānakānda. The first one i.e. a lower grade contains Mantras, Brāhmaṇas and Āranyakas. The teaching of the Āranyakas explicitly set forth in the Upaniṣads and forms the Jñānakānda, i.e. the theosophic portion of the Vedic revelation.

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

[ III ] The Word Upaniṣad : 

The word 'Upaniṣad' can be derived as follows:

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

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

(i) To loosen - A doctrine that loses the bond of ignorance from the very root of the disciple who approaches the teacher

(ii) To move or to lead - A doctrine through which a pupil certainly attains the highest Brahman

(iii) To destroy - That doctrine which puts an end to the ignorance and its projections.

According to the commentary of Śaṅkara (Kāthabhasya), Upaniṣad primarily means Brahmavidyā and secondarily it means texts which explains Brahmavidyā; or the works that teach the Brahmavidyā metaphorically known as Upaniṣad. The interpretation on the word 'Upaniṣad' seems to have become a guideline for the subsequent traditional teachers and some modern writers. Śāyana mentions that the UP would be that wherein the highest good is embodied. Alike Śaṅkara and Śureśvara,
Vasudeva-brahma Bhagavat, Nityananda, Ānandagiri and others hold that the word ‘Upaniṣad’ denotes only Brahma-vidyā by the direct meaning. However, Nikhilānanda points out that the word, primarily signifies knowledge by implication.

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

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

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

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

Most significantly, the Upanishadic sages turned unanimously to meditative practice or inner worship (upāsanā), as the chief means of obtaining transcendental knowledge. In contrast to this, the meditation, practised by orthodox Brāhmaṇins, intimately bound up with sacrificial rituals were given supreme status in the ancient Vedic Religion. Even the forest dwelling ascetics continued to adhere to the sacrificial cult; they merely retired from the ordinary life. The idea is that behind the reality of our ever-changing universe, there abides an eternally unchanging single Being, which has already communicated in Rgvedic times. This grand discovery transcended the
legacy of sacrificial ritualism, and the Upanishadic sages were careful to communicate this insight judiciously - in an esoteric setting requiring proper initiation. This is suggested by the word “Upaniṣad” itself, which means “Sitting down near” (Upa-‘near’, ni-down, Sad-to sit) one’s teacher.

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

At the culmination of the Āraṇyaka literature, there is the text beginning with the रहस्य भागः which is known as the Upaniṣad, being carried on after the Aupaniṣad Vrata. After the completion of the study, the teacher blesses his pupil; through which, the pupil, in future, could develop the vedas, not only in the form of words but also in the form of meanings. This is the Yaugiṣṭha Artha of the “Upaniṣad.” Religious Saṃskāras are performed on the head of the pupil. Hence this Vidyā is called, Vedamūrdhā, Vedottamāṅga, Vedaśīrah, Vedamunḍāḥ; the additional terms like Śrutiśikṣā, Śrutiśāra etc. have been used for UP only.

[V] General Contents of the UP:

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

It contains the elements of genuine philosophical idealism, insisting on the reality of the world. Thus, they are capable of giving a view of reality which would satisfy the scientific, the philosophic as well as the religious aspirations of man, because they gave us the idea supported by a mystical experience which no science can impeach. Thus, UP are not remote from popular belief, they are the great literature of the country. And, sometimes, they are spoken of as containing the “Forest Wisdom” of India. In reality, it exhibits the Invisible Truth.
In UP we find conceptions which are developed before our eyes and which are not in contradiction to one another; so completely dominated by the one thought of the sole reality of the Ātman. Moreover, UP are the source of various streams of thoughts and basically all of them establish one fact only, i.e. knowledge of Absolute Brahman which is defined, in various ways, as Ātman, Brahman, Supreme Being, Highest Reality etc. in different texts. Thus, UP are the volumes in which the knowledge of Brahman is encompassed.

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

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

[ VI ] About the Age of the UP:

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

The late Mr. Tilak dates the hymns about 4500 B.C., the Brāhmaṇas 2500 B.C. and the early UP 1600 B.C. According to Paul Deussen, UP extends from the period of the wandering in the Ganges Velly to the rise of Buddhism or approximately from
1000 or 800 B.C. to 500 B.C. Macdonell A.A. states that the religion of Brāhmaṇa and Upaniṣads flourished in India about 1000 B.C.; just after the Brahmanic period, different schools of philosophy and religion founded about 600 B.C. H.Gowen and Hume⁴¹ fix the age of UP about 600 B.C., just prior to the rise of Buddhism. Hence the doctrine of the UP are presupposed by the doctrine of Buddha, the date is probably before 500 B.C.⁴² S. Radhakrishnan⁴³ points out that earlier UP are pre-Buddhistic, a few of them are after Buddha. They were composed between the completion of Vedic hymns and the rise of Buddhism, i.e. 600 B.C. The accepted dates for the earlier UP are 1000 B.C. to 300 B.C. Some of the later UP, on which Śaṅkara has commented, are post Buddhistic and belong to about 400 B.C. or 300 B.C. S.N. Dasgupta⁴⁴ opines that they were compiled by 500 B.C. and they continued to be written up to the spread of Mahommedan influence of India. R.D. Ranade⁴⁵ considers the Upanishadic age between 1200-600 B.C. and various texts have been employed as to the chronological arrangement of those UP. R.C. Dwivedi,⁴⁶ however, suggests the date of the earliest UP around 700-600 B.C.

Thus, the Upanishadic age is fixed by the majority of scholars between 1000 B.C. to 300 B.C. The individual texts of which the greater UP are composed, belong to a period which can not be very far removed from that of Brāhmaṇas and the Āraṇyakas and it is before Buddha (that is beyond 500 B.C.) and Pāṇini.⁴⁷ Even after the conclusion of UP age, this type of philosophical works were composed in a spirit akin to the Vedic UP, that is why B.R. Sharma⁴⁸ compares the UP as the abandoned children, seeking refuge under the AV; Upaniṣads are classified as belonging to the AV. They could not succeed in getting recognition of their authenticity even from the leading theologian of Vedānta.⁴⁹

[ VII ] Number of the UP :-

There is no unanimity among the scholars about the number of UP. And it is very difficult to ascertain the exact number of authentic UP; for they found in various recensions of very uneven bulk. The Upanishadic literature has continued to grow from time to time till the recent period i.e. 20th cent.⁵⁰ The number of the available UP goes to exceed two hundred and more.⁵¹ They generally accounted to be 108 in number of which about 10 are the chief on which Śankarācārya has commented.⁵² These 10 UP are the oldest and most authoritative.⁵³ Following the same view, A.B. Keith points out that the later collection which arouse in South India has 108 UP including all the great UP of the older type. Having given a list of 108 UP the Muktiṃopaniṣad asserts that there has been 21 schools of RV + 1000 of SV + 109 of YV + 50 of the AV. Hence, there must have been $21 + 1000 + 109 + 50 = 1108$ UP which are included in each and every Āśhā.⁵⁴
Dārā Shikoh, the eldest son of the Emperor Shahjahan, got some 50 UP translated into Persian at Delhi between the year 1656-57. Narāyaṇa, a few centuries earlier wrote Dīpikā on equal number. Śankarānanda, in his Āṭmapurāṇa, draws upon some 24 leading UP for giving his summary of Vedānta teaching. Śankarācārya in the 8th Century, in his Bhāṣya on Vedānta Sūtras, quotes 13 UP that can be definitely identified as Vedic.

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

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

There are 223 UP in the Upaniṣadvākyamahākośa pub. by Gujarati Printing Press. Deussen has translated 60 UP within 1879 to 1884.55 At present, Upaniṣad Saṅgraha published by Motilal Banarasidass, Varanasi, there is a collection of 188 UP.

[ VIII ] Traditional Authorship of the UP:

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

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

[ IX ] Language & Style of the UP:

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

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

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

In language & style, UP resemble the Brāhmaṇas to which they are immediately attached. It is the same simple, slightly clumsy prose but especially it is in narrative portions, Deussen was led to conclude that the earliest must have been written in prose like the Brāhmaṇas themselves. We find in UP some bold ritualistic images and abstract similes and symbolism grounded eventually on some par rile word punning or suggested possibly by abstruse technicalities of grammar, metrics or phonetics. Thus, UP are the mass of technical terms, the enigmatical consciseness, too.
According to the Indian tradition and the contents & form, the UP are not a distinct class of literature. UP are not distinct from its origin viz. Veda, that is why it is said that UP are a continuation and development of the views of the hymns. A. Weber also opines that UP originally annexed to the Brāhmaṇa texts or to the Āranyakas texts of one of the three older Vedas. Though UP ideas had been a part of their vedic expansion and development under the hands of the Vedic teachers.

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

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

1. The hymn X.121 describes the existence of the sole lord of beings, supporting heaven & earth in the beginning of creation.

2. In X.90, the whole world is conceived as one being, the Virāt Puruṣa, having pervaded it from all sides, still remained over and above it.

3. The hymn X.81 is addressed to Viśvakarman who combines in his person the characters of a primeval divine sacrificer and of a creator in which the cosmological significance of the divine sacrifice finds particular expression. Questions are boldly asked like 'What was the place whereon he took his station? What was it that supported him? How was it?'
(4) The hymn X.54.3 - *Indra* created with the miracle of generating, from his own body, his father and mother.

(5) The X.72.4 - *Aditi* spoken of producing *Dakṣa* and being herself in turn produced by him. This dogma being later received into regular philosophy under the guise of the maxim of the seed and the sprout. (*Bījāṅkuranyāya*).

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

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

Though, *Brāhmaṇa* texts explain relationship between the sacred text and the ceremonial as well as their symbolical meaning with reference to each other, they introduce myths and philosophical speculations in confirmation of their cosmogonic and theosophic theories. Thus, the subject matter of the *Brāhmaṇas* are attached to the various *vedas* and they differ according to the divergent duties performed by priests connected with each *Veda*. The doctrine of transmigration of the Soul was implicit in the *Veda* or at any rate in the early *Brāhmaṇa* speculation. The essential Aryan contribution came from their belief in the pantheism or panpsychism. It made possible for the soul to inhabit not some specific totems only, but almost everything in the animate and inanimate creation. Secondly, the theory of *Karman* regulated the soul’s wanderings and gave the dogma a moral background. Thus, *Brāhmaṇas* had insisted upon the way of works as constituting the *Summum bonum*, of the man. Then came the revolt of the ‘heretics’ which set the post *Brāhmaṇa* world, a thinking is to the exact relations that ought to subsist between *Karma* & *Jñāna*. And, in the spirit of true reform, the *Āranyakas* tried to reconcile the two in such a manner that the way of works might be maintained yet subordinated to the way of knowledge - an attempt which found its fulfilment in the UP. Therefore, the *Āranyakas* & the UP may be said to constitute a revolt against the old *Brāhmaṇa* way of belief and practice of sacrifices. But really speaking, neither the *Āranyakas* nor the UP entirely negated the way of retualism but only subsumed it under the way of knowledge.
Moreover, the later portion of Brāhmaṇas form treatises of a special theosophic character. They imparted in the solitude of the forests i.e. Āranya, that is why they are known as Āranyakas. Though the idea of whole hearted life of mere penance or meditation in the recesses of some mountain was essentially foreign to the religious code of the Brāhmaṇa texts, we find a life of a person performing penance in the forest recognised and recommended through which we have the texts called Āranyakas. Again, there is final part of these philosophical books viz. Upaniṣad which belong to the latest stage of the Brahmanic literature. Thus, it may be assumed that, in course of time, the general interest was transferred from the ritualistic method of treatment to the allegorical and from that again to the philosophical.

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

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

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

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

[XI] Major and Minor UP:

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

In the earlier period, only ten UP (Īṣa, Kena, Kaṭha, Mundaka, Māṇḍūkya, praśna, Taittirīya, Aitareya, Chāndogya and Brhadāraṇyaka) were recognised as the most important; they are called 'Daśopaniṣad'. But a little later, three more were added to the list of the important ones, viz. Śvetāśvatara, Kauṣitakī and Maitreyanī, specially because they are quoted in the commentaries of the great Ācāryas like Śankara. These are the old UP, and remaining others came to be called the New UP.

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

Thus, UP are broadly divided into two:

(1) Major UP or the old UP and
(2) Minor UP or the New UP.

(1) Major UP or the Old UP - Generally, the earliest UP which have been commented upon by Śrī Śaṅkarācārya, are said to be the most important as well as they are accepted as major UP. Śaṅkarācārya has commented upon eleven UP viz. Īṣa, Kena, Kaṭha, Praśna, Mundaka, Māṇḍūkya, Taittirīya Aitareya, Chāndogya, Brhadāraṇyaka and Śvetāśvatara, they are probably the earliest and the most important ones; but he refers to fifteen UP, adding Jābāla, Kauṣitakī, Mahānārāyanī & Pāṅgola in his commentary on the Brādāraṇyāna Sūtra. There is a good deal of debate amongst the scholars on the problem of older and principal UP.58

(2) Minor UP or the New UP - UP which are not commented upon by Ācāryas and which have not been given Vedic authority fall under the category of minor UP as they were composed latter. Though they are called minor ones, they are nevertheless very valuable.
The number of the minor UP is not fixed. Out of 108 UP mentioned in the Muktikopanisad, eleven only are called major UP. Other ninety eight are called minor or New UP. It should be noted that these UP have not given the Vedic authority. They claim connection with the AV. According to the Śānti-mantras given at the commencement of these UP they are classified as belonging to the particular Vedas:

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

(1) Kauśītakī
(2) Nādbindu
(3) Ātmaprabodha
(4) Nirvāṇa
(5) Mudgala
(6) Tripurā
(7) Aksṃālikā,
(8) Saubhāgya
(9) Bavṛca

II. YV Upaniṣads -

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

(1) Jābāḷa
(2) Hāṁsa
(3) Paramhāṁsa
(4) Subāḷa
(5) Māntriṇa
(6) Nirāḷamba
(7) Triśikhibrāhmaṇa
(8) Maṇḍala Brāhmaṇa
(9) Advayatāraka
(10) Paṁgalu
(11) Bhikṣu
(12) Turīyāṭīta
(13) Adhyāma
(14) Tārāśāra
(15) Yājñavalkya
(16) Śātyāyanī and
(17) Muktika

(b) The 30 UP belong to Krisṇa YV which commence with the Mantra-‘Sahāvavatu’ etc.

(1) Brahma
(2) Kaivalya
(3) Gurūva
(4) Nārāyaṇa
(5) Amṛtabindu
(6) Kaṭhavallī
(7) Amṛtanāda
(8) Kālāgniṇiruḍa
(9) Kśurikā
(10) Śukarāḥsyā
(11) Taĵobindu
(12) Dhyānabindu
(13) Brahmavidyā
(14) Skanda
(15) Yogatattva
(16) Dakśināmurti
(17) Śāriraka
(18) Švetāśvatara
(19) Yogaśikhā
(20) Aksi
(21) Avadhūta
(22) Rudraḥdaya
(23) Varāha
(24) Yoga Kuṇḍalini
(25) Paṁcabrahma
(26) Prāṇāgnihotra
(27) Kalisantarana
III. SV UP - The 14 UP belong to the Sāmaveda, which start with the Śānti-mantra- ‘Apyāyantu Mamāṅgāni’ etc. They are as follows -

(1) Aruni (8) Śāvitrī
(2) Maitrāyaṇi (9) Rudrākṣajābāla
(3) Maitreyī (10) Darśana
(4) Vajrasūcikā (11) Jābāli
(5) Yogacuḍāmani (12) Mahat
(6) Vāsudeva (13) Śaṁnyāsa
(7) Kuṇḍikā (14) Aavyakta.

IV. AV UP - The 28 UP belong to the AV, having the Śānti-mantra - ‘Bhadram Kārṇeḥbhīḥ’ etc. They are as follows -

(1) Atharvaśiras (15) Ātma
(2) Atharvaśikhā (16) Pāśupata
(3) Brahmaṇḍāla (17) Parabrāhma
(4) Nṛsinhatāpinī (18) Tripurātāpinī
d(5) Nāradaparivrājaka (19) Devī
(6) Sitā (20) Bhāvanā
(7) Śarabha (21) Brahma
(8) Mahānārayaṇa (22) Gaṇapati
(9) Rāmarahasya (23) Mahāvākyā
(10) Rāmatāpinī (24) Gopālatapinī
(11) Śaṅḍilya (25) Kṛṣṇa
(12) Paramahamsa parivrājakā (26) Hayagrīva
(13) Annapūrṇā (27) Dattātreya and
(14) Śūrya (28) Garuḍa.

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

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

We find traces, in the New UP of the ritualism of sacrifice as in the old UP; In addition, the worship of Gods such as Śiva and Viṣṇu and Avatāras such as Rāma and Kṛṣṇa are invested with a particular mystical feeling which was absent in the old UP.
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The Old UP began their search of the Reality but the New UP set forth how to give a practical turn to the philosophical speculations formulated before them. In Metaphysics, the New UP merely continue the problems of the old. They are more or less philosophical being fusions of the fundamental thoughts of the Vedānta, Sāmkhya, Yoga and Bhakti systems.

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

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

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

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

[ XII ] Divisions of The UP :

While the group of new UP contain such of the remaining UP which can be proved to be authentic by higher literary criticism. There are over 200 UP which have come down to us either independently or in larger collections though they are attributed, by tradition, to one or other of the Vedic schools. Most of them contain the doctrines
and views of schools of philosophers and religious sects of a much latter period. Some are related to the Purāṇas and Tantras chronologically or in content than to the Veda. Paul Deussen also states that in AV we don't find the dogmatic text books of the definite Vedic School. But several of them trace back their doctrine to Śaunaka & Pippalāda or to both together. According to the tradition communicated by Nārāyaṇa & Colebrook, complete series of UP were attributed to the Śaunakiyans or Pipplādins. Some Atharva UP trace back their doctrine to Yājñavalkya, to Āṅgiras or Atharvaṇa or even to Brahmā, Rudra and Prajāpati. It may be assumed that the Atharva UP are no longer formed on the model of the names of the Śakhās, but they are derived partly from the contents and partly from any accidental circumstances. This prove that in Atharva UP there is not any dogmatic text books of definite Vedic schools.

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

This latest Upanishadic literature may be classified as follows according to its purpose and contents:

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

K. Narayana Swami Aiyar sets forth that the UP have been classified under the headings of Vedānta, Physiology, mantra, saṁkīrṇa, and Yoga. But these are not hard and fast divisions, for instance in Sanyāsa and Yoga UP, the secret about the Mantras are also stated. But in the Mantra UP, only the Mantras are elaborated.

A. Weber states that the Atharvopanishads may be divided into three distinct classes:

1. UP continue directly to investigate the nature of Ātman or the Supreme Spirit.
2. UP which deal with the subject of absorption (Yoga) in meditation thereon, and
(3) UP which substitute for \(\bar{\text{A}}t\text{man}\), some one of the many forms under which the two principal Gods viz. \(\text{Siva}\) and \(\text{Viṣṇu}\) were worshipped in the course of time.

Among these three divisions, the second one is made up of those UP which deal with the subjects of Absorption in \(\text{Atman}\), the stages of absorption and the external means of attaining it.

[XIII] **Yoga Upaniṣads (YU):**

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

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

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

We find a whole series of UP which grew up after the \(\text{Maitraśyaṇi}\), and dealt exclusively with the \(\text{Yoga}\) discipline with little or no reference to the \(\text{Sāmkhya}\) metaphysics. Thus, \(\text{Śaṇḍīya, Yogatattva, Dhyānabindu, Haṁsa, Amṛtanāda, Varāha, Maṇḍalabrāhmaṇa, Nāḍabindu and Yogakuṇḍali}\) are all busy in describing the Yoga Physiology and the practical methods of attaining concentration. In these, the philosophical aspect has been largely subordinated to the elaborate physical processes
of Yoga, which began to grow almost independently of Patañjali's treatment of the subject.

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

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

The German Yoga researcher Jacob Wilhelm Hauer even thought that these UP were composed not, too long after the emergence of Buddhism, but this seems unlikely. The esoteric notion of bindu appears to belong to the vocabulary of Tantra and therefore, it is reasonable to assign these text to the Tantric tradition, perhaps between 900 and 1200 C.E. As a matter of fact, even in its more conventional sense of "drop of water", the word bindu does not occur in any of the early UP; it is first found in the relatively late Maitrāyaṇiya-Upaniṣad (3.2)69. The Atharvaṇa UP on the contrary, come down as far as the time of the purāṇas and they distinctly enter the lists in behalf of sectarian views.

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

"Aśunyaṁ Śunyabhāvaṁ ca Śunyāttatam ṣrī sahitam". The TBU I.10,
"Na Śunyaṁ nāpī cāśunyaṁ ( the TBU, VI 17).

Further, māyā, Prakṛti, space, time, elements, subjects, body, Vedas, Smṛtis, Purāṇas....., non-duality, duality are non-existent69 This type of negativism is an unmistakable evidence of the influence of Śunyavāda. And the concept of Śunya is turned into that of Brahmāṇ.

The seven stages in acquiring identity-consciousness (Saptabhūmi) mentioned in the VRU, occurs in Yogavāśīṣṭha (i.e. 700 A.D. or 800 A.D.)70
Some text of the DRU occur in the *Skandapurāṇa* (i.e. 700 A.D.) Moreover, the ten *Yamas* and the ten *Niyamas* mentioned in the SDU, in the DRU and the VRU occur in the I chapter (1-2) of the *Skandapurāṇa*.

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

Number of YU:

(A) A. Weber enumerates 26 YU as follows:

1. In the *Tārakopaniṣad*, Yājñavalkya instructs Bhārdvāja as to the saving and sin-dispelling efficacy of the word ‘*Om*’.
2. In the *Śāklyopaniṣad*, Yājñavalkya instructs Śākalya as to the true emancipation.
3. *Jābālopaniṣad* bears the name of a school of the White Yajus although it must be considered as merely an imitation of the Āranyaka of this *Veda*. Still, it must have been composed before the *Bādarāyaṇa - Sūtra*.
4. In the *Kathaśrūti* and (5) in the *Ārunikopaniṣad*, the special importance regarding the mode of life of the Paramhamsas is given. Both are to be regarded as supplement to the Āranyaka of the Black-Yajus.
5. The *Bhallavi-Upaniṣad* belongs to the *YV*, to judge by quotation from it and so does the (7) *Samvartāśruti*. Similarly the (8) *Samnyāsopaniṣad* and (9) the *Paramahaṃsopaniṣad* both are in prose.
6. The *Hamsopaniṣad* also belongs to this place.
7. The *Āṣramopaniṣad* gives the classification of the four Indian orders - the *Brahmacārins*, the *Grhasthas*, the *Vānaprasthas* and the *Parivrājakas*.
8. The *Srimaddattopaniṣad* consists of 12 *Ślokas*, put in to the mouth of one of these religious mendicant.
9. In the *Atharvaśīkhā*, the investigation of the sacred word ‘*Om*’ is principally conducted. The instruction on this subject is given by *Atharvaṇa* to *Pippalāda*, *Sanatkumāra* and *Āṅgiras*.
Further, (14) in the *Brahmavidyā Upaniṣad*, there are thirteen ślokas, now and then quoted by Śaṅkara, and lastly (15) the *Saunaka* and (16) the *Prāṇava Upaniṣads*, both are found in Anquetil’s collection of UP only. (The *Prāṇavopaniṣad* is mentioned by Taylor, ii. 328).73

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

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

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

(B) Among “the sixty Upaniṣads of the Veda”, Paul Deussen75 enumerates 11 YU under the *Upaniṣads of the AV*, they are as follows-


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

(1) *Śaṇṭhitva Upaniṣad* of AV,
(2) *Yogatattvopaniṣad* of *Kṛṣṇa YV*,
(3) *Dhyānabindupaniṣad* of *Sukla YV*,
(4) *Hamsa Upaniṣad of Sukla YV*,
(5) *Amṛta Upaniṣad* of AV,
(6) *Brahmabindupaniṣad* of AV,
Besides these 09 UP, the Amrtabindupanisad and the Tejobindupanisad which are generally included in the group of 20 YU, K. Narayana Swami Aiyar includes them in the group of the Sāmānyā Vedānta UP.

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

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

There are so many topics of Yoga practices as well as Yoga Philosophy as an aid to attain the Highest Reality in the Vedas, Āranyakas, old Upaniṣads & Purāṇas. There is discussion of āsanas, pratyāhāra, Omkāropāsanā, yamas like santoṣa, tapa, etc. and great importance is given to them. Hence, it became necessary to constitute YU for collecting the Yogic ideas through which one knows that the Highest Reality is realised through the path of Yoga. Moreover, the yoga doctrines did not systematised in the old UP. Hence, sages composed the yoga UP. Those who are from
Krṣṇayajurvedvyas, their UP known as UP from the Krṣṇa YV, similarly there are other UP from the SV Śākhā & etc. Thus, these YU may be known as the supplement to the Mahopaniṣads. (the principal Upaniṣad)

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

[X IV] Meaning of The Word ‘Yoga’:


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

Long before, the word ‘Yoga’ acquired its meaning ‘Spirituality’ or ‘Spiritual discipline’, the sages had developed a body of knowledge and techniques that aimed at the transformation and transcendence of ordinary consciousness. These ideas and practices formed the matrix out of which grew the complex historical phenomenon, that later came to be called Yoga. In a certain sense, Yoga may be looked upon as internalised asceticism.
Mahadev Desai, in his introduction to the BG according to Gandhi, says, 'the yoking of all the powers of body, mind and soul to God; it means the disciplining of the intellect, the mind, the emotions, the will, which that Yoga presupposes; it means a poise of the soul which enables one to look at life in all its aspects evenly.'

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

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

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

According to the treatises of *Yoga*, supreme realization is considered as the aim of all yogic practices. But the means of this realization as well as all intermediary stages are also taken to be included in the term yoga. “*Yoga* is the re-union of the living self with the Supreme Self.” “To silence the mind leaving all mental activities
is yoga,” which leads to the complete realization of the intrinsic nature of the Supreme Person, it is called yoga because the word yoga can also be used by extension for knowledge, love, action, etc., since these are also means of liberation (Mokṣa), and are thus the instruments of union (yoga).83

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

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

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

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

According to the Patañjali Yoga Sūtras, Yoga is the restraraint (nirodha) of mental (citta) modifications (vṛtti) or as suppression (nirodha) of the fluctuations (vṛtti) of consciousness (cittra). Here, yoga does not mean union but only methodical effort88 to attain perfection through the control of the different elements of human nature, physical & psychological. It also signifies exertion, strenuous endeavour and so came to be used for the system of restraint of the senses & mind.
That is to say, *yoga* is the focusing of attention to whatever ‘object is being contemplated to the exclusion of all others. Ultimately, attention must be focused on and merged with the transcendental self. This is not merely a matter of preventing thoughts from arising. It is clear from the study of the *yoga sūtra*, the terms *citta* and *writti* are part of Patañjali’s technical vocabulary and therefore have fairly precise meanings.

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

The characteristics of Yoga has been determined variously in different *Upaniṣads*. The means for complete peace of mind is called *yoga*,9 Yoga is restraint of mental actions,90 The motionless condition of the sense organs is called *Yoga*.91 There are some extracts available in the UP which are not directly characteristic features of *yoga*, but they represent the distinctive index of *yoga*, e.g. knowledge arises from Yoga and involvement in Yoga comes from knowledge.92 “That particular inclination of the mind which is accompanied by an active desire to know the Self and which leads to union with the Principle, is called yoga.”93

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

Further, Yoga is the generic name for the various Indian paths of ecstatic self-transcendence. By way of extension, the word *Yoga* has also been applied to those traditions that have been directly or indirectly inspired by the Indian sources, such as Tibetan Yoga = *Vajrayāna Buddhism*, Japanese Yoga = *Zen*, and Chinese Yoga = *Ch’an*. 
Yoga is a word that can apply to a multitude of things and when reading the Yoga scriptures it is good to bear this flexibility in mind.

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

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

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

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

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

1. Philosophy (*ānvikṣiki*); 2. The three *Vedas* (*trāyī*); 3. Political Economy (*Vārtā*); 4. Politics (*danḍanīt*).96 Among which philosophy (*ānvikṣiki*) is, the light of all the others, the highest of these.
**Darśana**: Generally, philosophy is used for the Sanskrit term *darśana*. It means ‘seeing’ or ‘experience’, i.e. to know or realise Ātma. The current and etymological meaning of the word *darśana* is usual cognition, it is derived from the verbal root *drś*, standing for visual cognition, i.e. an insight into the nature of self. This phrase hints at two significant things about Hindu Philosophy: Each system is not merely the product of rational thinking but also of visionary process; and each system is a particular perspective from which the same truth is viewed (which suggest a position of tolerance.)

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

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

   V.S. Ghate brings forth three periods.  

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

   1. (1) The Vedic Period (1500 B.C. - 600 B.C.)
   2. (2) The Epic Period (600 B.C. - 200 A.D.)
   3. (3) The Sutra Period (from 200 A.D.)

   Mādhava, in his ‘*Sarvadarśana Samgraha*’ treats of 16 *darśanas.*

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

1. Orthodox systems (*āstika*) are those which accept the authority of the Vedas, viz. *Nyāya, Vaiśeṣika, Sāṁkhya, Yoga, Pūrva Mimāṁsā & Uttar Mimāṁsā.* These six systems of thought admit the validity of the Vedas that is why called ‘āstika.’ At first, only three philosophical systems were admitted as orthodox i.e. the two *Mimāṁsas* & *Nyāya.*

2. Heterodox (*Nāstika*): The heterodox systems are those which reject the validity of the Vedas, which are mainly three - Cārvāka, Jaina, Bauddha. Sage Manu says that a *nāstika* is he who despises the Vedas ‘Nāstiko vedanimdakah.’ Secondly, The duality of our universe made of spirit and matter which indicates that there are two kinds of knowledge leading to deliverance. viz. (a) knowledge of matter and (b) knowledge of spirit.

1. Knowledge of matter i.e. *prakṛti* group comprises three philosophical systems which treat of the knowledge of matter, viz. *Vaiśeṣika, Nyāya* and *Pūrva Mimāṁsā.*

2. Knowledge of Spirit i.e. *purusa* group comprises three other systems which treat chiefly of *purusa* viz. *Sāṁkhya, Yoga & Vedānta.*

   There is controversy about the chronological order of six orthodox systems. Prof. Garb holds that the *Sāṁkhya* is the oldest *sāstra* hence, the order is - *Sāṁkhya, Yoga,*
purvamimāṃsā, Uttarmimāṃsā, Vaiśeṣika, and Nyāya. M. Schultz opines that -(1) the mastering of Matter (2) the evolusion of spirit and (3) the knowledge of God in the Abstract - these are the three stages through which the order is as follows - Vaiśeṣika, Nyāya, Purvamimāṃsā, Sāṁkhya, yoga, Vedānta. Acarya Baldeva Upadhyaya102, presents the order of six systems as Nyāya, Vaiśeṣika, Sāṁkhya, Yoga, Purvamimāṃsā and Uttara-mimāṃsā, because the direction of philosophical speculation is progressive; it proceeds from what is gross and reaches up to what is most subtle - ultimately finding rest in what is something incomprehensible i.e. Brahmān.

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

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

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

According to C. Kunhan Raja103 philosophy & religion came out of poetry in India and six orthodox schools respectively from the garden institutions of the six stages viz. Kapil, Patañjali, Kaṇṭha, Gautama Jaimini & Bādarāyaṇa. Oral traditions and not the books were the depositories of the philosophical views. Hence, a whole series of philosophical systems arouse parallel with this development of vedic theories, from which, the germs contained in the Brāhmaṇas & Upaniṣads.

It is generally believed that almost all the systems of Indian philosophy originated from the Upanishadic teachings. From the UP, the founders of the systems draw their inspiration. UP teach not one but many systems of doctrines regarding the nature of
God, man and the world. Thus, the germs of all the later systems whether orthodox or heterodox is found in them. It is evident that all religio-philosophic systems of later times has quoted some passages in their support. The Buddhist philosophers have referred to the mantras of the UP as a proof - "At first there was nothing". According to Kumārila bhaṭṭa, the theories of Vyākha, Kṣanabhāṅga and ātman as well as Vairāgya of Buddhist philosophy have their germs in the Upaniṣads. The propounder of the Sāṁkhya philosophy quotes the mantras of the Chāndogyopaniṣad to prove the three qualities Sattva, Rajas and Tamas. The Yoga philosophy is described in the UP with its characteristics and wellknown eight aṅgas. The great sentences of the Vedaṅta. “I am Brahman”: “Thou art that’ are clarified in UP.

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

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

Date: Generally, the date of Yoga-Sūtra is the 2nd Cen. B.C. According to J.H. Wood, Patañjali flourished between 500 B.C. to 300 B.C. But it is not firmly established for want of sufficient reason. A. Weber states that the Sāṁkhya - Yoga belongs most probably to the 1st Cen. of our era.
Histroy: Without understanding the historical unfoldment of Yoga which gives us a broader picture, it is difficult to imagine that we could practise it meaningfully and with ultimate effectiveness.

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

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

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

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

Further, from the Vedic Sāṁhitās up to the Purāṇas, there is much of description about Yoga though all Sastras explain it differently the definite source of yoga philosophy. At present, we have the Pātañjala Yogasūtra as an authentic Yoga-Sāstra.
According to the Yajñavalkya Smṛti and the Mahābhārata, Hiranyagarbha is the founder of the Yoga system and this does not contradict Patañjali’s authorship of Yoga-Sūtra, since Patañjali has begun his work with the word ‘Aṁśāsana’ - in which the preposition ‘Aṁu’ implies the statement following a primary revelation. Hence, it is not the first formulation of the system itself. Moreover, the Yogasūtra of Hiranya Garbha was elaborate & prominent. That is why, it may be assumed that, Patañjali has composed the Yogasūtra after extracting the substantial parts of it. Thus, the Yogasūtra of Patañjali is the subsequent to the Yogasūtra Hiranya Garba. Many learned scholars like Saṅkara have cited the instances of Hiranya-Garbha-Yoga in their own works. The description of Hiranyagarbha-Yoga is found in the Ahirbudhyasāṁhitā which states that Hiranyagarbha has founded both - Yogānu-Sāsana & Pāṣupata Yoga. Moreover, he has composed two Samhitās - (1) Nirodha Samhitā having 12 Adhyāyas and (2) Karma Yoga having 04 Adhyāyas. The process of the continuing of Yogavidyā is as follows -

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

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

A. Weber opines that the word ‘Yoga’ first occurs in the later UP especially in the X book of Tattvārtha Āranyaka and in the Kathopanisad where this very doctrine is enunciated. The principles of yoga practices are mentioned mostly in all the 10 prime UP in which āsana, dhyāna, samādhi, saṁtoṣa, tapa etc.are also mentioned. In the
There is a verse “Hiranmayena Pātreṇa Satyasyāpihitam mukham” in which Avidyā should be removed through which Ātmā is concealed. And in Yogasūtra, Avidyā is the first one among five klesas. The Kaṭha, the Śvetāṣṭavatara & the Maitrāyani Upaniṣads refer to the practical side of religious realisation, as distinct from the theoretical investigation of the Śāmkhya (Vide : the V Chapter).

In UP, the Yoga doctrines are scattered, the description of which is in the Patānjali Yogasūtras. Āstāṅga Yoga, systematically formed in Yogasūtras, is found dispersed in the UP in UP, there is not a systematic way to describe yoga practices as in the Yogasūtras, to reach the Highest State. There is difference in the way to reach the goal i.e. UP follow the path of knowledge for the realisation of Ātmā while the Yogadarsana follows systematically, the doctrines of Yoga. Hence it is said, Ayam paramodharmayadya-genātmadarsanam.

Moreover, the doctrines of Yoga are also found in puranas viz. Vāyu-brahmāṇda, Viṣṇu-Skandha-Purāṇa. In the Śrīmad Bhāgavat, the lord Kṛṣṇa says to Uddhava about the three types yogas i.e. that of knowledge, that of action and that of devotion for the benefits of mankind. The union of individual self and Brahman has been described as ‘Yoga’ in the Garuḍapurāṇa; dhyāna-yoga is elaborated in its fourteenth chapter, according to which emancipation is possible only after deep meditation. The restraint of mind and to engage it in the Supreme Soul, Yama, Niyama, Āsana, etc. are depicted in the Viṣṇupurāṇa. In The Yogacikitsadhyaya of the Markandeya Purāṇa, there is the remedy for curing diseases by means of Yoga. The Pāṣupata-Yoga is depicted in the Vāyupurāṇa.

In the Mahābhārata, Śāmkhya-Yoga are used as complementary aspects of one whole, signifying theory and practice as well as philosophy and religion.

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

Buddha underwent ascetic austerities and practised the highest contemplation, some of the teachers of Buddha like Alara were adepts in yoga. The Buddhist suttas
are familiar with the yoga methods of concentration. The states of Dhyāna of Buddhist, the possession of the five qualities of faith, energy, thought, concentration and wisdom, enables one to attain the end of yoga. Moreover, the Yogācāra school of Buddhism openly combines Buddhist doctrine with the Yoga details. The later Buddhistic works assume a developed yoga technique. Thus, Buddhism started not only from the theoretical Sāmkhya but from the practical Yoga doctrines. And all the conditions of ecstatic abstraction was held in high esteem among the Buddhists.  

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

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

[XVI] Aim of Yoga :

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

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

Mainly, the aim of Yoga is Aloneness (Kaivalya) to isolate (Viyoga) man from the meshes of matter. To free man from the fetters of the Citta is the problem of Yoga. In Yoga philosophy, Citta consists of Buddhi, Ahamkāra & Manas. The man, when freed from all these three viz. Buddhi, Ahamkāra & Manas, remains in his own form called Svarupa; he attains Aloneness. The art of Yoga consists in bringing under control these three i.e. purifying the body, the mind and the self. Yoga does not perceive man as having only a physical body, on the contrary, it lays greater emphasis on the
values of the mind & soul which characterises man's personality. It must be remembered that whenever Yoga refers to good health, it always includes, in addition to physical fitness, the mental and moral soundness of the person as well. Hence, in dealing with the primary perception of physical education for good health, Yoga has consistently regarded man as a whole being with body, mind and soul.

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

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

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

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

[ XVII ] Subject Matter of Yoga:

Yoga is generally understood to mean certain practices by which, it is believed, one can attain supernormal powers through concentration. It accepts the Sāṁkhya system of Philosophy, but believes in God (Īśvara) and adopts practices for the
attainment of its ultimate goal—Emancipation. Yoga is not merely a system of practices but a system of philosophy as well. The disciplinary practices, no doubt, form the special features of the Yoga system, but, it holds independent views on many other matters such as psychology, ethics and theology.

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

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

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

There are different paths by which a man travels i.e. there are different kinds of Yoga. The active man finds realisation through *Karma yoga* in which a man realises his own divinity through work and duty. The emotional man finds it through *Bhakti yoga* where there is realisation through devotion to and love of a personal God. The intellectual man pursues *Jñāna yoga*, where realisation comes through knowledge. The meditative or reflective man follows *Dhyāna yoga* and realises his own divinity through control of the mind. Mind is the king of the senses. One who has conquered his mind, senses, passions, thoughts and reason is a king among men. He is fit for *Raja Yoga*, the royal union with the Universal Spirit. He has Inner Light. *Rāja Yoga* implies a complete mastery of the self. Though *patanjali* explains the ways to control
the mind, but calls it Astañga Yoga or the eight stages of Yoga. Certain magical powers are acquired during the practice though the acquisition of these powers is subordinated to the chief end of Samādhi in the yoga system, as well as obstacles to Samādhi. They are by products of the higher life.

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

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

[XVIII ] Vedānta and Yoga Upaniṣads:

Both the Vedānta and Yoga systems stand forth as a brilliant guiding stars to the students of Yoga, Philosophy and Occultism. Among the well-known six groups of the UP viz.
(1) Sāmānya Vedānta UP, (2) Yoga UP, (3) Sannyāsa UP, (4) Vaiśnava UP, (5) Śaiva UP and (6) Sākta UP.
Vedānta and YU are most important, but the YU are most occult in their character as they give clues to the mysterious forces located in nature and man as well as clues to the ways by which they may be conquered. In some YU, there is the description about Brahman and Ātman as well as some Mahā-vākyas on which meditation should be done for attaining Kaivalya, e.g. The TBU describes Brahmanhood of all in its VI-chapter, the Paramātman-hood, of ‘I’ entity and by the mantra ‘Aham Brahmasmi’, one realises that the Ātman is the Brahman, both are one and the same. So there is confusion, sometimes, to decide the definite group of Yoga and Vedānta UP. The YU deal with the way to reach the Highest Reality through the Yoga practices as well as the knowledge of Yoga philosophy. Both the UP viz. Vedānta & Yoga, have their certain peculiarities which throw a light on their greatness i.e. the knowledge of the Brahman and the Yogic practices respectively. Both give the importance to lay stress upon certain centres in the human body for spiritual development. Vedānta UP deal with the heart and the heart only; while the YU treat of many centres. From the foregoing, it is clear that the Vedānta UP are intended only for those devotees of God who want to the development of the heart mainly not of the brain and navel; while the YU are intended for those who want the all round development of the soul in its all the aspects i.e. physically, mentally and spiritually. From the stand point of the Vedānta, Yoga Upaniṣads treat predominantly and exclusively of the apprehension of the Ātman through the Yoga, mainly by means of the morae of syllable ‘Om’. Apparently, the Yoga of Patañjali was not perfected at the time of the early UP, though we see its gradual growth in the later ones.

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

Foot Notes:
(2) Radhakrishnan S: Indian Philosophy (V.I) , (P. 63)
(3) Bhattoji Diksit: Siddhānta Kaumudi Pāṇinīya Dhātupāṭha,
(a) √विद्वत्र-शास्त्रेष्य under the sūtra no 3 4 111 (2P), p 415
(b) √विद्वत्र-सच्यदानाम under the sūtra no. 3.1.60 (4A), p. 425
(c) √विद्वत्र-समायन्ते under the sūtra no. 7.1.59, (6P), p. 449
(d) √विद्वत्र-विचारणेष्य under the sūtra no. 6.4.36 (7A), p. 445
(e) √विद्वत्र-वेशसहनविवासामेव under the sūtra no. 7.3.101 (10A), p. 459
Dayanand S: *Rgvedādibhāṣyabhāṣīmikā* (p.10) - 
"विद्वति जाननि विचरणे सम्बन्धिते मननि विद्वति विचारणे सम्बन्धिते विचारणे सतविषयं वैः
येव च तथा विद्वतसः ् च मननि ते देवसः ॥" 

(b) Burrow T: *The Sanskrit Language* (p. 67) 
(c) Schultz M: "The Hindu Philosophy" (p.1)

"शृणुनि न: प्राणान्तिनिविद्याविचारानन्तितो " *Śāṅkarabhāṣya*: (१ १ २) 

Sāyaṇa and Bhāṭṭa Bhāskara's com. on *taittirīya saṁhitā* (Vol. I, p. 2) 
"इष्टान्ति अनिधिपरिहारयोः: अलीकिंकं उपायं यो ग्रंथं ते वेदसां वेदमिति स वेद " and also " विद्वति वेदेन 
तस्मात् वेदस्य वेदत्। " 

The derivations given by different authorities are as under:

(a) सिद्धांत कृसुदी - विको लते वा (३.४.८३) 
(b) अयक्षेप - विवृत्तानि अयक्षेपमः (६.३) (p.64) 
(c) तैत्तिरियां ब्राह्मण - वेदोदेशेऽव: विद्वते न वेदेन अनेकदेवं वेदेन वेदं विविद्वः: पृथिवीमः। (३.३.९.६९) 
(d) तैत्तिरियां संहिता - वेदोदेशिं विविद्विः वेदेत्या वेदेन वेदः अनुसरणं विद्वां वेदं अविभक्तस्य वेदस्य वेद्वर्णम्। (१.५.७)

Vide: Fatahsingh: *The Vedic Etymology* (pp 218-219), for details vide-Datta Bhagvad *Vedic Vangamya kā itihāsa* (vol. I) pp 140-144.


"The Vedas are His breathing* (Sāyaṇa) and also *Bṛhadāraṇyaka Upaniṣad* (II. 4.10) 
स यथास्वस्वयमार्थितपृथिविन्याससंस्कृतविद्वतायर्थानुयाये व भेदस्य सहस्रं यथस्वयम: यथास्वस्तस्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानु�ाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानु�ाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये यथास्वयमानसंस्कृतविद्वतायर्थानुयाये ॥१०॥

Thus it appears that the Vedas were produced from the Absolute Being.

Mehta Narmadasankar C: *Upaniṣad Vicāraṇañā* (P. 3-4).

Winternitz M. A History of Indian Literature, P. 48.

*Āpastambha Paribhāṣā* (I.34) com. by Dhartaswami & translated by Bhattacarya S S.

Cough A.E 'Philosophy of Upanishads & Ancient Metaphysics, (Perface: iv-vi)

Vide: (a) Gairola Vacaspati Sanskrta sahitaya ka itihāsa P. 143, (b) Upadhyaya Baladeva: Bharatiya darsana, P 29.

Upadhyaya Baladeva: op. cit., P 29

Cf. *Śrimad Bhagavad Gītā*: (IX. 20-21) "वेदां काम सोमन्त: यूः नयन यूहीरिषयमात्रयन् यथायन्ति यथायन्ति यथायन्ति ॥

Gairola Vacaspati: op cit.,* P. 139

It is also said: उपनिषेयमालाम् प्राक्तालेक्ष्यं तत: ।

सन्तत्स्थितं विद्यं तद्भ: उपायुपनिषयथः: ।

(17) Kathabhāṣya: According to the com. of Śaṅkara, Upaniṣad primarily means Brahmanidāya and secondarily it means brahmavidyā, The MU : 1.1.

" प्राक्तालेक्ष्यं विद्यं उपायुपनिषयथः: "


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

“उपनिषयथः” इति वियोपते तथौलानां संबं, नम्न ज्ञातिविनाशनानां तदवसादनां प्राक्तालेक्ष्यं विद्यं उपनिषयथः । अस्यं परं श्रेष्ठ इति तद् , अर्थांतर: प्रामाण्येऽवपनिषयथः।


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

(21) Attareya Āranyakā: 111.1.1

(22) Nāma tvāṅgaṁātanānum nāma Amarakoṣaḥ bhāṣyakīrtita- घर्म रहस्यपुनिषत (घर्म हर्ति)|

उपनिषयथः । उपनिषययति श्रेयोवत्त्ययथः । फलतु विद्यथ्यानां (भ्ज. प.स. संपत्ति: (मा. ३.१.२००८) ।

वेदेवपनिषयथमेवदाते विद्यानयथः विद्यानयथाति नेतिनी (७८/६४) ।


(31) Ibid : P.6


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

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

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

(36) (a) Sadananda. Vedāntasāra, Karikā -3 (p.2) वेदान्तप्रायमिषयथः: ।

(b) The MU (3.2.6) - उपायुपनिषयथ: सूतिनिष्ठान: (३ २ ६ )

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

(d) Swami Madhavananda: ;A Bird’s eye view of the Upaniṣads, Vol I, p. 348.
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(37) Ranade & Belvelkuar: History of Indian Philosophy (Vol. II.) The creative period, P. 142.


(39) Swami Prabhavananda: Vedic Religion And philosophy, P. 43.

(40) Deussen Paul: The Philosophy of Upanisads, p. 51.

(41) Hume R.E.: The Thirteen principal upanisads; P. 6


(43) Radhakrishnan S.: Indian Philosophy, p. 16.


(45) Ranade R.D.: A constructive survey of upanishadic philosophy, p. 18

(46) Dwivedi R.C.: Selections from Brāhmaṇas and Upaniṣads, Preface, (p. XII)

(47) Winternitz M.: op. cit., (p. 218)

(48) Sharma B.R. : The Concept of Atman in the principal Upaniṣad, p. 5

(49) Deussen Paul: The philosophy of the upaniṣads, p. 26

(50) Piṅḍa Brahmāṇḍa upaniṣad is considered to be composed in 20th cent by Swami Keshvananda. vide An article of Nath R. on the authenticity of the Allopanisad; Pub. IN JOIB Vol -26, No. 3, P. 236.

(51) The Nirmayasagar Press Bombay has published about one hundred and twelve upaniṣads.

(52) T.M.P. Mahadevan, in his book “Upaniṣads” gives the summery of 108 upaniṣads and considers 10 UP as principal.

(53) The Muktikopaniṣad (I. 30): इस -केन कठ प्रभ -मुण्ड भाष्कृत तैततिरी ।

एतरेय च छान्मोयं वृहतात्मकं तथा ॥

(54) Ibid: अथवेदादिविभाग्यं बेदाश्वलारः ईति।

तेषां शास्त्रान्यानां युस्तास्यपरिपरकम् ॥ १ ॥

आवेशस्य तु शास्त्रां युस्तास्यपरिपरकम्।

नवाधिकारः शास्त्र यन्त्रो मात्रतत्त्वम् ॥ १ ॥

सहस्रसंस्करा यात्रा: शास्त्रा: साम्य: परन्तप।

अर्थवर्धनः शास्त्र: स्फु: पुषास्तत्रस्तो हरे ॥ १ ॥

(55) See: Deussen Paul: Sixty Upaniṣads of the veda’, contents.

(56) The Jauminīya Brāhmaṇa (III.14)

अथवेश: । प्रजापति: प्रजा अस्ववः । तां अस्माताभो यूक्तः सर्वस्वज्ञः । ----अन्वलटे स्वर्गं लोकं च एवं वेद ॥ १ ॥

(57) The RV (X 88.15) देवे सुती अश्वलवं पितृणांमहे देवानामुत मर्यादायम् ।

ताम्याविवर्तितं विस्मेतं सम्बन्धं पद्न्तरं पितांगं मातां च ॥ १ ॥
The different scholar opines differently regarding the numbers of UP as principal and translate them.

1. Max Muller has translated the twelve UP, published under “The sacred Books of the East. Vol. 15

2. Deussen Paul has translated no less than sixty, vide: the sixty Upaniṣads translated by G.B. Palsule but he regards, 14 as major, vide: The philosophy of the Upaniṣads’ (P.37) of the same author.

3. Hume has translated the thirteen Upaniṣads, vide: The Thirteen principal upaniṣads; p.4.


5. S. Radhakrishnan has translated 18 UP under the title ”The principal Upanisads”.


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

Deussen Paul: The philosophy of the Upaniṣads; p.7

Ibid : (P. 7)

Winternitz M: op.cit., P. 239.

Ibid. PP. 221-222.

Many Scholars opine differently about the divisions of the upaniṣads-

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

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

1. Some Upaniṣads deal with the salvation of Jīva and the nature of the supreme soul, which comprise Aitareya, chāṇḍogya, kena, ḫaṭha, Brahadārāṇyakā prāśna & Munḍaka etc.

2. A number of Atharvaniita Upaniṣads points out that jivātmā may realise Paramāthan through mediation. Then Jīva gets salvation. Garbhaja, Ārṣika, Jávāla, Aruṇika, Sannyāsa etc. fall under this head.

3. Upaniṣads which refer to different deities fall under these heads, like Narāyaṇa, Kṛṣṇa, Śiva, Rāma Devi etc.

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

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

Upaniṣads fall into four classes: (1) Merely develop doctrines doctrines already found in the older Upaniṣads, (2) Devote themselves to the glorification of yoga practices by which religions ecstasy was produced. (3) Deal with the condition of the samnyāsin, and (4) Finally give themselves up to the glorification of Rudra-or Śiva.
(65) K. Narayana Swami Aiyar: Thirty minor Upanisads, foreword -p.ii
(69) The TBU: II .6
(70) The Yogavasistha: (Part -II):

साध सज्जनसंपर्कः: प्रज्ञामाती विवस्यवेदुः ।
प्रथमा भूस्त्रतिरोक्ता योगस्पेष च प्रोक्तिः: || 11 ॥
विचारणा द्वितीया स्वातुत्तीयादस्तः स्वाभावम् ।
विलापी चतुर्थी स्थायासनानविलापिका || 21 ॥
शुद्धविम्प्यात्मनरूपम् मयति पद्वम् ।
अर्थसुमुद्रामो जीवविज्ञानोऽविद्विति । 31 ॥
स्वसंदेशरूपम् च पद्धि मयति भूतिका ।
आनाधेकनागार तुयुमसनुदुस्स्थिति: || 41 ॥
तुर्यार्सयोपात्माय गुणितेवेद ग्रस्तेम् ।
समस्ता स्वस्वतता सीमाय सम्भवी भूमिका मयेतु: || 51 ॥
तुर्यार्तिता तुर्यावेशय पता निर्वाणमुर्मणी ।
सम्भवी सा परिप्रेय विषय: स्वतंत्र जीवताम् || 61 ॥
Cf. The VRU : IV 1-18.
(73) Ibid. (P. 165)
(74) Ibid (p. 165)- It presents that the two upaniṣads viz, the maitrāyaṇo paniṣad & the Svetāsvatārāpaniṣad consider among the 13 main Upaniṣads which are the most authentic.
(75) Deussen Paul: Sixty Uapniṣads of the Veda, Part -I, XXVII -XXVIII (contents)
(77) Rai Ramkumar: Encyclopedia of Yoga, P 246

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

(78) The word in a technical sense first occurs in-
(a) The TU (II.4) -Yoga Ātmā
The explanation of it as ‘harnessing, arranging’ is evident from the expression आत्मान निर्मिती occurring in the Mahānārāyana Upaniṣad (VI.21).

Also in the MTU (VI.3):

While in the MTU (VI.25) the yoga seems to have been conceived as a ‘union’ between प्राण & syllable om - एवं प्राणयोगां यथास्वर्यङ्गमनेकथा।


Yoga Darsana of Paññālī (I-2): योगांविद्वृत्तिनिरोधः।

Vide: (a) Vyāsabhadrasvārīti, p. 1-
(b) Bhogavṛttī by Bhogadeva, p. 3.
(c) The Tattvavaiśāradī(I.I,P.3) -
(d) The yogavartika , p. 6: ‘युजु समाधिः इत्यस्माद्धुर्युपयायं। श्रावणयीयो न तु युज्यो योगों इत्यस्मात्योगायं इत्यदः।

Yajñāvalkya " संयोगों योग इत्युत्को जीवात्मारामासनोऽि।"

Yogasāra Saṅgraha p.2.- “योगाज्ञानमेयं कमलाणिक्षमं योगशास्त्रों योगात्मानानानासपायनाय गौरि इति।"

Amarakoṣaḥ (P. 548)-

योगं: संयोगायो यथप्रस्तावतः किंकु िः।।

Yajña: (P.) केवल, साम दाम आदि उपाय, धान (चित को एकाकित करना), संगति, युक्ति, विष्णुसाधारक, देव आदि अर्थ है।

विनियाति | योजनां | युजु समाधिः द्रिः (रू. आ. म.) भुजित्यो योगं (क.व.अ.) ध्वजु (१२.२६८) | योगार्द्धसंस्थानारं संगति धार्मिक्यं नुकुं किंकु िं। श्रु: स्पष्ट्ययोगं च यवांभाषयं भेष्ये, विष्णुसाधारकों इत्याया संगोपायानीपिकं । कर्मविनियाति (दि मेडिली) (१२.१५८-२०३) संज्ञानं के भवनम्, उपाय: -साधार:।

The Manusmṛti V. 60, इन्द्राणां निरोधेच समाधिप्रकृति। अद्यांसप यूजुत्समुद्दारायं कयतपेति।

The BG. (a) समस्यों योगों उपायों (II.) (b) योगं: कर्मू कृतसं (II.)
According to S. Radhakrishnan (IP. Vol - II p. 337) Yoga may simply mean ‘method’.

The Mahopaniṣad : V. 42. मनःमनोपाये योग हत्यविभिन्नते।

The SDU: (I. 24b) “योगमत्युन्तरोपोरो।”

The KU : II iii.11 तां योगमिति मन्नमे स्थिरामित्न्य धार्याम्।

The Aksyupanisad (4): अवेदन्विनु: योगं विचार्यं अकृतिमस्।

The YTU: (4)

The Visnu purana. (VI. 7.3 ) भाष्यग्रन्थं सापेक्षा विशिष्टं पर मनोगतं।

tatya prakriyāṃ sāyogṛtāḥ yogam hātvibhīyate।।

Schultz M: The Hindu Philosophy, P. 17.


The Arthaśāstra of Kautilya : I.2

Ghate V.S: The Vedanta, P. 4 (Introduction).

They are as follows:


Muller Max: Ancient Sanskrit Literature; p. 70

The Manusmṛti : (II .11)

Schultz. M ’ op. cit., P. 17

Upadhyaya Baldeva: Bhāratiya Darshana, p. 29.

Kunhanraja C; History of Sanskrit Literature, p. 200

Radhakrishnan S: IP (Vol. II), p. 338

The BG (IV.1-2) इमम् विवेचयते योगं प्रकृतवातांभावणां।

विवेचयत् प्रायं यमुरूरिनावेयत्वृत्।।

एवं परमप्राप्तयमर्म राज्यायं विदुः।

स कालेनेत् महत्त्व योगम् नान्: परस्तरं।।

The MB (12. 349.65) : सांस्कृतिक वक्ता काविं: परमर्थं स उच्चते।

हिरण्यगमो योगस्य वेदतान् मन्य: पुरातन:।।

While commenting on yoga sūtra (I.1) Some commentators have remarked:

The MB (12. 349.65) : सांस्कृतिक वक्ता काविं: परमर्थं स उच्चते।

हिरण्यगमो योगस्य वेदतान् मन्य: पुरातन:।।

(तत्त्वप्रेषाय)
Bhikṣu quoting this verse of yājñavalkya remarks -

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

(108) The contents of the Hiranyagarbha śāstra of given in the Ahirbundhya Saṁhitā (A work of Pancarātra School) in its ch.XII seem to belong to this reduction.
Vide: Ramsankara Bhattacharya: An Introduction to the yogasūtra, P. 16-17.

(109) Joshi Harishankar: Śāṅkhya Yoga kā Jīrṇodhāra, P. 146

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

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

(112) Cf Devala's statement:

(113) The RV : (I. 18.7) यथासूत्रे न सिद्धवति पदः विपशिष्ठवन्। स धीरां योगमिति।

(I 34.9) कृत्ति प्रका विद्वृत्तो रघुस्य क वन्याः प्रयोगां सत्याः।

(I. 30 7) यथान योगं तवस्तरं वाचेवार्जे हुपामर्द व सकाय उत्तमूलये।

(I 5 3) स धा नो योगं भुजलस राष्ये स पुरुषाम्।

IX 13 1) पुत्रे ते प्रत्ये नमोमि विषये तु प्रेमेष सुरः।

(19.8.2) अन्तर्विश्वासिनं श्रवानं कृत्ति सदा योगं भवतु से।

(19.13.1) प्रयोगं ग्रे पये प्रये च श्रेयं ग्रे पये योगं च न मनोहोत्तममांसस्तु।
According to S. Radhakrishnan (IP Vol. II p. 337) Yoga may simply mean 'method'.

The Mahopanishad: V. 42. योगः योगम सिद्धम्

The SDU: (I. 24b) ‘योगस्तु गुरुस्त्रोतेः’

The KU: II iii.11 तत्योगमिति भन्ते स्विरास्मिदिः पारांस्य

The Aksyupanisad (4): अवेदनं बिद्यः योगम प्रतिसंयं अत्यतिमम्

The YTU: (4)

The Visnu purana. (VI. 7.3) आत्मप्रयत्न सापेक्षा विजयं या मनोगमितः

The Arthasastra of Kautilya.

Ghate V.S: The Vedanta, P. 4 (Introduction).

They are as follows:

While commenting on yoga sutra (II) Some commentators have remarked:

While commenting on yoga sūtra (I 1) Some commentators have remarked:
(114) The Pāṭaṇjala Yoga sūtra II.3) अविभाज्यसत्तारमुक्तेष्वायमिवेषः: कोऽस: ॥१॥
(115) The Yāsīṇavalkya smṛti (I.8)
(116) The Śrimad Bhāgavat Purāṇa (XI. 20.6): योगायामो यशो प्रोक्ता नृणां अयोविधिस्यति।
श्रानं कर्मं च मर्यादा नोपरमस्यायोज्यति कुत्रिषितं ॥२॥
(117) The Garuḍa Purāṇa (I. 221.498): प्रहासमोऽपि एकार्यं स योगं योगमोक्षम।
(118) Ibid. (I. 14.1): अयोगः प्रवृत्तिः न विन्ध्यमुक्तिकर्तरं परं।
प्राधिक्ष: प्रोक्तं यथेऽऽयोगं ध्यानं हरिरर्ष: ॥२॥
(119) The Viṣṇu Purāṇa (VI. 7.30-31): आत्मभावं नवरथ्यं तदज्ञ ध्यायिनं मुनिम्।
विकारिष्टमात्मानं: जस्तत्र लोकमार्गस्त्रोत्तरं यथा ॥२॥
आत्मप्रयत्नसाधनं विष्णुस्त्र यथा मयोगति।
तन्त्र यथार्थं संयोगः योगं इत्यमधिपितं ॥३॥
(120) The 39 th chapter of Mārkaṇḍeyā Purāṇa
(121) Vaiṣṇavopūrṇa ch. XIV. and XV.
(122) The MB (XII. 305 18-19) तस्मांचस भृसु रसेन्द्रं यथेऽवतिस्तुदुप्पते।
यायात्मेऽसंख्येर योगेन व विकारम्भसु। ॥१॥
यपेव योगं: पश्चिमति सांख्येऽवेत्तुपगमः।
एकं सांख्यं च योगं च य: दशरथ: स बुज्जनानु। ॥२॥
(123) Vatsyāyana: Kāmasūtra (I. 1.29) पुरुषाधिनिषिद्धमात्र भूतसाधनं कथा कथितव संयोगाधिकारिष्टतना असाधृतेऽवतेत्वा विन्ध्य यतं योगानां।
(126) See F.N. 105.
(127) Sarvadāraśana Saṅgراha (Pāṭaṇjalyogadarśana) P. 343-
असं साधृत तत्तत्तु पुरुषार्थः विशिष्टं योगस्य विप्रकीर्षणं हुमा यत्ता यवतिः ...
मन्यमानन्त भभवता कुपासिततुष्णा फणिपिताः सारं संबिज्ञायुगानु सांवनमार्थवं न तु सामान्यायमान्य।