



YOGA TRADITION IN ANCIENT INDIAN LITERATURE

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ABSTRACT

After the significance and success of the Vedas, many ideological powers and branches were born on the basis of the Vedas. Through these branches, various types of Upanishads were born. When we discuss about Yoga, its development and propagation is seen in the Vedas and Upanishads. Upanishads are seen in the mainstream as the highest meaningful source of Indian knowledge tradition. We can also say that Yoga originated from the Vedas and it was nurtured in the Upanishads. A very beautiful description of all the queries of human life and their answers is found in the Upanishads. From the origin of life, the created world to the purpose of life, the philosophical and psychological analysis of happiness and sorrow is found in the Upanishads. The importance of Yoga has been considered in the Upanishads both theoretically and practically. The solution to most of the problems occurring in the present time can be found in the Upanishads. We only have to understand them well and follow them. Through the study of Upanishads, man moves from narrow knowledge to infinite knowledge, from limited power to infinite energy, from the sorrows of the world to infinite joy and from bondage to the eternal peace of infinite liberation. Keeping all these things in mind, here we discuss the description of Yoga in detail in the Upanishads.

KEYWORDS : Upanishad, Vedanta, Panchkosha, Kundalini, Nadi, Chakra.

The basic path of Indian philosophy is Upanishad. The tradition of the origin of Indian philosophers started through the Upanishads and by taking philosophy to the highest peak, it was presented before us in the form of Shat Darshan. Yoga philosophy is considered to be the pillar of yoga knowledge but Vedas are considered to be the basis of yoga knowledge. The banyan tree form of yoga knowledge derived from these Vedas is seen in Upanishads. Various words like Brahmagyan, Atmagyan, Adhyatm Gyan, Pran Vidya, Naad Vidya, Yoga Shiksha etc. are described in Upanishads. If we understand the origin of Upanishads, then they are parts of Vedas. Vedas have two divisions, Mantra and Brahman. The collection of mantras is called Samhita and the one who describes their subjects is called Brahman. The last part of Brahman is called Aranyak and the last part of Aranyak is called Upanishad. The word Upanishad is derived by adding Sad Dhatu Quip suffix to Up and Ni. 2 Sad Dhatu means expansion, motion, sedimentation i.e. that which destroys the world which gives birth to all meanings. Upanishad is that which weakens the ignorance which is the cause of the universe and unites with God. The general meaning of Upanishad is that it is Upanishad to acquire knowledge by sitting near the Guru. Dialogue between the Guru and the disciple through questions and answers, solutions to many queries, discussion on various aspects of life and detailed description of essential elements are found in the Upanishads. In Indian literature, the number of Upanishads is equal to the branches of the Vedas. But among all these Upanishads, only a few are like us. In Muktikopanishad, the number of Upanishads is stated to be 108. By practicing the teachings given in these Upanishads, all the three troubles of man, i.e., divine, physical and spiritual, come to an end. Out of these 108 Upanishads, Aadiguru Shankaracharya wrote commentaries on 10 Upanishads, which are considered very important Upanishads. If we talk about the subject of Yoga, then apart from these 10 Upanishads, there are other Upanishads as well which contain descriptions related to Yoga.

Nature of Yoga in Upanishads-

Kathaopanishad This Upanishad is taken from the Katha of Yajurveda. It has two chapters and each chapter has three verses. In this Upanishad, there is a dialogue between Nachiketa, son of Vajshravas, and Yama.

Definition of Yoga-

"Yada panchavatisthante gyaanaani manasa saha. Buddhisch na vicheshatati tamahuh paramaam gatim."4

That is, when all the sense organs along with the mind become stable and there is no activity of the intellect, then this state is called the ultimate attainment of the soul, that is, the state of a yogi. When the entire external world is left and the inner world is turned towards it. Then the practitioner of Yoga becomes one with the Supreme Soul. "So, I believe in yoga and I believe in stable senses-
Apramattastara bhavati yoga hi prabhavavyau."5

That is, the steady concentration of the senses is called yoga. Because in such a state the yoga practitioner becomes free from negligence. But at such times there are ups and downs in the state of yoga. Therefore, yoga should be practiced continuously. Amrit Nadopanishad: This Upanishad is related to Krishna Yajurveda. In this Upanishad, six parts of Yoga are described. This six limb is slightly different from the well known limbs of yoga. It is described in the following sutra-
"Pratyaharastha dhyanam pranayamotha dharana. Tarkashwaiva samadhicha shado yoga uchayate.6

That is, the description of the six parts of Pratyahara, Dhyana, Pranayama, Dharana, Tarka and Samadhi is found in this Upanishad. Similarly, description of six parts is also found in Kshurikopanishad. Durikopanishad: This Upanishad is related to Krishna Yajurveda. In this we find the description of the six parts of Yoga. These six parts are as follows- asana, pranayama, pratyahara, dharana, dhyana and samadhi. There is no name of any specific Asana in this Upanishad. But "in the seated position." Its description is given by saying. Similarly, a description of Shadanga Yoga is found in Yogachoodamani Upanishad. This Upanishad belongs to the branch of Samaveda. "Asana: Pranasanrodha: Pratyaharacha Dharana. dhyanam samadhiteratani yogaangani bhavanti shad."8

That is, posture, breathing, withdrawal, concentration, meditation and samadhi. These six parts are described in this Upanishad. After this, description of Ashtanga Yoga is found in some Upanishads. These eight limbs are similar to Patanjali Yoga Sutra. Trishikhibrahmanopanishad - This Upanishad belongs to the Shukla Yajurvedic tradition. Along with Ashtang Yoga, description of Karmayoga and Gyanyoga is also found in this Upanishad. Ashtanga Yoga- Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi. Karmayoga - "Karma is the duty and freedom from the bondage of karmas. Manaso nityaam karmayogah sa uchayate." That is to say, keeping this intelligence engaged in prescribed tasks is the duty. Keeping the mind constantly focused on actions according to the scriptures is called

Karmayoga. Gyanyoga-

“Yattucittasya satatamarthe shreyasi bandhanam
gyanyogah sa vijneyaah sarvasiddhikarah shivah.”¹⁰

That is, the mind being always bound in the sense of welfare is called Gyanyoga. This knowledge is said to provide the accomplishments of Yoga. Teja Bindu Upanishad - In this Upanishad, along with the fifteen limbs of yoga, the form of God is described. Yama, Niyama, Asana, Pratyahara, Dharana, Samadhi etc. and Jeevanmukti and Videhmukti Samadhi are also explained in this Upanishad.

Dhyanbindu Upanishad - In this Upanishad, there is a description of meditation in which Pranava and Trimarga meditation are explained. In this Upanishad, there is a description of the path of self-realization through Shatchakra, Nahi, Mudra, Siddhi and Nadanusandhan. Yoga-shikhopanihad - In this Upanishad, there is a description of the practices of yoga like Kundalini Chalan, Nadanusandhan, Japa, Kumbhak, Bandh etc. Along with this, the four paths of yoga, Rajayoga, Layayoga and Hathayoga are also explained in this Upanishad.

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