

CHAPTER – IV

PHILOSOPHICAL DATA

There are different philosophical concepts found in the minor Upaniṣads of AV undertaken for study viz. Concepts of four states (Jāgrat, Svapna, Suṣupti and Turīya), Punarjanma (rebirth), Yoga, Mantra, Bhakti and Praṇava (Aum).

We find several references to the four states viz. Jāgrat (waking), Svapna (dream), Suṣupti (deep-sleep) and Turīya (the fourth) in the minor Upaniṣads of AV (undertaken for study) like Sarvopaniṣad, Kaivalyopaniṣad, Annapūrṇopaniṣad etc. Mostly we find that the concept is borrowed from earlier texts like the major Upaniṣads viz. Bṛhad, Chān., Māṇḍūkya, Maitrī, and the Gauḍapāḍakārikā of the Māṇḍūkya Upaniṣad which deal with these four states at length.

The Māṇḍūkya Upaniṣad describes : सोयमात्मा चतुष्पात् । जागरितस्थानो बहिः प्रज्ञः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ १२.७ ॥ The first condition is that of wakefulness, when the soul is conscious only of external objects and enjoys the gross things, and then it is to be called Vaiśvānara. Taking this as the base, Sarvopaniṣad defines Jāgrat-avasthā or waking state as : मन आदिचतुर्दशकरणैः पुष्कलैरादिप्याद्यनुगृहीतैः शब्दादीन्विषयान्स्थूलान्यदोपलभते तदात्मनो जागरणम् । When the self, by means of its four and ten organs of sense beginning with the mind and benignly influenced by the Sun and the rest which appear outside, perceives gross objects such as sound etc., then it is the Ātman's Jāgrat (wakeful) state. The four and ten organs of senses referred to above are the five Jñānendriyas [Śrotra (Ears), Tvak (Skin), Cakṣuḥ (Eyes), Jihvā (Tongue), Ghrāṇa (Nose)]; five Karmendriyas [Vāk (speech), Pāṇi (Hands), Pāda (Feet), Pāyu (organ of generation), Upastha (organ of excretion)] and the four internal organs viz. Manas (Mind), Buddhi (Intellect), Citta (Memory) and Ahaṅkāra (Ego). While the reference to Sun etc. refer to the presiding deities of the above 14 organs i.e. Dik, Vāyu, Sūrya, Varuṇa, Aśvināu, Agni, Indra, Upendra, Mitra, Prajāpati, Candra, Viṣṇu, Śiva and Brahmā respectively. Kaivalyopaniṣad mentions this state through which the Supreme Brahman manifests Himself :

जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चं यत्प्रकाशते ।

तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥ १७ ॥

Bṛ. Upa. (V.3.14) mentions that the state of sleep is alike waking state. Just as he sees an object when awake, those too, he sees, when asleep;

(not so) for in the dream state the person is self-illuminate¹ : जागरितदेश एवास्यैष इति यानि ह्येव जाग्रत्पश्यति तानि सुप्त इत्यत्रायं पुरुषः स्वयंज्योतिर्भवति . . . ॥४.३.१४॥ Māṇḍūkya Upaniṣad states : स्वप्नस्थानोऽन्तर्प्रज्ञः प्रविविक्तभुक् तैजसो द्वितीयः पादः ॥४॥ i.e. the second condition is that of dreaming, when the soul is conscious of internal objects and enjoys the subtle things and then it is called Taijasa.

Gauḍapāda explains :

यथा स्वप्ने द्वयाभासं स्पन्दते मायया मनः ।

तथा जाग्रद्द्वयाभासं स्पन्दते मायया मनः ॥३.२९॥

अद्वयं च द्वयाभासं मनः स्वप्ने न संशयः ।

अद्वयं च द्वयाभासं तथा जाग्रन्न संशयः ॥३.३०॥

As through Māyā the mind in dream vibrates into the appearance of two (Grāhya and Agrāhya), so through Māyā, the mind in the waking state vibrates into the appearance of two (Grāhya and Agrāhya). In dream again, the non-dual mind is appearing as dual, no doubt (about it); and similarly in the waking state, the non-dual mind is appears as dual. Gauḍapādakārikā further states that all entities in dream are false on account of their perception within the body, and owing to the apprehension of objects in dream being similar to in the waking, dream is fancied to have that waking state as its cause :

सर्वे धर्मा मृषा स्वप्ने कायस्यान्तर्निर्दर्शनात् ।

संवृतेऽस्मिन्प्रदेशे वै भूतानां दर्शनं कुतः ॥४.३३॥

ग्रहणजागरितवत् तद्धेतुः स्वप्न इष्यते ।

तद्धेतुत्वात् तस्यैव सजागरितमिष्यते ॥४.३०॥

Like the Maitri Upa. (IV.2) : स्वप्न इव मिथ्यादर्शनम् । Bādarāyaṇa explains the dream state as false perception or mere illusion मायामात्रं तु, कात्स्न्येनानभिव्यक्तस्वरूपत्वात् ॥३.२.३॥ and सूचकश्च हि श्रुतेराचक्षते च तद्विदः ॥३.२.४॥ As it is referred to in Br. Upa. 4.3.10, “He himself creates the chariots etc.”, it means that objects which have no reality appear to exist in dreams just as silver does in a mother-o-pearl.

The distinction between the waking and dream states is pointed out by Bādarāyaṇa Vyāsa in his Sūtra (2.2.29) : वैधर्म्याच्च न स्वप्नादिवत् ॥२.२.२९॥ which refutes the views of Buddhists who say that external world is non-existent and it should be considered similar to dreams and the like.

Sarvopaniṣad defines Svapnāvasthā (dream state) as : तद्वासनारहितश्चतुर्भिः

करणैः शब्दाद्यभावेऽपि वासनामयाञ्शब्दादीन्यदोपलभते तदाऽऽत्मनः स्वप्नम् । When, even in the absence of the sound etc. (the self) not divested of desire for them, experiences, by means of the four organs, sound and the rest in the form of desires; then it is the Ātman's state of Svapna (dream). Commentator Upaniṣad Brahma Yogin states that there is absence of sense organs in the Svapnāvasthā (dream state), then also the desires of Jāgratāvasthā i.e. sound etc. are achieved : विषयाभावेऽपि जाग्रद्वासनावासित शब्दाद्युपलब्धिः ।

Kaivalyopaniṣad observes that Jīva feels pleasure and pain in a sphere of existence created by his own Māyā or ignorance in the dream state : स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके । १३अब ॥

The state of dreamless sleep is defined in the Māṇḍūkya Upaniṣad : यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानधन एव आनन्दमयो ह्यानन्दभुक् प्राज्ञस्तृतीयः पादः ॥ ५ ॥ i.e. when the person in sleep desires no desires, and dreams no dreams, that state is to be called the state of sound sleep. Thus the third condition of the soul is that of sound sleep, when being centred in itself and being full of knowledge and bliss, it feeds on bliss; it is then called Prājñā. Similar type of definition is found in Nṛsiṃhapūrvatāpinī (IV.1), Nṛsiṃhottaratāpinī (1) and Ramottaratāpinī (9) Upaniṣads. Gauḍapāda specifies the procedure of the mind, which is completely controlled and free from imagination, endowed with discernment, has to be known properly in deep sleep differently :

निगृहीतस्य मनसो निर्विकल्पस्य धीमतः ।

प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यी न तत्समः ॥ गौ.का.-३.३४ ॥

लीयते हि सुषुप्ते नन्निगृहीतं न लीयते ।

तदेव निर्भयं ब्रह्म ज्ञानालोकं समन्ततः ॥ गौ.का.-३.३५ ॥

Brahmasūtra establishes connection with the intellect even in Suṣupti in a fine or potential form. As it is said : पुंस्त्वादिवत् त्वस्य सतोऽभिव्यक्तियोगात् ॥ २.३.३१ ॥ Similarly Brahmasūtra – तदभावो नाद्रेषु तच्छ्रुतेः आत्मनि च ॥ ३.२.७ ॥ say that in absence of dreaming, dreamless sleep takes place, as also stated in Ch. Upa. VIII.6.3; VI.8.1 and Kau. IV.19. The Brahmasūtra – अतः प्रबोधोऽऽस्मात् ॥ ३.२.८ ॥ convey that when the Jīva returns to the waking state from the state of Suṣupti, the Jīva does not realise its identity with Brahman experienced in Suṣupti due to ignorance.

Sarvopaniṣad defines Suṣupti Avasthā i.e. the state of dreamless sleep as : चतुर्दशकरणोपरमाद्विशेषविज्ञानाभावाद्यदा तदाऽऽत्मनः सुषुप्तम् । i.e. when the four and ten

organs cease from activity and there is the absence of differentiated knowledge then is the Ātman's state of Suṣupti (dreamless sleep). Commentator Upaniṣad-Brahma-Yogī defines Suṣupti as the state wherein is the cessation of all types of knowledge : सर्वप्रकारज्ञानोपसंहार-कावस्था ।

Kaivalyopaniṣad observes that during the state of profound sleep, when everything is dissolved into their casual state, the Supreme is overpowered by Tamas or non-manifestation and comes to exist in his form of bliss : सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥१३॥

Annapūrṇopaniṣad describes this state as what is known as sleeping-while-yet-awaking (as, during that state, the difference between the cognizer and the thing cognised does not flash in the mind) (II.12). Remaining in the state of sleep, though awakened, and in a waking state, though asleep, he remains in the interior of the body (III.12). Hence, attaining the state of absolute existence with sentence as a generic feature, and assuming the sleep state, he stood motionless as a mountain (III.17).

चित्ते चैत्यदशाहीने या स्थितिः क्षीणचेतसाम् ।

सोच्यते शान्तकलना जाग्रत्येव सुषुप्तता ॥२.१२॥

समः समरसाभासस्तिष्ठामि स्वच्छतां गतः ।

प्रबुद्धोऽपि सुषुप्तिस्थः सुषुप्तिस्थः प्रबुद्धवान् ॥३.१२॥

चित्सामान्यमथासाद्य सत्तामात्रात्मकं ततः ।

सुषुप्तपदमालम्ब्य तस्थौ गिरिरिवाचलः ॥३.१७॥

Dharmarāja Adhvarendra in his Vedāntaparibhāṣā (page 192) defines Suṣupti as : सुषुप्तिर्नाम अविद्यागोचराविद्यावृत्त्यवस्था । Profound sleep is that condition in which a state of nescience has nescience for its object. In Vedāntasāra (39,43,44,45,46) Sadānanda clarifies the nature of Suṣupti. It is a state of dissolution of the gross and subtle phenomena in which everything is dissolved.

The fourth state known as Turīya is glorified by the Bṛhadāraṇyaka Upaniṣad as the Supreme : यद्वै चतुर्थं तत्तुरीयं दर्शितं पदमिति ।५.१४.३॥ सैषा गायत्र्येतस्मिस्तुरीये दर्शिते पदे परोरजसि प्रतिष्ठिता । ५.१४.४॥ नमस्ते तुरीयाय दर्शिताय पदाय ।५.१४.७॥ Similarly Maitri Upaniṣad (VII.11) propound Turīya as the highest : तेभ्यस्तुर्यं महत्तरम् । Māṇḍūkyaopaniṣad (7) states : नान्तः प्रज्ञं न बहिर्प्रज्ञं नोभयतप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणनचिन्तयमव्यपदेश्य-मेकात्म्यप्रत्ययसारं प्रपञ्चोपशमं शांतं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा । i.e. the fourth state of the soul is that of pure self-consciousness, when there is no knowledge

of internal objects nor of external ones, nor of the two together, when the soul is not a mass of intelligence, transcending as it does both consciousness and unconsciousness, when it is invisible, uncommunicable, and without a second, it is then to be called Ātman.

T. M. P. Mahadevan¹ states : “The Māṇḍūkya goes one step further than the other Upaniṣads and calls the absolute self Caturtha, which is the same as Turīya in order to distinguish it from the changing states. The term ‘Turīya’ meaning ‘fourth’ is highly significant, as it serves to distinguish the self from Vaiśvānara (Jāgrat or waking state), Taijasa (Svapna or dream state) and Prājña (Suṣupti or the state of profound sleep). These four states are described in the Māṇḍūkya as the four Pādas of the self.”

Gauḍapāda-kārikā (I.10-15) states the characteristics of this fourth state as that all-pervading capable of controlling the cessation of all miseries, powerful, immutable, non-dual among all entities, refulgent. This state is not affected by cause and effect and is all seeing :

निवृत्तेः सर्वदुःखानामीशानः प्रभुरव्ययः ।

अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥१.१०॥

प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिद्ध्यतः ॥१.११क,ड॥ तुर्यं तत्सर्वदृक्सदा ॥१.१२ड॥

बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥१.१३कड॥ न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥१.१४कड॥

Sarvopaniṣad defines Turīyāvasthā (the fourth state) as : अवस्थात्रया-भावाद्भावसाक्षि स्वयं भावाभावरहितं नैरन्तर्यं चैक्यं यदा तदा तत्तुरीयं चैतन्यमिच्युच्यते । i.e. when the essence of consciousness which manifests itself as three states, who is a witness of the states, itself devoid of states, positive or negative, and remains in the state of non-separation and oneness, then it is spoken of as the Turīya, the fourth.

Commentator Nārāyaṇa defines this state as : व्यवधायकवस्तु अन्तररहितं चैतन्यं ज्ञानमात्रं तुरीयम् । i.e. Turīya is the state where consciousness is full of knowledge undifferentiated from the intervening object. While commentator Upaniṣad Brahma Yogin describes Turīya as the state which illumines the presence and absence of states like Jāgrat etc.

Parabrahmopaniṣad states : चतुष्पादन्तर्वर्तिनोऽन्तर्जीवब्रह्मणश्चत्वारि स्थानानि । नाभिहृदयकण्ठमूर्धसु जाग्रत्स्वप्नसुषुप्तितुरीयावस्थाः । आहवनीयगार्हपत्यदक्षिणसभ्याग्निषु । जागरिते ब्रह्मा स्वप्ने विष्णुः सुषुप्तौ रुद्रस्तुरीयमक्षरं चिन्मयम् । तस्माच्चतुरवस्था ।

¹ Mahadevan T. M. P. — Gauḍapāda : A Study in early Advaita, page 95-106

There are four places for realising the inward Jīva-Brahman who consists of four Pādas inside the body. In the eyes, throat, heart and head, there are the four states of waking, dreaming, deep sleep and Tūrya. Moreover, the Ātman is to be conceived as the Āhavanīya, Gārhapatya, Dakṣiṇa and Sabhya fires.¹ In the waking state the presiding deity is the God Brahmā, in dreaming state Viṣṇu, in deep sleep Rudra and the fourth state is the indestructible one, consisting of consciousness.

Annapūrṇopaniṣad deals with this fourth state in details :

केवलं चित्रकाशांशं कल्पिता स्थिरतां गाता ।

तूर्या सा प्राप्यते दृष्टिर्महद्भिर्वेदवित्तमैः ॥१.५१॥

एषा निदास सौषुप्तस्थितिरभ्यासयोगतः ।

प्रौढा सती तुरीयेति कथिता तत्त्वद्वेदविदैः ॥२.१३॥

अहंभावानहंभावो त्यक्त्वा सदसती तथा ।

तदसक्तं समं स्वच्छं स्थितं तत्तुर्यमुच्यते ॥५.१०७॥

i.e. the Tūrya vision, as merely the creation of the manifestation-part of pure sentience, which is attained by the high-souled. It is attained through the preliminary practice of Yoga and when it gets ripened, is said to be the Turīya. The Yogī having established himself in the imperishable state of the Turīya, characterised by the exclusive enjoyment of bliss, attains the higher state of bliss, unaffected by desires. Transcending even that state, the Yogī, who attains the Turīyātīta state, is known as the (Videha) Mukta (liberated after disembodiment).

The sage in the sleeping state, having got confirmed therein attained the form of the Tūrya and filled with the ordinary bliss, though actually devoid of real bliss, he became turned into existence and non-existence. This state is defined as : Going up the “I conception”, and the “not I conception” in the body and the like and the visual perception of existence and non-existence likewise, that which remains non-attached, equipoised, and transparent, that is known as the Turīya. that is known as Tūrya-perception, which is transparent, equipoised, and tranquillized and is the state of the Jīvan-mukta, which may be characterised as the state of the (on-looking) witness. In the case of those that are perfectly tranquillised and are yet wide awake, the world as it is (is the Brahman).

¹ The Ātharvaṇīya is a consecrated fire taken for the householder's perpetual fire, the eastern one of the three fires burning at a sacrifice, the Gārhapatya is the sacred fire perpetually manifested by a householder, the Dakṣiṇa is the sacred fire place southwards in a sacrifice and the Sabhya is one of the few sacred fires believed to be present in the body.

Moreover, when the “I-conception” is given up and the perception of the identity is well established, when the mind is turned into the innermost Ātman non-differentiated from the Brahman, wherein the mind-arrow is dissolved and reduced to the state of non-mindedness, then is attained the Tūrya state.

Sadānanda defines Turīya as : वनवृक्षतदवच्छिन्नाकाशयोर्जलाशयजलतद्गतप्रतिबिम्बा-
काशयोर्वाधारभूतानुपहिताकाशवदन-योरज्ञानतदुपहितचैतन्ययोराधारभूतं यदनुपहितं चैतन्यं तत्तुरीय-
मित्युच्यते शान्तं शिवमद्वैतं चतुर्थं मन्यते ॥ २.५१॥

Like the unlimited Ākāśa which is the substratum of the Ākāśa enclosed by the forest and the trees, or of the Ākāśa which is reflected in the water and the reservoir, there is an unlimited consciousness, which is the substratum of the aggregate and the individual ignorance as well as of the consciousness Īśvara and Prājña associated with them. This is called the ‘fourth’. As in such Śruti passages as, “That which is (tranquil), auspicious and without a second, that the wise conceive of as the fourth aspect (He is the self; He is to be known) (Māṇḍ. Upa.-7).

Conclusion :

Thus, it is observed that the description of the four states found in the minor Upaniṣads like Sarva, Kaivalya, Annapūrṇā follow the Gauḍapāḍakārikā on the Māṇḍūkya Upaniṣad, prominently. The waking state which is just mentioned as the gross state and Vaiśvānara in the Māṇḍūkya Upaniṣad is described in detail in the Sarvopaniṣad, which states that it expresses through the 14 organs as mentioned earlier. While Kaivalyopaniṣad describes it as the media through which the Supreme Brahman manifests itself. Similarly the dream state also referred to in the Bṛhad Upaniṣad wherein the person as self-illuminated is different from the description of Māṇḍūkya Upaniṣad which calls it as Taijasa, wherein the soul is conscious of internal objects and enjoys the subtle things. Gauḍapāḍakārikā (IV.30) clarifies the whole concept saying that in dream there is misinterpretation of the objects, which is also agreed by Maitrī Upaniṣad (IV.2), which describes ‘Svapna’ as false-perception. Sarvopaniṣad mentions that there is absence of sense organs in the dream state and Kaivalya Upaniṣad mentions that even in dream the individual soul experiences pleasure and pain.

Based on the concept of Gauḍapāḍakārikā which states that the mind is completely controlled and free from imagination in deep sleep; Sarvopaniṣad mentions this state wherein the fourteen organs cease from activity. Similarly Kaivalyopaniṣad mentions dissolution in the casual

state, during profound sleep. Annapūrṇopaniṣad (I.52) slightly differing from it, mentions that Suṣupti is a state wherein the mind and all mental functions get dissolved.

Similarly, the major Upaniṣads like Bṛhad and Maitrī propound Turīya as the highest state. Māṇḍūkya Upaniṣad calls it as the fourth state of pure consciousness, known as Ātman. Based on this Sarvopaniṣad defines Turīya devoid of positive and negative states. The Annapūrṇopaniṣad discusses it in details, mentioning it to be characterised by the exclusive enjoyment of bliss, which transcends the ego i.e. I-principle.

Thus it is evident that taking the basic concept from earlier texts some minor Upaniṣads of AV have elaborately discussed in detail the four states of consciousness.

CONCEPT OF PUNARJANMA (Rebirth)

The concept of Punarjanma is as old as the ṚV, wherein ṚV (I.164.30) mentions about the three births of a person. The first birth is that when a person is born as a child, the second birth is by spiritual education and the third birth is that which a person takes after death :

अनच्छये तुरगातुं जीवमेजद् ध्रुवं मध्य आ पस्त्यानाम् ।

जीवो मृतस्य चरति स्वधामि रमत्यो मर्त्येना सयोनिः ॥१.१६४.३०॥

The Upaniṣads also present an account of the idea of Punarjanma and the realisation of the soul, the way to achieve the Supreme Bliss and release from the bondage of birth and death. The Chān. Upa. (V.10.4-8) clearly refers to the two paths of smoke and light after death. The first is called the Pitṛyāna – the way of fathers and the second, Devayāna – the way of gods : मासेभ्यः पितृलोकम्, पितृलोकादाकाशम्, . . . इह कपूयचरणं अभ्याशो . . . चाण्डालयोनिं वा । According to the first, the soul of a person enters the smoke after death and then it enters into night, the dark half of the month and from it they pass to the six months in which the Sun moves southwards.

Further, the Upaniṣad makes it clear that the men soon get their births (Punarjanmas) according to their conduct. Those, whose conduct has been good, attain the birth of a Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra and those whose conduct has been evil, attain the birth of dog etc.

Regarding the variety of the births, the Bṛ. Upa. (IV.4.4) states that as a gold-smith taking a piece of gold, turns it into another, newer and more beautiful shape, so the self, after having thrown away its body and

dispelled its ignorance, takes another newer and more beautiful shape, like that of the fathers or of the Gandharvas or of the gods or of Prajāpati and so on.

It states that the birth of a person is based on his last actions and behaviour. Further it states that a person make a will according to his desire and he acts according to his will and becomes according to his actions : सा वा अयमात्मा ब्रह्म . . . तत् अभिसंपद्यते । बृहद्-४.४.५ ॥

The Upaniṣads propound the desire or Kāma as the cause of bondage, Punarjanma and Karma directly. Even a Jīvanmukta does Karma but his actions are without desire (Kāma) and therefore his Karma never becomes the cause of bondage and rebirth. This is how the Jīvanmukta, after the enjoyment of Prārabdha Karma, attains the state of Videhamukti.

In Kathopaniṣad (I.1.6) the doctrine of rebirth is assumed :

अनुपश्य यथा पूर्वं प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥१.१.६॥

“These passages bring out several aspects of the theory of rebirth. The soul finds out its future body before it leaves the present one. The soul is creative in the sense that it creates a body. At every change of body the soul takes a newer form”, states S. Radhakrishnan¹.

Likewise, BG also refers to this concept of Śukla-Kṛṣṇa Gati :

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥८.२४॥
धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्यमसं ज्योतिर्योगी प्राप्य निवर्तते ॥८.२५॥

BG-VI.41 refers to the Yoga-bhraṣṭa person who takes Punarjanma in the family of pure-minded rich people. Moreover, the reference to Punarjanma can also be derived from BG-VI.43, which refer to the spiritual impressions acquired in the previous births and BG-VI.45 mentions Karmayogī acquiring success after many births. Similarly BG-II.27 also refer to rebirth. Furthermore BG (IV.5) informs Arjuna about the plurality of births :

प्राप्य पुण्यकृतांल्लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रमतां गेहे योगभ्रष्टोऽभिजायते ॥६.४१॥

¹ Radhakrishnan S. — The Principal Upaniṣads, page-116

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
 यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥६.४३॥
 प्रयत्नाद्यतमानस्तु योगी संशुद्धिकिल्बिषः ।
 अनेकजन्मसंसिद्धस्तती याति परां गतिम् ॥६.४५॥
 जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मतस्य च ॥२.२७॥
 बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
 तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥४.५॥

We find reference to rebirth in Yogasūtra : संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् ।३. १८॥ which refer to the knowledge of the previous births from the direct observation of the habitual potencies [i.e. Sañcita Karma (residua actions) and Prārabdha Karma (regulated future actions)].

Like the earlier texts, we also find the reference to Punarjanma or rebirth in the minor Upaniṣads of AV undertaken for study like Kṣurikā (1,18), Amṛtabindu(11), Parabrahma(2) and Annapūrṇā Upaniṣads(IV.52;V.6). eg.

एक एवाऽऽत्मा मन्तव्यो जाग्रत्स्वप्नसुषुप्तिषु ।
 स्थानत्रयव्यतीतस्य पुनर्जन्म न विद्यते ॥अमृतबिन्दु-११॥
 पुनर्जन्मनिवृत्त्यर्थं मोक्षस्याहर्निशं स्मरेत् ।
 सूचनात्सूत्रमित्युक्तं सूत्रं नाम परं पदम् ॥परब्रह्म-२॥ etc.

Kṣurikopaniṣad resorts to Yoga or particularly Dhāraṇā (contemplation) for getting rid of Punarjanma (rebirth). Amṛtabindūpaniṣad mentions to transcend the three states for obtaining the same purpose. Parabrahma Upaniṣad asks to continuously think about Mokṣa or Final Beatitude to get rid of Punarjanma. While Annapūrṇopaniṣad says that there is no Punarjanma for a person i.e. a Jīvanmukta who becomes free from desires.

Conclusion :

Thus it is observed that the concept of Punarjanma (rebirth) is as old as the RV, wherein there is reference to three births. The major Upaniṣads like Chāṇ., Bṛhad and Katha describe the philosophy of Punarjanma. Similarly BG also refer to the plurality of births. It states that a man may take many births till he reaches the ultimate mission of perfection. In this connection BG (VI.45 & 43) mentions that the ultimate state is not the gain of one life only, but of many many last births. But unlike earlier texts, the minor Upaniṣads do not discuss Punarjanma in detail and do not mention the condition of a person, who is to acquire new birth. But the

minor Upaniṣads instead show the path by which one can get rid of rebirth i.e. attain Final Beatitude.

CONCEPT OF YOGA

The word “Yoga” comes from the Sanskrit root $\sqrt{\text{युज्}}$ – “to link, unite”, to which is added the suffix “घञ्” indicating completion. So Yoga means that which unites or links together – युज्यतेऽसौ योगः । Paṇini states three meanings to the word Yoga : (1) Saṁyoga (union), (2) Samyamana (to bind) and (3) Samādhi (identification), i.e. the dissolution of the individual into the total being. Many definitions of Yoga¹ are found in Sanskrit literature. For e.g.

१. प्राणायामः प्रत्याहारो ध्यानं धारणा तर्कः समाधिरित्युच्यते योगः । मैत्रायणी संहिता-६.९८ ॥
२. यदा पञ्चावतिष्ठन्ते ज्ञानामि मनसा मह । बुद्धिश्च न विचेष्टते . . . तां योगमिति मन्यन्ते । कठ उप.-२.३.१०-११ ॥
३. समत्वं योग उच्यते । भ.गी.-२.४८ ॥, योगः कर्मसु कौशलम् । भ.गी.-२.५० ॥
४. तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ भ.गी.-६.२३ ॥
५. योगश्चित्तवृत्तिनिरोधः । यो.सू. ॥
६. तदनारम्भ आत्मस्थे मनसि शरीरस्य दुःखबानः स योगः । वैशेषिक-५.२.९६ ॥
७. आत्मप्रयत्न सापेक्षा विशिष्टा या मनो गति । तस्यां ब्रह्मणि संयोगो योग इत्यभिधीयते ॥
वि.पु.-६.७.३९ ॥
८. योगो वृत्ति निरोधो हि । योग वासिष्ठ ॥
९. योगस्तद्धृत्तिरोधः । शाण्डिल्य उप.-१.४१ ॥

We find references to the term Yoga in the minor Upaniṣads of AV like Śāṇḍilya (II.1; III.3), Kṣurikā (1,11,16,22), Mahāvākya (1), Kaivalya (2,3), Sītā (7) etc. Kṣurikopaniṣad (1,11,16,22) emphasizes on the fact that it is through Yoga that a person can be free from the cycle of birth and death.

The earlier Upaniṣads and BG mention the person and the place fit for Yoga. Śvetāśvatara Upaniṣad (II.8-10) mentions the eligibility for Yoga and the proper place for its practice : e.g.

¹ In the Śiva Samhitā, Devī Bhāgavata, Dattātreya-Yoga-Śāstra, Yoga Yājñavalkya and Gorakṣa Samhitā Yoga is defined as the union between Jīvātman and Paramātman.

त्रिरुव्रतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिवेश्य ।
ब्रह्मोद्गुपेन प्रतरेत विद्वान्स्त्रीतांसि सर्वाणि भयावहानि ॥२.८॥

BG (V.24-28; VI.10-13) states the characteristics of Yogī and the proper place for Yoga practice:

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥६.१०॥
शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥६.११॥

Similarly the BS IV.1.7 and 11 i.e. आसीनः संभवात् and यत्रैकाग्रता तत्राविशेषात् । discuss about the posture and place for meditation, wherein there is no restriction for place except for the mind, which needs concentration.

We find such reference among the minor Upaniṣads like Kṣurikā and Śāṇḍilya. Kṣurikopaniṣad states regarding the eligibility of a person for practicing Yoga. With the Citta (Mind) conquered by the penance (of the practice of Yoga), remaining in a silent and secluded spot, without attachment and without desire, withdrawing his senses (he) will gradually become an adept in Aṣṭāṅga Yoga and attain Nirvikalpa Samādhi :

निःशब्द देशमास्थाय तत्रासनमवस्थितः ।
कूर्मोऽङ्गानीव संहृत्य मनो हृदि निरुध्य च ॥२॥
ततो विदितचित्तस्तु निःशब्दं देशमास्थितः ।
निःसङ्गस्तत्त्वयोगज्ञो निरपेक्षः शनैः शनैः ॥१९॥

Similar such reference is mentioned in BG while stating the characteristics of a Sthitaprajña person:

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥२.५८॥

According to the Śāṇḍilya Upaniṣad (I.16) a person endowed with self control devoid of all attachments, proficient in the theory and practice of Yogic lore, free from anger, ever engaged in the service of the preceptor, dutiful to his father and mother, reaching a forest suitable for the performance of penance and abounding in fruits, etc. surrounded by knowers of the Brahman, resorting to an auspicious monastery, smeared with cowdung and the like and provided with all means of protection, should commence the practice of Yoga, engaged at the same time in the study of the Vedānta : यमनियमयुतः पुरुषः सर्वसङ्गविवर्जितः कृतविद्यः सत्यधर्मरतो

जितक्रोधो गुरुशुश्रूषानिरतः पितृमातृविधेयः . . . वेदान्तश्रवणं कुर्वन्योगं समारभेत् ।

Aṣṭāṅga Yoga :

We find the reference to Aṣṭāṅga Yoga, propounded by Patañjali prominently in the minor Upaniṣads like Śāṇḍilya and Sītā. Some of its Aṅgas (limbs) are referred to and discussed in the Upaniṣads like Kṣurikā Ātmā, Annapūrṇā, Tejabundu, Mahāvākya, Atharvaśikhā, Āruṇeyī and Kaivalya Upaniṣads. In the Sītōpaniṣad, Goddess Sītā is eulogized as possessing the will power, which is three fold viz. Yoga-Śakti, Bhoga-Śakti and Vīra-Śakti : इच्छाशक्तिस्त्रिविधा प्रलयावस्थायां विश्रमणार्थं भगवतो दक्षिणवक्षः स्थले श्रीवत्साकृतिर्भूत्वा विश्राम्यति इति सा योगशक्तिः । At the time of retraction, for the sake of rest, when she rests on the right side of the Lord's chest, in the shape of Śrī-vatsa, she is the power of Yoga. Moreover, it is stated that Sītā is impelled by the devotion of the worshipper, as a result of the practice of the eight 'limbs' of Yoga : भोगशक्तिर्भोगरूपा . . . भगवदुपासकानां कामनयाऽकामनया वा भक्तियुक्ता नरं . . . यमनियमासनप्राणायामप्रत्याहारध्यानधारणा समाधिभिर्वालभनण्वपि . . . ।

In the Śāṇḍilya Upaniṣad, sage Atharvan tells Śāṇḍilya about the same eight fold Yoga adopted for the attainment of the Ātman viz. Yama (self-control), Niyama (observance), Āsana (posture), Prāṇāyāma (restraint of Prāṇa), Pratyāhāra (withdrawal), Dhāraṇā (stabilizing), Dhyāna (meditation) and Samādhi (Absorption).

Ātmōpaniṣad mentions Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi as means to contemplate on the Supreme Self: स च प्राणायामप्रत्याहारधारणाध्यानसमाधियोमानुमानाध्यात्मचिन्तकं . . . ।३॥

Kaivalyōpaniṣad (2) mentions Śraddhā (faith), Bhakti (devotion), Dhyāna (meditation) and Yoga as the essential pre-requisites for the realisation of Brahman : तस्मै स होवाच पितामहश्च श्रद्धाभक्तिध्यानयोगादवैहि । २॥

YAMA :

The word Yama occurs earlier in the Yogasūtras of Patañjali who defines it as : तत्रार्हिसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥२.३०॥ Similarly, Niyamas are defined by Patañjali as : शौचसन्तोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ॥२.३२॥

BG however enumerates these above-mentioned characteristics essential for an aspirant of Mokṣa (BG VII.20; XIII.7; XVI 1-3; XVII-14,15) e.g.

यत्रो परमते चित्तं निरुद्धं योगसेवया ।
यत्रचैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥७.८०॥

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥१३.७॥

Sandilya Upanisad enumerates 10 Yamas which are based on the 10 Yamas specified by Yājñavalkya in his Yoga-Yajnavalkya. The only change found here is in place of Japa, Ārjava is given in Yoga Yājñavalkya (I.50d) and Haṭhayogapradīpikā (I.17). Out of these the first four are included by Patanjali in Yamas while the last viz. sauca is one of the Niyamas.

Śāṇḍilya Upaniṣad enumerates ten Yamas : तत्राहिंसासत्यास्तेयब्रह्मचर्यदयार्जव-
क्षमाधृतिमिताहारशौचानि चेति यमा दश । i.e. Non-violence, truthfulness, non-
stealth, celibacy, compassion, rectitude, forbearance, fortitude,
temperance in food and cleanliness are the ten Yamas.

Patanjali in his Yogasutras define three out of these ten Yamas:

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ।२.३५॥ सत्यप्रतिष्ठायां क्रियापलाश्रयत्वम् ।२.३६॥

अस्तेय प्रतिष्ठायां सर्वरत्नोपस्थानम् ।२.३७॥ ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ।२.३८॥

अपरिग्रहस्थैर्ये जन्मकथन्तासंबोधः ।२.३९॥

While Śauca is defined as : शौचात्स्वांगजुगुप्सा परैरसंसर्गः ।२.४०॥

Based on these definitions, the Sandilya Upaniṣad defines each of them. But the author of Sandilya Upa. defines Himsa instead of Ahimsa and it is implied that the reverse of Himsa is Ahimsa:

तत्र हिंसा नाम मनोवाक्कायकर्मभिः सर्वभूतेषु सर्वदा क्लेशजननम् । सत्यं नाम
मनोवाक्कायकर्मभिर्भूतहितयथार्थाभिभाषणम् । अस्तेयं नाम मनोवाक्कायकर्मभिः परद्रव्येषु निःस्पृहता ।

ब्रह्मचर्यं नाम सर्वावस्थासु मनोवाक्कायकर्मभिः सर्वत्र मैथुनत्यागः । दया नाम सर्वभूतेषु सर्वत्रानुग्रहः
। आर्जवं नाम मनोवाक्कायकर्मणां विहिताविहितेषु जनेषु प्रवृत्तौ निवृत्तौ वा एकरूपत्वम् । क्षमा नाम
प्रियाप्रियेषु सर्वेषु ताडनपूजनेषु सहनम् । धृतिर्नामार्थहानौ स्वेष्टबन्धुवियोगे तत्प्राप्तौ सर्वत्र चेतः
स्थापनम् । मिताहारो नाम चतुर्थाशावशेषकसु स्निग्धमधुराहारः । शौचं नाम द्विविधं – बाह्यमान्तरं
चेति । तत्र मृज्जलाभ्यां बाह्यम् । मनः शुद्धिरान्तरम् । तदध्यात्मविद्यया लभ्यम् ॥१.१॥

These ten Yamas as stated in Yoga Yājñavalkya and San. Upaniṣad are also dealt by the major Upaniṣads like Chā. Bṛhad, Kāṭha, Muṇḍaka, etc. for e.g. Ahimsā, Brahmacharya, Satya and Ārjava are discussed in Chān. Upaniṣad Bṛhad deals with almost all these Yamas viz. Ahimsā, Āsteya,

Brahmacarya, Dhṛti, Dayā and Satya. The Yamas like kṣamā and Śauca are found in BG; while Mitāhāra is mentioned only in the minor Upaniṣad. Bṛhad mentions Dayā and Āsteya. Based on these observations as these Yamas were there even before Patañjali or Yājñavalkya. The major Upaniṣads are thus replete with different thoughts.

NIYAMAS :

Śāṇḍilya Upaniṣad states ten kinds of Niyamas : तपः सन्तोषास्तिक्यदानेश्वरपूजनसिद्धान्तश्रवणह्रीमतिजपोव्रतानि दश नियमाः । viz. Tapas, Santoṣa, Āstikya, Dāna, Īśvarapūjana, Siddhāntaśravaṇa, Hṛī, Mati, Japa and Vrata. All these ten Niyamas are in accordance with the ten Niyamas specified in Yoga Yājñavalkya (II.1-19). Moreover, similar Niyamas are mentioned in Haṭhayogapradīpikā (I.18), only in place of last two i.e. Japa and Vratam, Tapa and Hutam are mentioned.

Patañjali in his Yogasūtras define three out of these ten Niyamas : सन्तोषादनुत्तमः सुखलाभः ॥ १२.४२ ॥ कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥ १२.४३ ॥ समाधिसिद्धिरेश्वरप्रणिधानात् ॥ १२.४५ ॥ These concepts are more or less similar as found in Yoga-Yājñavalkya.

The author of the Śāṇḍilya Upaniṣad defines each of these Niyamas as :

तत्र तपो नाम विध्युक्तकृच्छ्रचान्द्रायणादिभिः शरीरशोषणम् । सन्तोषो नाम यदृच्छालाभसंतुष्टिः । आस्तिक्यं नाम वेदोक्तधर्माधर्मेषु विश्वासः । दानं नाम न्यायार्जितस्य धनधान्यादेः श्रद्धयार्थिभ्यः प्रदानम् । ईश्वरपूजनं नाम प्रसन्नस्वभावेन यथाशक्ति विष्णुरुद्रादिपूजनम् । सिद्धान्तश्रवणं नाम वेदान्तार्थविचारः । ह्रीर्नाम वेदलौकिकमार्गकुत्सितकर्मणि लज्जा । मतिर्नाम वेदविहितकर्ममार्गेषु श्रद्धा । जपो नाम विधिवद्गुरुपदिष्टवेदाविरुद्धमन्त्राभ्यासः । तद्विविधं – वाचिकं मानसं चेति । मानसं तु मनसा ध्यानयुक्तम् । वाचिकं द्विविधमुच्चैरुपांशुभेदेन । उच्चैरुच्चारणं यथोक्तफलम् । उपांशु सहस्रगुणम् । मानसं कोटिगुणम् । व्रतं नाम वेदोक्तविधिनिषेधानुष्ठाननैत्यम् ॥ २ ॥

Similar reference as given above is found in Manusmṛti which refers to Japa as :

विधियताज्जपयज्ञो विशिष्टो दशभिर्गुणैः ।

उपांशु स्याच्छतगुणः साहस्रो मानसः स्मृतः ॥ २.८५ ॥

Kulluka Bhaṭṭa comments : यत्समीपस्योऽपि परो न शृणोति तदुपांशु । मानसस्तु जपः सहस्रगुणाधिकः ।

The ten Niyamas specified by Yoga Yājñavalkya, which are borrowed by Śāṇḍilya Upaniṣad are also referred to in the Vedic Saṁhitā. For.e.g. Tapas is mentioned in X.154.2. Br. Upaniṣad refers to Dāna, Śravaṇa, Hṛī,

Mati, Īśvara etc. Chan. mentions Tapas, Śravaṇa, Dāna, Mati, Vrata etc. BG also refers to Santoṣa, Āstikya, Dāna, Hṛī, Japa, Īśvara Pūjana etc. On this basis it is evinced that these Niyamas were present long before Patañjali in the earlier Upaniṣads.

ĀSANA :

Patanjali in his Yogasūtras defines Āsana as: स्थिरसुखमासनम् ॥२.४६॥

BG refers to Āsana or posture for a Yogī desirous of Mokṣa :

शुचौ देशे प्रतिष्ठाप्यस्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥६.११॥

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥६.१२॥

Similarly, Kaivalyopaniṣad (4,5) mentions the preliminary requirement for meditating on the qualified (Saviśeṣa) Brahman includes proper posture. It is mentioned here that the ascetic should sit in Sukhāsana (comfortable posture) in a secluded place with his neck, head and body well-balanced and erect.

विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरः शरीरः ॥४॥

अत्याश्रमस्थः सकलेन्द्रियाणि निरुध्य भक्त्या स्वगुरुं प्रणमय ।

हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम् ॥५॥

Ksurikopaniṣad mentions a posture for a Yogī

निःशब्दं देशमास्थाय तत्रासनमवस्थितः ।

कूर्मोऽङ्गानीव संहृत्य मनो हृदि निरुध्य च ॥२॥

Conclusion:

Thus, it is observed that the minor Upaniṣads follow Yoga-Yājñavalkya in toto while discussing Yama and Niyamas. The only difference found is Yoga-Yājñavalkya and Haṭhayogapradīpikā consists of Japa as one of the ten Yamas, while Śāṇḍilyopaniṣad refers to Arjava in its place. The first four Yamas viz. Ahimsā, Satya, Āsteya and Brahmacharya are also included by Patañjali in his Yogasūtra but the fifth Yama mentioned by him viz. Aparigraha is absent in the minor Upaniṣads. Moreover the author of Śāṇḍilya Upaniṣad, instead of defining Ahimsā, defines Himsā and mentions how it is troublesome to human life. Furthermore, Japa which is included as one of the Yamas in the Yoga Yājñavalkya, is mentioned in the Niyama category in the Śāṇḍilya Upaniṣad. Even

Hāṭhayogapradīpikā mentions ten Niyamas and mentions Tapa and Putam in place of Japa and Vratam. It is clear that these minor Upaniṣads of AV follow Bhagvadgītā and Patañjali, while referring to Āsana i.e. posture.

PRĀṆĀYĀMA :

The word 'Prāṇāyāma' is a combination of Prāṇa and Āyāma of which latter term, according to the Amarakośa¹ means length, rising, extensivity, expansion; i.e. it is the process whereby the ordinary and comparatively slight manifestation of Prāṇa is lengthened and strengthened and developed.

We find an indirect reference to Prāṇāyāma or inhalation (prāṇa) and exhalation (Apāna) in the earlier Upaniṣads like Bṛhad (VI.4.12), Ch.(I.3.3), Taitt.(III.10.2); Kaṭha (V.3.5) and Māṇḍūkya(III.7). Moreover BG also refers to Prāṇāyāma indirectly (IV.29; V.27, XV.14).

Śvet. Upaniṣad mentions to control breath i.e. perform Prāṇāyāma by controlling mind :

प्राणान्प्रपीडयेह संयुक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत् ।

दुष्टाश्चयुक्तमिव वाहमेनं विद्वान्मनो धारयेताप्रमत्तः ॥२.९॥

BG refers to Prāṇāyāma as control of breath and Maitri Upaniṣad (VI.8) mentions Prāṇāyāma (control of the breath), Pratyāhāra (withdrawal of the senses), Dhyāna (meditation), Dhāraṇā (concentration), Tarkaḥ (contemplative inquiry) and Samādhi (absorption) are described as the six fold Yoga :

अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्धा प्राणायामपरायणाः ॥भ.गी.-४.२९॥

Patañjali defines Prāṇāyāma as : तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः । योगसूत्र-२.४९ ॥ On its achievement, comes Breath-control, the separation of the movement of inspiration and expiration. Similarly in Yoga Yājñavalkya defines Prāṇāyāma as :

प्राणापानसमायोगः प्राणायाम इतीरितः ।

प्राणायाम इति प्रोक्तो रेचपूरककुम्भकैः ॥६.२॥

Following the earlier texts Kṣurikopaniṣad (22) add that by resorting to Prāṇāyāma, Yogī can attain immortality is freed from the bondage cut asunder by renunciation:

¹ दैर्घ्यम् आयाम आरोहः परिणाहो विशालता ।अमरकोश॥

प्राणायामसुतीक्ष्णेन मात्राधारेण योगवित् ।
 वैराग्योपलघृष्टेन छित्त्वा तन्तुं न बध्यते ॥२२॥
 बाह्यात्प्राणं समाकृष्य पूरयित्वोदरे स्थितम् ।
 नाभिमध्ये च नासाग्रे पादाङ्गुष्ठे च यत्नतः ॥१.६०॥
 धारयेन्मनसा प्राणं सन्ध्याकालेषु वा सदा ।
 सर्वरोगविनिर्मुक्तो भवेद्योगी गतक्लमः ॥१.६१॥

Both these verses are borrowed by the author of Śāṇḍilya Upaniṣad from Yoga Yājñavalkya (VI.37,38 respectively).

Conclusion:

Thus from the references to Prāṇāyāma found in the earlier texts like Bṛhad, Chāṇ., Taitt, Kāṭha, Muṇḍaka and Śvet. Upaniṣads as well as BG, it is clear that the later texts like Yogasūtra or YY borrow this concept from the earlier texts and add details to it. The minor upaniṣads like Ksurika and Śāṇḍilya thus follow the earlier texts in the depiction of this topic.

PRATYĀHĀRA :

Patañjali in his Yogasūtras define Pratyāhāra as : स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥२.५४॥ i.e. In the absence of the union with their own objects, the function of the senses to follow, as it were, the nature of the mind, is abstraction.

Pratyāhāra is of five kinds, as mentioned in the Śāṇḍilya Upaniṣad (I.69) : स पञ्चविध विषयेषु विचरतामिन्द्रियाणां बलादाहरणं प्रत्याहारः । यद्यत्पश्यति तत्सर्वमात्मेति प्रत्याहारः । नित्यविहितकर्मफलत्यागः प्रत्याहारः । सर्वविषयपराङ्मुखत्वं प्रत्याहारः । अष्टादशसु मर्मस्थानेषु क्रमाद्धारणं प्रत्याहारः । पादाङ्गुष्ठगुल्फजङ्घाजानूरूपायुमेढ्रनाभिहृदय-कण्ठकूपतालुनासाक्षिभ्रूमध्यललाटमूर्ध्ना स्थानानि ।

The whole concept of Pratyāhāra is borrowed by the author of Śāṇḍilyopaniṣad from Yoga Yājñavalkya, who defines Pratyāhāra as :

इन्द्रियाणां विचरतां विषयेषु स्वभावतः ।
 बलादाहरणं तेषां प्रत्याहारः स उच्यते ॥यो.या.-७.२॥

DHĀRAṆĀS :

The Maitri Upaniṣad (VI.20) states : अतः परास्य धारणा । तालु रसनाग्रनिपीडनादवाङ्मनः प्राण निरोधनाद् ब्रह्म तर्केण पश्यति । It states there is yet a higher concentration than this. By pressing the tip of the tongue down the

palate, by restraining voice, mind and breath one sees the Brahman through contemplative thought.

Patañjali in his Yogasūtras define Dhāraṇā as : देशबन्धश्चित्तस्य धारणा ॥३.१॥
i.e. Concentration is the confinement of the mind in a place.

Based on the earlier texts, Śāṇḍilya Upaniṣad mentions three types of Dhāraṇā : अथ धारणा । सा त्रिविधा -आत्मनि मनोधरणं, दहराकाशे बाह्याकाशधारणं, पृथिव्यसेजोवाय्वाकाशेषु पञ्चमूर्तिधारणं चेति । १.७० ॥ i.e. Stabilizing the mind in the Ātman; Stabilizing the external Ākāśa (Ether) in the Daharākāśa (Ether of the Heart); Stabilizing the five Brahmanas (Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva) in the five elements Earth, Water, Fire, Air and Ether.

This concept of Dhāraṇā is borrowed from Yoga Yājñavalkya (VIII) where it is stated :

यमादिगुणयुक्तस्य मनसः स्थितिरात्मनि ।
धारणेत्युच्यते सद्भिः शास्त्रतात्पर्यवेदिभिः ॥८.२॥
अस्मिन्ब्रह्मपुरे गार्गि यदिदं हृदयाम्बुजम् ।
तस्मिन्नेवान्तराकाशे यद्बाह्याकाशधारणम् ॥८.३॥
धारणाः पञ्चधा प्रोक्तास्ताश्च सर्वाः पृथक् शृणु ।
भूमिरापस्तथा तेजो वायुराकाशमेव च ॥८.५॥

While the Kṣurikopaniṣad (1) mentions Dhāraṇā to obtain Yoga-siddhi i.e. success in Yoga :

क्षुरिका सम्प्रवक्ष्यामि धारणां योगसिद्धये ।
यां प्राप्य न पुनर्जन्म योगयुक्तः स जायते ॥१॥
मनोद्वारेण तीक्ष्णेन योगमाश्रित्य नित्यशः ।
इन्द्रवज्र इति प्रोक्तं मर्मजङ्घानुकीर्तनम् ।
तद्व्यानबलयोगेन धारणाभिर्निकृन्तयेत् ॥११॥

DHYĀNA :

The concept of Dhyāna is referred to in the earlier texts like Ch. Upa. VII.6.1: ध्यानं वा व चित्ताद्भूयः ध्यायतीव पृथिवी . . . तस्माद् य इह मनुष्याणां महत्त्वं प्राप्नुवन्ति ध्यानापादांशा इवैव ते भवन्ति . . . ध्यानम् उपास्वेति । Moreover, it is stated that He, who meditates on contemplation as Brahman, as far as contemplation goes, he is independent : स यो ध्यानं ब्रह्मेति उपास्ते ध्यानस्य गतं तत्रास्य यथा कामचारो भवति । आत्मतो ध्यानम् । ७ २६ १ Śvet. Upa. I. 3 states

ते ध्यानयोगानुगता अपश्यन् देवात्म शक्तिं स्वगुणैर्निगूढम् ।
 यः कारणानि निखिलानि तानि कालात्मा युक्तान्यधितिष्ठत्येकः ॥१.३॥
 स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
 ध्यान निर्मथनाभ्यासात् देवं पश्येन्निगूढवत् ॥१.१४॥

Maitri Upa. VI.9: तस्माद् वा एष उभयात्मैवं विद आत्मन्येवाभिध्यायन्त्यात्मन्येव यजतीति ध्यानं प्रयोगस्थं मनो विद्वदमिष्टुतम्, मनः पुतिम् उच्छिष्टोपहतम् इति अनेन तत् पावयेत् . . . ।

Further it is mentioned in Maitri Upa. VI.24:

ध्यानमन्तः परे तत्त्वे लक्षेषु च निधीयते
 अतोऽविशेष विज्ञानं विशेषं उपगच्छति ।
 मानसे च विलीने तु यत्सुखं चात्मसाक्षिकम्
 तद्ब्रह्म चामृतं शुक्रं सा गतिलोक एव सः ॥

Patañjali defines Dhyāna as : तत्र प्रत्ययैकतानता ध्यानम् ।३.२॥ i.e. Meditation is the continuation of the cognition therein.

Śāṇḍilya Upaniṣad on the basis of Yoga-Yājñavalkya (IX-2) mentions two kinds of Dhyāna – qualified and non-qualified : अथ ध्यानम् । तद्विद्विधं सगुणं निर्गुणं चेति । सगुणं मूर्तिध्यानम् । निर्गुणमात्मयाथात्म्यम् ।१.७१॥

SAMĀDHI :

Patañjali in his Yogasūtra defines Samādhi as : तद्दृष्टुः स्वरूपेऽवस्थानम् । तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥३.३॥ स एव सबीजः समाधिः ॥१.४३॥ तस्यापि निरोधे सर्वनिरोधाभिर्बीजः समाधिः ॥१.५१॥

Similarly Maitri Vpa VI.34 states समाधि-निर्धौत-मलस्य चेतसो निवेशितस्यात्मनि यत् सुखं भवेत् न शक्यते वर्णयितुं गिरा तदा, स्वयं तद् अन्तःकरणेन गृह्यते ॥

Yoga Yājñavalkya defines Samādhi as :

समाधिः समतावस्था जीवात्मपरमात्मनोः ।
 ब्रह्मण्येव स्थितिर्या सा समाधिः प्रत्यगात्मनः ॥१०.२॥

Śāṇḍilya Upaniṣad on the basis of Yoga-Yājñavalkya defines Samādhi as: अथ समाधिः । जीवात्मपरमात्मैक्यावस्था त्रिपुटीरहिता परमानन्द स्वरूपा शुद्धचैतन्यात्मिका भवति ।१.७२॥ i.e. the state of union of the Jīvātman and Paramātmān which is devoid of the three aspects (of the knower, knowledge and what is known) and is of the form of exquisite Bliss, partakes of the character of pure sentience (and is hence known as Asamprajñata-samadhi or ecstatic trance of the unconscious variety).

Annapūrṇopaniṣad defines Samādhi as :

समाप्तिं नित्यतृप्ता यथाभूतार्थदर्शिनी ।
 ब्रह्मन्समाधिशब्देन परा प्रज्ञोच्यते बुधैः ॥१.४८॥
 अक्षुब्धा निरहंकारा द्वन्द्वेष्वननुपातिनी ।
 प्रोक्ता सामाधिशब्देन मेरोः स्थिरतरा स्थितिः ॥१.४९॥

The transcendent pure sentience, which is intensely devoted to the Ātman, which is ever contended and which faithfully reflects the truth, is termed as Samādhi. That state of mind, devoid of agitation, individuality and which does not indulge in the pairs of opposites and which is more constant than Mount Meru, is signified by the term Samādhi.

The same Upaniṣad further states :

चिरकालपरिक्षीणमननादिपरिभ्रमः ।
 पदमासाद्यते पुण्यं प्रज्ञयैवैकया तथा ॥१.२७॥
 इमं गुणसमाहारमनात्मत्वेन पश्यतः ।
 अन्तः शीतलया याऽसौ समाधिरिति कथ्यते ॥१.२८॥

There arises in the heart of the practitioner, who looks upon this aggregation of the three Gunas in the light of An-ātman, a perception of harmony, through the coolness of sentence, this perception of harmony is known as Samādhi. Haṭhayogapradīpikā therefore explains :

सलिले सैन्धवं यद्वत् साम्यं भजति योगतः ।
 तथात्ममनसोरैक्यं समाधिरभिधीयते ॥४.५॥
 यदा संक्षीयते प्राणो मानसं च प्रलीयते ।
 तदा समरसत्वं च समाधिरभिधीयते ॥४.६॥
 तत्समं च द्वयोरैक्यं जीवात्मपरमात्मनोः ।
 प्रणष्टसर्वसंकल्पः समाधिः सोऽभिधीयते ॥४.७॥

The concept of Dhāraṇā is present in the Maitrī Upaniṣads As well as Yoga-sūtras. But the minor Upaniṣads follow this concept as dealt in YY by Yājñavalkya, who mentions it to be five-fold. Dhyāna is also referred to in the earlier Upaniṣads like Chān, Śvet, Mait as well as in the Yogasūtras of Patañjali. Śāṇḍilya Upaniṣad on the basis of YY mentions two kinds of Dhyāna viz. Saṅga and Nirṅga, while Annapūrṇopaniṣad defines it as that state which is eternal like Meru mountain and devoid of agitation. Similar concept is borrowed by Haṭhayogapradīpikā.

HATHA YOGA (Physiological Approach) :

The meaning of the word 'Haṭha Yoga' is the union between 'Ha' and 'Ṭha, in which 'Ha' means the Sun, Piṅgalā Nāḍī, i.e. the right nostril Prāṇa-vāyu (breathing) and 'ṭha' means the moon, Idā Nāḍī, i.e. the left nostril Apāna-vāyu (breathing). This is physiological approach. The theory of Haṭha Yoga propounds that concentration or Samādhi can be attained by purification of the physical body and by certain physical exercises.

There are seven stages of Haṭha Yoga¹ as explained by Gheranda. The first stage is Śodhana or purification of body. It includes Dhouti, Basti, Neti, Loukiki, Trāṭaka and Kapālabhāti with their various minor forms. The second and third stage comprise Āsanās and Mudrās i.e. body postures. The fourth stage is Pratyāhāra i.e. restraining the mind from passions. The fifth stage is Prāṇāyāma i.e. breathing exercises which are of several kinds and create enormous powers in the practitioner. Haṭha Yoga's main contribution is Prāṇāyāma. The sixth stage is Dhyāna or concentration which is of three kinds. The last is Samādhi. Dhāraṇā and Samādhi are borrowed from Rāja Yoga.

Thus, Haṭha Yoga makes physiological approach through nervous system. We find reference to only Kapālaśodhana in the Sandilya Upaniṣads of AV. The Yogī, assuming a comfortable posture, drawing in the air outside through the right (Piṅgalā) Nāḍī and performing Kumbhaka till it reaches as far as the roots of the hair and the tips of the nails, should expel it through left (Idā) Nāḍī. by means of this are accomplished the purification of the cranium and the destruction of the diverse diseases inherent in the Nāḍīs through which the vital air flows : सुखासनस्थं दक्षनाड्या बहिः स्थं पवनं समाकृष्याकेशमानखाग्रं कुम्भयित्वा सव्यनाड्या रेचयेत् । तेन कपालशोधनं वातनाडीगतसर्वरोग-सर्वविनाशनं भवति । शाण्डिल्य-१.३१ ॥ Similar reference is found in verse form in the Haṭhayogapradīpikā (II.48-50) of Svātmārāma Yogīndra : अर्थ सूर्यभेदनम्

आसने सुखदे योगी बद्धा चैवासनं ततः ।

दक्षनाड्या समाकृष्य बहिः स्थं पवनं शनैः ॥२.४८॥

आकेशादानखाग्राच्च निरोधवधि कुम्भयेत् ।

ततः शनैः सव्यनाड्या रेचयेत्पवनं शनैः ॥२.४९॥

¹ Singh H. G. — Psychotherapy in India, page 149; National Psychological Corporation, Agra, 1977

कपालशोधनं वातदोषघ्नं कृकिदोषहन् ।
पुनः पुनरिदं कार्यं सूर्यभेदनमुत्तमम् ॥२.५०॥

ĀSANAS :

We find the exposition of eight kinds of postures in the Śāṇḍilya Upaniṣad (III) viz. the Svastika, the Gomukha, the Padma, the Vīra, the Simha, the Bhadra, the Mukta and the Mayūra : स्वस्तिकगोमुखपद्मवीरसिंहभद्रमुक्त-मयूराख्यान्यासनान्यष्टौ । The Upaniṣad defines each of these Āsanas, verbatim as found in Yoga Yājñavalkya (III.3,5-13,15,16) respectively and Haṭhayogapradīpikā (I.21,22,26,52-54,55-56) : स्वस्तिकं नाम -

जानूर्वोरन्तरे सम्यक्त्वा पादतले उभे ।
ऋजुकायः समासीनः स्वस्तिकं तत्प्रचक्षते ॥३॥

i.e. Placing the soles of the two feet between the knees and the thighs, sitting with the body erect and the posture balanced is known as Svastikāsana.

सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वे नियोजयेत् ।
दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखं यथा ॥४॥

i.e. One should place his right ankle of the leg on the left side of the back of the leg and also the left ankle of the leg on the right side similarly. This is *Gomukha*, resembling the face of the cow.

अङ्गुष्ठेन निबध्नीयाद्दस्ताभ्यां व्युत्क्रमेण च ।
ऊर्वोरुपरि शण्डित्य कृत्वा पादतले उभे ।
पद्मासनं भवेदेतत्सर्वेषामपि पूजितम् ॥५॥

i.e. Placing the soles of the two feet over the two thighs, one should hold them by the toes, with the two hands stretched out crosswise, this is the Padmāsana posture.

एकं पादमथैकस्मिन्विन्यस्योरुणि संस्थितः ।
इतरस्मिंस्तथा चोरुं वीरासनमुदीरितम् ॥६॥

i.e. Placing one foot over one thigh and another thigh over the foot similarly, sitting thus is known as Vīrāsana.

दक्षिणं सव्यगुल्फेन दक्षिणेन तथेतरम् ।
हस्तौ च जान्वोः संस्थाप्य स्वाङ्गुलीश्च प्रसार्य च ॥१.७॥

व्यक्तवक्रो निरीक्षेत नासाग्रं सुसमाहितः ।
सिंहासनं भवेदेतत्पूजितं योगिभिः सदा ॥१.८॥

योनिं वामेन संपीड्य मेढ्रादुपरि दक्षिणम् ।
भ्रूमध्ये च मनोलक्ष्यं सिद्धासनमिदं भवेत् ॥१.९॥

i.e. Pressing the right side of the prepuce with the left heel and the other side with the right heel similarly, firmly placing the two hands on the two knees, with their fingers outstretched, with his mouth wide open and his body well-controlled, he should fix his eyes, on the tip of the nose, is known as Simhāsana.

Pressing the right part of the Yoni (organ of procreation) above the genitals with the left heel, projecting the introspecting mind towards the middle of the eyebrows, this posture will be Siddhāsana.

गुल्फौ तु वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।
पादपार्श्वे तु पाणिभ्यां दृढं बद्धा सुनिश्चलम् ।
श्रद्रासनं भवेदेतत्सर्वव्याधिविषापहम् ॥१.१०॥

i.e. The Yogī should place the two ankles of the leg below the testes, on either side of frenum. Then with both hands holding firmly the two feet by their sides, and remaining motionless, this will be the Bhadrāsana, the panacea for all ills and the antidote against all poisons.

संपीड्य सीविनीं सूक्ष्मां गुल्फेनैव तु सव्यतः ।
सव्यं दक्षिणगुल्फेन मुक्तासनमुदीरितम् ॥१.११॥

i.e. Pressing the right side of the subtle frenum by the ankle of the leg from the left and the left side of the fraenum with the right ankle, this will be Muktāsana.

अवष्टभ्य धरां सम्यक्कलाभ्यां तु करद्वयोः ।
हस्तयोः कर्परौ चापि स्यापयेन्नाभिपार्श्वयोः ॥१.१२॥

समुन्नतशिरः पादो दण्डवद्व्योम्नि संस्थितः ।
मयूरासनमेतत्तु सर्वपापप्रणाशनम् ॥१.१३॥

i.e. Holding on to the ground well, with the two palms of his hands, the Yogī should firmly fix the two elbows by the sides of the navel, with his head and legs lifted upwards and his trunk floating like a stick in empty space. This is the Mayūrāsana, which is the destroyer of all sins.

It is stated further that by whichever posture the body could be held comfortably, the man should have recourse to it. By doing so, all the diseases that affect the body perish and poisons are assimilated without any evil effect. Moreover, to the person who has successfully attained

Āsanas, all the three worlds are subjugated.

Śiva Samhitā (III) refers only to the four Āsanas viz. Siddhāsana, Padmāsana, Ugrāsana and Svastikāsana. It defines Padmāsana as :

उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।
 ऊरुमध्ये तथोत्तानौ पाणी कृत्वा तु तादृशौ ॥
 नासाग्रे विन्यसेदृष्टिं दन्तमूलञ्च जिह्वया ।
 उत्तोल्य चिबुकं वक्ष उत्थाप्य पवनं शनैः ॥
 यथाशक्त्या समाकृष्य पूरयेदुदरं शनैः ।
 यथाशक्त्यैव पश्चात्तु रेचयेदविरोधतः ।
 इदं पद्मासनं प्रोक्तं सर्वव्याधिविनाशनम् ॥३.८८॥

Svastikāsana is defined as :

जानूर्वोरन्तरे सम्यग्धृत्वा पादतले उभे ।
 समकायः सुखासीनः स्वस्तिकं तत्प्रचक्षते ॥३.९५॥

Conclusion:

The Haṭhayogic concept of Āsana referred to in the present thesis provide us the detailed information about its practical application; while it is absent in the Yogasūtras of Patañjali. Patañjali just defines as whichever posture-but stable is Āsana. Moreover the number of Āsanas pointed out, by these minor Upaniṣads of AV follow YY in toto, while some traces of such Āsanas are also found in the major Upanisads.

MUDRĀS :

Sthiratā or Stability is acquired by the practice of the Mudrās as stated in the commentary in the Haṭhayogapradīpikā (I.VV.19-35); Mudrā is so called because it removes pain and sorrow : मुद्रयति क्लेशं इति मुद्रा । Similar concept is found in Gheraṇḍa Samhitā (Ch. III).

According to S. C. Vasu¹, "The Mudrās are similar to Āsanas in their action and efficacy. The gazing taught in some of these induces hypnotic sleep; and the Bandhas, by closing all the exits for air, produce a tension within the system, generating thereby a sort of electric current or force, called Kuṇḍalini Śakti. It is this Śakti, which is the helpmate of the Yogīs in performing their wonders. The Khecārī Mudrā causes evitation of the body. The Mudrās are mixed physical and mental processes, a bridge

¹ Vasu S. C. — The Yoga Śāstra — Foreword, page iv, Pub.—Surendranath Vasu, The Pāṇini Office, Bhuvaneshvari Ashram, Bahadurganj Allahabad.

between Āsaṃsas and Pratyāhāra.”

Haṭhayogapradīpikā enumerates ten types of Mudrās : अथ मुद्राभेदाः

महामुद्रा महाबंधो महावेधश्च खेचरी ।
उड्यानं मूलबंधश्च बंधो जालंधराभिधः ॥३.६॥
करणी विपरीताख्या वज्रोली शक्तिचालनम् ।
इदं हि मुद्रादशकं जरामरणनाशनम् ॥३.७॥

Similar ten types of Mudrās are enumerated by Śiva Samhitā (IV.15) :

महामुद्रा महाबन्धो महावेधश्च खेचरी ।
जालंधरो मूलबंधो विपरीतकृतिस्तथा ॥
उड्यानं चैव वज्रोणी दशमे शक्तिचालनम् ।
इदं हि मुद्रादशकं मुद्राणामुत्तमोत्तमम् ॥४.१५॥

We find the Mudrās like Vaiṣṇavī and Khecarī and Bhandhas such as Jālandhara, Uḍḍiyānaka and Paścimatāna in the Śāṇḍilya Upaniṣad (I).

Śāṇḍilya Upaniṣad defines the Vaiṣṇavī Mudrā as:

अन्तर्लक्ष्यं बहिर्दृष्टिर्निमेषोन्मेषवर्जिता ।
एषा सा वैष्णवी मुद्रा सर्वतन्त्रेषु गोपिता ॥१.३१॥

The external vision of the Yogī, when it becomes fixed only on the one object in the interior (with the mind concentrated on the Vīrāja, Sūtrātman, Bīja or the Turīya in the Mūlādhāra, Anāhata, Ājñā or Sahasrāra) and in consequence, devoid of shutting or opening the eyelids, this is the reputed Vaiṣṇavī Mudrā which is well preserved as a secret in all the Tantras. The above verse from Śāṇḍilyopaniṣad (I.31) is similar to Haṭhayogapradīpikā

अन्तर्लक्ष्यबहिर्दृष्टिर्निमेषोन्मेषवर्जिता ।
एषा सा शांभवी मुद्रा वेदशास्त्रेषु गोपिता ॥४.३६॥

Śāṇḍilya Upaniṣad (I.32) states :

अन्तर्लक्ष्यविलीनचित्तपवनो योगी सदा वर्तते .
दृष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्नपि ।
मुद्रेयं खलु खेचरी भवति सा लक्ष्यैकताना शिवा
शून्याशून्यविवर्जितं स्फुरति सा तत्त्वं पदं वैष्णवी ॥१.३२॥

When the Yogī, with his vision having turned towards the interior and his mental functions and vital air completely at rest, remains always seeing

and at the same time not seeing, either outwards or down below, with the pupil of his eyes entirely motionless, this is the Khecarī Mudrā, which is concentrated solely on the one object to be seen and auspicious and reveals the state pertaining to Viṣṇu, the Truth which is devoid of the void and the non-void (states of sleeping and dreaming). The Yogī with his eyes half shut and mind firmly set with his vision projected on the tip of the nose, brings about the dissolution of the Iḍā and Piṅgalā (in the Suṣūmṇā); and experiences the state of 'I am that entity'. The above verse of Śāṇḍilya Upaniṣad (I.32) is similar to that of Haṭhayogapradīpikā IV.37:

अन्तर्लक्ष्यविलीनचित्तपवनो योगी सदा वर्तते
दृष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्नपि ।
मुद्रेयं खलु शांभवी भवति सा लब्धा प्रसादाद् गुरोः
शून्याशून्यविलक्षणं स्फुरति तत् तत्त्वं पदं शाम्भवम् ॥४.३७॥

The external Khecarī Siddhi is obtained by making the tongue very thin by cutting the frenum to the extent of the thickness of a hair, with the blade of a knife resembling the leaf of the milk-hedge plant, every Sunday for six months, moving it during successive Muhūrtas dedicated to Brahman then is brought about the Khecarī Mudrā. Then the tongue, as well as the mind, moves in Kha or Ethereal space. By means of that, the man with the tongue upward is rendered immortal.

सुषिरो ज्ञानजनकः पञ्चस्रोतः समन्वितः ।
तिष्ठते खेचरी मुद्रा त्वां हि शाण्डिल्य तां भज ॥१.५६॥

सव्यदक्षिणनाडीस्थो मध्ये चरति मारुतः ।
तिष्ठतः खेचरी मुद्रा तस्मिन्स्थाने न संशयः ॥१.५७॥

इडापिङ्गलयोर्मध्ये शून्यं चैवानिलं ग्रसेत् ।
तिष्ठन्ति खेचरी मुद्रा तत्र सत्यं प्रतिष्ठितम् ॥१.५८॥

सोमसूर्यद्वयोर्मध्ये निरालम्बतले पुनः ।
संस्थिता व्योमचक्रे सा मुद्रा नाम्ना च खेचरी ॥शाण्डिल्य-१.५९॥

छेदनचालनदाहैः फलां परां जिह्वां कृत्वा दृष्टिं भ्रूमध्ये स्थाप्य कपालकुहरे जिह्वा विपरीतगा
यदा भवति तदा खेचरी मुद्रा जायते ।

Khecarī Mudrā is defined in Haṭhayogapradīpikā (III.32,33,37, 39-41, 52-55) as :

पीडयते न स रोगेण लिप्यते न च कर्मणा ।
 बाध्यते न स कालेन यो मुद्रां वेत्ति खेचरीम् ॥३.४०॥
 चित्तं चरति खे यस्माज्जिह्वा चरति खे गता ।
 तेनैषा खेचरी नाम मुद्रा सिद्धैर्निरुपिता ॥३.४१॥
 सुषिरं ज्ञानजनकं पंचस्रोतः समन्वितम् ।
 तिष्ठते खेचरी मुद्रा तस्मिन् शून्ये निरंजने ॥३.४२॥
 एकं सृष्टिमयं बीजमेका मुद्रा च खेचरी ।
 एको देवो निरालंब एकाधस्था मनोन्मनी ॥३.४३॥
 बद्धो येन सुषुम्नायां प्राणस्तूड्ढीयते यतः ।
 तस्मादुड्ढीयानाख्योऽयं योगिभिः समुदाहृतः ॥३.४४॥
 उड्ढीनं कुरुते यस्मादविश्रांतं महाखगः ।
 उड्ढीयानं तदेव स्यात्तत्र बंधोऽभिधीयते ॥३.४५॥

Siva Samhita defines Khecarī Mudrā as :

भ्रुवोरन्तर्गतां दृष्टिं विधाय सुदृढां सुधीः ।
 उपविश्यासने वज्रे नानोपद्रववर्जितः ॥
 लम्बिकोर्ध्वं स्थिते गर्ते रसनां विपरीतगाम् ।
 संयोजयेत्प्रयत्नेन सुधाकूपे विचक्षणः ।
 मुद्रैषा खेचरी प्रोक्ता भक्तानामनुरोधनः ॥४.३१॥

H H Vāsudevānanda Saraswati refers to Guru Dattātreya as established in the Khecarī mudrā

श्रीदत्तं खेचरीमुद्रामुद्रितं योगी सद्गुरुम् ।
 सिद्धासनस्थं ध्यायेऽभीवरप्रदकरं हरिम् ॥श्रीगुरुस्तुति, द्विसाहस्री गुरुचरित्र-२५॥

Śāṇḍilya Upaniṣad (I.28-29) points out the necessity for the performance of the three Bandhas viz. Jālandhara, Uḍḍiyānaka and Paścimatāna :

पूरकान्ते तु कर्तव्यो बन्धो जालन्धराभिधः ।
 कुम्भकान्ते रेचकादौ कर्तव्यस्तूड्ढीयाणकः ॥१.२८॥
 अधस्तात्कुञ्चनेनाशु कण्ठसंकोचने कृते ।
 मध्ये पश्चिमतानेन स्यात्प्राणो ब्रह्मनाडिगः ॥१.२९॥

The Bandha, known as Jālandhara, should be performed at the end of the in-filling of breath. The Uḍḍiyānaka Bandha should be performed after Kumbhaka (holding the breath) and before expulsion (of the vital air). By constriction (of the anus) below, and when constriction of the throat is

made suddenly, by Paścimatāna in the middle, the Prāṇa will course through the Brahmanāḍī.

Haṭhayogapradīpikā states for Jālandhara Bandha :

कण्ठमाकुञ्च्य हृदये स्यापयेच्चिबुकं दृढम् ।
बन्धो जालंधराख्योऽयं जरामृत्युविनाशकः ॥३.६९॥

Jālandhara Bandha is defined as :

बद्धामलशिराजालं हृदये चिबुकं न्यसेत् ।
बन्धो जालंधरः प्रोक्तो देवानामपि दुर्लभः ॥
नाभिस्थवह्निर्जन्तूनां सहस्रकमलच्युतम् ।
पिबेत्पीयूषविस्तारं तदर्थं बन्धयेदिमम् ॥४.३८॥

Uḍḍāna Bandha is defined here as :

नाभेरूर्ध्वमधश्चापि तानं पश्चिममाचरेत् ।
उड्डयानबन्ध एष स्यात्सर्वदुःखौघनाशनः ।
उदरे पश्चिमं तानं नाभेरूर्ध्वं तु कारयेत् ।
उड्डानाख्योऽत्र बन्धोऽयं मृत्युमातङ्गकेसरी ॥४.४८॥

Thus, it is evinced that Śāṇḍilya Upaniṣads discuss this concept of Mudrā from Haṭha-yoga point of view. Similar views and verses are found in both these texts. Moreover Śiva Samhita also depict the same thing. Both the texts i.e. Haṭha-yoga-Pradīpikā and Śiva Samhitā enumerate ten mudras, out of which three are found in the Śāṇḍilya Upaniṣad viz. Khecārī, Uḍḍāna and Jālandhara. While the Vaiṣṇavi mudrā and Paścimatāna bandha are found only in the Śāṇḍilya Upaniṣad. The Upaniṣad has not only highlighted its prominent features but has also trust to define or depict its prominent peculiarities.

KUNḌALINĪ :

This word comes from the word Kuṇḍala or 'a coil', 'a bangle'. She is spoken of as coiled because She is likened to a serpent (Bhujāṅgī), which when resting and sleeping, lies coiled. John Woodroffe¹ states : "The Śakti coiled round Śiva, making one point (Bindu) with it, is Kuṇḍalinī Śakti.

Śāṇḍilya Upaniṣad states that the seat of the Kuṇḍalinī is across, below and above the navel. The Kuṇḍalinī power is of an eight-fold character and made up of eight coils : नाभेस्तिर्यगध ऊर्ध्वं कुण्डलिनीस्यानम् । अष्टप्रकृतिरूपाऽष्टधा

¹ Woodroffe John — The Serpent Power, page 35

कुण्डलीदृता कुण्डलिनी शक्तिर्भवति ॥१.१५॥

The 'Serpent Power' – Kuṇḍalinī sleeps coiled up in the Mūlādhāra, closing with her mouth the entry to the Suṣumnā called the "door of Brahman" (Brahmadvāra).

Kuṇḍalinī Śakti is cit or consciousness, in its creative aspect as power. As Śakti it is through Her activity that the world and all beings therein exist. Prakṛti-Śakti is in the Mūlādhāra in a state of sleep (Prasupta) – that is latent activity looking outwards (Bahirmukhī). It is because she is in the latent activity that through Her all the outer material world functions of life are being performed by man. And it is for this reason that man is engrossed in the world, and under the lure of Māyā takes his body and egoism to be the real self, and thus goes round the wheel of life in its unending cycle of births and deaths. The Jīva thinks the world to be different from himself and the Brahman, through the influence of Kuṇḍalinī, who dwells within him. Her sleep in the Mūlādhāra is therefore for the bondage of the ignorant.

According to John Woodroffe¹ : "Kuṇḍalinī is the mightiest manifestation of creative power in the human body. Kuṇḍalī is the Śabda-Brahman, that is, Ātmā as manifested Śakti in bodies, and in every power, person and thing. The six centres or Cakras and all evolved there from are Her manifestation. Śiva dwells in the Sahasrāra. The latter is the upper Śrī-Cakra, as the six centres are the lower. Yet Śakti and Śiva are one. Therefore the body of Kuṇḍalinī Śakti consists of eight parts (Aṅgas) viz. the six centres of psychic and physical force, Śakti and Sadāśiva, Her Lord."²

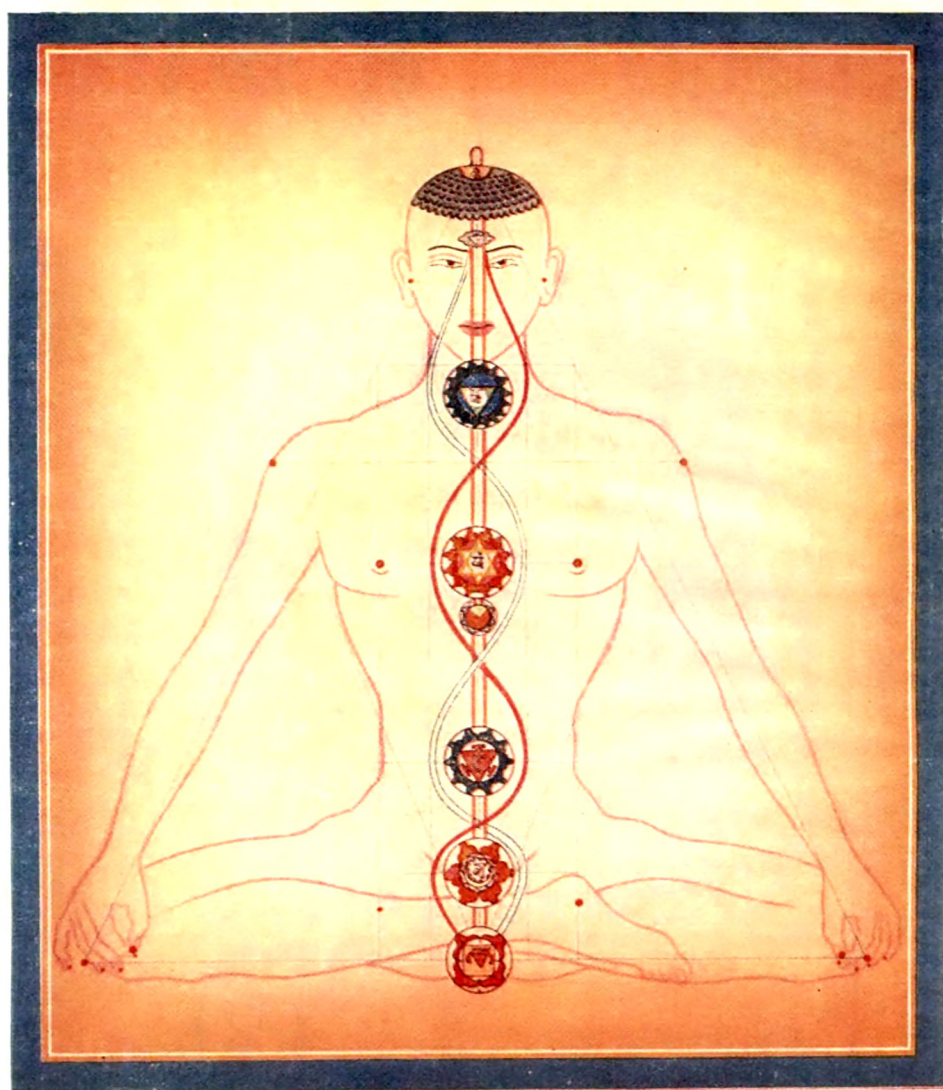
Śāṇḍilya Upaniṣad (I.54) states : आकुञ्चनेन कुण्डलिन्याः क्वाटमुद्धाट्य मोक्षद्वारं विभेदयेत् । येन मार्गेण गन्तव्यं तद्वारं मुखेनाच्छाद्य प्रसुप्ता कुण्डलिनी कुटिलाकारा सर्पविद्वेष्टिता भवति । सा शक्तिर्येन चालिता स्यात्स तु मुक्तो भवति । सा कुण्डलिनी कण्ठोर्ध्वभागे सुप्ता चेद्योगिनां मुक्तये भवति । बन्धनायाधो मूढानाम् । इडादिमार्गद्वयं विहाय सुषुम्नामार्गेणागच्छेत्तद्विष्णोः परमं पदम् ।

Similar reference to Kuṇḍalinī is found in Haṭhayogapradīpikā (III.104-108) but in verses.

The following figure depicts the path of Kuṇḍalinī and the six cakras in human body.

¹ Woodroffe John — The Serpent Power, page 227-228

² See Lakshmidhar's commentary on V.9 – Saundaryalahari, page 28. Diṇḍima on C.35; ib. page 67, says that the eight forms are the six ('Mind' to 'Earth'), the Sun and the Moon.



THE SIX MAIN CENTRES OF THE SUBTLE BODY

THE NĀḌĪS :

Yoga Yājñavalkya (IV.26-28) mentions 14 Nāḍīs :

नाडीनामपि सर्वासां मुख्यास्त्वेसताश्चतुर्दश ।

इडा च पिङ्गला चैव सुषुम्णा च सरस्वती ॥४.२६॥

वारुणी चैव पूषा च हस्तिजिह्वा यशस्विनी ।

विश्वोदरा कुहूश्चैव शंखिनो च पयस्विनी ॥४.२७॥

अलम्बुषा च गान्धारी मुख्याश्चैताश्चतुर्दश ।

आसां मुख्यतमास्तिस्त्रस्तिसृष्वेकोत्तमोत्तमा ॥४.२८॥

Based on YY, Śāṇḍilya Upaniṣad (I.15) states that with the support of the Kuṇḍalinī situated in the middle, there are fourteen important Nāḍīs viz. Iḍā, Piṅgalā, Suṣuṃṇā, Sarasvatī, Vāruṇī, Pūṣā, Hastijihvā, Yaśasvinī, Viśvodarā, Kuhū, Śaṅkhinī, Payasvinī, Alambuṣā and the Gāndhārī Nāḍīs.

There is the Suṣuṃṇā, which is known as the Viśvadhārīṇī (the prop of the universe) and the Mokṣa-mārga (the pathway to liberation). Attached to the vertebral column, behind the anus and known as the Brahmarandhra, till the crest of head is reached, it becomes distinct, subtle and all pervading. To the left part of the Suṣuṃṇā, there is Iḍā Nāḍī and to the right is the Piṅgalā Nāḍī. The Moon (of the form of Tamas (Inertia)) traverses the Iḍā, the Sun (of the form of Rajas (mobility)) the Piṅgalā. The Sun occupies the poison-position and the Moon, the nectar-position. The two alone occupy all time. The Suṣuṃṇā enjoys all time. At the back and the side of the Suṣuṃṇā, are the Sarasvatī and the Kuhū. Between the Yaśasvinī and the Kuhū is established the Vāruṇī. Between the Pūṣā and the Sarasvatī is the Payasvinī. Between the Gāndhārī and the Sarasvatī is Yaśasvinī. In the middle of the Kanda or knot of the navel is the Alambuṣā. In front of the Suṣuṃṇā, to the end of the genital is the Kuhū. Below and above the Kuṇḍalinī, the Vāruṇī courses in all directions. The gentle Yaśasvinī courses as far as the big toes of the feet. The Piṅgalā, going upwards, reaches as far as the end of the right nostril. Behind the Piṅgalā, the Pūṣā reaches, as far as the right eye. The Yaśasvinī reaches upto the right ear. The Sarasvatī reaches upto the tip of the tongue. The Śaṅkhinī goes upwards upto the end of the left ear. The Gāndhārī, coursing behind the Iḍā, reaches upto the end of the left eye. The Alambuṣā goes upwards and downwards from the root of the anus. In these fourteen Nāḍīs, there are other Nāḍīs occurring.

Śāṇḍilya Upaniṣad (V) states that the Nāḍīs are purified if one conducts

himself for forty-three days or for three months, four months or seven months or thrice four months, during the three junctions of the Idā and Piṅgalā breathes and the interval only, by the practice of the Prāṇāyāma six times. When the Nāḍīs are purified, Yogī's body becomes light, form becomes beautiful, vital Agni increases and the manifestation of the Nāda is attained.

The Śiva Samhitā (II.13-15) mentions that there are 3,50,000 Nāḍīs in the body of man, out of them, principal are fourteen.

THE TEN VITAL AIRS :

Yoga Yājñavalkya (IV.47-71) discusses in details about the ten vital airs and their functions :

प्राणोऽपानः समानश्च उदानो व्यान एव च ।

नागः कूर्मोऽथ कृकरो देवदत्तो धनञ्जयः ॥४.४७॥

एते नाडीषु सर्वासु चरन्ति दश वायवाः ।

एतेषु वायवः पञ्च मुख्याः प्राणादयः स्मृताः ॥४.४८॥

Likewise Śāṇḍilya Upaniṣad (I.15) enumerates ten vital airs :
प्राणापानसमानोदानव्याना नागकूर्मकृकरदेवदत्तधनञ्जया एते दश वायवाः सर्वासु नाडीषु चरन्ति ।

The prāṇa moves in the mouth, the nostrils, the throat, the navel, the two big toes of the feet and above and below the Kuṇḍalī. The Vyāna moves in the ears, the eyes, the hip, the ankles and heels, the nose, the neck, and the buttocks. The Apāna moves in the anus, the genitals, the thighs, the knees, the belly, the testicles, the hip, the shanks, the navel and the hole of the rectal fire. The Udāna has its place in all the joints. The Samāna pervades the hands and feet and all parts of the body and is all pervasive.

Śiva Samhitā refers to the ten Vāyus (III-3.4) and discusses their varied functions (III-5-9):

प्राणस्य वृत्तिभेदेन नामानि विविधानि च ।

वर्तन्ते तानि सर्वाणि कथितुं नैव शक्यते ॥३.३॥

प्राणोऽपानः समानश्चोदानो व्यानश्च पञ्चमः ।

नागकूर्मश्च कृकरो देवदत्तो धनञ्जयः ॥३.४॥

PRATYĀHĀRA :

Kṣurikopaniṣad states :

स्थिरमात्रादहं कृत्वा अङ्गुष्ठेन समाहितः ।
 द्वे तु गुल्फं प्रकुर्वीत जघ्ने चैव त्रयस्त्रयः ।
 द्वे जानुनी तथोरुभ्यां गुदे शिश्रे त्रयस्त्रयः ॥६॥

Having brought his sense-organs under control, and made his mind and Prāṇa firm and strong (in the heart), with his thumb (aided by the little finger and the ring-finger), he should perform (Dhāraṇā of the toes), the two ankles and the two shanks, by fixing the three (viz. the eyes, the mind and the vital airs respectively thereon and withdrawing them thence). In the two knees, similarly in the two thighs and the two made up of the anus and the male-organ (Mūlādhāra and Svādhiṣṭhāna) the fixing and withdrawal of the three mentioned above, should be made.

John Woodroffe¹ states : "It is noteworthy in this connection that the Kṣurikopaniṣad, which speaks of the Suṣumnā, directs the Sādhaka 'to get into the white and very subtle Nāḍī and to drive Prāṇāyāma through it.' These three, Suṣumnā, Vajriṇī and Citriṇī, and the central canal, or Brahmanāḍī, through which, in the Yoga here described, Kuṇḍalinī passes, are all, in any case, part of the spinal cord."

PRĀṆĀYĀMA :

Śāṇḍilya Upaniṣad (I.16) mentions the manner of commencing Prāṇāyāma. A person, worshipping Vināyaka as the deity of his own choice, assuming posture, facing eastwards, or northwards, in filling through the Piṅgalā, holding the vital air by means of Kumbhaka, he should expel it through the Idā. Yoga Yājñavalkya defines Prāṇāyāma as :

प्राणापानसमायोगः प्राणायाम इतीरितः ।
 प्राणायाम इति प्रोक्तो रेचपूरककुम्भकैः ॥६.२॥

Śāṇḍilya Upaniṣad (I.17) mentions Prāṇāyāma to be Varṇātmaka

प्राणापानसमायोगः प्राणायामो भवति ।
 रेचकपूरककुम्भकभेदेन च त्रिविधः ॥शाण्डिल्य उप.-१.१७॥

Kṣurikopaniṣad also states that one should fill his entire body, by degrees, with the Yoga of twelve Mātrās (in point of length and time) and the Praṇava (Om) of four Mātrās with forty-eight Mātrās of Vāyu in all, after blocking up all the doors (exits) of the body; slightly lifting his chest, face, hip and neck, as also his heart; he should hold therein the vital airs passing through the nostrils having thereby become possessed of

¹ Woodroffe John — The Serpent Power, page 150

lengthened Prāṇa and then gradually breathe out the air rising up :

मात्राद्वादशयोगेन प्रणवेन शनैः शनैः ।
 पूरयेत्सर्वमात्मानं सर्वद्वारान्निरुध्य च ॥३॥
 उरोमुखकटिग्रीवं किञ्चिद्दयमुन्नतम् ।
 प्राणान्संचारयेत्तस्मिन्नासाभ्यन्तरचारिणः ॥४॥
 भूत्वा तत्र गतः प्राणः शनैरथ समुत्सृजेत् ॥५॥

Annapūrṇopaniṣad (IV.44,45) states that the mind can be tranquillised by controlling the breath :

योगिनिश्चित्तशान्त्यर्थं कुर्वन्ति प्राणरोधनम् ।
 प्राणायामैस्तथा ध्यानैः प्रयोगैर्मुक्तिकल्पितैः ॥४.४४॥
 चित्तोपशान्तिफलदं परमं विद्धि कारणम् ।
 सुखदं संविदः स्वास्थ्यं प्राणसंरोधनं विदुः ॥४.४५॥

It is stated in the Śāṇḍilya Upaniṣad that the person who is equipped with Yama, Niyama and Āsana, should practice the Prāṇāyāma (restraint of Prāṇa), by which the Nāḍīs are purified : यमनियमाभ्यां संयुक्तः पुरुषः प्राणायामं चरेत् । तेन नाड्यः शुद्धा भवति ॥१.१४॥

On being asked by Śāṇḍilya regarding Prāṇāyāma and Nāḍīs, Athartvan replies that this body is of the character of ninety-six-digits length (when measured by the finger-digits of the respective persons). The Prāṇa is in excess of the body (out-measures the body) by twelve digits. It is stated that He who makes the Prāṇa remaining in the body either equal to or less than the Agni (vital fire) in juxtaposition with it, (in point of the coefficient of expansion) by the practice of Yoga becomes an exalted Yogi : शरीरस्थं प्राणमग्निना सह योगाभ्यासेन समं न्यूनं वा यः करोति स योगिपुङ्गवो भवति । The former variety is known as Kumbhaka and the latter the Dīrgha (elongated) Kumbhaka.

Further it is stated that by causing the Apāna to rise upwards and leading the Prāṇa downwards from the throat, the Yogī, freed from old age, becomes sixteen in point of age :

अपानमूर्ध्वमुत्थाप्य प्राणं कण्ठादधो नयेत् ।
 योगी जराविनिर्मुक्तः षोडशो वयसा भवेत् ॥१.३०॥

Prāṇāyāma to Purify the Suṣumṇā Nāḍī :

The Yogī in a firm posture (Āsana), possessed of self control, partaking of

temperate and wholesome food, for the purpose of drying up the impurities remaining in the Suṣumṇā Nāḍī, assuming the Padmāsana posture, in filling the vital air through the Moon (Idā), holding it in Kumbhaka, as far as it lies in his power and expelling it through the Sūrya (Piṅgalā), again in-filling through the Sūrya (Piṅgalā) and after Kumbhaka expelling through the Moon (Idā), should hold it, after in-filling through the Nāḍī through which he expelled. Similar idea is expressed in Haṭhayogapradīpikā (II.7,8) :

When a Yogī thus practices Prāṇāyāma in the Padmāsana posture, the difference in the result will be evident in accordance with the practice.

अभ्यासकाले प्रथमं शस्तं क्षीराज्यभोजनम् ।

ततोऽभ्यासे स्थिरीभूते न तावन्नियमग्रहः ॥१.२२॥

युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तं च पूरयेत् ।

युक्तं युक्तं च बध्नीयादेवं सिद्धिमवाप्नुयात् ॥१.२४॥

विधिवत्प्राणसंयामैर्नाडीचक्रे विशोधिते ।

सुषुम्नावदनं भित्वा सुखाद्विशति मारुतः ॥१.२६॥

मारुते मध्यसंचारे मनः स्थैर्यं प्रजायते ।

यो मनः सुस्थिरोभावः सैवावस्था मनोन्मनी ॥१.२७॥

Reaching the Highest State through the Bursting Open of the Suṣumṇā Nāḍī by means of Kumbhaka :

Forcing open the door of the Kuṇḍalīni, by constriction of anus, the Yogin should burst through the door of liberation (Brahmarandhara). The Kuṇḍalīnī, sleeping with its face covering the very door through which the Yogī has to move upwards, is coiled with a curled form like a serpent. By whomsoever that power is roused, he is liberated. Should that power sleep in the portion above the throat that will conduce to liberation of the Yogins. Should it be below the throat that will be for the bondage of the ignorant. Should he adopt the Suṣumṇā course, giving up the two courses of the Idā and the Piṅgalā, then would he reach the highest state of Viṣṇu.

Reference to the Pranayama is found in Yoga Yājñavalkya (II.71-75) moreover, it is stated :

प्राणायामोऽयमित्युक्तः स वै केवलकुम्भकः ।

रेच्य चापूर्य यः कुर्यात्स वै सहितकुम्भकः ॥६.३१॥

सहितं केवलं चाथ कुम्भकं नित्यमभ्यसेत् ।
 यावत्केवलसिद्धिः स्यात्तावत्सहितमभ्यसेत् ॥६.३२॥
 केवलकुम्भके सिद्धे रेचपूरणवर्जिते ।
 न तस्य दुर्लभं किञ्चित्त्रिषु लोकेषु विद्यते ॥६.३३॥

Similarly the Sāṇḍilya Upaniṣad also mentions Kumbhaka as of two types: (1) Sahita (mixed) and (2) Kevala (solitary). The Sahita is joint with Recaka (expelling) and Pūraka (in-filling). The Kevala is devoid of those two processes. Till the acquisition of the Kevala Kumbhaka, the Yogī should praise the Sahita Kumbhaka. When the pure Kumbhaka has been accomplished, for him there is nothing unattainable in the three worlds. From the Keval Kumbhaka, the rousing of the Kuṇḍalinī is brought about.

अथ कुम्भकः । स द्विविधः सहितः केवलश्चेति । रेचकपूरकयुक्तः सहितः । तद्विवर्जितः केवलः । केवलसिद्धिं पर्यन्तं सहितमभ्यसेत् । केवलकुम्भके सिद्धे त्रिषु लोकेषु न तस्य दुर्लभं भवति । शाण्डिल्य उप.-१.३१॥

केवलकुम्भकात्कुण्डलिनीबोधो जायते । ततः कृशवपुः प्रसन्नवदनो निर्मललोचनो-
 ऽभिक्रव्यक्तनादो निर्मुक्तारोगजालो जितबिन्दुः पदग्रीर्भवति । शाण्डिल्य उप.-१.३१॥

Bindu literally means a point or the dot (Anusvāra), which denotes {Lit. what goes (Aṇu) with vowel sound (Svāra or Svara)} in Sanskrit the nasal breathing. It is placed in the Candrabindu nasal breathing above Nāda. In its technical Mantra sense it denotes that state of active consciousness or Śakti in which the “I” or illuminating aspect of consciousness identifies itself with the total “This”.

Sahaja-Prāṇāyāma :

Annapūrṇopaniṣad (V.25-32) states the rules relating to the Sahaja-Prāṇāyāma for the eradication of the delusion relating to the existence or otherwise of the Anātman. The Prāṇa and Apāna airs are endowed with the power of moving about upwards and downwards respectively. It is mentioned that Prāṇāyāma of a superior type takes place during the Jāgrat (waking) and the sleeping states :

प्राणोऽयमनिशं ब्रह्मन्स्पन्दशक्तिः सदागतिः ।
 सबाह्याभ्यन्तरे देहे प्राणोऽसावूर्ध्वगः स्थितः ॥५.२५॥
 अपानोऽप्यनिशं ब्रह्मन्स्पन्दशक्तिः सदागतिः ।
 सबाह्याभ्यन्तरे देहे अपानोऽयमवाक्स्थितः ॥५.२६॥

जाग्रतः स्वपतश्चैव प्राणायामोऽयमुत्तमः ।
प्रवर्तते ह्यभिज्ञस्य तं तावच्छ्रेयसे शृणु ॥५.२७॥

Pūraka is defined as :

द्वादशाङ्गुलपर्यन्तं बाह्यमाक्रमतां ततः ।
प्राणाङ्गनामा संस्पर्शो यः स पूरक उच्यते ॥५.२८॥

The contact with the organs of the body, of the Prāṇa (vital air) occupying the exterior of the body to the extent of twelve-digit length (from the nasal chamber), is known as Pūraka (in-filling breath from the exterior).

Commentator Upaniṣad Brahma Yogin on (V.28) states :

सहजोच्छ्वासरूपप्राणोऽयं नासापुटात् बाह्ये द्वादशाङ्गुलावधि प्रसरतीति यत् तत्
बाह्यपूरकमुच्यते । पुनः अपानव्यापारं विना क्षणमात्रावस्थानं बाह्यकुम्भक उच्यते ।

Commentator Upaniṣad Brahma Yogin comments on Annapūrṇopaniṣad (V.50) as : योगयोगिनस्तु ज्ञानसहितं यमाद्यष्टाङ्गयोगोपायेन प्राणाद्यनिलसंशान्तौ सुषुम्णां प्रविश्य लयं गतेऽथ स्वातिरिक्तकलनालल्पकमनसि सरूपविलयं विरूपविलयं वा गतेऽथ मनःप्राणापहवसिद्धं ब्रह्म स्वमात्रमवशिष्यत इति युक्त्या ये पदमागताः ॥५.५०॥

Control of the restraint of the vital air (Prāṇa) and the dissolution of the mind are to be practised constantly, as means to the same end, states the Upaniṣad.

Three types of Prāṇāyāma is describe in the Śāṇḍilya Upaniṣad (I.31) :

1. Ujjāyī Prāṇāyāma :

हृदयादिकण्ठपर्यन्तं सस्वनं नासाभ्यां शनैः पवनमाकृष्य यथाशक्तिकुम्भयित्वा इड्या विरेच्य गच्छंस्तिष्ठन्कुर्यात् । तेन श्लेष्महरं जठराग्निवर्धनं भवति ।

2. The Sītkāra Prāṇāyāma :

वक्रेण सीत्कारपूर्वकं वायुं गृहीत्वा यथाशक्ति कुम्भयित्वा नासाभ्यां रेचयेत् । तेन क्षुत्तृष्णालस्यनिद्रा न जायते ।

3. The Śitalī Prāṇāyāma :

जिह्वया वायुं गृहीत्वा यथाशक्ति कुम्भयित्वा नासाभ्यां रेचयेत् । तेन गुल्मप्लीहज्वरपित्तक्षुधादीनि नश्यन्ति ।

Similar references are found in Haṭhayogapradīpikā (II.51-58) :

अथोज्जायी

मुखं संयम्य नाडीभ्यामाकृष्य पवनं शनैः ।

यथा लगति कण्ठात्तु हृदयावधि सस्वनम् ॥२.५१॥

पूर्ववत्कुम्भयेत्प्राणं रेचयेदिडया ततः ।

श्लेष्मदोषहरं कण्ठे देहानलविवर्धनम् ॥२.५२॥

DHĀRAṆĀ / DHYĀNA AND SAMĀDHI :

Kṣurikopaniṣad (10-18) states that a person should meditate on that form identical with that of the Marman (vital region), which is in the big toe of the foot, transcending the mind, latent, very keen and discerned only with a clear intellect. By constantly resorting to such Yoga with keen Dhāraṇā of the mind of the form “there is nothing beyond the Brahman”, he should cut asunder his ignorance, the knot of the heart etc. The Yoga for the cutting of the Marman of the shanks is known as Indra-vajra (Indra’s bolt)., by resorting to Yoga, he should, without compunction, cut the obstacle to Yoga. Then the Yogī should purify the group of Nāḍīs situated in the interior of the throat, the one hundred and one Nāḍīs and the transcendent and fixed Suṣumnā amidst them. The Suṣumnā is latent in the transcendent Brahman, as not possessed of the properties of Rajas (and Tamas) and is of the form of the Brahman. Idā stands to the left and Piṅgalā to the right (of Suṣumnā). Between the two is that superb spot, on knowing which, one becomes the knower of the Veda (the Brahman). There are 72000 other Nāḍīs; the projecting of the eyes, the mind and the vital airs on every one of them is to be cut off by Dhyāna Yoga.

Conclusion :

We find a number of quotations from Yoga Yājñavalkya in the Śāṇḍilya Upaniṣad which are in turn borrowed by the Haṭhayogapradīpikā. The author of the Śāṇḍilya Upaniṣad has borrowed the concepts of Yoga and Yantra from Yoga Yājñavalkya. Shri Prahlad C. Divanji¹ in the introduction to his text Yoga Yājñavalkya (c. 200 BC-400 AD) opines “Śāṇḍilya Upaniṣad (in prose only with occasional quotations in verse several of which can be traced to Yoga Yājñavalkya-III-VI) contains almost a paraphrase of the contents of Yoga Yājñavalkya (I-IX). It has also such new matter which reveals it to be a later work.” The minor Upaniṣads like Jābāla darśana, Trīśikhi-Brāhmaṇa, Yoga. Kuṇḍali and Yogatattva Upaniṣads contain many stanzas which are almost the same as

¹ Divanji Prahlad C. — Yoga Yājñavalkya – A treatise on Yoga as taught by Yogī Yājñavalkya, page 118 and 104; B.B.R.A., Society, Bombay, 1954

those occurring in this work and the Śāṇḍilya Upaniṣad contains prose sentences incorporating the very words occurring in the corresponding stanzas of this work, and achieved the objects aimed at by the practice of different species of Prāṇāyāmas, which is a special feature of Yoga Yājñavalkya, as states by P. C. Divanji.”

We also find resemblance in the statements from Śāṇḍilya Upaniṣad and verses of Gheraṇḍa Saṁhitā which Saṁhitā is a Tāntrika work treating Haṭhayoga. It consists of a dialogue between the sage Gheraṇḍa and an enquirer called Caṇḍā-kāpālī. a large number of verses of Gheraṇḍa Saṁhitā correspond verbatim with those of the Pradīpikā. It may, therefore, be presumed that one has borrowed from the other.

Quotations cited from Yoga Yājñavalkya in Śāṇḍilya Upaniṣad

	योग याज्ञवल्क्य	शाण्डिल्य उपनिषद्
१.	जानूर्वोरन्तरे तत्प्रचक्षते ॥३.३॥	Verbatim 1.3
२.	सव्ये दक्षिण . . . निवेशयेत् ॥३.५क,ड॥	Verbatim 1.4 a,b
३.	दक्षिणेऽपि तथा यथा । अंगुष्ठौ व्युत्क्रमेण तु ॥३.६॥	दक्षिणेऽपि यथा ॥१.४॥ अङ्गुष्ठेन . . . व्युत्क्रमेण च ॥१.५अ,ब॥
४.	ऊर्वोरुपरि विप्रेन्द्रे उभे । पद्मासनं पूजितम् ॥३.७॥	ऊर्वोरुपरि शाण्डिल्य उभे । पद्मासनं पूजितम् ॥१.५॥
५.	एकं पाद संस्थितम् । इतरस्मिंस्तथा . . . वीरसनमुदाहृतम् ॥३.८॥	एकं पाद संस्थितः । इतरस्मिंस्तथा . . . वीरसनमुदीरितम् ॥१.६॥
६.	दक्षिणं . . . तथेतरम् ॥३.९क,ड॥	Verbatim 1.7 a,b
७.	हस्तौ च प्रसार्य च ।	हस्तौ च प्रसार्य च ।
	व्यातवक्रो सुसमाहितः ॥३.१०॥	व्यक्तवक्रो . . . सुसमाहितः ॥१.८अ,ब॥
८.	सिंहासनं सदा । गुल्फौ च क्षिपेत् ॥२.११॥	Verbatim 1.8 c,d and 1.10 a,b
९.	पादपार्श्वे तु सुनिश्चलम् । भद्रासनं विषाहम् ॥३.१२॥	पादपार्श्वे तु सुनिश्चलम् । भद्रासनं विषाहम् ॥१.१०॥
१०.	संपीड्य सीवनीं मुक्तासन- मितीरितम् ॥३.१३॥	संपीड्य सीविनीं मुक्तासन- मुदीरितम् ॥१.११॥
११.	अवष्टभ्य नाभिपार्श्वयोः ॥३.१५॥	Verbatim 1.12
१२.	समुन्नतशिरःपादो ॥४.७क,ड॥ सर्वपापप्रणाशनम् ॥३.१६॥	Verbatim 1.13
१३.	. . . . . ॥४.६क,ड॥	शरीर षण्णवस ॥१.१५गद्य॥
१४.	शरीरात्प्राणो	शरीरात्प्राणो द्वादश ॥१.१५गद्य॥
१५.	Chapter IV (in verses)	1.15 (in prose)

१६.	Whole chapter V in verses	Borrowed by Śan. Upa. in toto 1.16 (in prose)
१७.	.....।६ परिशिष्ट॥	प्राणापानसमायोगः . . . ध्यायेत्॥१.१७॥
१८.	.....।६.३१-३३॥	अथ कुम्भकः । स द्विविधः पद्मग्निरभवति॥१.३१॥
१९.	एषप्राणजयोपायःसर्वमृत्यूपघातकः ॥६.३६अब॥	Verbatim (before 1.60)
२०.	बाह्यात्प्राणं . . . पूरयित्वोदरस्थितम् । नाभिमध्ये च यत्नतः ॥६.३७॥	बाह्यात्प्राणं . . . पूरयित्वोदरे स्थितम् । नाभिमध्ये च यत्नतः ॥१.६०॥
२१.	धारयेन्मनसा सर्वदा । सर्वरोग . . .जीवेद्योगी गतक्लमः॥३.३८॥	धारयेन्मनसा वा सदा । सर्वरोग . . .भवेद्योगी गतक्लमः॥१.६१॥
२२.	रसनावायु नरः॥६.४०कड॥	रसनावायु नरः॥prose before १.६२॥
२३.	श्रमदाहौ यः पिबेत्॥६.४१॥	श्रमदाहौ . . . व्याधयस्तथा॥१.६२कड॥ सन्ध्योर्ब्राह्मणः यः पिबेत्॥१.६३अब॥
२४.	त्रिमासात्तस्य वाक्सरस्वती । षण्मासा प्रमुच्यते॥६.४२॥	त्रिमासात्तस्य . . . वाक्सरस्वती ।१.६३॥ एवं षण्मासा . . . निवृत्तिः॥१.६४अब॥
२५.	जिह्वया निरोधयन् । यः भद्रमश्रुते ॥६.४४॥	जिह्वया निरोधयेत् । यः भद्रमश्रुते ॥१.६४४॥
२६.	आत्मन्यात्मा विमुच्यते॥६.४५॥	आत्मन्यात्मा विमुच्यते॥१.६५॥
२७.	नाडीभ्यां तुन्दपार्श्वयोः । घटिकैकां . . . सोऽभिमुच्यते॥६.४६॥	नाडीभ्यां तुन्दस्य पार्श्वयोः । घटिकैकां . . . स विमुच्यते॥१.६६॥
२८.	मासमेकं . . . धारयेत्तुन्दमध्यमे॥६.४७॥	मासमेकं . . . धारयेत्तुन्दमध्यमे॥१.६७॥
२९.	ज्वराः सर्वे...विविधानि च ॥६.४९अब॥	ज्वराः सर्वेऽपि...विविधानि च ॥१.६८अब॥
३०.	.....॥७.२-११॥	अथ प्रत्याहारः . . . प्रत्याहरेत्॥१.६९॥

	शाण्डिल्य उपनिषद्	हठयोगप्रदीपिका
१.	अथासनो धारयेत्॥१.१८॥	..... २.७,८
२.	प्राणं प्रागिडया . . . ऊर्ध्वतः॥१.१८॥	प्राणं ऊर्ध्वतः॥२.१०॥
३.	प्रातर्मध्यन्दिने . . . समभ्यसेत्॥१.१९॥	Verbatim 2.11
४.	कनीयसि मध्यमे॥१.२०अब॥	Verbatim 2.12 a, b
५.	जलेन गात्रस्य जायते॥१.२१॥	जलेन गात्रस्य जायते॥२.१३॥
६.	अभ्यासकाले . . . तावन्नियमग्रहः॥१.२२॥	अभ्यास काले . . . नियमग्रहः॥२.१४॥
७.	यथा सिंहो साधकम्॥१.२३॥	Verbatim 2.15
८.	युक्तं युक्तं . . . सिद्धिमवाप्नुयात्॥१.२४॥	Verbatim 2.18
९.	यथेष्टधारणा . . . नाडिशोधनात्॥१.२५॥	यथेष्टं धारणं . . . नाडिशोधनात्॥२.२०॥

१०.	Verbatim 2.41	विधिवत्प्राण. मारुतः॥१.२६॥
११.	मारुते. मनोन्मनी॥१.२७॥	मारुते. मनोन्मनी॥२.४२॥
१२.	पूरकान्ते. स्तूडियानकः॥१.२८॥	Verbatim 2.45
१३.	अधस्तात्. ब्रह्मनाडिगः॥१.२९॥	Verbatim 2.46
१४.	अपानमूर्ध्व. . . वयसा भवेत्॥१.३०॥	अपानमूर्ध्व. . . शाब्दवया भवेत्॥२.४७॥
१५.	सुखासनस्थो. भवति॥१.३१॥	. . . . . ॥२.४८-५०॥
१६.	हृदयादि. भवति॥१.३१॥	हृदयादि. ॥२.५१-५३॥
१७.	वक्रेण. न जायते॥१.३१॥	. . . . . ॥२.५४-५६॥
१८.	जिह्ववया. नश्यन्ति॥१.३१॥	. . . . . ॥२.५७-५८॥
१९.	तारं ज्योतिषि. क्षणात्॥१.३४॥	तारे ज्योतिषि. क्षणात्॥४.३९॥
२०.	तस्मात्खेचरी. . . कालो नास्ति॥१.३५॥	. . . . . ॥४.४६-४७॥
२१.	शक्ति मध्ये. भव॥१.३५॥	. . . . . ॥४.५३॥
२२.	खमध्ये कुरु. चिन्तय॥१.३६॥	खमध्ये कुरु. चिन्तयत्॥४.५५॥
२३.	बाह्यचिन्ता. परमो भव॥१.३७॥	बाह्यचिन्ता. चिन्तयेत्॥४.५७॥
२४.	कर्पूरमनले. विलीयते॥१.३८॥	कर्पूरमनले. विलीयते॥४.५९॥
२५.	ज्ञेयं सर्वप्रतीतं. . . द्वितीयकः॥१.३९॥	ज्ञेयं सर्वं. द्वितीयकः॥४.६०॥
२६.	ज्ञेयवस्तु. . . कैवल्यमवशिष्यते॥१.४०॥	ज्ञेयवस्तु. . . कैवल्यमवशिष्यते॥४.६२॥
२७.	आकुञ्चनेन. परमं पदम्॥१.५४॥	. . . . . ॥३.९८-१०१॥
२८.	दिवां न पूजयेद्विष्णुं. . . पूजयेत्॥१.५५॥	दिवा. ॥४.४१॥
२९.	सुषिरो ज्ञानजनकः. . . भज॥१.५६॥	सुषिरो. ॥४.४३॥
३०.	सव्यदक्षिण. न संशयः॥१.५७॥	सव्यदक्षिण. न संशयः॥४.४३॥
३१.	इडापिङ्गलोर्मध्ये. . . प्रतिष्ठितम्॥१.५८॥	इडापिङ्गलोर्मध्ये. . . पुनः पुनः॥४.४४॥
३२.	सोमसूर्यद्वयोर्मध्ये. . . च खेचरी॥१.५९॥	सूर्यचन्द्रमसोर्मध्ये. . . नाम खेचरी॥४.४५॥
३३.	छेदनचालनदाहैः. . . मुद्रा जायते॥१.६०॥	. . . . . ॥३.३३॥

	शाण्डिल्य उपनिषद्	घेरण्ड संहिता
१.	जानूर्वोरन्तरे. प्रचक्षते॥१.३॥	जानूर्वोरन्तरे. २.१३
२.	शरीरं षण्णवत्यङ्गलात्मकं भवति॥१.५३॥	शरीरं. ॥५.८॥
३.	खमध्ये कुरु. चिन्तय॥१.३६॥	खमध्ये कुरु. ॥५.७.८॥

The above table reveals that the Śāṇḍilya Upaniṣad borrows 30 verses or concepts from Yoga Yājñavalkya while the verse, prose and concept of Śāṇḍilya Upaniṣad is in turn borrowed by Haṭhayogapradīpikā (33 topics) and Gheraṇḍa Saṁhitā (3 topics).

A large number of verses of Śāṇḍilya Upaniṣad correspond verbatim with

those of the Haṭhayogapradīpikā and certain concepts discussed prose in the Śāṇḍilya Upaniṣad is found in metrical form with a slight change in the Haṭhayogapradīpikā. Moreover, 3 verses / statements are also found common with Gheraṇḍa Saṁhitā. It may, therefore, be presumed that Haṭhayogapradīpikā has borrowed from the Śāṇḍilya Upaniṣad or both i.e. the Gheraṇḍa and Haṭhayogapradīpikā have drawn from a common source i.e. have borrowed from the Śāṇḍilya Upaniṣad.

Many verses from Yoga Yājñavalkya have been borrowed by the Śāṇḍilya Upaniṣad. So this Upaniṣad is indebted to Yājñavalkya, while the Haṭhayogapradīpikā and Gheraṇḍa Saṁhitā are in turn indebted to Śāṇḍilya Upaniṣad.

CONCEPT OF MANTRA

Mantra means : मननात् त्रायते यस्मात् तस्मान्मन्त्रः प्रकीर्तितः ।¹ “The Mantra is the concentrated symbol of realisation received from one in whom the Mantra lies as conscious energy. When repeated by a Sādhaka, it elevates him to the same tune and becomes ultimately revealed by the Sādhaka’, states P. Bandopādhyāya.² The actual purpose of Mantra is to establish close relation and personal identification with the presiding deity.

A Mantra is composed of certain letters arranged in a definite sequence of sounds of which the letters are the representative signs. A Mantra must be intoned in the proper way to produce the desired effect.

Kinds of Mantra :

Mantra can be differentiated as : (i) Vedic Mantra and (ii) Tāntric Mantra.

The Vedic Mantra are older, which are to be recited at Vedic Rituals. Tāntric Mantras are for – (i) Japa (repetition) and (ii) keeping with oneself in the form of Yantra. The Tāntric Mantras are very short and they may be in one syllable called ‘Bijākṣara’ or in figures and graphs called Yantra.

Kapali Shastri has rightly said, “The Vedic hymns are of a different order, they are all Mantras, where the meaning is as important as the text, and generally meant for recitals, though a short verse may be selected for Japa and meditation.” B. L. Atreya³ says that in the letters of Mantra there is

¹ Śabdakalpadrūma vol. III, page 617

² Bandopādhyāya P. — The Goddess of Tantra, pages 161-167, second edition, Pub.-Punthi Pustak, Calcutta, 1990

³ Atreya B. L. — “Article 1” — Bhartiya Manovigyan compiled by Narayana S. D.; Akhil Bhartiya Darshan Parishad, Faridkot, 1963

energy effective like medicine but the effect of Mantra is due to psychic feeling.” Karambelkar¹ says : “The charm was best of all hundreds and thousands of medical herbs.”

Among the Vedic Mantras, we find the holy Sāvitrī Mantra of the RV (III.62.10) quote in the Sūryopaniṣad : तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ।

This is found in several Brāhmaṇas², Aranyakas³ and Upaniṣads⁴. There are several other Vedic Mantras referred to in the minor Upaniṣads of AV undertaken for study. तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् । तद्वित्रासो विपन्यवो जागृवांसः ॥ ऋग्वेद-१.२७, १.२२.२०, वा.सं.-६.५ ॥

Similarly Mahāvākya Upaniṣad also quotes from RV : यज्ञेन यज्ञमयजन्त देवाः । तानि धर्माणि प्रथमान्यासन् ते ह नाकं महिमानः सचन्ते । यत्र पूर्वे साध्यः सन्ति देवाः ॥ ऋग्वेद-१.१६४.५०, ८.४.१९, अथर्ववेद-८.५.१ ॥

Atharvaśira Upaniṣad (4.3) also quotes from RV : अभि त्वा शूर नोनुमो दुग्धा इव धेनवः । ऋग्वेद-७.३२.२२, तै.सं.-२.४.१४.२, सामवेद-१.२.२२, २.३० ॥ अपाम सोमममृता अभूमागन्म ज्योतिरविदाम देवान् । ऋग्वेद-८.४८.३, तै.सं.-३.२.५.४ ॥

Jābālopaniṣad quotes from Vājasaneyī Samhitā : अयं ते योनिर्ऋत्त्वियो यतो जातो अरोचथाः । तं जानन्नग्रारोहाथा नो वर्धय रयिम् । वा. सं.-३.१४, अथर्ववेद-३.२०.१ ॥

Śāṇḍilya (I.54) and Āruṇeyī Upaniṣad (3) also quote from Vedāṅga literature i.e. Baudhāyana Dharma Sūtras : सखा मा गोपायौजः सखायोऽसीन्द्रस्य वज्रोऽसि वार्त्रघ्नः शर्म मे भव यत्पापं तन्निवारयेति । बौ. धर्मसूत्र-२.१०.१७, ३.२.७ ॥

Tāntric Mantras are of three kinds : Mūlamantra, Mālāmantra and Bija-mantra. Mūlamantra means that which is prepared or composed by a seer. That Mantra which is chanted or muttered with the help of beads or which is in chain formation is known as Mālāmantra. We find two definitions of Mālāmantra in Prayogasāra-tantra :

- (i) बहुवर्णास्तु ये मन्त्रा मालामन्त्रास्तु ते स्मृताः ।
- (ii) पुनर्विंशतिवर्णान्ता मन्त्रा मन्त्रास्तथोदिताः ।

Similar definition is found in Mantra-mahodadhi : विंशत्यधिकवर्णा ये मालामन्त्रास्तु ते स्मृताः ।

¹ Karambelkar V. W. — Op. Cit., page 124.

² Ait. Br.-IV.32.2; Kauṣ. Br.-XXIII.3; XXVI.10; Śat. Br. II.3.4

³ Taitt. Āraṇ.-I.11.2

⁴ Śvet. Upa.-IV.18

The Bījamantra of Vedas is ऐं . It is made of the initial syllables of the four Vedas respectively : अ (अग्रिमीड्डे); इ (इषेत्वोर्जेत्वा-यजुः); अ (अग्र आयाहि नीतहे सामन्) and अनुस्वार (सन्नोदेविरभिष्टय); so अ + इ + इ + अनुस्वार = ऐं . Similarly are formed the Bījamantras or seed syllables like ॐ, ई, क्लीं, क्लूं, ह्रीं etc.

Each deity has his or her own Bījamantra, which is used in the worship of the deity and such Bīja-Mantra is only a part of the entire course of Mantras related to the particular deity. We find such Mantras in the Dattātreya, Annapūrṇā and Sūrya Upaniṣads.

Sr. No.	Mantra (Tāntric)	Syllables	Minor Upaniṣad of AV
१.	ॐ षृणि सूर्य आदित्य ।	०८	सूर्य
२.	ऐं ह्रीं सौं श्रीं क्लीं ॐ नमो भगवत्यन्नपूर्णे ममाभिलषितमन्नं देहि स्वाहा ।	२७	अन्नपूर्णा
३.	द्राम् ।	०१	दत्तात्रेय
४.	ॐ ह्रीं क्लीं ग्लौं द्राम् ।	०६	दत्तात्रेय
५.	द्रां दत्तात्रेयाय नमः ।	०८	दत्तात्रेय
६.	ॐ आं ह्रीं क्रीं एहि दत्तात्रेयाय स्वाहा ।	१२	दत्तात्रेय
७.	ॐ ऐं क्रीं क्लीं क्लूं हां ह्रीं हूं सौः दत्तात्रेयाय स्वाहा ।	१६	दत्तात्रेय
८.	दत्तात्रेय हरे कृष्ण उन्मत्तानन्ददायक । दिगम्बर मुने बाल पिशाच ज्ञानसागर ॥	३२	दत्तात्रेय

The influence of Tantra on the method of worship is clearly seen when the seers use some mystical Tāntric words as the part of the Mantras, they recommend for the worship of the deities viz. Bīja, Kilaka, Ṛṣi, Devatā etc. refer to the chart given below :

MANTRAS

Sr. No.	Syllables	Mantra	Devatā	Bīja	Kilaka	Śakti
१.	एकाक्षर	द्राम् ।	दत्तात्रेय	दत्त	-	-
२.	षडक्षर	ॐ श्रीं ह्रीं क्रीं ग्लौं द्राम् ।	दत्तात्रेय	-	-	-
३.	अष्टाक्षर	द्रां दत्तात्रेयाय नमः । अथवा द्रं दत्तात्रेयाय नमः ।	दत्तात्रेय	दत्तात्रेय	दत्तात्रेय	नमः
४.	द्वादशाक्षरः	ॐ आं ह्रीं क्रौं एहि दत्तात्रेय स्वाहा ।	दत्तात्रेय	ओम्	दत्तात्रेय	स्वाहा
५.	षोडशाक्षर	ॐ ऐं क्रौं क्लीं क्लूं हां ह्रीं हूं सौः दत्तात्रेयाय स्वाहा ।	दत्तात्रेय	ओम्	दत्तात्रेय	स्वाहा
६.	अनुष्टुप् मन्त्र	दत्तात्रेय हरे कृष्ण उन्मत्तानन्ददायक । दिगम्बर मुने बाल पिशाच ज्ञानसागर ॥	दत्तात्रेय	-	-	-

The Mantras found in the Dattātreya Upaniṣad are viz. One syllabled (Ekākṣarī), Six yllabled (Ṣadākṣarī), Eight syllabled (Aṣṭākṣarī), Twelve syllabled (Dvādsākṣarī), Sixteen syllabled (Ṣoḍśākṣarī), etc.

ॐ घृणि सूर्य आदित्य is the eight syllabled Mantra of Sun-God. Om is the chief of the Bīja Mantras,¹ hence in the beginning of every Mantra 'Om' should be chanted. All the end syllables have said to be evolved from Praṇava-Bīja – Om.² The Mantra – घृणि सूर्य आदित्य ओम् – occurs in Taitt. Ā.-X.15.1 as well as in the Mahānārāyaṇa Upaniṣad-XIII.1. The word Ghṛṇiḥ has three meanings : (1) Heat, sunshine, (2) A ray of light or (3) Sun.³ thus, Ghṛṇiḥ is another appellation of Sun God.

The most important and perhaps also the oldest of the Bījas is of course the syllable OM. The speculation on this sacred sound begins in the Upaniṣads and continues into the Tāntric texts. Its three components A-u-m are equal to the Trimūrti : Brahmā, Viṣṇu and Śiva, who are said to create, maintain and destroy the universe.

According to the Śiva Purāṇa, a text which deals profusely with the symbolism of Om, the three deities just mentioned originated from these

¹ Joshi Mahadev Shastri — Bhāratīya Saṃskṛti Kośa

² Apte V. S. — Sanskrit-English Dictionary, page 199

³ Amarakośa-I.3.33

three components. Here (page 841) Om is divided into five components : The A, U, M, Nāda and Bindu. They possess as their presiding deities Brahmā, Viṣṇu, Rudra, Maheśvara and Sadāśiva who together constitute a Śaivaite pentad performing the five acts of Śiva (Śiva Purāṇa, page 761).

Thus it is observed that the minor Upaniṣads contain both Vedic and Tāntric Mantras showing the effect of the Tantra on them.

CONCEPT OF BHAKTI

The word Bhakti is derived from the root √Bhaj, which has several meanings : to serve, to honour, to love, to resort to, to favour, to adore, to share in etc. Bhakti, therefore, has the primary meaning of adoration, devotion or worship.

The Vedas are undoubtedly the earliest available records of Bhakti containing 'ṛcās' signifying eulogies and prayers., “. . . if early origins of Bhakti are to be traced to any Ṛgvedic hymns, then it must be to those addressed to Indra . . .” In the Varuṇa hymns (ṚV-VII.86), the affectionate and friendly familiarity of the devotee with the Deity is portrayed. ṚV-I.24.1, 62.11 and VII.22.5 also give touching expression of devotion. Dr. B. N. K. Sharma¹ is of opinion that the Germs of Bhakti doctrine could be detected in the striking expression met with in the ṚV (I.24.5).

The hymns of the ṚV (V.82.2; VIII.42.1) exhibit the doctrine of Grace (Kṛpā-prasāda) also, which is so closely associated with Bhakti. Thus the poets of the ṚV may be said to possess the characteristics of the types of Bhaktas, especially of Ārta, Arthārthin and the Jijñāsu, later on mentioned in the BG (VII.16) :

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥७.१६॥

Thus, it can be avered that the concept of Bhakti is not fully developed in the ṚV as it is in the BG, Purāṇa literature or in the Sūtras of Śāṇḍilya and Nārada. Adya Prasad Misra² opines : “It is but natural since the concepts or ideas for which these forms stand in the Ṛk Samhitā, have been developing and consequently undergoing great changes in due course.”

Among all the major Upaniṣads, the Śvet. Upaniṣad depicts Bhakti both of

¹ Sharma B. N. K. — A History of Dvaita School of Vedānta and its Literature, vol. I, Bombay, 1960, page 16

² Misra Adya Prasad — The Development and Place of Bhakti in Śāṅkara Vedānta, page 41, Sanskrit Department, University of Allahabad

the Lord and the preceptor in its concluding verse :

यस्य देव परा भक्तिर्यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥६.२३॥

According to this Upaniṣad, the secret knowledge of the Ātman is revealed to that aspirant alone who is deeply devoted to God and his preceptor. This Upaniṣad, thus, mentions the doctrine of self-surrender (Prapatti) as a vital ingredient of Bhakti and mentions the word Bhakti in this sense for the first time in the Upaniṣads.

BG (VIII.10,22; IX.14,22,29; X.54; XIV.26; XVIII.55,68) mentions Bhakti as means to obtain the Supreme Being. God Kṛṣṇa tells Arjuna that he accepts the offering of those who offer Him with utmost devotion (BG-IX.26). Moreover, Śrī Kṛṣṇa assures in BG (IX.22) that one who worships Him unswerving devotion, He looks after his well-being. R. D. Ranade¹ opines : “Bhagavadgītā is the earliest exponent of this doctrine of Parabhakti. In a famous verse in the BG, we are told : शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥१४.२७॥ In this verse, occurs the germ of Aikāntika Dharma . . . the principle of Supreme Bhakti.”

According to S. Radhakrishnan², “Bhakti or true devotion according to Gītā is to believe in God to love Him, to be devoted to Him, and to enter into him. It is its own reward . . . The Gītā however recognises Nirguṇa Bhakti or devotion to the qualities as superior to all else.”

In the Brahmasūtras although Bhakti is understood in its wider sense, which includes Upāsana also, the only references to Bhakti are found in the third Adhyāya, where it is referred to as ‘Abhidhyāna’ and ‘Samrādhana’ : पराभिध्यानात् तिरोहितं ततो ह्यस्य बन्धविपर्ययौ ॥३.२.५॥ ; अपि च संराधने प्रत्यक्षानुमानाभ्याम् ॥३.२.२४॥

Kaivalyopaniṣad mentions Bhakti as a means to attain the Supreme Being: श्रद्धाभक्तिध्यानयोगादवैहि ॥२कड॥ Commentator Upaniṣad Brahma Yogin mentions these four i.e. Śraddhā implicate faith, Bhakti i.e. unswerving devotion to it, Dhyāna, i.e. abundant flow of conviction relating to things cognate with the quest, prescribed by the eradication of belief in things that are detrimental to its attainment and Yoga, i.e. with the one pointed mind, concentrated in the attainment of the quest, they form the essential prerequisites for the realisation of Brahman : यन्मया निरूप्यमाणं

¹ Ranade R. D. — Bhagavadgītā, the Philosophy of God Realisation, page 101

² ibod, page 563, 565

निर्विशेषं ब्रह्म यतो न सहसा साक्षात्कर्तुं शक्यं अतः तदुपायभूतश्रद्धाभक्तिध्यानयोगादवेहि जानीहीत्यर्थः । मदुक्तार्थास्तिक्यबुद्धिः श्रद्धा, मदुक्तार्थभजनं भक्तिः, विजातीयप्रत्ययतिरस्कारपूर्वकं सजातीयप्रत्ययप्रवाहीकरणं ध्यानं, मदुक्तार्थपर्यवसानधीः योगः, एवं साधनवता ब्रह्म ज्ञातुं शक्यमित्यर्थः ॥२॥

Kṛṣṇopaniṣad (25) gives an allegorical description stating that true devotion to the Lord incarnates as Vṛndā (the Gopī of the name of Rādhā), who ever abides with the Lord : वृन्दा भक्तिः क्रिया बुद्धिः सर्वजन्तुप्र-काशिनी ।२५अब॥ Commentator Upaniṣad Brahma Yogin comments : भगवद्भक्तिरेव वृन्दालक्ष्मीर्भूत्वा भगवन्निकटे वसति ।

The word Upāsanā means sitting near, mentally approaching an ideal or a concept prescribed by the scriptures. Śaṅkarācārya in his Bṛhadāraṇyaka Bhāṣya on I.iii.9 states : उपासनं नामोपास्यार्थवादे यथा देवतादिस्वरूपं श्रुत्या ज्ञाप्यते तथा मनसोपगम्य आसनं चिन्तनं लौकिकप्रत्ययाव्यवधानेन यावत्तद्देवतादिस्वरूपात्माभिमानाभिव्यक्तिरिति लौकिकात्माभिमानवत् । Thus, according to Śaṅkarācārya, the object of meditation may be any Śāstric object or any deity or Brahman. In his introductory Bhāṣya on Chān. Upa. Śaṅkarācārya states : तान्येतानि उपासनानि सत्त्वशुद्धिकरत्वेन वस्तुतत्त्वावभासकत्वाद् । i.e. Upāsanā may lead to realisation through the purification of mind, but by itself it falls far short of self-realisation (Jñāna).

The Upāsanās of the devotional type are found scattered in many Upaniṣads. Beyond personal God, they visualised an Impersonal Entity which transcends everything : सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।छा.उप.-३.१४.१॥ As a powerful means for preparing the aspirants for the realisation of that entity, the Upaniṣads hit upon 'Ahaṅgropāsanā', in which the self is deliberately identified with different aspects of Brahman or with the qualified Brahman (सगुण ब्रह्म). Chān. Upa. (III.12.4) thus state that the highest meditation is reached where Brahman is presented as identified with everything which is good, noble and beautiful and the meditator then thinks himself to be no other than Brahman, thus qualified.

Similarly the Upāsanā is also mentioned in the minor Upaniṣad of AV taken up for study.

In the Dattātreyopaniṣad Lord Nārāyaṇa asks Brahmā to worship His rhythmic glory, which is characterised by Absolute existence, sentience and bliss : सत्यानन्दचिदात्मकं सात्त्विकं मामकं धामोपास्वेत्याह ।

Amṛtabindūpaniṣad states that the wise man should meditate on that

imperishable Brahman, if he desire the peace of his soul : तविद्वानाक्षरं
ध्ययेद्दीच्छेच्छान्तिमात्मनः ॥१६॥कड॥ Similar view is expressed earlier in BG-XII.12.

We find the reference to Dhyāna in the earlier texts like Chān. (VII.6.1,2; VII.26.1); Kauṣītaki (III.2,3,4,6); Śvet. (I.14)an Maitrī (VI.9,18,24). BG refers to Dhyāna in XII.12; XIII.24. Chān. (VII.6.1) refers to Dhyāna as one which achieved or accomplished makes the person best among all men. While Chān. (VII.6.2) refers to Dhyāna as Brahma i.e. Highest goal to be achieved. Chān. (VII.26.1) refers to Dhyāna as spring from the Supreme Being. Śvet. (I.14) mentions Dhyāna as a means to attain the Supreme Reality. BG (XII.12) refers to Dhyāna as better than Jñāna while BG (XIII.13) refers to Dhyāna as means to realise the Supreme Reality.

Amṛtabindūpaniṣad (5) rightly says :

तावदेव निरोद्धव्यं यावद्धृदि गतं क्षयम् ।
एतज्ज्ञानं च ध्यानं च शेषो न्यायश्च विस्तरः ॥५॥

The Tejabindu Upaniṣad states :

ॐ तेजबिन्दुः परं ध्यानं विश्रुतीतं हृदि स्थितम् ।
आणवे शांभवं शाक्तं स्थूलं सूक्ष्मं परं च यत् ॥१॥
दुःसाध्यं च दुराराध्यं दुष्प्रेक्ष्यं च दुराश्रयम् ।
दुर्लक्षं दुस्तरं ध्यानं मुनीनां च मनीषिणाम् ॥२॥

Thus Upaniṣad enjoins three types of meditation viz. gross, subtle and transcendental for three types of initiation viz. Āñava, Sāmbhava and Śākta respectively and states that this meditation is difficult to perform, to attain, to cognise, to abide in, to define and difficult to cross.

Atharvaśikhopaniṣad urges us to meditate on Om, stating it to be the means to obtain the Supreme Being : ओमित्येदक्षरमादौ प्रयुक्तं ध्यानं ध्यायितव्यम् ।
संप्रतिष्ठाप्य ध्यानाद्विष्णुर्मनसि ।

The Kāṭha (I.2.23) and Muṇḍaka (III.2.3) Upaniṣads illustrate the doctrine of grace (Kṛpā) in declaring that:

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूस्वाम् ॥

Similarly, Śvet. Upa. (III.4-6; IV.1) also lays stress on the divine grace and favour. Divine grace, which cannot be acquired through any other means except Bhakti:

अणोरणीयान् महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः ।

तमक्रतुः पश्यन्ति वीतशोको धातुः प्रसादान्महीमानमीशम् ॥३.२०॥

Similarly the Kṛṣṇopaniṣad (18) also mentions Kṛpā or the divine grace of the Lord : कृपार्थे सर्वभूतानां गोप्तारं धर्ममात्मजम् ।

The Bhāg. (I.2.6; X.47.24) declares Bhakta as the highest goal to be achieved in life. This Bhakti is declared to be higher than even Mukti i.e. Final Beatitude (Bhāg.-III.25.33).¹ Bhakti according to Bhāgavata is the constant or the interrupted flow of the mind towards God, the indweller of all, merely on hearing His virtues or exploits, like that of the watery current of Gaṅgā towards the sea : मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये । मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ॥ लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् । भाग.पु.-३.२९.११,१२ ॥ The Bhāg. (VII.5.23) mentions the nine forms of Bhakti:

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥७.५.२३॥

We find Bhakti defined by some of the foremost writers on Bhakti such as Śāṇḍilya, Nārada, Śāṅkarācārya, Rāmānujācārya, Vallabhācārya, etc. Śāṇḍilya defines Bhakti as the affection fixed upon the Lord : सा परानुरक्तिरीश्वरे । शा.भक्तिसूत्र-१.१.२८ ॥ Nārada himself holds that Bhakti is to surrender all actions to God and agony in His being forgotten : नारदस्तु तदर्पिताखिलाचारता तविस्मरणे परमव्याकुलतां च । ना.भ.सू.-१९ ॥ He defines it as : सा त्वस्मिन् परमप्रेमरूपा । ना.भ.सू.-२ ॥

In the Maṅgala verse, Rāmānuja mentions Bhakti as the means of salvation while Śemuṣiis used in the sense of ardent longing : भवतु मम परस्मिन् शेमुषी भक्तिरूपा ॥१॥ तथा च एवरूपा ध्रुवानुस्मृतिरेव भक्तिशब्देनाभिधीयते, उपासनपर्यायत्वाद्भक्तिशब्दस्य ॥१.१.१-१५॥

Vallabhācārya (1479-1531AD) glorifies Bhakti in his Bhaktivardhini (1,7,9).

Conclusion :

Thus, it is observed that the concept Bhakti is as old as the R̥gveda as we find some rudimentary traces of different types of Bhakti in the Vedic as

¹ स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे । अहैतुक्यप्रतिहता ययाऽत्मा संप्रसीदति ॥१.२.६॥

दानव्रततवोहोमजपस्वाध्यायसंयमैः । श्रेयोभिविविधैश्चान्यैः कृष्णो भक्तिर्हि साध्यते ॥१०.४७.२४॥

अनिमित्ता भागवती भक्तिः सद्धिर्गरीयसी । जरयत्याशु या कोशं निर्गीर्णमनलो यथा ॥३.२५.३३॥

well as Upaniṣadic literature. Thus, S. Radhakrishnan¹ rightly states : “The origin of Bhakti-mārga is hidden in the mist of long ago. The Upāsanā theory of the Upaniṣads and the devotional way of the Bhāgavatas have influenced the author of the Gītā . . . Devotion to the Supreme is possible only with a personal goal, a concrete individual full of bliss and beauty.”

CONCEPT OF OMKĀRA

Omkāra is said to be the Tāraka and Tāraka, which is explained as one which helps to cross the sea of worldly existence² and as one of the most important symbols glorified in the Upaniṣads. It represents the creative, sustaining and destructive power of the world. The meditation cannot be complete without the use of this Omkāra spell. It is the Brahman in the form of one syllable. It is the logos from which all sciences proceed. It is the ancient most seed-syllable found since the Vedic times.

We find the significance of Om in Rg. Yajus and Sāmavedas. For eg. ओमानं शमयोर्ममकाय सुनवे त्रिधातु शर्म वहतं शुभस्पती ॥१.३४.६कड॥ This mantra advices to chant Om for the well-being of generation and to remove the sorrow, as Om is the Omnipotent Omni-Scient, Omnipresent Principle.

ओमानमापो मानुषीरमृक्तं धात तोकाय तनयाय शं योः ।

यूयं हि ष्ठा भिषजो मातृतमा विश्वस्य स्यातुर्जगतो जनित्री ॥६.५०.७॥

People are adviced to remember Om so that their progeny will get mental peace and prosperity as Om protects one and all.

Rv IV 58-3 and Vā. Saṁ - XVII as depict a very nice picture of Om : चत्वारि शृङ्गाः त्रयोऽस्यपादा द्वे शीर्षे सप्तहस्ताऽस्योऽस्य त्रिधा बद्धो वृषभो रोरविति महोदेवो मर्त्या आविवेश । Sāyaṇācārya while commenting on it states that ‘अ’, ‘उ’, ‘म’ and ‘अर्धमात्रा’ of Om are the four horns of the Supreme Being, while his feet are the three states viz. Jāgrat, Svapna and Suśupti. Similar depiction is commented upon by Śrīdhara on Bhāg. VIII.16.31.

In Sāmaveda we have such passages as एवह्येव, एवह्यग्रे, एव हि देवाः ओम् एव हि देवः ॥६५०॥ Again the hymn 1875 states - ओं स्वस्तिनो बृहस्पतिः ददातु । Let that Omniscient Om brings auspiciousness in me. While in Av, we have such statements as : रुचो अक्षरे परामे व्योमन् । This imperishable principle is referred to here as Om Itself.

¹ ibid-page 559

² तारं ज्योतिषि संयोज्य किंचिदुन्नमयन्भुवौ । पूर्वाभ्यासस्य मार्गोऽयमुन्मनीकारकः क्षणात् ॥शाण्डिल्य-१.३४॥

Śat. Br. of Kṛṣṇa YV (XIV.8-11) refers to Om as : ओं ऋं ब्रह्म, घं पुराणम् ॥१४॥८॥११॥ While Gopatha Brāhmaṇa of AV mentions Praṇava : यदेव एतम् ओङ्कारं न वेदासः स्यदिति, ओकारः रुचिः ऋग्भवति, यजुषि यजुः साम्नि साम, सूत्रे सूत्रम्, ब्रह्मणे ब्रह्मणं, श्लोके श्लोकः प्रणवे प्रणवः । Ait. Br. of Rv mentions three constituents of Om : तानि शुक्राणि अभ्यतपत् । तेभ्योः अभितसेभ्यो त्रयो वर्ण अजायन्त । अकारः उकारो मकार इति तानेकधा समभवत् तदेतदोमिति । Again in the same Brāhmaṇa : तस्मादोमिति प्रणौति । ओमिति वै स्वर्गो लोकः । ओमित्यस्यौ योऽसौ तपति । And again, तस्मादोमिति प्रणौति । औमिति वै स्वर्गो ललोकः औमित्यसौ यो सौ तपति ।

In the Vedic as well as Upaniṣadic literature Om is both (1) The goal or target and (2) The means to achieve it. The Chāndogya Upaniṣad (I.1.1-5 and I.4.1) commences with the adoration of Aum : ओमित्येतदक्षरमुद्गीथमुपासीत, ओमिति ह्युद्गायति तस्योपव्याख्यानम् ॥१.१.१, १.४.१॥ . . . वागेवर्क्प्राणः सामोमित्येतदक्षरमुद्गीथः ॥

The sun is Udgītha as well as praṇava, as he moves along pronouncing Aum. Similar concept is found in Maitrī VI - 4 : अथाध्यात्म य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति ह्येष स्वरत्रेति ॥छा.-१.५.३॥ This is the meditation with reference to the body. One should meditate on him who is this Prāna in the mouth, as Udgītha, for he moves along pronouncing Aum.

Praśnopaniṣad (V) glorifies Om stating that an enlightened man attains that Supreme Reality with the help of Om : परं चापरं च ब्रह्म यदोङ्कारस्तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥२॥ This points out the efficacy of the meditation on “Om” as the symbol of the Godhead. sSimilar concept of Om as the means to obtain the Supreme Reality is also highlighted in the Muṇḍakopaniṣad through a fine metaphor :

प्रणवो धनुः शरोह्यात्मा ब्रह्मतल्लक्ष्यमुच्यते ।

अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥२.२.४॥

अरा इव रथनाभौ सहता यत्र नाड्यः ।

स एषोऽन्तश्चरते बहुधा जायमानः ॥

ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पराय तमसः परस्तात् ॥२.२.६॥ Similarly

śvet Upa. (I-14) says:

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।

ध्याननिर्मथनाभ्यासादेवं पश्येन्निमूढवत् ॥१.१४॥

Similar idea is found in Maitrī VI.24. Similar thought is borrowed in Kaivalya Upa. (11) :

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ज्ञाननिर्मथनाभ्यासात्पापं दहति पण्डितः ॥११॥

Everyone starts the study of Vedas only after reciting aum. Aum should be chanted after doing Prāṇāyāma thrice. Moreover it is stated that one should chant Prāṇāyama in the beginning and the end states Manu : ब्रह्मणः प्रणवः कुर्यादादावन्ते च सर्वदा ॥२.७४अब॥ Further this Smṛti states that the three syllables a, u, and m representing the three Vedas Ṛg, Yajur and Sāman have the three variants in it namely Bhuḥ, Bhuvah and Svah :

अकारं चाप्युकारं च मकारं च प्रजापतिः ।
वेदत्रयान्निरदुहद् भूर्भुवस्स्वरिति च ॥२.७.६॥

Māṇḍūkyaopaniṣad mentions that the Atman is known by the mystic expression om and we get as its component parts or constituents 'a', 'u' and 'm' : सोऽयमात्माऽध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥८॥ Similar description is also found in the minor Upaniṣad of AV undertaken for study like Atharvaśiras, Atharvaśikhā, Śāṇḍilya etc.

Gauḍapādācārya advises us to meditate on Om :

अकारो नयते विश्वमुकाराश्चापि तैजसम् ।
मकरश्च पुनः प्राज्ञं नामात्रे विद्यते गतिः ॥१.२३॥
प्रणवं हीश्वरं विद्यात्सर्वस्य हृदिसंस्थितम् ।
सर्वव्यापिनमोकारं मत्वा धीरो न शोचति ॥१.२८॥

According to R. D. Ranade¹ : The Māṇḍūkya Upaniṣad supplies us with a unique exaltation of Om and its spiritual significance . . . Om is supposed to represent the miniature. the various states of consciousness (Jāgrat, Svapna, Suṣupti, Turīya) as well as the various kinds of soul (Vaiśvānara, Taijasa, Prājña and Ātman).

Atharvaśkhopaniṣad states : प्रणवः सर्वान्प्राणान् प्रणामयति नामयति चैतस्मात्प्रणव-
श्चतुर्धाऽवस्थित इति वेददेवयोनिर्धेयाश्चेति संधर्ता सर्वेभ्यो दुःखभयेभ्यः संतारयति तारणात्तानि
सर्वाणीति विष्णुः सर्वाञ्जयति ब्रह्माऽबृहत्सर्वकारणानि संप्रतिष्ठाप्य ध्यानाद्विष्णुर्मनसि नादान्ते
परमात्मनि स्थाप्य ध्येयमीशानं प्रध्यायन्तीशा वा सर्वमिदं प्रयुक्तम् ।

That which elevates the pronouncer, by moving from the Mūlādhāra upwards on to the Brahmarandhra, even on its being pronounced once is the Praṇava "Om". That which causes all the prāṇās to melt away

¹ Ranade R. D. — Constructive Survey of Upaniṣadic Philosophy, -page 246

absolutely (praliyate) is the Pralaya (known as the Praṇava), it being the cause of the absolute abatement in the chief Prāṇa of the other subsidiary Prāṇas. That which causes all the Prāṇas to prostrate themselves before and get merged in the Paramātmā, so as to attain identity with Him is known as Praṇava. The one substance which is predicated by the term “All”, that is the source where from all the gods and all the Vedas took their origin and wherein they attain final repose, which is firmly established in the four-fold state, is of the character of the Praṇava.

[The gross part of the Praṇava is the Omkāra, its subtle part, is the pralaya; its casual part is the still subtler Praṇava and its Turiya (fourth part) is the Brahman, wherein all things apart from itself stand fully tranquillized. There remains nothing whatsoever apart from the Brahman, either of the character of the Abhidhāna (term) or the Abhidheya (What it predicates)].

Atharvaśikhopaniṣad states : स एष ह्योकारश्चतुष्पादश्चतुःशिराश्चतुर्ध्वर्धमात्रा स्थूलह्रस्व-दीर्घप्लुत इति । १ ॥ This Omkāra is made up of the four syllables ‘A’, ‘U’, ‘M’ and the half-syllable, has four quarters of four divisions each, the Viśva, the virāt, the Otr and the Turīya (each of them subdivided into the Viśva-Viśva, the Viśva-Virāt the Viśva-otr and the Visva-Turīya The Virāt-Viśva, the virāt-virāt, the Virāt-otr and the Virāt-Turīya and so on).

The Sāṅdilyopaniṣad (I-46) states when external and internal consciousness goes to sleep (as it were), due to the realization of the real nature of the extreme sound produced by the pronunciation of the Omkāra, lengthened as pluta, the spanda of the Prāṇa is suspended :

ओङ्कारोच्चारणप्रान्तशब्दतत्त्वानुभावनात् ।

सुषुप्ते संविदा ज्ञाते प्राणस्पन्दो निरुध्यते ॥ १.४६ ॥

ओमित्येव यदुद्धृतं ज्ञानं ज्ञेयात्मकं शिवम् ।

असंस्पृष्टविकल्पांशं प्राणस्पन्दो निरुध्यते ॥ १.५१ ॥

I am that “Om” alone having been freed from every other thing what results from such attitude and the investigation of the import of the Omkāra, the knowledge of the character of whatever has to be known, the auspicious Brahman that is untouched by the slightest change (simultaneously with such knowledge), the spanda of Prāṇa is suspended).

The Jñāna Sankulmi Tantra¹ states that ‘A’ Kāra is R̥gveda, Sāttvic in nature indicative of earth and is yellow. ‘U’ Kāra is Yajurveda, Rājasic in

¹ Jñānaśaṅkulini Tantra, Bhartiya Vidya Sansthan, Varanasi, 1993, page 98-105

nature, indicative of atmosphere region and is white, and lustrous in nature; while “Ma” kārā is Sāmaveda and is Tāmasic in nature and is indicative of nothing but the incarnation of Brahman. The half mātrā in the end is Atharvaveda. Aum is an elongated Syllable. (अकारः . . . प्रकृतिरुच्यते ॥)

The Māṇḍūkya Upaniṣad states : जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽसेरादिमत्त्वाद्वाप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद ॥१॥

The waking state or Vaisvānara corresponds to the ‘a’, the first component of Om. Both the letter ‘a’ and the waking state, are all inclusive and basic, because only in the waking state the other two states are cognized; the letter ‘a’ alone gives pronunciation to all other consonants and is first in enumeration.

According to Atharvaśiras Upa. (5) the Akāra is : या सा प्रथमा मात्रा ब्रह्मदेवत्या रक्तावर्णेन यस्तां ध्यायते नित्यं स गच्छेद्ब्राह्मं पदम् । i.e. the first mātrā of Omkāra has Brahmanas as its deity and is red in colour. One meditating on it obtains Brahmapada while the Atharvaśikhā Upa. (1) states : पूर्वाऽस्य मात्रा पृथिव्यकारः स ऋग्भिर्ऋग्वेदो ब्रह्मा वसवो गायत्री गार्हपत्यः । प्रथमा रक्ता ब्राह्मी ब्रह्मदेवत्या । i.e. the first mātrā of this Praṇava is the earth, the syllable ‘A’ which is the Rgveda through the Rks, constituting Veda, has Brahman as its presiding deity and the eight vasus as its subsidiary deities, the Gāyatri as its metre and Gārhapatya as its fire. It is of a colour which is a mixture of red and yellow and has the great Brahman as its presiding deity. And the śāṇḍilya Upa. (I.17) mentions : अकारमूर्ति रक्ताङ्गी हंसवाहिनी दण्डहस्ता बाला गायत्री भवति ।

Māṇḍūkya Upaniṣad describes it as : स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षा दुभयत्वादोत्कर्षति ह वै ज्ञानसंतति समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद ॥१०॥

The dream state or taijasa corresponds to the letter ‘u’, the second component of Om, ‘U’ being placed in the middle of the other two components, is, in a way, superior to the former. Similarly, the state of dream occurs between the states of waking and sleep, and is, in a way, superior to the waking state.

Atharvaśiras Upa. (5) states : या सा द्वितीया मात्रा विष्णुदेवत्या कृष्णा वर्णेन यस्तां ध्यायते नित्यं स गच्छेद्द्वैष्णवं पदम् । i.e. the second mātrā has Viṣṇu as the deity and is black in colour, one obtains the vaiṣṇava - pada by meditating upon it. Atharvaśikha (1) states : द्वितीयान्तरिक्षं स उकारः स यजुर्भिर्यजुर्वेदो रुद्रो रुद्राग्निष्टुब्दक्षिणाग्निः । द्वितीया शुभा शुक्ला रौद्री रुद्रदेवत्या । i.e. the second mātrā is the

mid-etheral region, the syllable 'U', which is the Yajurveda, through its Yajus (formulae; has Viṣṇu as its presiding deity and the eleven Rudras as its subsidiary deities. The Triṣṭubh as its metre and the Dakṣiṇa as its fire. It is of a colour which is a mixture of the sheen of lightning and kṛṣṇa (blackish blue), and has Viṣṇu (the all-pervading one), as its presiding deity. While the śāṇḍilya Upaniṣad (I-17) : उकारमूर्तिः श्वेताङ्गी तार्क्ष्यवाहिनी युवति चक्रहस्ता सावित्री भवति । i.e. with the form of the letter Ukāra he becomes Sāvitrī of a white complexion, having Tārksya (the king of birds) as her vehicle, adolescent and with the discus in her hand.

Māṇḍūkya Upaniṣad states : सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥११॥

The deep sleep state or prājña, corresponds to the letter 'm' the third constituent of Om. 'M' represents to the end and is the merging point of the other two constituents, just as deep sleep associated with prāyña, represents the mergence of the other two states, waking and dream. The knower of this component part of Om becomes the knower of everything.

Atharvaśiras Upa. (5) states : या सा तृतीया मात्रा ईशानदेवत्या कपिला वर्णेन यस्तां ध्यायते नित्यं स गच्छेदैशानं पदम् । i.e. the third mātrā is presided over by Īśāna and is brown or grey in colour and one gets Aiśānapada supreme abode by meditating on it. Atharvaśikha (1) states : तृतीया द्यौः स मकारः स सामभिः सामवेदो विष्णुपुरादित्या जगत्याहवनीयः । तृतीया कृष्णा विष्णुमती विष्णुदेवत्या । i.e. the third mātrā is the celestial region, the syllable 'M' which is the Sāmaveda through its sāmans, has Rudra as its presiding deity and the twelve Adityas as its subsidiary deities, the Jagati as its metre and the Āhavanīya as its fire. Owing to the proximity of this mātrā to the half-syllable (Ardha-mātrā) and the syllable 'U', indicative of prosperity and adversity respectively is of a white colour, and has Rudra as its presiding deity, as Isvara is subject to Upādhi (distinctive attribute) of the bright-white colour.

While the Śāṇḍilya Upaniṣad states : मकारमूर्तिः कृष्णाङ्गी वृषभवाहिनी वृद्धा त्रिशूलधारिणी रसस्वती भवति । i.e. with the form of the letter makāra, he becomes Sarasvatī, of a dark complexion with the bull as her vehicle, advanced in years and wielding the trident.

Māṇḍūkya Upa. States : अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनाऽऽत्मनं य एवं वेद य एवं वेद ॥१२॥

The fourth is which cannot be spoken of, into which the world is resolved,

benign, non-dual. Thus the syllable Om is the very self. He who knows it thus enters the self with his self.

Atharvaśirās Upa. States : या साऽर्धं चतुर्थी मात्रा सर्वदेवत्याऽव्यक्तीभूता खं विचरति शुद्धस्फटिकसन्निभावर्णेन यस्तां ध्यायते नित्यं स गच्छेत्पद्मनामकं तदेतमुपासीत मुनयोऽवागवदन्ति यस्तां ध्यायते नित्यं स गच्छेत्पद्मनामकं तदेतमुपासीत मुनयोऽवागवदन्ति न तस्य ग्रहणमयं पन्था विहित उत्तरेण येन देवा यान्ति येन पितरो येन ऋषयः परमपरं परायणं चेति । i.e. the fourth half mātrā is Sarvadaivatya (having all gods as daivata) and roams above in the sky. It is crystal white and pure. One reaches the nameless seat by meditating upon it. Moreover Atharvaśikhā (1) states : याऽवसनेऽस्य चतुर्थ्यर्धमात्रा सा लुप्तमकारः सोऽथर्वणैर्मन्त्रैरथर्ववेदः संवर्तकोऽग्निर्मरुत एकऋषी रुचिरा भास्वती स्वभा । चतुर्थी विद्युन्मती सर्ववर्णा पुरुषदैवत्या । i.e. what stands at the end of this praṇava is the fourth part, is the Ardhamātrā (half syllable) which is the lunar region, the Turīya-Oṃkāra i.e. the Atharvaveda, through the groups of Atharvaṇa mantras has the saṃvartakāgni (diluvian fire), as its presiding deity and the seven maruts as its subsidiary dieties; the Virāt as its metre and the Ekarṣi as its fire; and is reputed as the Bhāsvati (the radiant one) in all the systems of Vedānta. It is of the colour of the sheen of lightning and of all colours (its being the prime cause of all colours) has the Puruṣa that fills up through his Turya- form all Mātrās (standards of measure), nay the entire phenomenal world which forms the basis of all standards of measure as its presiding deity.

Praṇavopaniṣat¹ through the conversation between Indra and Prajāpati, highlights the alround prominence of Praṇava :

ओमित्येकाक्षरं ब्रह्म यदुक्तं ब्रह्मवादिभिः ।

शरीरं तस्य वक्ष्यामि स्थानकालत्रयं तथा ॥

तत्र देवास्त्रयः प्रोक्ता लोका वेदास्त्रयोऽग्रयः ।

तिष्ठो मात्रार्धमात्राच प्रत्यक्षस्य शिवस्य तत् ॥

Oṃkāra as the Supreme Reality :

The Taittiriya Upaniṣad (I.8.1) identifies Oṃkāra with the Supreme

¹ ऋग्वेदो ब्रह्मवादिभिः ॥

यजुर्वेदोऽन्तरिक्षं परिकीर्तितः ॥

सामवेदस्तथा परिकीर्तितः ॥

सूर्यमण्डलमाभाति व्यवस्थितः ॥

मकरश्चाग्निसंकाशो सोमसूर्याग्निदेवजसः ॥

शिखा च प्रणवस्योपरि स्थिता ॥

Brahman : ओमिति ब्रह्म . . . ब्रह्मैवोपाप्नोति ॥१॥

Similarly Kathopaniṣad glorify Om as the Supreme abode and immutable Brahman :

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।

यदिरुच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीमि ॥ओमित्येतत्-१.२.१५॥

Māṇḍūkyaopaniṣad says Om : ओमित्येदक्षरमिदं सर्वं तस्योपव्यख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव । यच्चान्यत्रिकालातीतं तदप्योङ्कार एव ॥१॥ सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म . . . ॥२॥

The whole of the Universe is pervaded by the imperishable Brahman implied by the syllable Om, which is the origin of all names and forms. Moreover, whatever is perceived and expressed by the scriptures in the past, present and future and whatever exists beyond the limitations of time past, present and future is also Om.

Om is revealed as the sole Brahman in the form of letter i.e. mono-syllable Brahman in the Sūryopaniṣad : ॐ इति एकाक्षरं ब्रह्म ।सूर्योपनिषद्॥ This line is borrowed from Śrīmadbhagavadgītā.(VIII-13). It also occurs in several minor Upa. Like Atharvaśikhā (1), Mahānārāyaṇa (11-5), Dhyānabindu (9), Tārāsāra (2-1), Amṛtabindu (20), Amṛtānāda (21), and Brahmabindu (2) Upaniṣads.

In Bhagavadgītā, the importance of the monosyllable as the leader towards mokṣa is pointed out:

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥भ.गी.-८.१३॥

Similar concept is also found in the seventeenth chapter of BG where, 'Om - Tat and Sat' is considered as the root of the entire universe and that the Parabrahma is defined as the scriptures in three ways, as 'Om-Tat-Sat'. By this definition the Brahmins, the Vedas and the sacrifice were created :

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुराः ॥१७.२३॥

The Atharvaśiras Upaniṣad praises Praṇava as identified with Rudra and explains the word as : यस्मादुच्चार्यमाणः एव ऋग्यजुःसामाथर्वाङ्गिरसो ब्रह्म ब्राह्मणेभ्यः प्रणामयति नामयति च तस्मादुच्यते प्रणवः । That, which shows reverence to all the four Vedas at the time of creation. While Omkāra is defined as :

यस्मादुच्चार्यमाण एव प्राणानूर्ध्वमुत्क्रामयति तस्मादुच्यते ओङ्कारः । Just when it is pronounced it drags all the breaths upwards and bends all the four Vedas and makes them bow down before the Brāhmaṇas.

Sītopaniṣad states that Nāda emerged from the face of Hari and from Nāda came Bindu and Bindu gave rise to Aum: हरेर्मुखात्त्रादः तत्रादाद् बिन्दुः, बिन्दुरोङ्कारः ।

Śāṇḍilyopaniṣad (I-17) states : अकारादित्रयाणां सर्वकारणमेकाक्षरं परं ज्योतिः प्रणवं भवतीति ध्यायेत् । i.e. the one imperishable transcendent radiance (the Brahman), which is the prime cause of the three syllables Akāra and others takes the form of Praṇava.

Maitri Upa. VI- 3 and Amṛtabindūpaniṣad (16,17) mention two types of Brahman : Mūrta and Amūrta, Śabda Brahman and the Para Brahman: द्वे वाव ब्राह्मणो रूपे मूर्तं चामूर्तं चाथ यन्मूर्तं तदसत्यं यदमूर्तं तत्सत्यं तद्ब्रह्म ओमित्येतदात्माभवत्स त्रेधात्मानं व्यकुरुतौमिति तिस्रो मात्रा एताभिः सवमिदमोतं प्रोतं . . . ओमित्थं ध्यायतात्मानं युञ्जीतेति ॥६.३॥

शब्दाक्षरं परं ब्रह्म तस्मिन्क्षीणे यदक्षरम् ।
तद्विद्वानक्षरं ध्यायेद्यदीच्छेच्छान्तिमात्मनः ॥१६॥
द्वे विद्ये वेदितव्ये तु शब्दब्रह्म परं च यत् ।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥१७॥

Similarly Atharvaśikhopaniṣad (1), identifies Omkāra with Dhyāna (meditation) for the regeneration of all the seekers of final Beatitude. This four-quartered syllable as it were the four Vedas is the Para or the Aparā Brahman : ओमित्येतरक्षरमादौ प्रयुक्तं ध्यानं ध्यायितव्यमोफित्येतदक्षरस्य पादाश्चत्वारो देवाश्चत्वारो वेदाश्चतुष्पादेतदक्षरं परं ब्रह्म ।

ब्रह्मविष्णुरुद्रेन्द्राः संप्रसूयन्ते सर्वाणि चेन्द्रियाणि सहभूतानि करणं सर्वमैश्वर्यं संपन्नं शिवमाकाशं मध्ये ध्रुवस्यम् । ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरः शिव एव च । पञ्चधा पञ्चदेवत्यः प्रणवः परिपठ्यते ॥अथर्वशिखा-२॥

Patañjali in his Yogasūtras mentions Praṇava (the one-syllable work) as connotative of the Supreme Being : तस्य वाचकः प्रणवः ॥१.२७॥ Sage Vyāsa comments : वाच्य ईश्वरः प्रणवस्य । . . . संकेतस्त्वीश्वरस्य स्थिते मवार्थमभिनयति । यथावस्थितः पितापुत्रयोः संबन्धः संकेतेनावद्योत्यते अथमनस्य पिता अयमस्य पुत्र इति । सर्गान्तरेष्वपि वाच्यवाचकशक्त्यपेक्षस्तथैव संकेतः क्रियते ॥१.२७॥ In continuation to the above Sūtra, Patañjali further states : तज्जपस्तदर्थ-भावनम् । i.e. the repetition of Praṇa (Aum) and the revelation of Īśvara annotated by Praṇava are sure to follow.

Atharvaśikhopansad states : ॐ ॐ ॐ इति त्रिरुक्तश्चतुर्थः शान्तात्मा प्लुतप्रयोगे न सममित्यात्मज्योतिः सकृदावर्तव्य ॐ स एष सर्वान्प्राणान्सकृदुच्चारितमात्रः स एष ह्यूर्ध्वमुत्क्रामयतीत्योकार ॥१॥

Having pronounced the Praṇava as “Om”-“Om” “Om”, in three gradations (each succeeding one being subtler than the preceding ones) the fourth is the tranquillized Ātman (the Turya, it being accomplished only on the abatement of every thing apart from itself) thus by having recourse to the application of the Pluto (Prolated) intonation of the Praṇava (i.e. by closely riveting one’s attention on to the radiance that manifests itself through the resonance of the Topmost Part of the Praṇava) in the attitude’ “All is Om”, the radiance of the Ātman perpetually manifests itself devoid of the veil that enshrouded it.

The Atharvaśikhā Upa. also describes Omkāra and states that one who concentrates on the Omkāra even for a moment, obtains the fruit of performing hundred sacrifices: तत्राधिकं क्षणमेकमास्थाय ऋतु शतस्यापि फलमवाप्नोति ॥२॥

Conclusion :

Thus it is observed that Omkāra or Praṇava is glorified since the times of R̥gveda. The minor Upa. along with this feature also highlight the value of Omkāra from the point of view of Tantra Literature. The detailed delineation of the individual mātrās of Omkāra is found in the minor Upa. of AV like Atharvaśiras, Atharvaśikhā and Śāṇḍīlya. Thus Omkāra is both- the means to attain the Supreme Reality and the immutable Brahman. It is rightly pointed out in Svachhada Tantra (Paṭaka-V, verse 23-25) :

अकाराश्च उकारश्च मकारश्च तृतीयकः ।

वर्णत्रयमिदं प्रोक्तं ब्रह्माद्याः देवतास्त्रयः ॥

बिन्दुनाद .समायोगादीश्वरस्य सदाशिवः ।

ऐते वै प्रणवा पञ्चहंसः प्राणयुतः सदा ॥

ह्रस्वं दीर्घं प्लुतं सूक्ष्ममतिसूक्ष्मं परं शिवम् ।

प्रणवं पञ्चधा ज्ञात्वा भित्त्वा मोक्षो न संशयः ॥

CHAPTER – IV-(A) NON-THEISTIC UPANIṢADS

(i) COSMOLOGICAL REFERENCES

Cosmology is the scientific study of the universe and its origin and development.¹ Earlier cosmological references found in the Vedic texts are in the *Puruṣa* (X.90); *Hiraṇyagarbha* (X.121) and *Nāsadīya* (X.129) *sūktas*. The *Puruṣa Sūkta* eulogizes the Supreme Cosmic *Puruṣa* as transcendental and an immanent underlying principle abiding in and transcending over the entire universe. While the *Hiraṇyagarbha Sūkta* declares that in the beginning *Hiraṇyagarbha* (the Golden Egg) is born : हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ॥१०.१२१.१॥

Similarly the *Atharvaśīras Upaniṣad* (1) states that the whole creation proceeds from the Supreme : अहमेकः प्रथममासीद्वर्तमि, च भविष्यामिः ॥१॥ and he was the first *Puruṣa* : एषो ह देवः पूर्वो ह जातः स उ गर्भे अन्तः । . . . स जनिष्यमाणः . . . संसृज्य विश्वा भुवनानि गोप्ता ॥५॥

The *Nāsadīya* hymn : को अद्वा वेद क इह प्रवोचत् कुत आजारा कुत इयं विसृष्टिः ॥१०.१२९.६॥ repeatedly emphasize the genesis of the universe as mysterious and incomprehensible to the human intellect. Following the Vedic texts, the *Upaniṣads* also mentions the Supreme Reality as the material and efficient cause of creation. For e.g. *Taitt. Upa.* speak of the Absolute Brahman as creator, preserver and destroyer of the beings : यतो वा इमानि भूतानि जायन्ते . . . ॥३.१॥ As also *Bṛhad. Upa.*: स यथोर्णनाभिस्तन्तुनोच्चरेद्यथा . . . सत्यम् ॥२.१.२०॥ or *Mund. Upa.*: यथोर्णनाभि सृजते गृह्णते च . . . ॥१.१.७॥

So also in the *Kaivalya Upa.* (15) the origin of *Prāṇa*, all sense organs, the five gross elements etc. is said to be from the Supreme Being : एतस्माज्जायते प्राणोमनः . . . ॥१५॥ Furthermore, the *Atharvaśikhā* (2) also points out the same thing : ब्रह्माविष्णुरुद्रेन्द्रा संप्रसूयन्ते सर्वाणि चेन्द्रियाणि . . . ।

(ii) ONTOLOGICAL DATA

As pointed out earlier, the Supreme Being who is glorified as the creator is also eulogised as the omnipresent, omnipotent and omniscient entity in the major *Upaniṣads* like *Bṛhad.* (I.4.17; III.7.23); *Chān.* (VII.26.1); *Taitt.* (I.5.1); *Ait.* (I.1); *Praśna* (IV.9,11); *Maitrī* (VI.9,17) etc. : आत्मान्तर्याम्य मृतोऽदृष्टो द्रष्टाऽश्रुतः श्रोत्राऽमतो मन्त्राऽविज्ञातो विज्ञातो नान्योऽतोऽस्ति दृष्टा . . . ॥बृहद्-३.७.२३॥ आत्मत एवेदं सर्वमिति ।छा.-७.२६.१॥ The Supreme Being, glorified in

¹ Oxford Advanced Dictionary, page 262

the difference: *Upaniṣadic* texts as Paramātmā or Brahman is also identified with Antaryāmī, Antarātmā, Pratyagātmā, Kūṭastha, Sākṣī, Kartā, Bhagavān, Kṣetrajña, Bhūtātmā, Ananta, Avyakta, Satya, Jñāna, Ānanda, Akṣara etc. in the minor *Upaniṣads* like *Sarva* (1,2,3); *Kaivalya* (1.18,24); *Ātmā* (2); *Śāṇḍilya* (II, III); *Jābāla* (2), *Atharvaśiras* (4); *Amṛtabindu* (12); *Annapūrṇā* (V) etc. All these concepts are borrowed from the earlier *Upaniṣads*, which mention them as the characteristics of the Supreme Reality. (Vide Chapter VIII for details).

(iii) EPISTEMOLOGICAL DATA

The cosmic power of the Lord, *Māyā* through which he creates, sustains and preserves is discussed in brief here. The etymology of *Māyā* is : मीयते अपरोक्षवत् प्रदर्श्यतेऽनया । इति । इन्द्रजालादि । अमरकोश-२.१०.११ ॥ *Brahmavaivarta-purāṇā* defines *Māyā* as :

माश्च मोहार्थवचनो याश्च प्रापणवाचकः ।

तां प्रापयति या सद्यः सा माया परिकीर्तिता ॥ २७ ॥

Māyā is used in the *Vedas* as the power of Agni (RV-II.20.3; III.27.7), Mitra and Varuṇa (RV-VI.48.14) and Indra (I.11.7; IV.53.8; V.30.6; VI.18.12; VI.47.18) etc. Indra is said to assume many forms due to *Māyā* (RV-VI.47.18) : इन्द्रो मायाभिः पुरुरूपमीयते ।

Māyā is used in the sense of wonderful Intelligence or mysterious power in *Vāj. Samh.*-XI.69; VIII.44; XXIII.52; XXX.7 etc. and also AV-VIII.9.5; VIII.10.22; IV.38.3; VI.72.1; VII.81.1; VII.4.24; XIII.2.3; IV.23.5; III.9.4 etc. while *Māyā* stands for the power of God in AV-X.8.34 :

यत्र देवाश्च मनुष्याश्चारा नाभाविव श्रिताः ।

अपां त्वा पुष्पं पृच्छामि यत्र तन्मायया हितम् ॥

BG (VII.24) also refers to *Māyā* as the power of God Kṛṣṇa.

Māyā is referred to as *Prakṛti* or creative power in Śvet. *Upa.*-IV.10 : मायां तु प्रकृतिं विद्यान् . . . १४.१० ॥

In *Śāṇḍilya Upaniṣad*, *Māyā* is identified with *Avidyā* and is said to be the basic nature or *Prakṛti* of Brahman who plays with *Māyā* : अथास्य या सहजास्त्यविद्या मूलप्रकृतिर्मायालोहितशुक्लकृष्णा । योऽसौ देवो भगवान्सर्वेश्वर्यसम्पन्न सर्वव्यापी सर्वभूतानां हृदये संनिविष्टो मायावी मायया क्रीडति । ३.१ ॥ The *Annapūrṇopaniṣad* states that all the people of this world are deluded by the *Avidyā*. While *Avidyā* is defined by *Sarvopaniṣad* as : तदभिमानकारयति सा अविद्या ।

Gauḍapāḍakārikā establishes the non-existence of *Māyā* : स च माया न विद्यते ॥४.५८॥ According to *Bhāg. Purāṇa*, *Māyā* is impregnated by God : कपिलस्तत्त्वसंख्याता भगवानात्ममायया जातः स्वयमजः सातादात्मप्रज्ञस्ये नृणाम् ॥३.२५.१॥

Among the minor *Upaniṣads*, *Sarvopaniṣad* defines *Māyā* as neither real nor unreal, neither real-unreal nor that which is undefinable : अनादिरन्तर्वत्नी प्रमाणाप्रमाणसाधारणा न सती नासती न सदसती स्वयमविकाराविकारहेतौ निरूप्यमाणेऽसती । अनिरूप्यमाणे सती लक्षणशून्या सा मायेत्युच्यते ॥४॥

Matsya Purāṇa (c. 300 AD) states that God deludes all the beings by his *Yoga-Māyā* : मोहयन् सर्वभूतानि योगात्मा योगमायया ॥४७.११॥ BG also states : भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥१८.६१॥

Kṛṣṇopaniṣad opines that the world is deluded by *Māyā* : मायया मोहितं जगत् ॥१२॥ Similarly *Kaivalyopaniṣad* describes Ātman as deluded by *Māyā* :

स एव मायापरिमोहितात्मा शरीरमास्थाय करोति सर्वम् ।
स्त्रियत्रपानादिविचित्रभोगैः स एव जाग्रत्परितृप्तिमेति ॥१२॥
स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके ।
सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥१३॥

Kṛṣṇopaniṣad mentions *Māyā* to be threefold viz. *Sāttvika*, *Rājasika* and *Tāmasika* :

माया सा त्रिविधा प्रोक्ता सत्त्वरसतामसी ।
प्रोक्ता च सात्त्विकी रुद्रे भक्ते ब्रह्माणि राजसी ॥४॥
तामसी दैत्यपक्षेषु माया त्रेधा ह्युदाहृता ।
अजेया वैष्णवी माया जप्येन च सुता पुरा ॥५॥

(iv) CONCEPT OF MOKṢA

We find several synonyms of the word *Mokṣa* used in some of the minor *Upaniṣads* of AV taken up for study like *Mukti*, *Amṛtatva*, *Niḥśreyas*, *Kaivalya*, *Nirvāṇa* and *Apavarga*. Except *Nirvāṇa* all other terms are found in the earlier *Upaniṣads* like *Bṛhad* (IV.3.36), *Chān.* (VI.8.2), *Śvet.* (VI.6,14), *Mait.* (IV.2; VI.30,34), *Munḍ.* (II.2.8) etc. We find this concept discussed in details in the *Annappūrṇopaniṣad* (II.27,28,29,42; IV.14,18-20; V.4,5,81,85), which mentions seven stages of knowledge for the acquisition of Final Beatitude, following *Yoga Vāśiṣṭha* (III.118.5,6) :

शास्त्रसज्जनसंपर्कवैराग्याभ्यासरूपिणी ।
प्रथमा भूमिकैषोक्ता मुमुक्षुत्वप्रदायिनी ॥अन्नपूर्णा-५.८१॥

विचारणा द्वितीया स्यात्तृतीया साङ्गभावना ।
विलापिनी चतुर्थी स्याद्वासना विलयात्मिका ॥अन्नपूर्णा-५.८२॥

शुद्धसंविन्मयानन्दरूपा भवति पञ्चमी ।
अर्धसुप्तप्रबुद्धाभो जीवन्मुक्तोऽत्र तिष्ठति ॥अन्नपूर्णा-५.८३॥

असंवेदनरूपा च षष्ठी भवति भूमिका ।
आनन्दैकघनाकारा सुषुप्तसदृशी स्थितिः ॥अन्नपूर्णा-५.८४॥

तूर्यावस्थोपशान्ता सा मुक्तिरेव हि केवल ।
समता स्वच्छता सौम्या सप्तमी भूमिका भवेत् ॥अन्नपूर्णा-५.८५॥

The term *Mokṣa* is used in number of minor *Upaniṣads* of AV like *Jābāla* (1-4), *Atharvaśīras* (5), *Sarva* (1), *Śāṇḍilya* (I.54), *Annapūrṇā* (I.3; II.23-25,36,37; IV.56; V.4,47,53,103), *Ātmā* (26,27,29), *Parabrahma* (2,25,16), *Mahāvākya* (1), *Dattātreyā* (1), *Amṛtabindu* (2). *Sarvopaniṣad* defines *Mokṣa* as तन्निवृत्तिः । i.e. बन्धात् निवृत्तिः मोक्षः । i.e. cessation of knowledge is liberation. *Annapūrṇopaniṣad* defines *Mokṣa* as the dissolution of mind :

न मोक्षो नभसः पृष्ठे न पाताले न भूतले ।
सर्वाशासंक्षये चेतः क्षयो मोक्ष इतीष्यते ॥२.२३॥
तदमार्जनमात्रं हि महासंसारतां गतम् ।
तत्प्रमार्जनमात्रं तु मोक्ष इत्यभिधीयते ॥२.२५॥

Similarly *Annapūrṇopaniṣad* refers to *Jīvanmukti* and *Videhamukti* several times.

[Note : All these four topics are discussed in details in Chapter VIII]

(v) CONCEPT OF SAMNYĀSA

The word '*Samnyāsa*' (renunciation) is derived from the root √अस् i.e. स + नि + अस् + धञ् as per *Śabdacandrikā*. We find several references to this term in the minor *Upaniṣads* of AV undertaken for study viz. *Jābāla*, *Āruṇeyī*, *Parabrahma*, *Kaivalya* and *Annapūrṇā Upaniṣads*. These *Upaniṣads* highlight the topics like prerequisites for becoming a *Samnyāsin* i.e. the order of acceptance of '*Samnyāsa*' or eligibility for renunciation, the prominent sacrificial rituals, the insignia of a *Samnyāsin* rules to be followed by a *Samnyāsin*, types of *Samnyāsins* etc.

Unlike the minor *Upaniṣads* referred to above, we seldom find the term '*Samnyāsa*' in earlier *Upaniṣads* except *Muṇḍakopaniṣad* (III.2.6) : संन्यासयोगाद्यतयः शुद्धसत्त्वाः । which is borrowed by the minor *Upaniṣads* like

Kaivalya (3) and *Mahānārāyaṇa* (X.6). It is mentioned here that those who are assiduous and have become pure in mind through the yoga of monasticism, ultimately at the time of death, become identified with the Supreme immortality by becoming free on every side. "The term 'Muṇḍaka' is derived from the root $\sqrt{\text{muṇḍ}}$ – to shave, i.e. "He who comprehends the teaching of this *Upaniṣad* is shaved or liberated from error and ignorance", states S. Radhakrishnan¹. While we find the word *Samnyāsī* in the *Maitrī Upaniṣad* (VI.10) also – सन्न्यासी योगी चात्मयाजी य । Hume² translates it as "He indeed who knows this is an ascetic (Samnyāsī) and a devotee (Yogin) . . . ; so he who does not touch objects of sense that enter into him is an ascetic and a devotee . . ."

While *Bṛhadāraṇyaka Upaniṣad* (III.3.1 – पर्यव्रजाम् ; IV.4.22 – परिव्राजिन् प्रव्रजन्ति । does not contain any direct reference to the term Samnyāsī but the terms like *Parivrāt* and *Parivrājaka* are found. Similar reference is also found in the *Kauṣītaki Upaniṣad* (II.15) – परि वा वज्रेत् – he should wander around like a religious mendicant. *Kaṭhaśruti*, a minor *Upaniṣad* (1) states that one who abandons becomes truly free from everything.³ मद्रेषु चरकाः पर्यव्रजाम् । एतमेव परिव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ।

BG uses the term *Samnyāsa* in three senses viz. (1) Renunciation (XVIII.2,49); (2) Surrendering the actions unto Him (III.30; V.13; IX.23; XII.6,7)⁴; (3) True perception (XVIII.49 – according to Śaṅkarācārya). *Samnyāsa* is depicted in the fifth *Adhyāya* as inferior to action (V.2), but elsewhere (BG-V.3,6,13,28; XVIII.49), *Samnyāsa* is proclaimed by Śrī Kṛṣṇa as one which helps a person to be free from the bondage of Karma (action) i.e. one which helps relinquishing work altogether, so as to attain the immortal Supreme Brahman, as per the views of majority of commentators on Gītā including Śaṅkarācārya and Madhvācārya; while according to Tilak⁵ "It is desirelessly performing action then to renounce the world." BG (XVIII.2) defines *Samnyāsa* as काम्यानां कर्मणां न्यासम् । i.e. renunciation of the fruits of actions" (according to Tilak). Similar such definition is also found in *Matsya Purāṇa* :

सन्न्यासः कर्मणां न्यासः कृतानामकृतैः सह ।

कुशलाकुशलाभ्यान्तु प्रहाणं न्यास उच्यते ॥म.पु.-१२०॥

¹ Radhakrishnan S. — The Principle upaniṣads, page 669.

² Hume R. E. — Thirteen Principal *Upaniṣads*, page 432

³ ibid — page 320.

⁴ ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः । अनन्येनैव योगेन मां ध्यायन्त उपासते ॥भ.गी.-१२.६॥

⁵ Tilak B. G. — Gītā Rahasya, page 429

Śaṅkarācārya defines *Samnyāsa* as संन्यासः कर्मणां परित्यागः । (BG-V.2) and he states संन्यासः परित्यागः स यस्यास्ति स संन्यासी च । (BG-VI.1). Similarly Śaṅkarācārya also defines it in his commentary on BG-VI.2 – य सर्वकर्मतत्फलपरित्यागलक्षणं परमार्थसंन्यासं संन्यासमिति प्राहुः श्रुतिस्मृतिविदः ।

In his commentary on BG. III.30, IX-28 and XII-6,7, he means surrender or dedication - संन्यासश्चासौ मत्समर्पणतया (BG-IX-28). Similarly in the beginning of his *Gītā-bhāṣya* he states : सर्वकर्मसंन्यासपूर्वकादात्म-ज्ञाननिष्ठारूपाद्धर्माद्भवति ।

Like Śaṅkarācārya, *Paramahansa Upaniṣad* (1) asks to renounce all the actions for becoming a Samnyāsīn – सर्वकर्माणि सन्यस्य । Vallabhācārya does not accept *Samnyāsa* in the sense of absolute renunciation. He states that in the present age it only gives rise to remorse repentance and hypocrisy.

Even if one wishes to undertake ‘renunciation’ in order to do away with home entanglements which act as obstacles in offering service to the Lord, it is not proper, according to Vallabha, to take recourse to ‘renunciation’. He states, it is for the experience of the state of separation from the Lord that ‘renunciation’ is laid down. When the love for the Lord passes through the stage of attachment and culminates in fervent passion or love-sickness for Him, the distressed state of the mind of the devotee cannot stand the presence of even the house-hold members, and in order to cut off all bonds with them, he gives up his home, etc. This is what is meant by renunciation.

विषयाक्रान्तदेहानां नावेशः सर्वदा हरेः ।

अतोऽत्र साधने भक्तौ नैव त्यागः सुखावहः ॥संन्यासनिर्णय-६॥

विरहानुभवार्थं तु परित्यागः प्रशस्यते ।

स्वीयबन्धनिवृत्त्यर्थं वेषः सोऽत्र न चान्यथा ॥संन्यासनिर्णय-७॥

अतः कलौ स संन्यासः पश्चात्तापाय नान्यथा ।

पाषण्डित्वं भवेच्चापि तस्माज्ज्ञाने न संन्यसेत् ॥संन्यासनिर्णय-१६॥

A stated by Mrudula Marfatia¹, “Renunciation in itself is improper and is inferior to self-surrender and dedication to Kṛṣṇa says Vallabha.”

¹ Marfatia Mrudula — The Philosophy of Vallabha, page 220.

The term *Samnyāsa* conveys two ideas : abandonment of all actions (*Kāmya-karma*) that spring from the desire and secondly, following a certain mode of life (i.e. *Āśrama*) the outward signs of which are carrying a staff and the entrance into which is preceded by the utterance of the *praiṣa* (the call or direction) as stated in *Jīvanmuktiviveka* of Vidyāraṇya : अयं च वेदनहेतुः संन्यासः द्विविधः । जन्मापादककाम्यकर्मादित्यागमात्रकः प्रैषोच्चारणपूर्वक-दण्डधारणाद्याश्रमरूपश्चेति । पुंजन्म लभते माता पत्नी च प्रैषमात्रतः । ब्रह्मनिष्ठः सुशीलश्च ज्ञानी चैतत्प्रभावतः ।

The *Kaivalya Upaniṣad* (2) states that *Mokṣa* depends upon *Tyāga* (abandonment) and not by actions, progeny or wealth. – न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।

Just as Śaṅkarācārya specifies the *Sādhana-Catuṣṭayam* i.e. the pre-requisites¹ to be obtained by person for entering into the field of Vedānta, similarly we find in the *Upaniṣads* certain rules to be followed by a person for becoming a *Samnyāsin*. The fourth Khaṇḍa of *Jābālopaniṣad* states that there is an option with regard to *Samnyāsa* as the fourth stage in a man's life or to resort to it immediately after any of the first two *Āśramas* : ब्रह्मचर्यं समाप्य गृही भवेद्गृही भूत्वा वनी भवेद्वनी भूत्वा प्रव्रजेद्यदि वेतरथा ब्रह्मचर्यादेव प्रव्रजेद्गृहाद्वा वनाद्वा . . . These lines are also quoted by Śaṅkarācārya who accepted *Samnyāsa* after *Brahmacaryaśrama*, in his *Bhāṣya* on he *Brahmasūtras* while explaining *Parāmarśādhikaraṇam* (III.4.20).

Śaṅkarācārya in his *Bhāṣya* on BS (III.4.20) –विधिर्वा धारणवत् । – states that the passage of the *Jābālopaniṣad* (4) relates to those who are not eligible for performing Vedic rites and establishes that the passage has in view the general perception that there is a stage of life called *Pārvirājya* (*Samnyāsa*) meant for all those who seek release from *Samnyāsa* : तदेवं परामर्शोऽपीतरेषामाश्रमाणां पारिव्राज्यं तावद्ब्रह्मसंस्थतालक्षणं लभ्येतैव । . . . तस्मात्सिद्धा ऊर्ध्वरेतसामाश्रमाः । सिद्धं चोर्ध्वरेतः सु विधानाद्विद्यायाः स्वातन्त्र्यमिति ।

Similarly MS (VI.41) states that a person can renounce after *Gṛhasthāśrama* or *Brahmacaryaśrama* :

आगारादभिनिष्क्रान्तः पवित्रोपचितो मुनिः ।

समुपोढेषु कामेषु निरपेक्षः परिव्रजेत् ॥मनुस्मृति-६.४१॥

प्राजापत्यां निरूप्येष्टिं सर्ववेदसदक्षिणाम् ।

¹ नित्यानित्यवस्तुविवेकः इहामुत्रार्थभोगविराग शमदमादिसाधनसप्त मुमुक्षुत्वं च । In his *Bhāṣya* on BS-I.1.1 अथातो ब्रह्मजिज्ञासा page 5

आत्मन्यग्रीन्समारोप्य ब्राह्मणः प्रव्रजेद् गृहात् ॥मनुस्मृति-६.३८॥

The same text also shows the path of renunciation by following the proper order of *Āśramas* :

वनेषु च विहृत्यैवं तृतीयं भागमानुषः ।

चतुर्थमायुषो मागं त्यक्त्वा सङ्गान्परिव्रजेत् ॥मनुस्मृति-६.३३॥

Similar sense is conveyed by the *Kūrma-purāṇa Upavibhāga-adhyāya-27* :

अवीस्य विधिवद्वेदान्पुत्रांश्चोदत्पाद्य धर्मतः ।

इष्टा च शक्तितो यज्ञैर्मनो मोक्षे निवेशयेत् ॥मनुस्मृति-६.३६॥

The *Jābālopaniṣad* (4) ordains 'whether a man has fulfilled his *Vratas* or not, whether he has performed *Samāvartana* (the ceremonial bath after studying *VedaBrahmacārī*) or not, whether his fires (Vedic) have ceased or not, he should resort to the wandering ascetic's life the very day on which he feels detached with mundane affairs : पुनरव्रती वा व्रती वा स्नातको वाऽस्नातको वोत्सत्राग्निको वा यदहरेव विरजेत्तदहरेव त्रव्रजेत् ।जाबालोपनिषद्-४॥

Thus, it allows even a *Brahmacārī* to become an ascetic; *Yaj.-III.32* states that *Samñnyāsa* is a means of purification (of the mind) in the case of twice-born classes' (*Dvija*). Besides, the only condition precedent mentioned by the *Jābālopaniṣad* for resorting to *pravrajyā* (ascetic life) is *Vairāgya* and whoever feels the latter is authorised to accept *Samñnyāsa* (*Yaj.-III.61*); while laying down the observances of ascetics employ the word '*Dvijah*' and not '*Brāhmaṇah*'. The *Kūrma-Purāṇa* (*Uttarārdha-XXVIII.2*) also says that a *Dvija* should become an ascetic.

The minor *Upaniṣads* like *Kaṭharudropaniṣad*, *Kuṇḍikopaniṣad* and *Nārada-parivṛājakopaniṣad* (8) enjoins the rule of Karma-*Samñnyāsa* while describing gradual renunciation. It is advised that a person should renounce after performing his duties in the earlier three *Āśramas*. *Samñnyāsopaniṣad* (1) states that one who renounces gradually is called a *Sannyasta*.

The *Jābālopaniṣad* (5) allows *Samñnyāsa* to those even who are suffering from disease and are about to die, all that is required being that they should declare in words and resolve in their mind to enter the order of *Samñnyāsa*. No extensive ceremonial is required : यद्यातुरः स्यान्मनसा वाचा संन्यसेत् ।जाबालोपनिषद्-५॥ Similar views are accepted by *Āṅgiras* and

Sumantu¹ : आतुराणां च संन्यासे न विधिर्नैव च क्रिया । प्रैषमात्रं समुच्चार्य संन्यासं तत्र पूरयेत् । पद्भ्यां कराभ्यां विरहनाहं वाकायमानसैः । करिष्ये प्राणिनां हिंसां प्राणिः सन्तु निर्भयः ।

In the Br. Upa. (II.4.1) when Yājñavalkya is about to become a *Parivrājaka* (a wandering ascetic), he tells his wife Maitreyī that he is going to leave home and that he want to divide what ever wealth he has between Maitreyī and her co-wife Kātyāyanī : मेत्रेयीति होवाच याज्ञवल्क्य उद्यासत्रा अरेऽहमस्मात्स्थानादस्मि हन्त तेऽनया कात्यायन्यांऽन्तं करवाणीति ॥ १२.४.१ ॥ This shows that a *Parivrājaka* had even then to leave home and wife and to give up all belongings. The same *Upaniṣad* in another place (III.5.1)² states “those who realise Ātman give up the hankering after progeny, possessions and heavenly worlds and practise the beggar’s mode of life, therefore the Brāhmaṇa, having completely mastered mere learning, should seek to be like a child (i.e. should not make a parade of his latent capacities or knowledge) and having risen beyond the stage of Muni or non-Muni, he should become a real-Brāhmaṇa i.e. one who has realised Brahman.. Similar words and sentiments are found in Br. Upa.-IV.4.22.

Kauṭilya (II.10) prescribes that if a person embraces the order of ascetics without making proper provision for his wife and sons he shall be punished with the first amercement : पुत्रदारमप्रतिविधाय प्रव्रजतः पूर्वः साहसदण्डः स्त्रियं च प्रव्राजयतः ।

Among the minor *Upaniṣads* of AV undertaken for study the *Jābālopaniṣad* specifies certain virtues mandatory for a Sannyāsin viz. Tyāga (Renunciation), Aparigraha (non-covetousness), Śuci (purity), Adrohi (absence of malice), Bhikṣā (begging alms), anumatta (calm), Śuddha-mānasaḥ (pure at heart), Vimukta (free), Lābhālābhausamau (equal in gain and loss etc.), Nirmama (without the feeling of mineness), Śukla-dhyāna-parāyaṇa (engaged in pure meditation), Adhyātmaniṣṭha (engrossed in the self), Aśubha-karma-nirmūlanapara (continuously working for the removal of bad deeds).

Similarly Annapūrṇopaniṣad enjoins virtues like Śāntamāna (peaceful at mind), Sannyasta-sarva-saṅkalpaḥ (abandoned all determinations) and Jñānavān (learned). The *Āruṇeyī Upaniṣad* adds three more virtues to

¹ Sumantu quoted in समृति मु. page 174, also यति घ.सं. page 2 for a similar quotation from Āṅgiras.

² एते वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणाश्च व्युत्थायाय भिक्षाचर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः । तस्माद् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेद्बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिरमौनं च मौनं च निर्विद्याऽथ ब्राह्मणः स ब्राह्मणः केन स्याद्येन स्यात्तेनेदृश एवातोऽन्यदार्तम् ।

these viz. Satya (Truth), Ahimsā (Non-violence) and Brahmacharya (Celibacy).

Kaivalya Upaniṣad asks Sannyāsin to control all his sense organs : सकलेन्द्रियाणि निरुध्य । He being a celibate, should always be devoted to contemplation and spiritual knowledge and should be unattached to all objects of sense and pleasure (Manu-VI.41, 99; Gaut.-III.11). He should move about avoiding all trouble or injury to creatures, should make all creatures safe with him, should bear with indifference all disrespect, should entertain no anger towards him who is furious with him, should utter benedictions over him also who misbehaves, should never utter an untruth (Manu-VI.40, 47,48; Yāj.-III.61; Gaut.-III.23). We find similar such rules enjoined for a Brahmachārī in AV (XI.5); and MS (II.44-49).

Manu and Yājñavalkya Smṛtis state :

सत्यमस्तेयमक्रोधो ह्रीः शौचं धीर्धृतिर्दमः ।
 संयतेन्द्रियता विद्या धर्मः सर्वं उदाहृतः ॥याज्ञ.स्मृति-३.६६॥
 अहिंसयेन्द्रियासङ्गैर्वैदिकैश्चैव कर्मभिः ।
 तपसश्चरणैश्चोग्रैः साधयन्तीह तत्पदम् ॥मनुस्मृति-६.७५॥
 इन्द्रियाणां निरोधेन रागद्वेषक्षयेण च ।
 अहिंसया च भूतामामृतत्वाय कल्पते ॥मनुस्मृति-६.६०॥
 संनिरुध्येन्द्रियग्रामं रागद्वेषौ प्रहाय च ।
 भयं हित्वा च भूतानाममृतीभवति द्विजः ॥याज्ञास्मृति-३.६१॥

According to Nārada-parivṛājaka *Upaniṣad*, a person wishing to renounce is also expected to imbibe the ten characteristics of Dharma :

धृतिः क्षमा दयोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
 धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥ना.प.उप.-३.२४, मनु-६.९२॥

BG, in *Adhyāyas* II, XII, XVI prominently mention the virtues imbibed and the vices to be Shunned by a Sthitaprajña or a devotee.

ज्ञेयः स नित्यसन्न्यासी यो न द्वेष्टि न काङ्क्षति ।
 निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥भ.गी.-५.३॥
 यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
 सर्वसङ्कल्पसन्न्यासी योगारूढस्तदोच्यते ॥भ.गी.-६.४॥
 असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
 नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥भ.गी.-१८.४९॥

A list of vices is given by *Āruṇeyī Upaniṣad* (4), which should be shunned by a Samnyāsin : Kāma (Desire), Krodha (anger), Haṛṣa (Joy), Roṣa (Anger), Lobha (Greed), Moha (Delusion), Dambha (deceit/hypocrisy), Darpa (Pride), Asūyā (Envy), Mamatva (sense of ownership), Ahaṅkāra (Ego) etc.

The *Āruṇeyī Upaniṣad* (2) describes the procedure of accepting *Samnyāsa* (*Samnyāsa-vidhi*). It states that a householder, forest dweller or the celibate should merge the worldly fires in his Jaṭharāgni (the fire in the belly), when he takes to renunciation : गृहस्थो ब्रह्मचारी वानप्रस्थो वा लौकिकाग्नीनुदराग्नौ समारोपयेत् । गायत्रीं च स्ववाचाग्नौ समारोपयेत् . . . सर्वेषु वेदेषु आरण्यकम् आवर्तयेत् । The Gāyatrī spell should be placed in fire of the speech and the sacred thread should be thrown into the water or on the earth. Kuṭīcara and Brahmācārī should abandon the family utensils and possessions such as, Pavitra etc. He should then perform the rituals without reciting the mantras. He should take bath thrice a day and read the *Āraṇyakas* and *Upaniṣads*. As there are three threads in the Brahma-sūtra, so one should utter the sentence 'I have renounced' thrice and should feel that he has no fear from any being. Then he should accept the bamboo-staff (Vaiṣṇava-daṇḍa) by imaging it to be the bolt (Vajra) of Indra, which would remove all his sins.

The *Jābālopaniṣad* (4) states that it is not correct to perform Prājāpatya Iṣṭi before resorting to the *Samnyāsa*, although some perform it. According to Yājñavalkya, Āgneyī or Tridhātavi Iṣṭi should be performed instead. Having brought the fire from the village or the city one should as before smell it. If the fire is not available, then one should offer the oblations in water. The oblation full of ghee should then be eaten having first offered it in the honour of all the Gods.

In order to qualify himself for Samnyāsa, the person has to perform a sacrifice to Prajāpati in which whatever he had, he distributed it to the priests and the poor and the helpless (Manu-VI.36; Yājñavalkya-smṛti-III.56; Viṣṇu-Dh.Sūtra-96.1; Śaṅkha-VII.1). The Yatidharmasamgraha (pg. 13) prescribes that the Prājāpatyeṣṭi should be performed by him who has kept the three vedic fires and the Iṣṭi to Agni should be performed by others who kept only the gṛhya fire. The *Jābālopaniṣad* (4) adds that the sacrifice should be for Agni (and not for Prajāpati as some hold). Here the views of *Jābālopaniṣad* are different from the general views regarding the rules to be followed by the Samnyāsins as pointed out earlier.

Manusmṛti-VI-38 also states that "He has to deposit his fires in himself &

leave home”

प्राजापत्यां निरुप्येष्टिं सर्ववेदसदक्षिणाम् ।

आत्मन्यग्निन्समारोप्य ब्राह्मणः प्रव्रजेद्गृहात् ॥६.३८॥

The Jābāla *Upaniṣad* further states that sacrifice only of Prajāpati (प्राजापत्येष्टि) should not be done but Agni should also be worshipped as He is the vital air : तद्धैके प्राजापत्यामेवेष्टिं कुर्वन्ति तद् तथा न कुर्यादाग्नेयीमेव कुर्यादग्निर्ह वै प्राणः । The emphasis on worshipping Agni is given because where there is vital force, mind follows, mind is followed by sense organs and the sense organs by the sense objects, Thus by Agni, all this is achieved. Commentator Śankarānanda, to point out the supreme nature of Agni quotes from Tai. Br. : अग्निरग्रे प्रथमो देवतानां समानो वा चोत्तमो विष्णुरासीत् । इति ॥ तै. ब्रा. - २.४.३.३ ॥ Commentator Nārāyaṇa states that Iṣṭi or sacrifice is the essence of the three *VedaBrahmacārīs* : त्रयाणां वेदानां धातवो रसा गर्भाशय इव शेरतेऽस्यां सा त्रैधातवीयेष्टिस्तस्यां ह्यैन्द्राग्रं द्वादशकपालः पुरोडाशो हविः । तच्च तण्डुलपिष्टवेष्टितयवपिष्टरूपम् । सर्वस्वदानादस्या संन्यासंऽधकारः । Commentator Nārāyaṇa interprets in a different manner saying that this Prāṇa is the source or origin of Agni. Thus having entered Prāṇa, the wealth, money and majesty of our race (family) is increased. So one should lead Prāṇa towards this Mantra-rūpa Agni and say Svāhā.

Further the saṁnyāsa procedure of Niragnika is described. Having taken the Agni from a Vedic house and hold it; the oblations should be offered fully by the Virajā-homa, Puruṣasūkta etc. which are contrary to Iṣṭi or sacrifice and with the help of mantra ॐ अयं ते योनि - the Agni should be made to take smell by the śannyāsins & Adhvaryu. And if Agni is not found then the oblation should be offered in water i.e. in lake etc. As it is said : आपो वै सर्वा देवता । And after offering oblation is finished this mantra should be chanted as given in the text : ॐ सर्वाभ्यो देवताभ्यो जुहोमि स्वाहेति ! हिरण्यकेशी गृह्यसूत्र-१.७.१८ ॥

Sannyāsa is the means to attach Mokṣa (Mokṣopāya). मोक्षमन्त्रस्यैवं विन्देत्तद्धैतदुपासितव्यमेव । Kūrma Purāṇā (Upa-vibhāga) states :

अग्नीनात्मनि संस्थाप्य द्विजः प्रव्रजितो भवेत् ।

योगाभ्यासरतः शान्तो ब्रह्मविद्यापरायणः ॥ कूर्म-२७ ॥

प्राजापत्यान्निरुप्येष्टिमाग्नेयीमथवापुनः ।

दान्तः पक्ककषायोऽसौ ब्रह्माश्रममुपाश्रयेत् ॥ कूर्म-२७ ॥

According to Manu (VI.38, 43); Āp.Dh.S. (I.9.21.10) and MBh. Ādiparva (91.12), he should neither kindle Śrauta fires nor Gṛhya fire nor even ordinary fire for cooking food and should subsist on food obtained by begging.

The characteristics and duties of ascetics i.e. Yatidharma are found scattered in many texts of Dharmaśāstra literature¹, Mahābhārata² and *Purāṇas*³. Similarly we find such rules also laid down in the minor *Upaniṣads* of AV undertaken for study.

An external appearance of a Saṁnyāsin includes the following as observed in the minor *Upaniṣads* of AV undertaken for study : (1) Muṇḍaḥ (bald-head); (2) Śikhā (top-knot); (3) Upavita / Yajñopavita (Sacred thread); (4) Daṇḍa (staffs); (5) Pavitram (water-strainer or sieve); (6) Pātram (begging bowl); (7) Kamaṇḍalu (a water pot-earthen or wooden); (8) Śikya [a loop or a swing (made up of rope)]; (9) Mekhalā (Girdle); (10) Kaupīna (a small piece of cloth worn over the privities); (11) Ajinam (the hairy skin of a tiger, lion, elephant, or especially of a black antelope used as a seat or garment); (12) Ācchādanam (a covering cloth, lower garment or a bedsheet).

The *Jābālopaniṣad* (5) states that an ascetic or Parivrāt has a tonsured head (Muṇḍaḥ) : अथ परिव्राट् . . . मुण्डः . . . ।जाबाल-५॥ *Parabrahma Upaniṣad* states that a Saṁnyāsin should tonsure his head along with the Śikhā : सशिखं वपनं कृत्वा . . . ।परब्रह्म॥ Manu (VI-52) states that he should pare his nails and cut all his hair and beard (vide Vas.Dh.S.-X.6). While Gautama (III.21) allows him an option that he may tonsure the whole head or keep only a top-hair-knot (Śikhā). The *Jābālopaniṣad* (5) states that in the case of the ascetic the self was his Yajñopavita तद्यज्ञोपवीतं य आत्मा । and further in Jābāla (6) it is stated that a *Paramahansa* should be a seeker after the self and should abandon in water the top-hair-knot and Yajñopavita : शिखा यज्ञोपवीतं चेत्येतत्सर्वं भूः स्वाहेत्यप्सु परित्यज्य आत्मानमन्विच्छेत् । In the *Āruṇeyī Upaniṣad* (1,2), it is said : शिखां यज्ञोपवीतं यागं स्वाध्यायं . . . ब्रह्माण्डं च विसृजेत् । . . गृहस्थो ब्रह्मचारी वा वानप्रस्थो वा उपवीतं भूमावप्सु वा विसृजेत् । It means he should discharge his Yajñopavita on the earth or in water and that he should give up his Śikhā.

¹ Gaut.-III.10-24; Āp.Dh. S.-II.9.21.7-20; Baud.Dh.S.-II.6.21-27; II.10; Vas.Dh.S.-X; Manusmṛti-VI.33.86; Yāj.Smṛti-III.56-66; Vaik.Smṛti-IX.9; Viṣṇu Dh.Sm.-96; Śaṅkha Sm.-VII (in verse); Dakṣa-VII.28-38.

² MBh.-Śāntiparva-Chapter 246 & 279; Ādiparva-Chapter 119.7-21; Aśvamedhika-46.18-46

³ Kūrma Purāṇa-Uttarārdha-Ch. 28; Agnipurāṇa-161 etc.

Śaṅkarācārya in his *Bhāṣya* on Br. Upa. (III.5.1) gives his own view that the sacred thread and Śikhā should be abandoned by an ascetic : तस्मात्पूर्वं ब्राह्मणा ब्रह्मविदो व्युत्थाय कर्मभ्यः कर्मसाधनेभ्यश्च यज्ञोपवीतादिभ्यः परमहंसपारिव्राज्यं प्रतिपद्य भिक्षाचर्यं चरन्ति । . . . पारिव्राज्याश्रमे च यज्ञोपवीतादिसाधनानि विहितानि ।

Parabrahma Upaniṣad uses the term 'Sūtra' in two senses viz. Sacred Thread and Supreme Reality. It is stated that the sacred thread is of two types – external and internal. An ascetic should realise the difference between the two and give up the external thread :

सशिखं वपनं कृत्वा बहिः सूत्रं त्यजेद्बुधः ।
यदक्षरं परंब्रह्म तत्सूत्रमिति धारयेत् ॥परब्रह्म-१॥
येनसर्वमिदं प्रोतं सूत्रे मणिगणा इव ।
तत्सूत्रं धारयेद्योगी योगविद्ब्राह्मणो यतिः ॥परब्रह्म-४॥
बहिः सूत्रं त्यजेद्विप्रो योगविज्ञानतत्परः ।
ब्रह्मभावमिदं सूत्रं धारयेद्यः स मुक्तिभाक् ॥परब्रह्म-५॥
वामांसदक्षकट्यन्तं ब्रह्मसूत्रं तु सव्यतः ।
अन्तर्बहिरिवात्यर्थं तत्त्वतन्तुसमन्वितम् ॥परब्रह्म-१०॥
नाभ्यादिब्रह्मरन्ध्रान्तप्रमाणं धारयेत्सुधीः ।
तंभिर्धार्यमिदं सूत्रं क्रियाङ्गं तन्तुनिर्मितम् ॥परब्रह्म-११॥
तस्मात्सर्वप्रयत्नेन मोक्षापेक्षी भवेद्यतिः ।
बहिः सूत्रं परित्यज्य स्वान्तः सूत्रं तु धारयेत् ॥परब्रह्म-१५॥

Similar view is corroborated by *Āruṇaejī Upaniṣad* :

सूत्रं च विसर्जयेत् ।आरुणेयी-१॥
खल्वहं ब्रह्मसूत्रं सूचनात्सूत्रं ब्रह्म सूत्रमहमेव विद्वांस्त्रिवृत्सूत्रं त्यजेत् विद्वान् ।आरुणेयी-३॥

The *Parabrahma Upaniṣad* states : मुमुक्षोरन्तः शिखोपवीतधारणम् । बहिरक्ष्यमाण-शिखायज्ञोपवीतधारणं कर्मिणो गृहस्थस्य ।परब्रह्म॥ i.e. to the person desirous of *Mokṣa*, the state of the inward tuft and sacred thread is recommended. While the wearing of externally visible tuft and sacred thread (is necessary) for the householders engaged in rituals. The characteristic of the inward thread is not clearly visible like external thread, is the union with reality inwardly. Further it is stated that with the two letters of the *Harṇsa*, he should be convinced of the internal tuft and sacred thread : हंसेति वर्णद्वयेनान्तः शिखोपवीतित्वं निश्चित्य ब्राह्मणत्वं ब्रह्मध्यानार्हत्वं ह्यतित्वमलक्षितान्तः

शिखोपवीतित्वमेवं . . . कल्पयन्ति । परब्रह्म ॥

Further it is stated : शिखावर्णाश्रमिणामेकैव । अपवर्गस्य यतेः शिक्षायज्ञोपवीतमूलं प्रणवमेकमेव वदन्ति । हंसः शिखा । परब्रह्मोपनिषद् ॥ The tuft is the same to the castes and stages of life. To the ascetic seeking *Mokṣa* the basis of tuft and sacred thread is Praṇava alone as declared by the *Upaniṣad*. The Haṁsa is the tuft, the Praṇava is the sacred thread and the Nāda is the connecting link. This is the only dharma stated here. It is mentioned that the Praṇava, Haṁsa and Nāda constitute the three fold thread and this remains in consciousness in one's heart. This is known as three fold Brahman and the ascetic is asked to discard the worldly tuft and sacred thread : तद्विद्धि प्रापञ्चिकशिखोपवीतं त्यजेत् । बहिः सूत्रं त्यजेद्बुधः । It is stated that a learned Brāhmaṇa who is deeply intent on Yoga and spiritual wisdom shall discard the external sacred thread. According to Parabrahma Upa., those who have the sacred thread of spiritual wisdom are the true-wearers of the sacred thread and have all the true characteristics of Brāhmaṇa :

शिखां ज्ञानमयी यस्य उपवीतं तु तन्मयम् ।

ब्राह्मण्यं सकलं तस्य नेतरेषां तु किञ्चन ॥ परब्रह्म-१२ ॥

Glorifying this sacred thread the *Parabrahma Upaniṣad* states it to be Supreme which bestows *Mokṣa* :

इदं यज्ञोपवीतं तु परमं यत्परायणम् ।

विद्वान्यज्ञोपवीती संधारयेद्यः स मुक्तिभाक् ॥ परब्रह्म-१३ ॥

Hence it is mentioned that by all efforts an ascetic should long for *Mokṣa*. Discarding the external thread, he should wear the internal Sūtra within himself : बहिः प्रपञ्चशिखोपवीतित्वमनादृत्य प्रणवहंसशिखोपवीतित्वमवलम्ब्य मोक्षसाधनं कुर्यात् इति । परब्रह्म-१६ ॥ Thus by discarding the external phenomenal world, tuft and sacred thread, he shall hold on to the tuft and sacred thread in the form of the sacred syllable (Praṇava) and Brahman (Haṁsa) and thus equip himself for liberation (*Mokṣa*).

It is stated that having realized the internal tuft and sacred thread, an ascetic has no external implications. For him, Jñāna is the greatest purifier:

नाशुचित्वं न चोच्छिष्टं तस्य सूत्रस्य धारणात् ।

सूत्रमन्तर्गतं येषां ज्ञानयज्ञोपवीतिनाम् ॥ परब्रह्म-६ ॥

ये तु सूत्रविदो लोके ते च यज्ञोपवीतिनः ।

ज्ञानशिखिनो ज्ञाननिष्ठा ज्ञानयज्ञोपवीतिनः ।

ज्ञानमेव परं तेषां पवित्रं ज्ञानमीरितम् ॥परब्रह्म-७॥

The real sacred thread he wears is the unity of the Brahman and the individual self.

The Sūtra is identified with the Supreme abode, having obtained which, there is no rebirth :

पुनर्जन्मनिवृत्त्यर्थं मोक्षस्याहर्निशं स्मरेत् ।
सूचनात्सूत्रमित्युक्तं सूत्रं नाम परं पदम् ॥परब्रह्म-२॥

We find reference to Daṇḍa in the *Āruṇeyī Upaniṣad* (1,2,3,5) wherein it is stated that only Kūticara type of Saṁnyāsin should abandon Daṇḍa and a Brahmācārī taking up monastic vow is asked to give up the staff made up of the wood of the trees like Palāśa (Dhak), Bilva (Marmelos) and Audumbara (Fig-tree): कुटीचरो ब्रह्मचारी . . . दण्डांश्च . . . विसृजेत् ।आरुणेयी-१॥
पालाशं बैल्वमौदुम्बरं दण्डमजिनं . . . त्यक्त्वा . . . ।आरुणेयी-५॥

While in the same *Upaniṣad*, we find that the Saṁnyāsin (not Kūticara type) is advised to accept the Daṇḍa i.e. staff in order to relinquish work altogether : दण्डम् . . . परिग्रहेत् ।शेषं विसृजेत् ।आरुणेयी-१॥ वैणवं दण्डं . . . परिग्रहेत् ।आरुणेयी-३॥ Here it is advised to accept Daṇḍa i.e. a staff of Bamboo or restraint i.e. self control, to ward off cows, snakes, entering into darkness, water etc. : तत्रदण्डस्य कार्यमवलम्बनं गवादिनिवारणं तमोवगाहमप्सु प्रवेशनम् इति ।अपरार्क॥
The Jābāla *Upaniṣad* states that a *Paramahansa* should abandon in water Tridaṇḍa i.e. his three staffs : त्रिदण्डं . . . अप्सु परित्यज्य . . . । While Yājñavalkya states that a Saṁnyāsin should be Tridaṇḍī :

सर्वभूतहितः शान्तस्त्रिदण्डी सकमण्डलुः ।
एकारामः परिव्रज्य भिक्षार्थी ग्राममाश्रयेत् ॥याज्ञ.स्मृति-३.५८॥

Manu states that a Tridaṇḍī means one who has restraint over mind, body and speech (according to Manu-XII.10):

वाग्दण्डोऽथ मनोदण्डः कायदण्डस्तथैव च ।
यस्यैते निहिता बुद्धौ त्रिदण्डीति स उच्यते ॥मनु.-१२.१०॥

Baud. Dh. S. (II.10.53) gives an opinion that a Saṁnyāsin may be Ekadaṇḍī or Tridaṇḍī.

As pointed out earlier, *Āruṇeyī Upa. 5*, mentions that the Daṇḍa or stick (staff made out of Palāśa, Bilva and Audumbara trees should be given up. Āś. Gr. Sūtra (I-19-13 and I-20-1) states that a staff of the palāśa wood is for a brāhmaṇa, of audumbara is for a Kṣatriya and of bilva is for a Vaiśya

or all the varṇas may employ a staff of any of these trees. This shows that the specifications regarding the daṇḍa were found then of all the three varṇas but a Sannyāsī of a higher order is supposed to give up Daṇḍa.

The Jābāla and Āruṇeyī Upaniṣads specify that Kuticara and the Paramahansa types of Sannyāsīn should give up Pavitram i.e. the water strainer or sieve: कुटीचरो ब्रह्मचारी पवित्रं विसृजेत् ।आरुणेयी-२॥ तत्र परमहंसा . . . जलपवित्रं अप्सु परित्यज्य . . . ॥जाबाल-६॥ The MS (VI-41) also mentions that a muni should abandon Pavitra etc.

आगारादिभिनिष्क्रान्तः पवित्रोपचितो मुनिः ।

समुपोदेषु कामेषु निरपेक्षः परिव्रजेत् ॥मनु.-६.४१॥

Similarly a Sannyāsīn should also give up begging-bowl or Pātram, made from earth or wood according to the Āruṇeyī Upa.: कुटीचरो ब्रह्मचारी पात्रं विसृजेत् ।आरुणेयी-२॥ While according to the Jābāla Upa., Paramahansa Sannyāsīn should give up the begging bowl in water : तत्र परमहंसा . . . पात्रं . . . अप्सु परित्यज्य . . . ॥जाबाल-६॥

The Jābāla Upaniṣad states that a Paramahansa should give up Kamandalu (a water pot earthen or wooden used by aśetics) in water : तत्र परमहंसाः . . . कमण्डलु . . . अप्सु परित्यज्य . . . । Similar opinion is given by Yājñavalkya (III-58) Moreover he is advised to leave or abandon his girdle i.e. Mekhalā : मेखलां च त्यक्त्वा . . . ।आरुणेयी-५॥

Āruṇeyī Upaniṣad states twice that a Sannyāsīn should accept Kaupina be a small piece of cloth worn over the privities : कौपीनं च परिग्रहेत् ।आरुणेयी-१,३॥¹

A Samnyasin is also asked to abandon Ajinam (a skin of a tiger, lion, elephant or especially of a black antelope used as a seat, garment etc.). : अजिनं च त्यक्त्वा ।आरुणेयी-५॥ An ascetic can also take Ācchādana i.e. a cloth or a bed-sheet or a lower garment as per his need states Āruṇeyī Upa.:आच्छादनं चैव . . . परिग्रहेत् ।आरुणेयी-१॥ The Jābāla Upa. (6) states that Paramahansa should abandon Śikya also [a loop or a swing (made up of a rope).] : तत्र परमहंसा . . . शिक्यं . . . अप्सु परित्यज्य . . . ।

The minor Upa. of AV enjoin certain rules for a Sannyāsīn regarding their external paraphernalia. The Upanisads like Jābāla, Āruṇeyī prescribe tonsured head (muṇḍa), for a Sannyāsīn and state that he can accept a

¹ Cp. Gaut. III.17-18; Vas-X.9.11

sr. all piece of cloth worn over the privities (Kaupina), a lower - garment (Ācchādāna). While the Upanisads like Jābāla, Āruṇeyī and Parabrahma state that an ascetic should abandon top hair knot (Śikhā), sacred thread (Yajñopavita); it is also mentioned that he should wear the internal śikha & Sūtra which would lead to Mokṣa. Moreover he is also asked to abandon staff (Daṇḍa), Water strainer (Pavitram), Begging -bowl (Pātram), Water Pot (Kamandalu), Girdle (Mekhalā), and a loop or a swing made up of a rope (śikya) in some minor Upaniṣads.

Similar such external paraphernalia is also for a Brahmachārī is also mentioned in MS¹ and Yaj. smr.

The MBh. states that wearing ochre-coloured garments, shaving the head, and keeping a water - jar and three staffs - these are only outward signs meant to secure food and do not lead to mokṣa² (dialogue of Janaka & Sulabhā).

Vāyupurana I-8, states in detail regarding what a Samnyāsin should possess. i.e. Daṇḍa, śikya, pātra, āsana, Kanthā etc. Manu states : "He should hoard nothing and he should own or possess nothing except his tattered garments, his water Jar, begging bowl (Manu VI - 43-44, Gaut III.10, Vas - X.6)

कपालं वृक्षमूलानि कुचेलमसहायता ।

समता चैव सर्वस्मिन्नेतन्मुक्तस्य लक्षणम् ॥ मनु-६.४४ ॥

Devala quoted by Mit. on Yāj. III.58 declares that the ascetic should possess only a water jar, a Pavitra (cloth for straining water), Pādukās, an āsana and a Kanthā (wallet for protection from extreme cold).

Apart from the rules enjoined regarding the external paraphernalia, in the Āruṇeyī Upaniṣad, an ascetic is also asked to renounce the seven upper and nether regions. This includes the sons, brothers, father, wife etc. A Kuṭīcaka type of Sannyāsin is asked to abandon his family. Moreover he has to wander alone without any permanent residence and is not allowed to stay at one place more than one night except rainy season. He is asked to take bath & perform Sandhyā-vandana thrice. He has to beg for alms and have limited food only. Moreover he has to sleep on ground. The Āruṇeyī Upaniṣad further states that for relinquishing work altogether one

¹ MS-II.42,44,45,64,104; Yaj. Smr.-I.29

² काषायधारणं मौण्ड्यं त्रिविष्टब्धं कमण्डलुम् । लिङ्गन्यत्रार्थमेतानि न मोक्षायैति मे मतिः ॥ quoted from MBh. in the वेदान्तकल्पतरुपरिमल, page 639 on Vedāntasūtra-III.4.18 – त्रिविष्टब्धं च दृष्ट्वा परिव्राजक इति । महाभाष्य vol. I, page 365 on पा - II.1.1.

should give up the seven upper worlds (spheres) entitled Bhur, Bhuvar, Svar, Mahar, Jana, Tapas and Satya as well as the seven nether spheres or worlds viz. Atala, Vitala, Sutala, Rasātala, Talātala, Mahātala and Pātāla i.e. fourteen worlds. This includes the whole universe. In the major *Upaniṣads* we find no reference to fourteen worlds. World is referred to as either Heaven or Hell or with reference to the three worlds i.e. heaven, earth and nether regions. In the *Bṛhadāraṇyaka Upaniṣad* we find reference to the eight worlds (III.9.26). Agni-Loka is also referred (III.9.10). Pātalas (nether regions) are generally mentioned as seven, but the names slightly vary in the several purāṇas (vide Vayu-50.11-12, Brahma-21.2-3 and 54.20-11, Brahmanda-II.20.10. ff, Kurma-1.44.15-25, Viṣṇu-II.5.2-3)

- The *Bhāṣya* of Vyāsa on yogasūtra III-25 (26 in some editions) - भुवनज्ञानं सूर्ये संयमात् । contains a concise but remarkable detailed summary of the description of the seven lokas-bhur, bhuvaḥ, svaḥ, mahaḥ, janaḥ, tapas and satya, (the worlds for the three or seven vyāhṛtis were supposed to denote lokas. Vide Tai Br. II.2.4.3 : एता वै व्याहृतय इमे लोकाः । and Tai. Upa. I.5 : भूरिति वा अयं लोकः । भुव इज्यन्तरिक्षम् । सुवरित्यसौ लोकः । मह इत्यादित्यः आदित्येन वाव सर्वे लोका महीयन्ते । The Kūrma-purāṇa (I.44.1-4) mentions the worlds, from Mahā to Satya.

The Āruṇeyi *Upaniṣad* asks a Samnyāsin to renounce everything :

पुत्रान्भ्रातृन्बन्ध्वादीन् . . . विसर्जयेत् । आरुणेयी-१ ॥

पितरं पुत्रं कलत्रं चान्यदपीह यतयः । आरुणेयी-५ ॥

वेदार्थं यो उपनयनादूर्ध्वमेतानि प्राग्वा त्यजेत् ।

कुटीचरो ब्रह्मचारी कुटुम्बं विसृजेत् ॥ आरुणेयी-२ ॥

वर्षासु ध्रुवशीलोऽष्टौ मासानेकाकी यतिश्चरेत् द्वावेव वा चरेत् । आरुणेयी-४ ॥

After leaving home, wife, children and possessions he should dwell outside the villages, should be without permanent abode and stay under a tree or in an uninhabited house wherever he may be when the sun sets. He should always wander from place to place, but he may remain in one place only in the rainy season (Manu VI-41,43,44; Vas. Dhs., S.X. 12-15, Sankha-VII.6). He should always wander alone without a companion, as by doing so he will be free from attachment and the pangs of separation. He is asked to abandon his residence (Vivaraṇvāsā) according to *Jābālopaniṣad* (5). Similar opinion is stated in *Vāmana Purāṇa* :

सर्वसङ्गपरित्यागो ब्रह्मचर्यसमन्वितः ।

जितेन्द्रियत्वमावासे नैकस्मिन् वसतिश्चिरम् ॥वामन पु.-१४॥

In *Bṛhadārāṇyaka Upaniṣad* (II.4.1), it is observed that when Yājñavalkya was about to become a parivrājaka (a wandering ascetic), he had to leave home and wife and to give up all belongings.

An ascetic has to perform contemplation, purity, begging alms and staying alone states *Ārūṇeyī Upa* : कुटीचरो ब्रह्मचारी त्रिसंध्यादौ स्नानम् आचरेत् ।आरुणेयी-२॥

In *Ārūṇeyī Upaniṣad* the Kuṭīcara type of ascetic is asked to take bath (Snāna) and perform the Sandhyā thrice. यतयो भिक्षार्थं ग्रामं प्रविशन्ति ।आरुणेयी-॥ औषधवदशनमाचरेत् ।आरुणेयी-२॥

Some special rules are laid down about the Āhnikā (daily routine) of ascetics. They have to perform Śauca, brushing the teeth, bath, just as householders have to do (Manu-V.137; Vas. Dh.S.-VI.19; Viṣṇu Dh.S.-60.26; Śaṅkha-23.24).

He may enter a village for begging food only once a day, he should not ordinarily stay in a village at night (except in the rains) but if he stays at all he should do so only for one night. (Gaut. III 13,20; Manu VI. 43,55).

एककालं चरेद्भिक्षं न प्रसज्जेत विस्तरे ।

भैक्षे प्रसक्तो हि यतिर्विषयेष्वपि सज्जति ॥मनु-६.५५॥

He should not eat food to satiety, but should eat only as much as is necessary to keep body and soul together and should not feel delight when he gets substantial alms nor feel dejected when he gets little or even nothing (Manu-VI-57,59; Vas.-X-21,22,25; Yāj.-III.59). Moreover, he should sleep on ground. परमहंसपरिव्राजकानामासन शयनादिकं भूमौ ।आरुणेयी-४॥

According to Manu, he should feel no concern if he suffers from an illness, he should neither welcome death nor should he feel joy for continuing to live, but he should patiently wait till the time of death, a servant waits till the time he is hired expires (Manu VI - 43,46). Similar such rules are also enjoined for a Brahmacārī in Manusmṛiti. (II-176, 208, I-29 (cd))

Types of Sannyāsin :

We find the reference to three types of Sannyāsins viz Kuṭīcara, Haṁsa and *Paramahaṁsa*, out of the four types (i.e. including Bahūdaka) of Sannyāsins in the minor Upa. of AV undertaken for study viz, *Ārūṇeyī*, *Parabrahma* and *Jābāla* respectively. The *Mahābhārata* (Anuśāsana-parva.141.89) states that the four categories of Saṁnyāsins - Kuṭīcaka,

Bahūdaka, Hamsa and Paramahamsa, each later one being superior to each preceding one : चतुर्विधा भिक्षवस्ते कुटीचकबहूदकौ । हंसः परमहंसश्च यो यः पश्चात्स उत्तमः ॥ भाग.-३.१२.४२ ॥

Similar such references are also found in Manu-VI.86; Agnipurāṇa-161.18 and Laghuyiṣṇu-4. The description of these four is contained in the Vaikhāna Sūtra (VIII.9), the oldest available source.¹

Kuṭīcaka, as the name itself implies, is one who resorts to sannyāsa in his own house or in a hut erected by his sons, begs food of his sons and relatives, wears the top-knot, the sacred thread, has the three staffs, carries a water jar and stays in the same hut. The *Āruṇeyī* Upa. refers to Kuṭīcara or Kuṭīcaka, the lowest rank of Sannyāsins. The Kuṭīcara is a kind of ascetic who entrusts the care of his family to his son and devotes himself solely to religious penance and austerities. Swamī Mādhavānanda² comments "The Kuṭīcara is a monk who begs in the house of his son" : कुटीचरो ब्रह्मचारी कुटुम्बं विसृजेत् पात्रं विसृजेत् दण्डांश्च लौकिकाग्र्यंश्च विसृजेत् इति । आरुणेयी-२ ॥ Different minor *Upaniṣads* enjoin different rules for the initial stage of a Sannyāsin. According to the Nārada *Parivrajaka* Upa., the Kuṭīcaka has to take bath thrice a day. But it is stated in the Sannyāsopaniṣad that he is allowed to take bath according to his strength. He keeps with him two bath towels. He retains the tuft of hair on his head. He may get clean-shaved after every two seasons or at the end of one month. He has with him a Triṇḍaṇḍa, loin-cloth, Sikya (loop), Purifier, a water pot and a rug. He is allowed to wear Yajñopavīta. He should cover his body with the tattered rags or grass or the deer skin or leaves of the trees.

He should beg his food and eat only eight morsels of food at one place. He should apply the white Urdhvapuṇḍra mark a symbol of his sect. He should worship gods. he is entitled to mutter mantra-japa. He should listen and teach the great principles of the religion - The Kuṭīcaka may be devoted to the service of his parents and teachers. He is to mutter the Gāyatrī spell. He should perform the sacrifice in the form of Yoga and he should study various *Upaniṣads*. He should stay in a temple or in a cave and be unattached to anyone.

The bahūdakas type of Sannyāsin has three staffs, the water jug and wear garments dyed with ochre, beg for food at seven houses of sage like brahmanas or other well conducted men but avoid taking flesh, salt and

¹ Kane P. V. — History of Dharmaśāstra

² Swami Madhavananda — Minor *Upaniṣads*, page 67

stale food : बहूदकास्त्रिदण्डकमण्डलुकाषायधातुवस्त्रग्रहणवेषधारिणो ब्रह्मर्षिगृहेषु चान्येषु साधु-
वृत्तेषु मांसलवणपर्युषितात्रं वर्जयन्तः सप्तागारेषु भैक्षं कृत्वा मोक्षमेव प्रार्थयन्ते । वैखानससूत्र-८.९ ॥

The Hamsas stay not more than one night in a village and not more than five nights in a town for alms or subsist on cows urine or dung or fast for a month or always perform the Cāndrāyaṇa penance. हंसः नाम ग्रामे चैकरात्रं नगरे पञ्चरात्रं वसन्तस्तदुपरि न वसन्तो गोमूत्रगोमयाहारिणौ वा मासोपवासिनो वा नित्यचान्द्रायणव्रतिनो नित्यमुत्थानमेव प्रार्थयन्ते । वैखानससूत्र-८.९ ॥ The Hamsa category of Sannyāsins is referred to in the *Parabrahma Upaniṣad* : हंसेति वर्णद्वयेन अन्तः शिखोपवीतित्वं निश्चित्य ब्राह्मणत्वं ब्रह्मध्यानार्हत्वं यतित्वमलक्षितांतः शिखोपवीतित्वं निश्चित्य ब्राह्मणत्वं ब्रह्मध्यानार्हत्वं यतित्वमलक्षितांतः शिखोपवीतित्वमेवं बहिर्लक्षितकर्मशिक्षा ज्ञानोपवीतं गृहस्थस्याभासब्राह्मणत्वस्य केशसमूहशिखाप्रत्यक्षकार्पासतन्तुकृतोपवीतित्वं चतुर्गुणीकृत्य चतुर्विंशतितत्त्वापादनतन्तुकृत्त्वं नवतत्त्वमेकमेव परे ब्रह्म तत्प्रतिसरयोग्यत्वाद्वाहु-
मार्गप्रवृत्ति कल्पयन्ति । *Parabrahma Upaniṣad* relates Hamsa with Praṇava i.e. Omkāra - the symbol of Brahman : प्रणवहंसः परं ब्रह्म । न प्राणहंसः । प्रणवो जीवः । अपवर्गस्य यते शिखायज्ञोपवीतमूलं प्रणवमेकमेव वदन्ति । हंसः शिखा । प्रणव उपवीतम् । नादः संधानम् । एष धर्मा नेतरो धर्मः । तत्कथमिति । प्रणवहंसो नादः त्रिवृत्सूत्रं स्वहृदि चैतन्ये तिष्ठति त्रिविधं ब्रह्म । बहिः प्रपञ्चशिखोपवीतित्वमनादृत्य प्रणवहंसशिखोपवीतित्वमवलम्ब्य मोक्षसाधनं कुर्यात् इति । i.e. Hamsa is the (metaphysical) bird identified with Omkāra, the different parts of its body stand for the syllables of Praṇava, the guṇas and divinities states the Nāḍabindūpaniṣad (1-5) and the Hamsopaniṣad (14). Meditation on it leads to the attainment of release from the transmigratory cycle according to Brahmayogopaniṣad. (20) Sir Monier Monier - Williams in his dictionary notes that the word "Hamsa" is resolvable into i.e. "I am that", and hence the term denotes the realized person or mark. The Tejabindu Upa. (4) refers to 'Hamsa' as the supreme Soul :

अगम्यगम्यकर्ता च गुरुमानार्थमानसः ।

मुखानि त्रीणि विन्दन्ति त्रिधामा हंस उच्यते ॥४॥

Here Hamsa is defined as the person who lives in three states (waking, dreaming & dreamless sleep), and self-controlled, detached and always uttering Omkāra. Bhāg. (XI. 17-10,11) interestingly observes that in the Kṛta Yuga, "Hamsa" was the only class of people that existed in the society, who were self fulfilled, perfect and sinless.

आदौ कृतयुगे वर्णो नृणां हंस इति स्मृतः ।

कृतकृत्याः प्रजा जात्या तस्मात् कृतयुगं विदुः ॥११.१७.१०॥

वेदः प्रणव एवाग्रे धर्मोऽहं वृषरूपधृक् ।

उपासते तपोनिष्ठा हंसं मा मुक्तकिल्बिषाः ॥११.१७.११॥

The Haṁsa category of Sannyāsin stands third in order of Sannyāsins mentioned above. He takes a bath only once a day. He should have only a rag bath-towel. He is distinguished by his matted hair. He does not shave his head and is not allowed to keep with him any belongings. He should take that much food which is begged as alms and which can be contained in the palm of his hand. He is said to maintain on the urine of the cow, the cow-dung and observes the Cāndrāyāṇa vow. His sect mark is Urdhva puṇḍra or a Tripuṇḍra. Haṁsa does not worship gods. He does not utter Mantra - The Antarpraṇava and meditation on the *VedaBrahmacārīs* are recommended for him. He does not stay at one place. He stays for one night in a village, five nights in a city and seven nights in a holy place. He should be stationary for the four months of the rainy season only.

The term *Paramahaṁsa* can be explained as : परमः श्रेष्ठः हंसः सोऽहं आत्मा यस्य । संन्यासिविशेषः । शब्दकल्पद्रुम (vol III, page 50) ॥

The *Jābālopaniṣad* (6) mentions the *Paramahaṁsas* like Saṁvartaka, Āruṇī, Śvetaketu, Durvāsas, R̥bhu, Nidāgha, Jaḍabharata, Dattātreyā and Raivataka. They do not exhibit any visible signs of their order on any visible rules of conduct. They go out for alms only keeping body and soul together, they are unaffected by acquisition or absence (of alms) they have no house but wander about and stay in a temple or on a heap of grass, or on ant-hill, or below the tree or on a river-bank or in a cave, they have attachment for nothing, they are centred in contemplation of the one spirit : तत्र परमहंसा नाम संवर्तकारुणिश्चेतकेतुर्वासक्रभुनिदाघजडभरतदत्तात्रेयरैवतकप्रभृतयोऽव्यक्तलिङ्गा अव्यक्ताचारा अनुन्मत्ता उन्मत्तवदाचरन्तस्त्रिदण्डं कमण्डलुं शिष्यं पात्रं देहत्यागं करोति स परमहंसो नमः स परमहंसो नामेति ॥ जाबालोपनिषद्-६ ॥

According to Vaikhāṇasa Sūtra (VIII - 9), the *Paramahaṁsas* always stay under a tree or in an uninhabited house or in a burial place and either wear a garment or are naked; they are beyond Dharma and Adharma, truth and falsehood, purity and impurity. They treat all alike, they regard all as the self, to them a clod of earth or gold is the same and they beg alms from persons of all varṇas.

Paramahaṁsa is the fourth in the ascending order of the Saṁnyāsins. He takes mental bath only and the abandonment of all the mental inclinations is the real bath for him. He is without any dress on his body. He is devoid of the tuft of hair. Still he is not to have a clean-shave. He may possess a

Kaupina (loin cloth) and one bamboo staff. The *Paramahansa* may put on cloths or he may not do so. He should beg alms at five houses with his hands as the pot. He eats only eight morsels of food. He may beg alms in the house of a person belonging to any caste. Besmearing the body with the sacred ashes is the sect mark for him. He is to practise mental worship only. His characteristics are non-manifest. The *Paramahansa* has no belongings like the staff, water-pot, the rope, the Pavitra etc. He does wear a religious thread or wear a tuft of hair. He is lustrous in his form. He has balanced mind and is well-versed in the knowledge of the Brahman. He stays in a vacant house, temple, pastures, ant-hill, at the foot of a tree, a potter's house, the fire-sanctuary, on the bank of a river, in the cave of a mountain or in the hollow of a tree. The *Paramahansa* has the knowledge of the Advaita doctrine for his sacred thread (Yajñopavīta), the faith in the meditation as the Śikhā (the tuft of hair) and the actions devoted to the Brahman serve as Pavitra. A Saṁnyāsin having such realisation is called the Jagadguru (teacher of the world) who continuously experiences the identity of his self with the Brahman.

Yājñavalkya is an example of Vidvat-Saṁnyāsin, which leads to Jīvan-mukti (i.e. release even when the body still persists), while the latter (Vividiṣā-Saṁnyāsa) leads to release after the body is no more (i.e. Videha-mukti) vide *Jīvanmuktiviveka* page 4 ff.

According to Sutasamhitā (II.6.3-10) only Haṁsa and *Paramahansa* class of Saṁnyāsins give up śikhā and the sacred thread.

While referring to Saṁnyāsāśrama, the Āśramopaniṣad (4) mentions the same four categories of *Parivrājakas* laying down their external paraphernalia and inner qualities which indicate the distinction between 'Haṁsa' and '*Paramahansa*'. The Haṁsa has Daṇḍa, Upavīta, Kamaṇḍalu, stays in a village for a night and for five nights in a city or a holy place and is merged in the self,; while the *Paramahansa* does not have Daṇḍa etc., does not follow any worldly rules, is equanimous, tolerant and behaves like an intoxicated person. Similar reference is to be found in the *Paramahansa-Parivrājakopaniṣad* (3).

Maharṣi *VedaBrahmacārī* Vyāsa terms the Śrīmad Bhāgavata *Purāṇa* as the "Pāramahamsī Samhitā" or "the Book of the *Paramahansa*" in the colophon : श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां द्वादशस्कन्धे त्रयोदशोऽध्यायः । Hence Maharṣi *VedaBrahmacārī* Vyāsa calls this Bhāg. Pu. as "पारहंस्यं ज्ञानम्"— the Supreme state of knowledge characterizing the *Paramahansas* :

श्रीमद्भागवतं पुराणममलं यद् वैष्णवानां प्रियम् ।
यस्मिन् पारमहंस्यमेकममलं ज्ञानं परं गीयते ॥११.१३.१८अब॥

During the description of the *Samnyāsāśrama* and the way of life of a *Samnyāsin*, the *Bhāgavata Purāṇa* states :

ज्ञाननिष्ठो विरक्तो वा मद्धक्तो वानपेक्षकः ।
सलिङ्गानाश्रमांस्त्यक्त्वा चरेदविधिगोचरः ॥११.१८.२८॥
बुधो बालकवत् क्रीडेत् कुशलो जडवच्चरेत् ।
वदेदुन्मत्तवद् विद्वान् गोचर्या नैगमश्चरेत् ॥११.१८.२९॥

A *Paramahansa* must be firmly established in knowledge and absolute renunciation, a devotee of God, detached from both the world and liberation, free from external paraphernalia of his *Āśrama* and commandments. Moreover, although, spiritually awakened he should sport like a child, though intelligent, he should behave like a dull-witted person, although wise and learned, he should speak like a mad person, and in spite of possessing knowledge of the truth taught by the *VedaBrahmacārīs*, he should roam about like cattle. Such a person from whom every trace of ignorance has vanished is called: परमहंसपरिव्राजकः परमहंसपरिव्राजकैः परमेणात्मयोगसमाधिना परिभाक्तिपरिस्फुटपारमहंस्य-धर्मेणोद्घाटिततमः कपाटद्वारेचित्तेऽभावृत आत्मलोके . . . ।भा.पु.-६.९.३२॥ All these characteristics are implied and referred to Bhāg. VII- 13.9; XI-7.9;

न यतेराश्रमः प्रायो धर्महेतुर्महात्मनः ।
शान्तस्य समचित्तस्य बिभृभादुत वा त्यजेत् ॥७.१३.९॥
अव्यक्तलिङ्गो व्यक्तार्थो मनीष्युन्मत्तबालवत् ।
कविर्मूकवदात्मानं स दृष्ट्या दर्शयेन्नृणाम् ॥७.१३.१०॥

CONCLUSION :

The concept of *Samnyāsa* (asceticism) can be traced back to the times of *Āraṇyakas* and *Upaniṣads*. We can judge it from the self-inflicted mortification off the body and self-inflicted penances (Tapas), to get rid of the cycle of birth and death. Dr. S. G Désai¹ opines : “The desire to know the cause of the universe, the physical mortification of Prajāpati for securing power and the rigorous discipline of the mind led to the development of the doctrine of *Samnyāsa* as the means to attain Amṛtatva . . . Therefore, the idea of renouncing the acts to attain the knowledge

¹ Desai S. G. — The Critical Study of the Later *Upaniṣads*, page 344

became more and more prominent in the days of the *Upaniṣads*.” Hence the last stage i.e. *Sannyāsa* is equated with the knowledge of Brahman. One who ‘knows’ is said to pass beyond the three stages of life. We find references to the first three *Āśramas* in ancient *Upaniṣads* like Bṛhad., Chān., Taitt. Etc. Thus, it can be said that the older *Upaniṣads* form the base for the minor *Upaniṣads*. The formal conditions and rules of the ascetic life and other stages of life also, are stated by Manu and Yājñavalkya in the *Smṛtis*. They were further repeated in other *Smṛtis* and the epic MBh. This epic contain wonderful narratives of ascetics who proved in their own experience, the virtue and the power of Tapas. The BG also describes that the essence of ascetic practices is not the painful subjugation of senses or mortification of body, but renunciation, and duty.¹ In the *Purāṇas*, later on, the extravagances of the ascetic practices are prominent than its virtues, as it is evident from some of the quotes of *Purāṇas* like Bhāg., Varāha, Kūrma etc. stated before. However, the concept remains the same stating renunciation of worldly possessions and voluntary endurance of bodily pains as the means for *Mokṣa*.

In the later *Upaniṣads* i.e. minor *Upaniṣads*, we find a clear demarcation mark between the last two stages viz. *Vānaprasthāśrama* and *Saṁnyāsāśrama*. The duties of each are clearly defined. It has been shown that the later *Upaniṣads* only deal with the various aspects of this fourth stage of life in detail for the first time and this is their unique contribution. The realisation of Brahman forms the main purpose of the *Saṁnyāsa* stage of life. The renunciation is only the means and not an end. Thus, the necessary pre-requisites for the *Saṁnyāsa*, the duties and characteristics of a *Saṁnyāsī* and the various types of *Saṁnyāsa* and *Saṁnyāsīns* are discussed in the present topic. Though one is allowed to renounce life, the moment he feels disgusted with the world, it is advised to renounce in the fourth stage of life in the *Jābālopāniṣad*. The *Guhyāṣoḥopāniṣad*, a minor *Upaniṣad*, gives a very interesting and significant meaning of the term *Saṁnyāsa* as : सम्यक् न्यासः इति, न तु मुण्डित मुण्डः । The real *Saṁnyāsa* is fixing the mind on the inner self in the correct manner and not merely by making a show.

Thus, on the basis of the above discussion, it can be said that the concept of *Saṁnyāsa* is a later term found more in the *Smṛti* literature and less in the *Śruti* literature, as the types of *Saṁnyāsīns* are mentioned in the *Smṛtis* like Manu, Yājñavalkya etc. Thus the data found in the minor *Upaniṣads* is based on the *smṛti* literature.

¹ BG-III.3; V.3; VI.2; VIII.11; IX.27; XIII.24 and XVIII.49

CHAPTER – IV (B)

THEISTIC UPANIŠADS

This topic comprises of the data of the five theistic minor *Upaniṣads* of AV taken up for study viz. *Sūryopaniṣad*, *Sītopaniṣad*, *Kṛṣṇopaniṣad*, *Annapūrṇopaniṣad* and *Dattātreyaopaniṣad*.

SŪRYOPANIṢAD

In the modern age, science is gradually unravelling, all possible aspects of the mystery of Sun. On this earth, life is entirely influenced by this burning star's daily course, such as rising in the east in the morning, reaching the zenith at noon, and finally setting down in the west at dusk. This change, which takes place, causes days and nights, and consequently months and years.

Sūrya is invoked in the RV - *Samhitā* only in ten hymns.

उदु त्वद् वपुर्दिव एति प्रतिह्वरे ।

यदीमाशुर्वहति देव एतशो विश्वस्मैचक्षसे अरम् ॥ ऋग्वेद-७.६६.१४ ॥

“These hymns are valuable for us, because we see before us in them a mythology in the making”, opines M. Winternitz¹, “Epithets, which at first emphasised a particularly important side of a natural being, became gods' names and new gods. Thus savitr ‘the inspirer’, ‘the life-giver’ and Vivasvata, ‘the shining’ were at first epithets then names of the Sun and finally they became independent Sun-gods besides Sūrya.”

According to Yāska, the word ‘Sūrya’ is derived from sṛ (to move) or from sū (to stimulate) or from Svīr (to promote well).² – सूर्यः सतेर्वा सुवतेर्वा स्वीर्यतेर्वा । निरुक्त-१२.१४ ॥ He is called *Savitṛ* because he is the stimulator of all.³ The time of *Savitṛ* is that when the sky, with its darkness dispelled, is overspread by the rays of the Sun.⁴ There is no direct reference to the Sun-worship in the Aṣṭādhyāyī of Pāṇini. It mentions Sūrya⁵, Puṣan, Divākara, Uṣas, Candramas⁶ and Soma⁷ etc. The term Sūrya as from ‘राजसूयसूर्य’ – (Pāṇini-3.1.114), has been derived as – सरति (गच्छति) आकाश इति

¹ M. Winternitz — A History of Sanskrit Literature vol. I, Part I, Introduction, page 65-66

² Yāska – *Nirukta*

³ Yāska – *Nirukta*-10.31 — सविता सर्वस्य प्रसविता ।

⁴ Ibid – 12.12 — तस्य कालो यदा धौरपहततमस्का कीर्ण रश्मिर्भवति ।

⁵ Ibid – 3.1.114; 3.2.36; 2.2.36; 6.1.151

⁶ Ibid – 5.2.142

⁷ Ibid – 6.3.31

सूर्यः (भवादि प.), यद्वा षू प्रेरणे (तुदादि प.), क्यपो रुह, सुवति कर्मणि लोकं प्रेरयतीति सूर्यः । or सृष्टु ईर्यते वायुना प्रेर्यते इति सूर्यः । – as Sun moves in the mid-regions inspired by Vāyu. In *Bṛhaddevatā* VII-128.1, it is stated,

सूर्यः सरति भूतेषु सुवीरयति तानि वा ।
सु ईर्यत्वाय यो ह्येषः सर्वकर्माणि सन्दधत् ॥

We find the seven names of Sūrya in *Sūryopaniṣad*, viz. Sūrya, Sūryanārāyaṇa, Āditya, Savitā, Mitra, Bhānu and Ghr̥ṇi.

In AV Sūrya is eulogized with different names viz. Bradhna, Vāma, Śukra, Savitā, etc. Sūrya is known as Bradhna because he engages a person in his *Karman* and its fruits – ब्रध्नः सर्वेषां स्वस्व कर्मसु तत्फलेषु च बन्धकः संयोजकः सूर्यः । अथर्ववेद-सायणभाष्य-७.२३.२ ॥ Sūrya is known as Vāma because he is the nourisher of the world – अस्य वामस्य पलितस्य । [AV.IX.14.1.]. Because He is lustrous, Sūrya is known as Śukra – शुक्रः शोचमानो दीप्यमानः सूर्यः – [AV.VI.5.3.1–*Sāyaṇa Bhāṣya*]. Similarly as he is the motivator of all and hence he is known as Savitā – सवितारमन्तर्यामितया सर्वस्य प्रेरकं सूर्यं स्तुहि । [AV.VI.1.1 – *Sāyaṇa Bhāṣya*]. Sāyaṇa in his *Bhāṣya* on RV.V.81.4 calls Sūrya before rise as Savitā – उदयात् पूर्वं भावी सविता ।

We find the following twelve names of Sūrya in the *Āditya-hṛc'aya-stotra* of *Bhaviṣyapurāṇa* :

आदित्यः प्रथमं नाम द्वितीयं तु दिवाकरः ।
तृतीयं भास्करः प्रोक्तं चतुर्थं तु प्रभाकरः ॥१६०॥
पंचमं तु सहस्रांशु षष्ठं चैव त्रिलोचनः ।
सप्तमं हरिदश्वथ हृष्टमं तु विभावसुः ॥१६१॥
नवमं दिनकृत्प्रोक्तं दशमं द्वादशात्मकम् ।
एकादशं त्रयीमूर्तिर्द्वादशं सूर्य एव च ॥१६२॥

Savitā is referred to as the father of all the Gods in *Śatapatha Brāhmaṇa*-I.1.2.17 – सविता वै देवानां प्रसविता । as well as in *Nirukta* by Yāska – सविता सर्वस्य प्रसविता । १०.३१ ॥

In the *Sāmba Purāṇa*¹, Sūrya is raised to the rank of a principal deity of the Saura cult. In fact, it is Sūrya who receives worship in this cult in the

¹ In the *Sāmba Purāṇa*, Sūrya is regarded as the head of the Grahas (VII.57-8), because of the Grahas have come from the Sun (VII.60). Also CP. L. P. Pandeya Sun Worship in Ancient India-P113.

name of *Savitṛ*. Sūrya is also worshipped as the chief of the *Nava-grahas* (the nine planets) who are invariably adored in the beginning of nearly all the religious ceremonies with a view to avoiding inauspicious happenings.

Yāska (700 - 500 BC) in his *Nirukta* explains Āditya i.e. the Sun, in three ways : Firstly the word Āditya is derived from ā - √dā, literally that which takes i.e. draws up water in the form of vapour, or that “which takes away the light of other stars on account of its superior effulgence. आदत्ते रसान्, आदत्ते भासं ज्योतिषाम् । निरुक्त-२.१३ ॥ Secondly, it is derived from ā√dīp literally the one ‘brightened with light.’ – आदितो भासेति वा । निरुक्त-२.१३ ॥ Thirdly, the Sun is called Āditya, because, he is the son of Aditi. अदितेः पुत्र इति वा । निरुक्त-२.१३ ॥ He states in *Nirukta* X.32 – आदित्योऽपि सविता उच्यते इति ।

Yāska¹ speaks of the Ādityas as the lords of the act of bestowing, or lords of gift. According to him Varuṇa, Dakṣa, Bhaga, Amśa, Aryaman and Mitra are addressed as the Ādityas.

In the fifth verse of the hymn (RV.V.82.5) to Mitra the god is spoken of as the great Āditya ‘bringing men together.’ He is also referred as one who activates people by making sound :

मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम् ।

मित्रः कृष्टीरनिमिषाभि चष्टं मित्राय हव्यं धृतवज्जुहोत ॥ ऋग्वेद-३.४.५.१ ॥

Sāyaṇa comments: मित्रो जनान्यातयति प्रशुवाणः शब्दं कुर्वन् मित्र एव धारयति पृथिवीं च दिवं च मित्रः कृष्टीरनिमिषन्नणि विपश्यतीति ।

“The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the *Avesta* and by Persian religion in general, where Mitra is undoubtedly a Sun-god or a god of light specially connected with the Sun”, states A. A. Macdonell.²

Further it is stated in *Nirukta* (VII) “अथ एतानि आदित्यभक्तीनि । . . . चन्द्रमसा वायुना संवत्सरेण इति संस्तवः ।” Yāskācārya in his *Nirukta* (X.22.13) discusses the etymology of Mitra (also known as Sūrya) in three ways : (1) मित्रः – प्रमीतेऽस्त्रायते । — One who protects people from death by giving rain — प्रकर्षेण मीयते इति प्रमीतिः । प्रमीतेः मरणात् त्रायते इति मित्रः । (2) संमिन्वानो द्रवतीति वा । — One who wanders in mid-region bestowing showers of rain — सम्यक् मिन्वानः वृष्टिं सततं प्रक्षिपन् अन्तरिक्षे द्रवति इति मित्रः । and (3) मेदयतेर्वा । — One who viscifies all

¹ *Nirukta* – II.13

² A. A. MacDonnell — *Vedic Mythology*, page 30.

the thing by his showers — मेदते सर्वं उदकेन स्नेहयति इति मित्रः ।

The etymology of the name is uncertain.¹ In the RV the kindly nature of the god is often referred to in the *Veda*, Mitra even appearing as a god of peace (TS.-II.1.84.7); while in the *Avesta*, Mitra is on the ethical side of his character the guardian of faithfulness, it must have originally signified 'ally' or 'friend' and have been applied to the Sun-god in his aspect of a beneficent power of nature.

Bhānu means that which shines in all the fourteen regions by its own Lustre / Light. भानुः (पुं) भाति चतुर्दशभुवनेषु स्वप्रभया दीप्यतं इति । सूर्यः । यथा महाभारते -३.३.२४, किरण । यया ऋग्वेदे-६.६४.२ ॥ भद्राददृक्षकविया विभास्युते शोचिभविनो द्यामपसन् ॥ मानवो रश्मयः । इति तद्भाष्ये सायणः ।

Sūrya might have been referred as Agni-Nārāyaṇa because Agni is identified with Sūrya sometimes. Agni is said to have triple character i.e. Sun in heaven, lightening in mid-regions and Agni on earth (RV-I.95.3; III.26.7; IV.1.7; X.88.10). He has three heads (RV.I.146.1), three tongues, three bodies, three stations (III.20.2). The epithet having three stations (Triṣadhaṣṭha) is predominantly connected with Agni. In *Sūryopaniṣad* *bīja* or the seed is said to be endowed with Agni-Nārāyaṇa.

The worship of fire had its own importance in the Vedic period and was also described as the Sun-god. In the earlier *Brāhmaṇas*, Agni is identified with Brahman, the supreme spirit (ŚB IV.5.1.12) whereas in the later *Brāhmaṇas*, this status is occupied by Viṣṇu, a *Rgvedic* solar deity. In the Brahmanical religion, Sūrya is sometimes described as Brahman. Viṣṇu-*purāṇa* (II.8.21-23) provides a unique relationship between Agni and Sūrya :

वह्ने प्रभा तथा भानुर्दिनेष्वा विशति द्विज ।

अतीव वह्निसंयोगादतः सूर्यः प्रकाशते ॥वि.पु.-२.८.२२॥

It would be evident from above that the writer of the *Viṣṇu Purāṇa* has tried to visualise some solar qualities in Agni making them both interdependent. This could be the reason why the Vedic people invoked Agni so often on account of the solar qualities present in it. The ancient society living under the protection of the Sun, conceived fire as a part of the Sun or an earthly Sun playing before him, providing comfort amidst cold with its pleasing warmth and dispelling darkness with its light.²

¹ Ibid

² Shantilal Nagar — Sūrya and Sun-Cult, page 295-296

He is Agni on the earth either in sacrificial fire or in forest or in the houses of people; vidyut or lightening in the air and Sūrya in heaven and Sūrya being nothing but a hot ball of fire, itself as a form of Agni.

Yāskācārya in his *Nirukta* states there are only three deities : तिस्रः एव देवताः इति नैरुक्ताः ॥ निरुक्त-७.६ ॥ अग्निः पृथिवीस्थानः । वायुर्वा इन्द्रो वा अन्तरिक्षस्थानः । सूर्यो द्युस्थानः । तासां माहाभागात् एकैकस्याः अपि बहूनि नामधेयानि भवन्ति । Further Yāska opines that Agni is only a terrestrial God. Because in other two regions viz. mid-region and heaven, Vidyut and Āditya are sometimes called Agni : स न मन्येत अयमेव अग्निः इति । अपि एते उत्तरे ज्योतिषी अग्नि उच्येते । ततो नु मध्यमः । निरुक्त-७.१५ ॥

In *Viṣṇu purāṇa*¹ the etymology of Nārāyaṇa is given thus :

आपो नारा इति प्रोक्ता आपौ वै नरसूनवः ।

अयनं तस्य ताः पूर्वं तेन नारायणः स्मृतः ॥ वि.पु.-४.६, मनु-१.१० ॥

In *Brahmavaivarta Purāṇa* (*Adhyāya* 109), the etymology is given thus :

सारूप्यमुक्तिवचनो नारेति च विदुर्बुधः ।

यो देवोऽप्ययनं तस्य स च नारायणः स्मृतः ॥

नाराश्च कृतपापाश्चाप्ययनं गमनं स्मृतम् ।

यतो हि गमनं तेषां सोऽयं नारायणः स्मृतः ॥

नारश्च मोक्षणं पुण्यमयनं ज्ञानमीप्सितम् ।

तयोर्ज्ञानं भवेद्यस्मात् सोऽयं नारायणः स्मृतः ॥

So here he is described as the bestower of Salvation. Nārāyaṇa is another name of Viṣṇu and Savitā and Agni are also the names of Viṣṇu as He is the giver of the intellect and the light to know the real nature of Brahman. The Upāsana of Viṣṇu illuminates the way of spiritual enlightenment. *Viṣṇu Sūkta* says : तविष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिविव चक्षुराततम् । ऋग्वेद ॥

The term *Ghṛṇih* occurs in the *Sūryopaniṣad* in the *Sūrya-aṣṭākṣarī mantra* – ॐ घृणि सूर्य आदित्य । The word *Ghṛṇih* has three meanings : (1) Heat, Sunshine (2) A ray of light or (3) Sun, as stated in *Amarakośa* :

किरणोत्समयूखांशुगभस्तिघृणिरश्मयः ।

भानुः करो मरीचिः स्त्रीपुंसयः दीधितिः स्त्रियाम् ॥ १.३.३३ ॥

The illumining aspect of the Sun is also well known to the Vedic seers. In

¹ Upareti Thanesh Chandra — *Viṣṇu-purāṇa* – vol. I.

the RV. it is said that at the appearance of all illuminating Sun, the constellations depart with the night, like thieves :

आप त्वे तायवो यथा नक्षत्रा यन्त्यक्षुभिः । सूराय विश्वचक्षसे ॥ऋग्वेद-१.५०.२॥

He is the source of light and his departure brings darkness of night (RV.I.50.5). He dispels the darkness with his light (RV.X.37.4). He rolls up the darkness as a skin (RV.VII.63.1) and his rays throw off the darkness as a skin into the water. In the *Taittirīya Saṁhitā* (1.4.31.39) too the illuminating aspect of the Sun is highlighted several times and also described as the highest light.

In the *Sūrya-sūkta* of RV.-I.115.5-6. it is said that Sūrya being extremely lustrous comes in the east to lighten, brighten the universe तन्मित्रस्य वरुणाभिचक्षे सूर्यो रूपं कृणुते द्यौरुपस्थे । अनन्तमन्यद् रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥ Though there are reference to the rising Sun, the ascent and the setting of the Sun, which indicates that the concept of the Sun was still based upon the physical phenomenon. Yet he becomes primarily a great force of magic and medicines in the AV.

In the Śat. Br. an episode states that once the mortals went to Brahmā, the god of creation, to seek his advice for leading virtuous life. Prajapati Brahmā informed them : वोऽन्नममृतत्वं व ऊर्वः सूर्यो व ज्योतिरिति । शतपथ ब्राह्मण-२.४.२.१॥ Moreover Sun has been described as *Viśvajyoti* : अथ विश्वज्योतिषमुपदधाति । आदित्यो वाऽत्तमा विश्वज्योतिरादित्योकोवामुष्मिल्लोके विश्वज्योतिरादित्यमेवेतद्रुपदधाति । शतपथ ब्राह्मण-८.७.१-१५ ॥

In the *Bṛhadāraṇyaka Upaniṣad*, it is stated that the Sun may unveil the face of Brahman covered with the veil of ignorance by spreading the light:

पूषन्नेकर्षे यम सूर्यं प्राजापत्य व्यूह रश्मीन् समूह तेजः ।

यत् ते रूपं कल्याणतमं तत् मे पश्यामि यो साऽवसौ पुरुषः सोऽहमस्मि ॥५.१५.१॥

In the *Chāndogya Upaniṣad* Sūrya is regarded as the highest light and in the *Praśna upaniṣad* (II.9) the sage Pippalāda regards Sūrya as the lord of light :

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।

त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥प्रश्नोपनिषद्-२.९॥

In the *Aitareya Upaniṣad* (XII.4) it is said that the eyes perceive due to the light of the Sun – ‘प्राविशादित्यश्चक्षुर्भूत्वाक्षिणी ।’

Lord Sūrya is stated here as the ruler of the world crowned with rays and

as who bring light to the world :

रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम् ।
पूजयस्व विवश्वन्तं भास्करं भुवनेश्वरम् ॥६.१०५.६॥

He is referred as storehouse of light and maker of day:

आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।
सुवर्णसदृशो भानुर्हिरण्यरेता दिवाकरः ॥६.१०५.१०॥

He is praised as the dispeller of darkness, destroyer of cold and ruler of all lights.¹ He is stated as possessing the lustre of refined gold and as one who uproots darkness.² Moreover, he is established as the Supreme controller of all activities.³

Mayūra (7th Century AD) depicts the rays of Sūrya as protector, which are possessive of heat, which touches the inner portions of lotus flower and peaks of mountains, in his *Sūryaśatakam* :

गर्भेष्वम्भोरुहाणां शिखरिषु च शिताग्रेषु तुल्यं पतन्तः
प्रारम्भे वासरस्य व्युपरतिसमये चैकरूपास्तथैव ।
निष्पर्यायं प्रवृत्तास्त्रिभुवनभवनप्राङ्गणे पान्तुयुष्मा-
नूष्माणं सतताध्वश्रमजमिव भृशं बिभ्रतो ब्रह्मपादाः ॥३॥

Verses number : 11, 16, 19, 29, 30, 37, 75, 80, 81-85, 88, 91, 96, 97, 99, 100 of *Sūryaśataka* Portray Sūrya as a protector. The following verse tells us how Sūrya protects us from sins :

योनिः साग्रां विधाता मधुरिपुरजितो धूर्जटिः शंकरोऽसौ
मृत्युः कालोऽलकायाः पतिरपिधनदः पावको जातवेदो ।
इत्थं संज्ञा डवित्यादिवदमृतभुजां या यदृच्छाप्रवृता
स्तासामेकोऽभिधेयस्तदनुगुणगुणैर्यः स सूर्योऽवताद्वः ॥११॥

In the *Rgveda*, Sun is mentioned as the giver of eye-sight to the whole world; which is the day to day experience of all of us. He is the only God who, being directly connected with light, radiantly illumines the universe. The rays carry the Sūrya so that the world may see: उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् । ऋग्वेद-१.५०.१॥ अदृश्रमस्य केतवो विरश्मयो जनाँ अनु । भ्राजन्तो अग्रयो यथा । ऋग्वेद-१.५०.३॥

¹ तमोघ्राय हिमोघ्राय शत्रुघ्रायामितात्मने । कृतघ्रघ्राय देवाय ज्योतिषां पतये नमः ॥६.१०५.२०॥

² तत्तचामीकराभाय हरये विश्वकर्मणे । नमस्तमोऽभिनिघ्राय रूचये लोकसाक्षिणे ॥६.१०५.२१॥

³ देवाश्च क्रतवश्चैव क्रतूनां फलमेव च । यानि कृत्यानि लोकेषु सर्वेषु परमप्रभुः ॥६.१०५.२४॥

The following hymn given in *Sūryopaniṣad* is borrowed from *R̥gveda*.

चक्षुर्नो देवः सविता चक्षुर्न उत पर्वतः ।

चक्षुर्धाता दधातु नः । सूर्योपनिषद्, ऋग्वेद-१०.१५८.३ ॥

The Sun bestows the power of eyesight. Sūrya is the eye of the gods – देवानां चक्षुः ।¹ He is identified in a peculiar way, with the eye of *Puruṣa*. “Sūrya and Candramas (the moon) have sprung up from the eye² and the mind (*manas*) of *Puruṣa*.”³ The relation between Sūrya and eyes and hence with eye-sight, is so intimate that this god is said to have originated from the eyes of *Virāṭa Puruṣa* (RV X.90.13) चक्षो सूर्यो अजायत । (RV.X.90.13 and YV-XXXI-12). Due to this, Sūrya is considered as the *Dr̥ṣṭā* – witness of the actions of every individual – सूर्यायविश्वचक्षसे – (RV.I.50.2) Sūrya is the presiding god of eyesight.⁴ He is the divine eye, which witnesses all beings,⁵ and their actions.⁶ He is asked for granting eyesight.⁷

Sūrya has also been eulogised for healing or removing of the eye ailments or the eye-sight :

विश्वाहात्वा सुमनसः सुचक्षसः प्रजावन्तो अनमीवाः अनागसः ।

उद्यन्तं त्वा मित्रमहो दिवे दिवे ज्योगजीवाः प्रति पचमेव सूर्यः ॥ ऋग्वेद-१०.३०.४ ॥

He is far seeing (*urucākṣas*) (RV.VII.35-8; X.37.1), all-seeing (*viśvacakṣas*) (RV.I.50.2); is the spy (*spas*) of the whole world beholds all beings and the good and bad deeds of mortals. (I.50.7; VI.51.7; VI.51.2; VII.60.2; VII.61.1; VII.63.1,4)⁸

According to AV, Sūrya is believed to be presiding over the eyes, who is invoked to protect them. :

आसुसी चक्रे प्रथमेदं किलासभेषजमिदं किलासनाशनम् ।

अनीनशत् किलासं सरूपामकरत्त्वचम् ॥ अथर्ववेद-१.२४.२ ॥

In the AV, Sūrya is called the lord of eyes (AV.V.24.9) and is said to be the one eye of created beings and to see beyond the sky, the earth and the waters (AV.XIII-1.45).

¹ RV-VII.77.3

² RV-X.90-13

³ RV-X.90-13; AV-X.7.33

⁴ RV-X.158.3-5; AV-V.24-9; Also cp. Mbh.-III.3.53 and Bhāg. Purāṇa-XXXI.31.

⁵ RV-I.50.2

⁶ RV-I.50.7; VI.51.2; VII.60.2 etc.

⁷ RV-X.158.3-4

⁸ A. A. MacDonnell — Vedic Mythology, page 30.

In AV (II.16.3)-Sūrya is prayed for giving eyesight and protecting people: सूर्य चक्षुषा मा पाहि स्वाहा । Further Sūrya is identified with eyes in AV.V.9.7 : सूर्यो मे चक्षुः ।

In the *Śatapatha Brāhmaṇa* (XIII.3.8.4) too Sūrya is invoked as a healer of disease and for the removal of ailments of eye. Sūrya is referred to as 'Cakṣuḥ' a number of times in several *Upaniṣads* like Br.*Upaniṣad*1.1.1 - states : सूर्यश्चक्षुः । In the *Chāndogya Upaniṣad* (V.13.2) Sūrya is established as *Ātman Vaiśvānara* in universal form and then the Sun was characterised as the eye of the *Ātman* :

अत्यम्भं पश्यति प्रियं भवत्यस्य ब्रह्मसर्वेर्चसं कुले य एतमेवात्मानं वैश्वानरमुपास्ते ।
चक्षुष्टवेतादात्मन इति हो वाच । अन्धोऽभविष्यो यन् मां नाऽऽगमिष्य इति ॥६.१३.२॥

Kāthopaniṣad elaborates it and states that Sūrya is the eye of all the worlds — सूर्यो यथा सर्वलोकस्य चक्षुः ॥५.११॥ *Muṇḍakopaniṣad* identifies the two eyes with Sun and moon – चाक्षुषी चन्द्रसूर्यौ ॥२.१४॥

In *Śrīmadbhagavadgītā* - Lord Kṛṣṇa while describing the *vibhūti* form - declares himself as Sun – ज्योतिषां रदिरंशुमान् ॥(BG.X.21). Śrī Kṛṣṇa states that the light in Sun and moon is His Light : यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥भ.गी.-१५.१२॥ In *Praśnopaniṣad* – स तेजसि सूर्ये सम्पन्न ॥५.५॥ and also सूर्यस्त्वं ज्योतिषां पतिः ॥२.९॥ It is established that Brahman is the illustrious Sun Himself.

In *Sūryagītā*, Sun god is eulogized thus :

विश्वप्रकाशक श्रीमन् सर्वशक्तिनिकेतन ।
जगन्नियन्ता सर्वेश विश्वप्राणाश्रय प्रभो ॥

Saurapurāṇa describes thus :

सूर्यकोटिप्रतीकाशः सहस्राक्षः सहस्रपात् ।
सहस्रशीर्षा पुरुषः सूर्यसोमाग्निलोचनः ॥१.५३॥

SŪRYA : AS A HEALER

The Vedic seers were aware of the tremendous healing property of the Sun and knew that Sun-rays can be used in some ailments as preventive as well as curative measures, especially in Cardiac ailment (Hṛdroga) and blood diseases like Chlorosis and Jaundice etc. (RV-I.50.11-12).

उद्यन्नद्य मित्रमह आरोहनुत्तरां दिवम् ।
हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥ऋग्वेद-१.५०.११॥

The *Rgvedic* (I.10.12) text further pronounces that Sun has the powers of healing the disease called Jaundice :

शुकेषु मे हरिमाणं रोपणाकासु दध्मसि ।
प्रथो हरिद्रवेषु मे हरिमाणं जिदध्मसि ॥ऋग्वेद-१.१०.१२॥

Sūrya is linked through inimical relationship with harmful supernatural agencies. He dispels famines (*anīrā*), diseases (*amīvā*) and bad dreams (RV.X.37.4). He conquers the imperceptible creatures (*adīṣṭa*), wizards and sorcerers (RV.I.191.8-9). The term *adīṣṭa* may be interpreted, at least, in two ways. Firstly as the harmful micro organisms, which usually grow in darkness. Secondly, as the inimical creatures which are commonly encountered in darkness of night, such as invaders, thieves, dacoits, wild beasts, reptiles, insects, etc.¹

The *Taittirīya Saṁhitā* (I.2.9) brings out the far seeing aspect of the Sun, who gazes on all things (IV.6.6). The same text also believes in the healing power of the Sun (IV.4.3), while he is invoked for protection from evil (I.1.11). In order to get cure from ailments, the students were required to adore the Sun (VIII.15.2). He is also invoked for long life (III.3.2) and also for protecting us with prosperity (IV.4.3). In the special sacrifice for becoming a successful warrior, this hymn is recited (II.4.14). The identity of Sūrya and the universe is also expressed in the text (II.12.1).² In *Sāmaveda* (IX-1.1783) the Sun has been projected as the one who puts life into plants and vegetables.

In a passage in the sixth kāṇḍa of the AV., the Sun is conceived to be the remover of all germs :

अत् सूर्यो दिव एति पुरो रक्षोशि निजूर्वन् ॥अथर्ववेद-६.५.२१॥

The AV also testifies that the Sun has the healing power against the snake-bite too.

देवा अदुः सूर्यो अदाद् द्यौरदात् पृथिव्य दात् ।
तिस्रः सरस्वतीरदुः सविता विदूषणम् ॥अथर्ववेद-६.१००.१॥

The same text further conceives the Sun as curing cough (VII.107) and pains of different kinds (IX.8.22). Thus, Sūrya in the AV is projected as a great healer.

Not only that, Sūrya in the AV (I.22.1) is also believed to cure heart

¹ Dass A. C. — Sun Worship, in IARM, page 124.

² Shantilal Nagar — Sūrya and Sun-cult

ailments :

अनुसूर्यमुदयतां हृद्योतो हरिमा च ते ।
गोरोहितस्य वर्णेन तेन त्वा परिदध्मसि ॥अथर्ववेद-१.२२.१॥

In the *Atharvaveda* (I.122) the healing power of the Sun is highlighted more forcefully. He is called upon to remove various diseases. He is invoked to remove the yellowness of eye, skin, teeth and nails, by which the jaundice may be meant.

SŪRYA AS SUPREME REALITY

On account of the multifaceted feature of Sūrya, the Sun was made the foremost physical symbol of Brahman. The idea of the Sun as Brahman is not an upaniṣadic innovation, but its roots are in the earliest stratum of the Vedic literature.

This *Rk* (सूर्य आत्मा जगतः तस्थुषश्च ।ऋग्वेद-१.११५.१॥) is originally from *Rgveda*:

चित्रं देवानामुदगादनीकंचक्षुर्सित्रस्य वरुणस्याग्रेः ।
आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥१.११५.१॥

Sāyaṇācārya¹ comments on this *Rk* : स्वकीयेन तेजसा आ समन्तात् अपूरयत् । ईदृग्भूतमण्डलान्तर्वर्ती सूर्यः अन्तर्यामितया सर्वस्य प्रेरकः परमात्मा जगतः जङ्गमस्य तस्थुषः स्थावरस्य च आत्मा स्वरूपभूतः ।

In *Yajurveda*,(XXXI-18) Sūrya is glorified as a Supreme Reality.

In another hymn (YV X-4), the Sun has been conceived as an embodiment of not only light but also as the giver of justice and knowledge. In YV (III.8) Sūrya and Agni (fire) are considered as *Tejas* (light) of Brahman and that is why offerings are made to both of them at the time of sacrifice. YV (XXIII.48) establishes the light of Sūrya as that of Brahman : ब्रह्म सूर्य समं ज्योति ।

He is the immediate source of life² and is fully responsible for creation, preservation and annihilation of this universe as stated in the *Sūryopaniṣad*.

Sūrya is further considered as identical with Brahman (Supreme Reality) in the *Sūryopaniṣad* : असावादित्य ब्रह्म ।

सूर्य आत्मा जगतस्तस्थुषश्च ।ऋग्वेद-१.११५.१॥

¹ *Rgveda Samhitā* — page 708, vol.-I, Vaidic Samśodhana Maṇḍala, Poona.

² RV-X.37.6-9

सूर्याद्वै खलु इमानि भूतानि जायन्ते । सूर्याद्यज्ञ पर्जन्योऽन्नमात्मा । सूर्योपनिषद् ॥ असौ आदित्य ब्रह्म । आदित्योऽन्तःकरणमनोबुद्धिचित्ताहंकाराः । आदित्यो वै व्यानः समानो-
दानोऽपानः प्राणः । आदित्यो वै श्रोत्रत्वक्कक्षूरसनघ्राणाः । आदित्यो वै वाक्पाणिपाद-
पायूपस्थाः । आदित्यो वै शब्दस्पर्शरूपरसगन्धाः । आदित्यो वै वचनादानगमनविसर्गा-
नन्दाः । आनन्दमयो विज्ञानमयो विज्ञानमयघन आदित्यः । सूर्योपनिषद् ॥

On the basis of *Rgvedic* text, the other texts have pointed out this aspect of the Sun. Sūrya is described as Brahman¹. Sūrya is regarded as the source of happiness and bliss,² and the lord of wealth and prosperity.³ Probably, for this, he is designated as *Bhaga* (wealth).⁴ Āditya is also glorified thus : आदित्याय विद्महे सहस्रकिरणाय धीमहि । तन्नः सूर्यः प्रचोदयात् । This mantra with a slight change occurs in the *Taittirīya Āraṇyaka* (III.10) and *Mahānārāyaṇa Upaniṣad* : भास्कराय विद्महे दिवाकराय धीमहि । तन्नो सूर्य प्रचोदयात् । तै.आ.-३.१० ॥ आदित्याय विद्महे सहस्रकिरणाय धीमहि । तन्न भानु प्रचोदयात् ॥ ३.१० ॥

The epithets of Sūrya are : नमो मित्राय भानवे मृत्योर्मा पाहि । भ्राजिष्णवे विश्वहेतवे नमः । सूर्याद्भवन्ति भूतानि सूर्येण पालितानि तु । सूर्ये लयं प्राप्नुवन्ति यः सूर्यः सोऽहमेव च ॥ सूर्योपनिषद् ॥

Similar concept is found in earlier *Upaniṣads*. For e.g. Āditya is identified with Praṇava / Udgītha or Om in *Chāndogya Upaniṣad* (I.5.1), with Indra in *Maitreyī Upaniṣad* (VI.33) and with *Bahirātmā* and *Antarātmā* in *Maitreyī* (VI.1) etc. *Sūryopaniṣad* eulogizes Āditya as : नमस्त आदित्य । त्वमेव प्रत्यक्षं कर्मकर्तासि । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वमेव प्रत्यक्षं विष्णुरसि । त्वमेव प्रत्यक्षं रुद्रोऽसि । त्वमेव प्रत्यक्षं मृगसि । त्वमेव प्रत्यक्षं यजुरसि । त्वमेव प्रत्यक्षं सामासि । त्वमेव प्रत्यक्षमथर्वासि । त्वमेव सर्वं छन्दोऽसि । सूर्योपनिषद् ॥ Similar statements are found in *Gaṇapati Atharvaśiṛṣa*.⁵

In one of the hymns it is directly stated to be Brahman lying in the midst of heaven and the earth so as to pervade and purify them. Moreover, he is established as the Supreme Controller of all activities (VI.105-24), having great popularity and fame. (RV VIII-101-11,12).

¹ VS-XXIII.48; XXXI.19; XXXII.1; XL.17; IV>5.6; IV.5.6; IV.3.4; *Sūryopaniṣad*-II.2; BG-XV.12; Bhāg. Pu.-XII.11,30,45; Sāmba Pu.-VII.33; VIII.5; IX.19; also Cp. H. G. Ranade – “Sun God and His Associates in the RV”; Bulletin of the Deccan College Research Institute, vol XXXIV, pts-1-4, 1974, page 144-5

² RV-X.37.10.11; I.115.2

³ RV-I.71.9

⁴ RV-III.56.6; VII.41.3; VII.63.1 etc.

⁵ ॐ नमस्ते गणपतये । त्वमेव प्रत्यक्षं तत्त्वमसि । त्वमेव केवलं कर्तासि । त्वमेव केवलं धर्तासि । त्वमेव केवलं हर्तासि । त्वमेव सर्वं खल्विदं ब्रह्मासि । एवं साक्षादात्मासि नित्यम् ॥ . . . त्वं प्रत्यक्षं ब्रह्मासि ॥ ४ ॥ . . . त्वं ब्रह्मास्त्वं विष्णुस्त्वं रुद्रस्त्वमिन्द्रस्त्वमग्निस्त्वं वायुस्त्वं सूर्यस्त्वं चंद्रमास्त्वं ब्रह्म भूर्भुवः स्वरोम् ॥ ६ ॥

Sūrya as *Ātmā* i.e. residing in all the being as Inner controller is eulogised in *Āditya Hṛdayam* of *Vālmīki-Rāmāyaṇa*:

एष सुतेषु जागर्ति भूतेषु परिनिष्ठितः ।
एष चैवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम् ॥६.१०५.२३॥

Sūrya is established as Supreme Reality and identified with number of Gods in the *Āditya Hṛdayam* of *Vālmīki-Rāmāyaṇa* :

सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः ।
एष देवासुरगणाल्लोकान् पाति गभस्तिभिः ॥६.१०५.७॥
एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः ।
महेन्द्रो धनदः कालो यमः सोमो ह्यपां पतिः ॥६.१०५.८॥
पितरो वसवः साध्या अश्विनौ मरुतो मनुः ।
वायुर्वह्निः प्रजाः प्राण ऋतुकर्ता प्रभाकरः ॥६.१०५.९॥
आदित्य सविता सूर्यः खगः पूषा गभस्तिमाम् ।
सुवर्णसदृशो भानुर्हिरण्यरेता दिवाकरः ॥६.१०५.१०॥

Sūrya is the God of Creation, Sustenance and Annihilation – this is also pointed out in *Āditya Hṛdayam* of *Vālmīki-Rāmāyaṇa* :

हिरण्यगर्भः शिशिरस्तपनोऽहस्करो रविः ।
आग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनम् ॥६.१०५.१२॥
आतपी मण्डली मृत्यु पिङ्गलः सर्वतापनः ।
कविर्विश्वो महातेजा रक्तः सर्वभवोद्भवः ॥६.१०५.१४॥
ब्रह्मेशानाच्युतेशाय सूरयादित्यवर्चसे ।
भास्वते सर्वभक्षाय रौद्राय वपुषे नमः ॥६.१०५.१९॥
नाशयत्येष वै भूत तमेव सृजति प्रभुः ।
पायत्येष तपत्येष वर्षत्येष गभस्तिभिः ॥६.१०५.२२॥

Through the *Ādityahṛdaya stotra*, Lord Rāma prayed Sūryanārayaṇa. In the *Yuddha Kāṇḍa* of *Rāmāyaṇa* when Rāvaṇa approaches Rāma on the battlefield duly prepared for an encounter, Sage Agastya advises Rāma to propitiate Brahma, installed in the heart of the orb of the Sun, by means of the *Āditya-Hṛdaya* which is a holy, immortal and supremely blessed and excellent encomium, which would help Śrī Rāma-to conquer all the adversaries on the battlefield, to bring victory and to root out all sins, anxiety and grief; and prolong life :

आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम् ।
जयावहं जपं नित्यमक्षयं परमं शिवम् ॥६.१०५.४॥

सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम् ।
चिन्ताशोकप्रशमनमायुर्वर्धनमुत्तमम् ॥६.१०५.५॥

Saurapurāṇa,¹ one of the minor *Purāṇas* states thus :

नत्वा सूर्यं परं धाम ऋग्यजुः सामरूपिणम् ।
त्रिसत्यं त्रिजगद्योनिं त्रिमार्गं च त्रितत्त्वगम् ॥१.१३१॥

आदित्याद्वायुर्जायते । आदित्याद्भूमिर्जायते । आदित्यादापोजायन्ते । आदित्याज्ज्योतिर्जायते ।
आदित्यादयोम दिशो जायन्ते । आदित्यादेवा जायन्ते । आदित्याद्देवा जायन्ते । आदित्यो वा
एष एतन्मण्डलं तपति । असावादित्यो ब्रह्म ।'

Sūryopaniṣad glorifies Savītā as being Omnipresent and bestower of long life :

सविता पश्चात्तात्सविता पुरस्तात्सवितोत्तरात्तात्सविताधरात्तात् ।
सविता नः सुवतु सर्वतातिं सविता नो रासतां दीर्घमायुः ।सूर्योपनिषद् ॥

Sūrya prolongs the days of life (RV-VIII.48.7). To live is to see the Sunrise (IV 25.4; VI 52.5). Sūrya bestows long life upon his worshippers (RV.X.170.1) by removing all possible harms and dangers (RV X.37.4).

This stupendous body of the solar mass (RV.X.170.1), the inexhaustible storehouse of the universal energy, is believed to be the source of life (RV.I.115-1). The Sun with its heat and light enables the earth to produce life and to sustain it. This has been proved by the modern science that the Sun is the primary source of life on this planet (RV.I.115.1; VII. 60.2; VII.66.15. etc.). Life without Sūrya is not possible and hence Sūrya is identified as the *Ātman* of all – सूर्य आत्मा जगतस्तस्थुषश्च ।²

In the Vedic age, Sūrya is invoked with the usual epithets and characteristics ascribed to him in the early Vedic age. In the tenth *Maṇḍala* of the *R̥gveda*, he is invoked in more than six hymns and described with his usual attributes. In *Sāmaveda*, he is called the soul of all movable and stationary things of the world. In the *Atharvaveda*, he is invoked many times and is described as “Shining with brightness of the fore knowing quarters, well-winged, flying swift in the ocean. He is again

¹ VS-XXXIII.30; SV-628, 1453

² RV.I.115.1; AV. 13.2.35; 20.107.14., Ar S. 5.3, Vs. 7.42; 13.46, Ts. - I.4, 43.1; II.4.14.4, Ms - I.3-37; 43.9, Ks - 4-9; 22.5, ŚB - IV 3-4.10, VII.5.2.27, TB - 2.8.7.4., AA - 2.2.4.7; 3.2.3-10, TA - 1.7.6; 2 -13.1)

described as 'hero', heavenly eagle and son of Aditi, who looks into all beings. He goes in his car drawn by seven yellow steeds, which represent his seven rays. It is said at one place, "He comes to the womb (*yoni*), is born again, and he has become overlord of the gods. Thus, he maintains his nature as the god of fertility in this period also.

"The Sun-god seems to have been worshipped during the pre-Vedic period as a family god by certain Aryan tribes, later as a community god and ultimately as the supreme entity of the pre-Vedic religions", states Swami Shankarananda.¹

While in the *Upaniṣads*, an entire section² in the *Chāndogya Upaniṣad* is a meditation upon the rays of the Sun. The *Upaniṣads* treat the rays of the Sun as the reservoir of water, which is the main source of the preservation of the world. This concept is elaborately dealt with in other Upaniṣads. In *Chāndogya Upaniṣad* (III.1-1-4) it is stated thus : ॐ असौ वा आदित्यो देवमधु रोहितं रूपम् ॥३.१.१-४॥

The same concept of the reservoir of water, present in the rays of the Sun, is also described in the *Śatapatha Brāhmaṇa* (III.8.2,5). The Sun happens to be the foremost among the objects of nature, propounded by the *Chāndogya Upaniṣad* (III.19.1) : आदित्यो ब्रह्मेत्यादेशः । and also स य एवं विद्वान् आदित्यं ब्रह्म इति उपास्ते । He who having known thus meditates on Sun as Brahman.

The *Chāndogya Upaniṣad* describes this Supreme Being in the form of Āditya and as golden complexioned.

य एषोऽन्तरादित्ये हिरण्यमयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आ प्रणखात्सर्व एव सुवर्णः । स एव सर्वेभ्यः पाप्मभ्य उदित उदेति ह व सर्वेभ्यः पाप्मभ्यो य एवं वेद । छा. उपनिषद्-१.६.६-७ ॥

In *Kaṭha Upaniṣad* by virtue of spanning of the whole of the visual vista through the spectacles of rising and setting, the Sun stands for the locale of the *Ātman*, which is regarded as the source of all knowledge. This has been emphasised in the *Upaniṣad* thus :

यतश्चोति सूर्योस्तं यत्र च गच्छति ।
तं देवर सर्वेऽर्पितास्तदु नात्येति कथना ॥२.१.९॥

¹ Swami Shankarananda — The Rigvedic Culture of the Prehistoric Indus, vol. II, Calcutta, 1944, page 105, quoted by A. C. Dass — Sun Worship, page 38

² Ibid — III; see also Kauś. upa. — II.7

The Kātha-upaniṣad cites a passage from RV (IV.40.5), with the addition of only Mahat, at the end :

हँसः शुचिषद्वसुरन्तरिक्ष सद्भोता वेदिषदतिथि दुरोणसत् ।
नृषद्वरसद् व्योम सदबजायोजा ऋतजा अद्रिजा ऋहत् ॥२.२.२॥

Here at the first instance, Brahman is Symbolized as the Sun, secondly this Brahman - Sun is represented as a swan due to swan's having a bright colour and movement in the sky. Thirdly, as a swan, after taking its flight in the sky descends into water so as take a dip and find out its food, even so the Brahman - Sun, being concerned as a Swan, is said to have entered into the water which probably is the universe itself.

एको हँस भुवनस्य मध्ये स एवाग्नि सलिले संनिविष्टः ।
तमेव विदित्वा अति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥श्वेता.उप.-४.१५॥

In the *Praśnopaniṣad*(IV- 2), the Sun is first used as an analogue of the mind and then as the sign of *Ātman*.

Sūrya is praised and worshipped in various major as well as minor *Upaniṣads*. *Maitreyī Upaniṣad* states that Sūrya brings with his rise the life of being – प्राणः प्रजानामुदयत्येष सूर्यः । Same thing is stated in *Praśnopaniṣad* (I.8). Sūrya is said to be the source of time – सूर्यो योनिः कालस्य । and the bestower of food through his rays as well as the giver of rain – तत्सूर्यो रश्मिभिर्वर्षति । in the *Maitrī Upaniṣad*.

Muṇḍakopaniṣad (I.2.5,6,11) describes the rays of Sun as the leader towards the supreme or the highest abode and the *Mumukṣus* - becoming free from dust i.e. sins etc. enter the abode of Brahman through Sūrya.

In *Brahmasūtra*, Bādarāyaṇa Vyāsa states that the Sun is to be looked upon as Brahman : ब्रह्मदृष्टिरुत्कर्षात् ॥५.१.५॥ Śaṅkarācārya comments : अत्र हि ब्रह्मशब्दस्यादित्यादिशब्दैः सामानाधिकरण्यमुपलभ्यते । आदित्यो ब्रह्म प्राणो ब्रह्म विद्युद्ब्रह्मेत्यादि-समानविभक्तिनिर्देशात् ।

Bādarāyaṇa says in रश्म्यनुसारी - IV.2.18, that the soul of the man of knowledge proceeds by following the rays of the Sun. And that there is relationship between the nerves of the body and the rays of the Sun as pointed out in *Chāndogya Upaniṣad* VIII.6.2 - तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोको गच्छन्तीमं चामुं चामुष्मद्वददित्यात्प्रतायन्तो ता आसु नाडीषु सूप्ता आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन् आदित्ये सूप्ताः । Here it is stated that the rays extending from the solar orb enter into

the nerves and spreading out from the nerves they enter the solar orb.

Śaṅkarācārya in his *Bhāṣya* to *Brahmasūtra* रश्म्यनुसारी - IV.2.18, establishes that pure hearted learned devotee, leaving behind this gross body, enters into the rays of the Sun to enter the higher world : विद्वान् मूर्धन्यया नाड्या निष्क्रम्य सूर्यरश्मीननुसारेणोर्ध्वं गच्छति, तैरेव रश्मिभिरित्य वधारणात् ।

In the Patañjali's *Yoga-Sūtra* it is stated that worldly knowledge can be acquired by meditating on Sūrya : भवनज्ञानं सूर्ये संयमात् ॥३.२६॥

Solar Energy :

One of the most important of the Sun's function is that by virtue of which he rules the family of planets. The Sun's true influence is, by virtue of that principle of gravitation, which causes every particle of his mass to aid in attracting all bodies within the sphere of his influence. Sun is the source of our all types of energy and remains as principal deity since the commencement of human culture and civilisation. In Greek mythology Appolo, the Sun God was one of the principal gods.

Importance of Solar Energy : 1) Source of energy is never ending 2) Totally pollution free 3) Can be utilised for all purpose 4) Can be utilised in any form of energy 5) Scope for decentralization 6) Easy to operate 7) Minimum working expenditure 8) Saves fossil fuel deposit 9) Economically self-sufficient 10) Less Hazardous

Usages of Solar energy : 1) Scope for utilising magnetic energy from solar wind. 2) It can be boon for low-income group 3) Scope of decentralization 4) Chance of adverting exploitation of energy consumers 5) Totally pollution free.

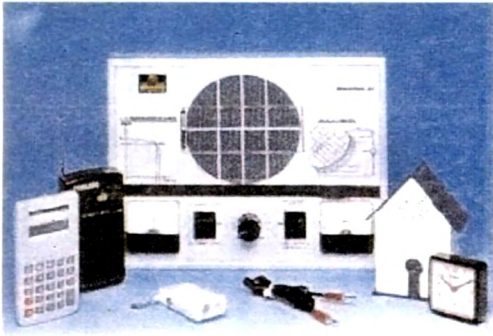
In spite of technological development and with increased use of fossil fuel and electricity, we still use 95 percent of our energy from Sun. Primarily that is the reason we worship Sun as our god as stated earlier. Various methods have been adopted to utilise Solar heat for our comfort and for our need. Apart from Solar cooker, lantern, water-heater, thermal solar energy used for generating electricity etc. Solar energy is used in the irrigation also. In days of energy-crisis this solar irrigation would be extremely useful, i.e. when diesel and electricity pumps as used today are in trouble, solar irrigation is helpful. Conventional energy sources like oil, coal, and firewood are depleting very fast and are getting costlier every day. However, the demand for energy is going up rapidly. According to R.

C. Yardi¹, "in roughly 30 minutes, our planet receives as much energy from the Sun as the whole mankind consumes in a year from the secondary sources of energy. Sun is thus an ideal source of energy and the real hope of mankind as this source is eternal and unchanging, not subject to depletion as well as having sufficient thermodynamic quality."

Among the items used on solar energy, the prominent one is Solar Cooker, which cooks, bakes and roasts the items as per requirement. Solar cooker for domestic use is light in weight and can cook food for 4-5 people at a time. Solar Water Heater is also an instrument which can be used daily for water-heating purposes. Solar Lantern is useful. Since it saves electricity, while in villages where still electricity has not reached, it is a boon. It works on Photovoltaic technology. It weighs approximately 4 Kgs. i.e. it is light weighted and can be shifted from one place to another. There is another important instrument called Solar Steel, which converts hard water into pure water and is extremely useful as well as beneficial in coastal areas for the purpose of drinking water. Another useful system is the Solar Drier, which collects or absorbs moisture from the thing kept inside and dries perfectly in a healthier and scientific way not burning the vitamins of the products. To obtain salt from the salt water of ocean is also a process of solar drying. Another instrument, mostly used in villages is the Solar Stove which is hardly 5.5 Kgs in weight, consumes less fuel i.e. nearly 50% less than normal stove and disposes smoke by the way of chimney so it does not blacken the walls and vessels.

Solar energy is also very useful for obtaining good fertilizers for soil by Bio-gas and (Gobar-gas) plants, by which one can obtain best out of wastes moreover Biomass Gasifier system can provide us with much cheaper and more durable gas used for domestic purposes (cooking). It is mostly used for irrigation, thermal utilization and production of electricity.

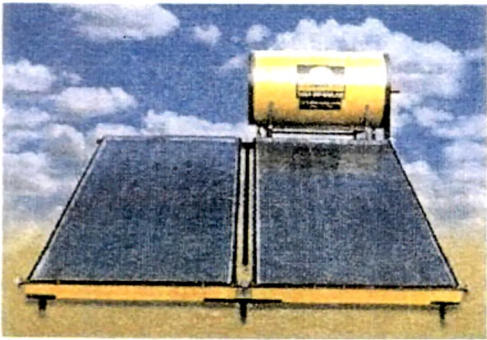
¹ Yardi R. C. — Solar Energy Utilization in Gujarat, page 7, Pub.- Govt. of India, Ministry of Industry, Small Industries Service, Ashram Road, Ahmedabad.



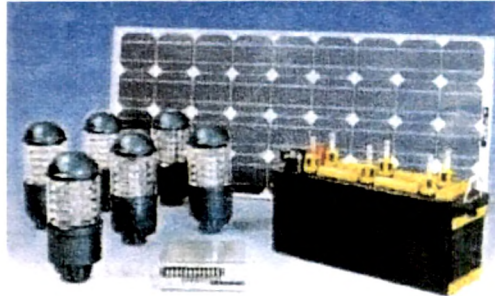
Solar Education Kit with Applications



Solar Lantern



Domestic Solar Water Heating System



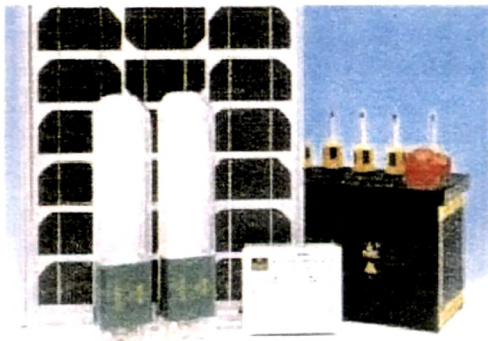
Solar Garden Lights



Water Pumping System



Solar Powered Road Flasher



Home Lighting System

SUN - WORSHIP

During the prehistoric period, Sun-worship was practiced in symbolic form. Many primitive tribes of India worshipped the Sun as the supreme god.

In the *Sūrya-sūkta* of RV (1.115.1-6) it is stated that the worship of Sun brings auspiciousness. RV(I-35.2) explains his abode and nature. He is regarded as the god of creature the lord of the world, and a deity commonly worshipped by all :

उद्वेति सुभगो विश्वचक्षाः साधारणः सूर्यो मानुषाणाम् ।

चक्षुर्मित्रस्य वरुणस्य देवश्चर्मव यः समविव्यक् तमांसि ॥ऋग्वेद-७.६३.१॥

In accordance with the Vedic stanza cited above, we should call this god as a deity of the entire human race, instead of calling him an Aryan deity or a god relating to a particular race or civilization. In the words of Swami Shankarananda,¹ "He was worshipped in the time of Vedas, *Upaniṣads*, and *purāṇas*, and is being worshipped by the descendants of the Aryan people, though his name has been changed and multiplied." Various aspects of the Sun-god are projected under different names and are also treated as separate deities independent of the Sun-god, while the rest of the deities of the Vedic pantheon are considered as single gods. The Sun is also considered in the *Rgveda* as the god of gods.

उद्वयं तमस्परि ज्योतिष्पश्यन्त उत्तरम् ।

देवं देवत्रा सूर्यमगन्म ज्यतिस्तमम् ॥ऋग्वेद-१.५०.१०॥

In the AV-XVII.1-22, 23, Sūrya is saluted : उद्वते नमः, उदयते नमः, उदिताय नमः ॥२२॥ अस्तं यजे नमोऽस्तमेष्यते नमोऽस्तमिताय नमः ॥२३॥

Sūrya worship, brings long life and lustre says Manu :

ऋषयो दीर्घसन्ध्यत्वाद् दीर्घमायरावापुयुः ।

प्रज्ञा यशश्च कीर्ति च ब्रह्मवर्चसमेव च ॥मनुस्मृति-४.९४॥

पूर्वा सन्ध्यां जपत् तिष्ठेत् सावित्रीमार्कदर्शनात् ।

पश्चिमां तु समासीनः सम्यगृक्षविभाजनात् ॥मनुस्मृति-२.१०१॥

Varāhamihira (500-550 AD) salutes the Sun-god in the beginning and at the end of the *Bṛhatsamhitā*² and glorifies him as the procreator of the

¹ Swami Shankarananda — The *Rgvedic Culture of the Pre-historic Indus*, vol. II, Calcutta, 1944, page 38

² Bhushan V. Subrahmanya — *Bṛhat Samhitā*, Verse I, also Chap. CVI, verse 6, page 800; two volumes, Bangalore, 1947

universe and Paramātmā or Supreme Being. Here, poetically the Sun is described as the natural ornament of the sky, adorned with rows of thousands of rays that resemble molten gold.

“There are some *Upaniṣads* and *Purāṇas*, which are exclusively devoted to Sun-God. Some of these are lost but few of them are available. The *Bhaviṣyottara Purāṇa* (ch.121, 1-2) mentions a work named *Mārtanda-Purāṇa*, which dealt with *saura vrata*. But it is now lost”, states L. P. Pandeya.¹ According to R. C. Hazra², “Another *upapurāṇa*, which is one of the earliest and most popular *upapurāṇa*, is the *Āditya-Purāṇa*. It is mentioned by Alberuni in the list of major *Purāṇas*. The *Skanda Purāṇa* (VII. 1.2-79-83) and the *Matsya Purāṇa* (53, 59-63) also name a *purāṇa* as *Āditya purāṇa*. The *Devi Bhāgavat Purāṇa*, the *Vindhya mātmya*, and the *Bṛhaddharma Purāṇa* mention *Āditya Purāṇa* in their list of the eighteen *Upapurāṇas*. This *purāṇa* is now lost, but a few of the passages are quoted by other texts. Alberuni gives the translation of a few verses. Some of the early *Nibandhas* and a few *Smṛti Nibandhas* contain a large number of extracts quoted from *Āditya Purāṇa*, which prescribe the worship of the Sun.”

Mayūra (700 AD) in his *Sūryaśataka* glorifies Sūrya :

नोदन्वाञ्जन्मभूमिर्न तदुदरभुवो बान्धवाः कौस्तुभाद्या
यस्याः पद्मं न पाणौ न च नरकरिपूरःस्थली वासमेश्म ।
तेजोरूपा परैव त्रिषु भुवनतलेष्वादधाना व्यदस्थां
सा श्रीः श्रेयांसि दिश्यादशिशिरमहसो मण्डलागोद्वता वः ॥४३॥

Similar depiction of the Orb of Sun is found in the 80th, 86th and 87th verse also. In *Sūryaśataka*, Mayūra supports the concept of Sūrya as giver of liberation or as one leading towards liberation :

यत्प्राच्यां प्राक्कास्ति प्रभवति च यतः प्राच्यसावुज्जिहाना-
दिद्धं मध्ये यदहो भवति ततरूचा येन चोत्पाद्यतेऽहः ।
यत्पर्यायेण लोकानवति च जगतां जीवितं यच्च तदहो
विश्वानुग्राहि विश्वं सृजदपि च रवेर्मण्डलं मुक्तयोऽस्तु ॥७०॥

Mayūra further depicts various aspects of Sun as an auspicious deity; as destroying fear (2,13,73,90) as protector, as destroyer of miseries and sins as bestower of happiness (8,9,15,20,23,24,26,28,34,41,78), love, desired wishes, riches (25,33,40,79,89) and as purifier, as illumines the world(20)

¹ Pandey L. P. — SWAI, page 152

² Hazra R. C. — Studies in the *Upapurāṇas*, vol. II, Calcutta, 1963, page 491.

and finally as the deity which leads towards *Mokṣa*. (73)

Mayūra in his *Sūrya Śataka* further states that he has obtained health, capacity to compose good verses, intellect, immense strength, lustre, long life, vidyā (knowledge), *Aiśvarya* (prosperity) wealth etc. due to grace of Sun-deity :

श्लोका लोकस्य भूत्यै शतमिति रचिताः श्रीमयूरेण भक्त्या
युक्तश्चैतान्पठेद्यः सकृदपि पुरुषः सर्वपापैर्विमुक्तः ।
आरोग्यं सत्कवित्वं मतिमतुलबलं कान्तिमायुः प्रकर्षं
विद्यामैश्वर्यमर्थं सुतमपि लभते सोऽत्र सूर्यप्रसादात् ॥सूर्यशतकम्-१०१॥

Other prayers glorifying the Sun deity are :

न प्रमिये सवितुर्देवस्य तद् यथा विश्वं भुवनं धारयिष्यति ।
यत् पृथिव्या वरिमन्ना खड्गिर्विष्मन् दिवः सुवति सत्यमस्य तत् ॥ऋग्वेद-५४.४॥
ॐ विश्वानि देव सवितुर्दुरितानि परासुव ।
यद् भद्रं तन्न आ सुव ॥ऋग्वेद-५.८२-५, सामवेद-३.३॥
ॐ उदु त्वम जातवेदसं देव वहन्ति केतवः दृशे विश्वाय सूर्यम् ॥ऋग्वेद / सामवेद-७.४१॥
ॐ उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योरिरूतमम् ॥ ऋग्वेद / सामवेद-२०.२१॥
ॐ तच्चक्षुदेवहितं पुरस्ताच्छुक्रमुच्चरत् । परस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम
शरदः शतं शृणुयामशरदः शतम प्रब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयाश्च
शरदः शतात् ॥सामवेद-३६.२४॥
ॐ स्वस्ति मात्र उत पित्रे नो अस्तु स्वस्ति गोभ्यो जगते पुरुषेभ्यः ।
विश्वं सुभूतं सुविदत्रं नो अस्तु ज्योगेव दृशेम सूर्यम् ॥अथर्ववेद-१.३१.४॥

In course of time, myths gathered around the Sūrya worship, developed and began to crystallize, opines T. N. Ramchandran.¹ According to tradition the Aryans in Scythia are supposed to be the first worshippers of Sūrya. A special class of Sun-worshippers in the north called Magas are identified by Dr.R. G. Bhandarkar² with the Mitra-worshipping magi of Iran. Scholars arrived at this conclusion, on the basis of literary evidence, that a type of solar cult was introduced into India from Eastern Iran at the

¹ Ramchandran T. N. — Article titled 'An interesting Sūrya sculpture from Koṇārka, Orissa, published in Viśveśvarānanda Indological Series -6- SARŪPA - BHĀRATĪ' Or the homage to Indology band - The Dr. Lakshman Sarup Memorial Volume, pub. - Viśveśvarānanda Vedic Research Publication, Hoshiarpur, 1954

² Bhandarkar R. G. — Vaiṣṇvism, Śaivism, etc. page 151-52

beginning of the christian era; certain peculiar non-Indian features of Sūrya icons were but regarded as its archaeological corroborations.

“During the age of the *Brāhmaṇas*, *Āraṇyakas* and *Upaniṣads* there are ample references to establish the supremacy of the Sun-god, which could have provided enough of inspiration to the Sun-worshippers of the later times. By the time of Epics however, the symptoms of the cult-icons of Sūrya started appearing. By the time of Mahābhārata, the personality of the Sun-god further developed and so were his iconographical features, giving him the human form”, states Shantilal Nagar.¹

ICONOGRAPHICAL DATA

Literary evidence testifies that veneration of the Sun-god was in vogue in the Vedic Age in symbolic form and His worship in human form is of much later date, but the seeds for the humanisation of the Sun-god was well laid in the *R̥gveda* itself. Wherein he was concealed as having a chariot of a single wheel.

Sūryopaniṣad personifies Sūrya as having golden complexion, four arms, two lotuses in hand and the position of the hand in 'Abhaya' or 'Varada' *mudrā*. He is yoked to a horse, and is portrayed as the propeller of the time and as one who is seated on a red lotus.

Sun as Regulator of Time – Concept of *Kālacakra* – कालचक्रप्रणेतारम्

The Sun serves the world as the only metre of time (RV. I.50.7) and *Sāmba-Purāṇa*-VIII.7). He measures the day and the night (RV-I.50.7) and this fixes the span of life of all (RV-VIII.48.7). Therefore, He is the spirit of all the movable and immovable creation on this universe (RV-I.115.1). The *R̥gveda-Samhitā* states : There is a wheel of twelve rims, three naves and 360 bolts which are both moving and unmoving by nature.

द्वादशप्रथयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।

तस्मिन्त्साकं त्रिशता न शङ्खवोऽर्पिताः षष्टिर्न चलाचलासः ॥ ऋग्वेद-१.१४६.४८ ॥

Here the wheel denotes the Sun. The twelve large circles means twelve months in a year. The three naves indicate the three-substantial positions occurring once a year. These points are situated on the lines of Cancer, Equator and Capricorn. The bolts signify the days of a year i.e. 360. Here, day means a period of 24 hours beginning from one Sunrise to the other. These are mobile in character, for they regularly come and go. Besides, they are unmoving also, because the day and night cannot, in any way, be

¹ OP. cit. page 398

substituted by anything, not even the one by the other.

Similar concept is seen in the following hymn of *Rgveda* :

सनेमिचक्रमजरं वि वावृत उत्तानायां दश युक्तावहन्ति ।
सूर्यस्यचक्षु रजसैत्यावृतंतस्मिन्नर्पिता भुवनानि विश्वा ॥

He as a maker of the year determines the year of 360 days (AV.XIV:53). The AV too describes Sūrya as 'Time'.

PHYSICAL TRAITS OF SŪRYA

The *Sūryopaniṣad* mentions the physical traits of Sūrya as : षट्स्वरारूढेन बीजेन षडङ्गं रक्ताम्बुजसंस्थितं सप्ताश्वरथिनं हिरण्यवर्णं चतुर्भुजं पद्मद्वयाभयवरदहस्तं कालचक्रप्रणेतारं श्रीसूर्यनारायणं य एवं वेद स वै ब्राह्मणः । सूर्योपनिषद् ॥

According to L. P. Pandeya¹, "Out of the few images carved in South India, in one of the Sun-image, God is shown standing on a beautiful and large lotus-pedestal रक्ताम्बुजसंस्थितम्. Same type of Sun-god standing on lotus-pedestals is found during the Cola-period. (c.11th Cent.AD)."

In the *Brāhmaṇas*, the lotus flower was added to the list of the paraphernalia of this god. This lotus can be regarded as one of those factors, which played a leading role in the Indian religion. The lotus has always remained as one of the symbols representing the Sun-god and is seen with the images of almost all the gods.

Sūrya is usually shown seated in a chariot or a pedestal, without a chariot of course, the latter types are occasionally found. In all the three temples of Sūrya at Umri, Markherā and sesai Sūrya is represented at the *Lalāta-bimba* over the door-way, seated on a chariot drawn by seven horses, with Aruṇa as his charioteer. The Sun-god wears a *Kavaca* (armour), holds lotus in both his hands and is attended by Daṇḍa and Piṅgala.²

The seated images of Sūrya in Rajasthan were generally carved in the 8th - 9th centuries AD though some examples of the continuity of this tradition are found in the early part of the 10th century AD. In these types of images, the figure of Sūrya is made to sit cross-legged over a lotus-seat placed on a chariot drawn by seven-horses, with Aruṇa serving as a charioteer logged over the central or middle horse, holding tightly the reins of all the horses. The Sun-god wears boots on legs, besides the

¹ Pandya L. P. — SWAI, page 97-98

² Trivedi R. D. — Temples of Pratihara Period in Central India, page 39, quoted by Shantilal Nagar — Sūrya and Sun-cult, page 132

Kavaca on the body, holding two full-blown lotus flowers. The images of this type are found in the Sun-temple at Chitor (8th century AD) Vamānsironi and Tusa - Udaipur (9th century AD), besides Anadra in Sirohi (10th century AD). In these specimens the chariot is not used to cover the seat of the Sun-god, as was done in the early images of the deity. Such representations are occasionally found in other parts of the country as well. There is a frequent mention of a chariot (*ratha*) and horses of Sūrya in the *Vedas*¹ – सप्ताश्वरथिनम्. The scholars hold that the solar rays are personified here in the form of the chariot as well as the horses of this god. There are frequent references to a single wheel (*Cakra*) relating to this god². It is obvious that the wheel denotes the Sun-globe. The *Puranic* Aryans also have conceived such a chariot for this god as moves on with a single wheel : सप्ताश्वं चैकचक्रं च रथं तस्य प्रकल्पयेत् । मत्स्य पु.-२६१.२॥ The Chariot of Sūrya is drawn by countless horses or mares, which doubtlessly represent the solar rays. Sometimes, the number of these steeds is stated to be as many as seven : सप्त वा हरितो रथे वहन्ति देव सूर्य । ऋग्वेद-१.५०.८॥ These seven mares known as harits (RV-VIII.60.3) denote the seven distinct solar rays. Besides, at some other places, it is said that a horse, *Etaśa*, being yoked in the pole, carries him : यदेतशो वहति धूर्षु युक्तः । ऋग्वेद-७.६३.२॥³ The same concept is found also at other places. *Etaśa* the single horse, represents the whole corpus of the Sun-rays. (Sun-god is chariot is said to be yoked to a single horse named *Sapta*) : एको अखी वहति सप्तनामा । ऋग्वेद-१.१६४.२॥

Sūrya is said to have golden complexion – हिरण्यवर्णम् – in *Sūryopaniṣad*. Here, it may be noted that Sūrya is said to be mounted on a chariot yoked to seven horses or to one horse named *Sapta*. Zimmer⁴ thinks that the deity has four arms – चतुर्भुज – and is accompanied by his two wives. According to L. P. Pandey⁵, “Image of Sūrya having four arms – चतुर्भुज / वरदहस्त, were also carved in South India. One figure belongs to the Hoysala country (Belūr) and known as Sūryanārāyaṇa is very significant in its iconography. The image of Sūrya has in this instance four hands, in the front two of which are the lotuses and the back ones are seen carrying the *cakra* and *śaṅkha*. The seven horses and Aruṇa are sculptured below

¹ RV-I.50.9

² RV-IV.28.2; V.29.10; VII.6.3.2 etc.

³ Also compare RV-VII.66.4 etc.

⁴ Zimmer — Art of India Asia, page 223

⁵ Pandey L. P. — SWAI, page 99

the feet of Sūrya. Another figure with South Indian characteristics is preserved in the museums of France. The figure of Sūrya, shown in standing pose, has four arms upper two of which hold two lotuses, one in each, third right hand is in *Abhaya* or *Varada* pose and fourth left is like what may be called '*Kaṭi-hasta*'. Images of Sun-god, showing four hands were carved in South India as late as 18th Century AD." According to Shantilal Nagar¹, "A four-armed image of Sūrya was discovered from Rūpanagar Dist. in Rajasthan, while another of the same type was discovered from Sarnath, A four-armed image of Sūrya comes from Sundarī chowk, Patan, Nepal. A four-armed Sūrya Image is also preserved in the Bhārata-Kalā-Bhavan, Vāranāṣi. The Sūrya temple on the bank of a tank at Surendranagar near Mandi (Himachal Pradesh) has a standing image of Sūrya, having four arms. Most of the texts prescribe lotus flowers to be held in each ore of the two hands of Sūrya, but when the deity is provided with four hands, the two additional hands are either placed over the heads of Daṇḍa and Pīṅgala or are held in *Abhaya* or *Varada Mudrā*."

"A blooming lotus flower – पद्मद्वयाभयवरदहस्तम् – in another popular symbol of the solar deity as found on coins and seals found at Eraṇa (3rd century, BC)", states L. P. Pandey². In due course, the lotus flower, symbolising the Sun, and its creative force, and representing other ideas or principles connected with the Sun came to hold such a unique position in Indian art of all ages and all religions that it was used variously and in many ways to depict their respective gods and beliefs. The Sun god-worshippers showed the Sun-god holding two lotus - flowers in both his hands, a feature which became later on an essential and permanent part of his icons." The Sun-god with lotus in hands, seems to be the later concept, because it was not found till the Śuṅga period (200 B.C.-100 A.D). This is an evidence that Sūrya *Upaniṣad* is a later *Upaniṣad* than 3rd century AD as it describes Sūrya with lotus in his hands which appears to be a later feature. The iconographical evidence of पद्मद्वयाभयवरदहस्तम् found in the *Sūryopaniṣad*, is also found in the Sun-image of South Indian tradition - of the period of the Pallavas (c.900 AD). preserved in the National museum, New-Delhi, where the god is standing with two lotus flowers held in his two hands, raised upto the shoulders, as observed by L. P. Pandey³.

The Bṛhatsamhitā of Varāhamihira explains this trait :

¹ Nagar Shantilal — Sūrya and Sun-cult, page 130-131

² Pandey L. P. — SWAI, page 73

³ Pandey L. P. — SWAI, page 77

नासाललाटजडघोरुगण्डवक्षांसि चोन्नतानि रवेः ।

कुर्यादुदीच्यवेषं गूढं पादादुरो यावत् ॥बृहत्संहिता-५७.४६॥

बिभ्राणस्स्वकररुहे बाहुभ्यां पङ्कजे मुकुटधारी ।

कुण्डलभूषितवदनः प्रलम्बहारो वियद्रवृतः ॥बृहत्संहिता-५७.४७॥

कमलोदरद्युतिमुखः कञ्चुकगुप्तः स्मितप्रसन्नमुखः ।

रत्नोज्ज्वलप्रभामण्डलश्च कर्तुश्शुभकरोऽर्कः ॥बृहत्संहिता-५७.४८॥

According to this text, Sūrya images are to be shown dressed as a Northerner, with the lower part concealed (Gūḍha) or covered from the toe upwards, and as wearing on the body a very long necklace, on his head a crown (Mukuṭa) and around his waist a girdle called Viyanga.

The chariot which Surya rides and Sūrya's charioteer, Aruṇa, as well as seven horses which are said to drag the chariot of Sūrya are appropriately represented below the feet of Sūrya in the order of Aruṇa seated above with the reins of the horses in his hands and the horses below in the alignment of three on either side of one central horse facing the spectator.

SUN - TEMPLES

The popularity of the Sun-cult is testified by various texts including the *Skanda-purāṇa*, which pronounces the existence of sixty-eight temples exclusively dedicated to the Sun-god, built in different parts of India, ranging from Gāndhāra, Kashmir and Kedar in the north to Konkan in the South and Mūlasthāna and Lāṭ in the West to Lauhitya in the East. Evidently, by the time of composition of the *Skanda purāṇa*, the adoration of the Sun-god had become quite wide spread. Here an effort has been made to state some of the prominent Sun-temples in India.

Early Temples : - (before 8th Century AD) : (1) One was found at Mūlasthāna (Multan) which exist no more, whose mention was first made by the Chinese Pilgrim Hieun Tsiang in 641 AD; (2) Sun Temple, Taxila, Pakistan, Earliest referred in 44 AD.

Gupta and Post-Gupta Period-Sun Temples : (1) Mandasaur - M.P. - 437 AD; (2) Ujjain - M.P.; (3) Vikrampur, M.P. - 5th Century AD; (4) Khoh, M.P.; (5) Srinagar (Saurashtra) Gujarat; (6) Jhamra (Saurashtra) Gujarat; (7) Pasnavada, Gujarat; (8) Sūrya and Śiva Temples, Borica (Saurashtra) Gujarat; (9) Pata (Saurashtra) Gujarat; (10) Kindar Kheda (Saurashtra) Gujarat - 7th Century AD; (11) Sutrā Pāḍā - Saurashtra - Gujarat - C. 8-10 Century AD; (12) Akhodar - Saurashtra i Gujarat; (13) Dhānk - Saurashtra - Gujarat; (14) Aihole - Sūryanārayaṇa temple.

Medieval Period : (8th - 9th Century AD) : (1) Katarriyal (Almora) - U.P.; (2) Jageshwar (Almora) - U.P. - 8th Century AD; (3) Mārtaṇḍa temple, Kashmir - AD 370 - 600; (4) Osian, Rajasthan; (5) Bhīmanāth, Gujarat - C. 9th Century AD. 9th Century : (6) Umri (Tikamgarh) - M.P.; (7) Sesai (Distt. Shivpuri) - M.P.; (8) Markhera (Tikamgarh) - M.P.; (9) Arasavalli (A.P.) - AD 799; (10) Dharmavaram (A.P.) - AD 844-845; (11) Chittorgarh - Rajasthan - C. 8th Century AD; 10th Century AD : Ranakpur - Rajasthan; 11th Century AD : (1) Terpur (Assam); (2) Khajuraho - M.P.; (3) Modhera - Patan - Gujarat - AD 1026; 13th Century AD : Koṇārka - Orissa - 13th Century AD; 14th Century AD : Gaya - Bihar.

The greatest centre of Sun-worship not only in Orissa but in eastern India is Konārka, situated at 19 miles north-west of Puri. The magnificent temple dedicated to Sun-god was built by Rājā Narasimhadeva-I of the Gaṅga-dynasty of Orissa, who ruled from about 1238 to 1264 AD as stated by Pandey¹. Sun-worship in Gujarat was prevalent on a large-scale. In Saurashtra it enjoyed direct royal support. One of the most famous Sun temples in Gujarat is situated at Modhera in Patan Dist.

The pictures of some prominent Sun-temples and Sun-gods are given below.

¹ Pandey L. P. — SWAI, page 220

SĪTOPANIṢAD

INTRODUCTION :

Śakti, as the word itself denotes, means power, as pointed out in *Durgā Saptaśati* : या.देवी सर्वभूतेषु शक्तिरूपेण संस्थिता ॥५.३२॥ i.e. everyone of us has inherent power called *Śakti*, which is a part and manifestation of *Parā-Śakti*, the Supreme Goddess. *Śaktism* is the worship of *Śakti* or the female principle, the primary factor in the creation reproduction of the universe.¹ The concept of *Śakti* i.e. female divinity² can be traced back to *Rgveda* (X.125.1-8; VIII.7.11) i.e. the *Devī* or *Vāk Sūkta* wherein she is eulogised as one who keeps the Gods in their position, makes a man virile or makes a sage of a man. This *Śakti* is generally *Nigūḍhā* or hidden as stated in *Śvet. Upa.* (I.3), even the Gods do not know her as they are sometimes puffed up with arrogance and conceit, as observed in *Kenopaniṣad* (III.1). The concept of *Śakti* was there in the minds of Vedic seers is proved by the fact that a number of goddesses are mentioned. There are several goddesses invoked in the RV like Uṣas, Rātrī, Sinīvālī, Rakā, Pṛthivī, Aditi, Sarasvatī, Indrāṇi, Sītā, Gaurī, Urvaśī etc.

The *Devī-sūkta* of the RV and the *Devī-Māhātmya* or *Durgā-Saptaśati* of *Mārkaṇḍeya Purāṇa* (300-500 AD), identify *Vāk* with the Almighty Goddess. According to V. S. Agraval³ : “The *Devī* is called *Deva-jananī*, and the Supreme Mother principle with which nothing can be created either on the level of mind or of matter, either amongst the immortal gods or amongst mortal men.” In a *Rātri-Sūkta* (X.127), *Śakti* is called the mother, the resort of all human beings. The two *ṛcās* in this hymn clearly refer to the goddess *Durgā*. The *Śrī-Sūkta* (appended to the Vth book of RV) which forms an appending as *Khila Sūkta* of the RV contains 15 verses in praise of Goddess *Śrī* – the goddess of wealth :

मनसः काममाकूतिं वाचः सत्यमशीमहि ।

पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥१०॥

¹ *Devi-Bhāgavata Purāṇa*-I.2.19-22; *Sītopaniṣad*-34; *Devi-purāṇa*-XXXVII.69

² a. J. S. Joshi – ed. *Halāyudha Kośa*, page 648

b. *Nānārtha Ratnamālā* – Poona, 1954, page 27,253

c. *Hindī Śabdasāgara* vol. IV – ed. 1928

d. *Medini Kośa*, page 61

e. *Śabdārtha Cintāmaṇi* vol. IV, page 491

f. Carl Cappeller – *Sanskrit English Dictionary*, ed. 1891, page 534

g. A. A. Macdonell – *Sanskrit English Dictionary*, 1893, page 305

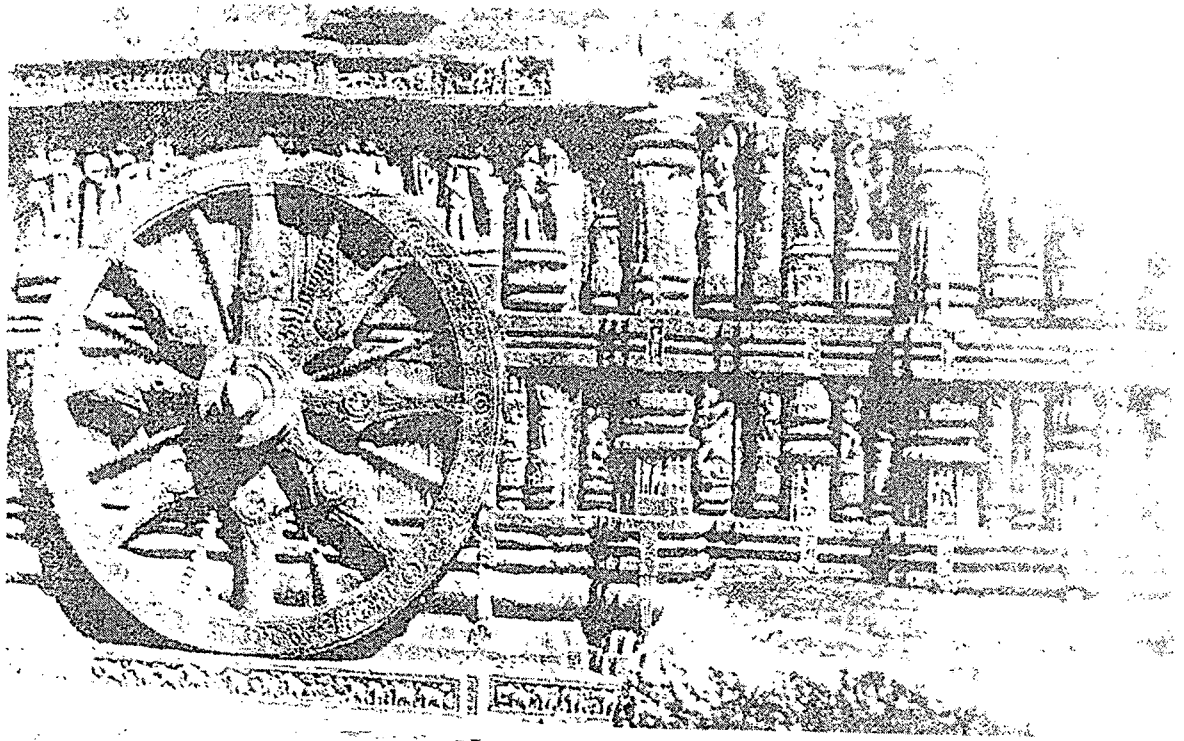
h. *New Standard Dictionary* vol. IV, page 2161

i. *Nyāya Kośa*, page 853

³ Agraval V. S. — *DeviMahatmya*, page 223



SŪRYANĀRĀYAṆA TEMPLE, VĀDODARA



Sūrya temple, Konark.

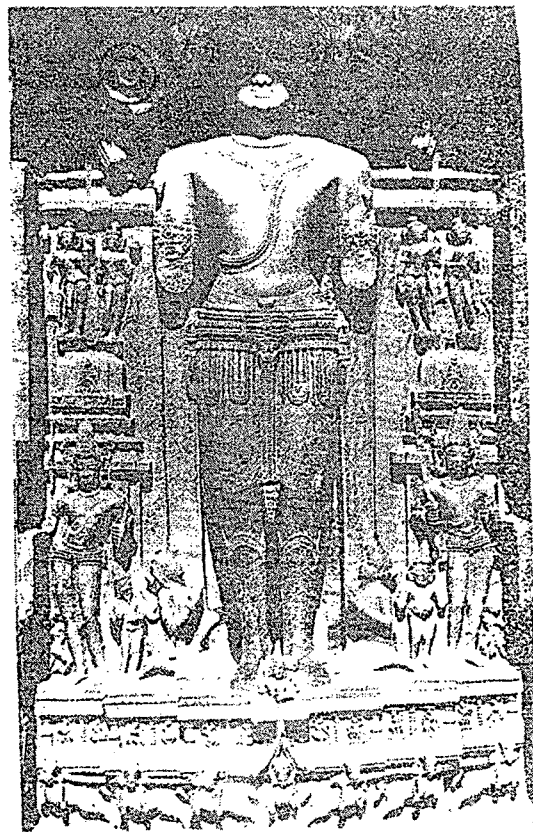


Fig.12 Surya - Konarka

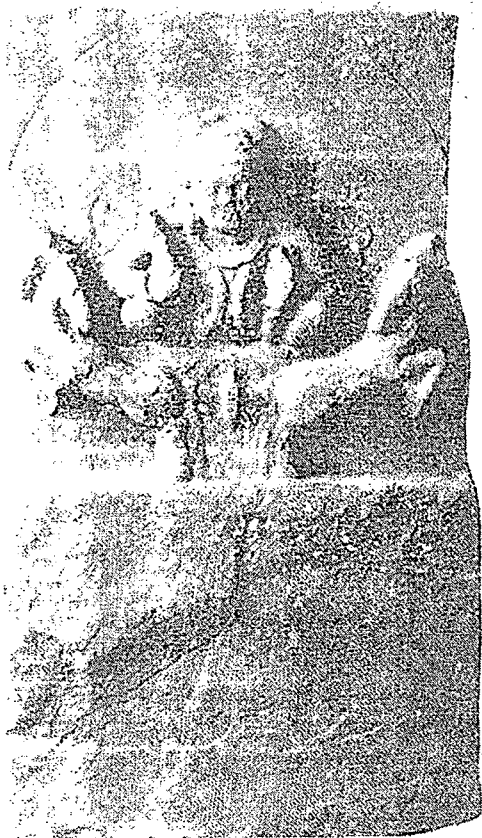


Fig.3 Sūrya – Mathura

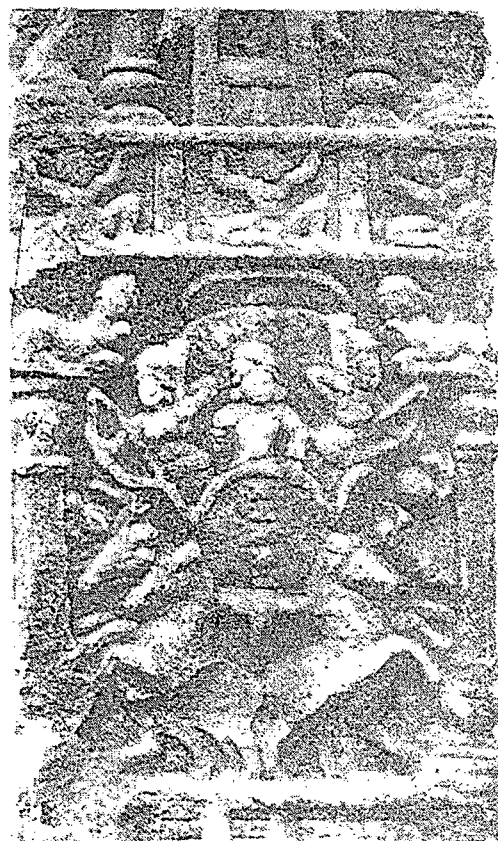


Fig.1 Surya – Bodhgaya Railing



Fig.10 Surya – Modhera

कर्दमेन प्रजा भूता मयि संभव कर्दम ।
श्रियं वासय मे कुले मातरं पद्ममालिनीम् ॥११॥

Dr. Pushpendra Kumar¹ opines : “The three female deities of the RV viz. Aditi, Uṣas and Sarasvatī are most probably developed into the Purāṇic concepts of Mahākālī, Mahālakṣmī and Mahāsarasvatī.”

Umā is worshipped in Taitt. Ā. (X.18) and Umā Haimavatī in the *Kenopaniṣad* (III.25). The legend of her appearance before Agni, Vāyu and Indra and imparting divine knowledge to them is mentioned in a very beautiful way. “In the Śvetāśvataropaniṣad² we find the *Upaniṣadic* conception of Śakti fully developed”, states Pushpendra Kumar.³ She is called Māyā, when Śiva is Māyin (Śvet. Upa.-IV.10). In the Muṇḍakopaniṣad (II.2.4) also we find the names of Agni’s seven flames viz. Kālī, Kārālī, Manojavā, Sulohitā, Viśvarūpā etc. developed in the later Vedic literature.

This tradition of glorifying Śakti is carried forward in the minor *Upaniṣads*, especially of Śākta category viz. *Tripurā*, *Tripurā-tāpini*, *Bhāvanā*, *Sītā* etc. She is identified with *Prakṛti* as well as *Māyā*.⁴ The *Devī Upaniṣad* or *Atharvaśiropaniṣad*, resembles the *Tripurā-tāpini Upaniṣad* in its contents that relate directly to the personification of ‘Śakti’ such as Durgā and the like. It has mentioned such embodiments of Śakti such as Durgā, Mahālakṣmī, Sarasvatī etc.

In the *Sītopaniṣad* as in the *Rāma-tāpini Upaniṣad* Sītā as Śakti is identified with *Prakṛti* or creative power of God Rāma (V.7-8). She is called *Mūla-prakṛti* and *Māyā*, and as comprising of all the Vedas, Devas and Lokas (V.10). In proximity to Rāma, the Lord, She creates, preserves and destroys the world. Though she is un-manifest in her form she but manifests in conscious beings and unconscious objects. She is virtue, glory and the goddess of fortune and is neither different nor non-different from the Lord. *Sītopaniṣad* describes Śakti as three fold – *Ichhā-Śakti* (the will power), *Kriyā-Śakti* (the power of action) and *Sākṣāt-Śakti* (the direct power). *Ichhā-śakti* is again three fold – *Yoga-Śakti*, *Bhoga-Śakti* and *Vīra-Śakti*.

¹ Pushpendra Kumar — The Principle of Śakti, page 40; Eastern Book Linkers, Delhi

² देवात्मशक्तिस्वगुणैर्निगूढाम् ॥१३॥ परास्य शक्तिर्बहुधा च गीयते स्वाभाविकी ज्ञानबलक्रिया च । य एको वर्णो बहुधा शक्तियोगाद्वर्णानेकान्निहितार्थो दधाति ।

³ Pushpendra Kumar — Śakti Cult in Ancient India, page 18

⁴ Bahuvṛkhopaniṣad mentions Her as Parāśakti who creates Brahmā, Viṣṇu, Rudra, Maruts, Apsarās and all beings on this earth.

It seems that the goal of the *Vaidika* worshipper of *Śakti* is the achievement, as in *Advaita*, of the status of Brahman.¹ We find that the differences are purely terminological i.e. in the place of the word 'Brahman' are used words denoting *Śakti* or its divine embodiments like Mahātripurāsundari, Sarasvati, Lakṣmī, Sītā, Durgā etc.

In the Vedānta system, *Śakti* occupies an important position. Śaṅkarācārya (Br. Sūtra *Bhāṣya*-II.1.37) has spoken of *Śakti* as pertaining to matter and also as an inseparable attribute to Brahman. He has taken both empirical and transcendental views of *Śakti*. The Vedānta-Sūtras (II.2.9; II.3.38) clearly mention the word *Śakti* : शक्तिविपर्ययात् । Śaṅkarācārya in his *Bhāṣya* on *Vedānta Sūtra*-II.3.38 states that the agent, though powerful by itself, stands in need of some accessories i.e. Karaṇa or *Śakti* for the accomplishment of an action : शक्तोपिहिसन् कर्ता करणमुपादाय क्रियासु प्रवर्तमानो दृश्यते । Here Śaṅkarācārya mentions two *Śaktis*, one belonging to the agent and another instrumental. Śaṅkarācārya, in his *Bhāṣya* on Br. Sūtra-II.1.18 states : तस्मात् कारणस्यात्मभूता शक्तिः शक्तिश्चात्मभूतं कार्यम् । i.e. *Śakti* is the very soul of a cause and what we apprehend as an effect is nothing but a vivid manifestation of *Śakti*. Knowledge as a form of *Śakti* has been directly mentioned in the Br. Sūtra-II.2.9.

Sītopaniṣad begins with a dialogue between the Gods and Pārvati, wherein the former inquire about Sītā and her form. Prajāpati answers : प्रणवप्रकृतिरूपत्वात्सा सीता प्रकृतिरुच्यते । i.e. Sītā is of the form of Praṇava i.e. Omkāra. This *Upaniṣad* glorifies Sītā as divinity endowed with powers of action (*Kriyā*), desire (*Ichā*) and knowledge (*Jñāna*). The word Sītā has been explained here as :

सीता इति त्रिवर्णात्मा साक्षान्मायामयी भवेत् ।

विष्णुः प्रपञ्चबीजं च माया ईकार उच्यते ।

सकारः सत्यममृतं प्राप्ति सोमश्च कीर्त्यते ।

तकारस्तारलक्ष्म्या च वैराजः प्रस्तरः स्मृतः ॥१॥

Sītā is *Māyā* in very essence.² Viṣṇu is the world-seed, *Māyā* is the letter 'i' and the letter 'Sa' denotes truth immortal. Achievement (*Prāpti*) denotes the winning of the combined fruits of the four disciplines of *Karma*, *Yoga*, *Bhakti* and *Jñāna*; according to the commentator Upaniṣad Brahma Yogī : कर्मयोगभक्तिज्ञानफलाप्ति उभया सहितः सोमश्च ईश्वरः । It denotes

¹ Tripurā *Upa*.-14-16; Trippurātāpanīya-V.9,11,23; Sarasvati-rahasya *Upa*.-67, 68 etc.

² Saptśatī-V.14,16; Skanda Puurāṇa-II.2.27,55,56,59

Sarasvati (Tāra-Lakṣmī – Queen of Speech), who is united with Brahmā.

Sītā also means a furrow, track or line of a ploughshare. Hence literally Sītā means a tilled or furrow ground i.e. ploughed land¹ as pointed in Vālmīki-Rāmāyaṇa² :

मिथिलाधिपतिर्वीरो जनको नाम धर्मवित् ।
क्षेत्रकर्मण्यभिरतो न्यायतः शास्ति मेदिनीम् ॥२.११०.२६॥
तस्य लाङ्गलहस्तस्य कृषतः क्षेत्रमण्डलम् ।
अहं किलोत्थिता भित्त्वा नृपतेः सुता ॥२.११०.२७॥

She is so called because she is supposed to have sprung from a furrow made by King Janaka while ploughing the ground to prepare it for a sacrifice which he had instituted to obtain progeny and hence also her epithets 'Ayonijā', 'Dharāputrī' etc.

Krishnamachariar³ quotes 'R. C. Dutt from 'Civilisation in Ancient India', that 'Sītā, the field-furrow had received divine honours from the time of the *R̥gveda* and had been worshipped as a goddess . . .' And when this goddess and woman – the noblest creation of Human imagination – had acquired a distinct and lovely individuality, she was naturally described as the daughter of the holiest and most learned king on record, Janaka of the Videhas!"

Sītā as the consort of Rāma is glorified as *Mūla-Prakṛti* (first-cause).⁴ The author of the *Sītōpaniṣad* considers Sītā as *Prakṛti* to be three fold : (a) प्रथमा शब्दब्रह्ममयी स्वाध्यायकाले प्रसन्ना उद्भावनकरी सात्मिका; (b) द्वितीया भूतले हलाग्रे समुत्पन्ना; (c) तृतीया ईकाररूपिणी अव्यक्तस्वरूपा भवतीति । i.e. At the time of Vedic studies she is essentially the clear Vedic speech⁵; secondly she is found springing up on the earth at the tip of the plough and third is the un-manifest form.

Dr. Pushpendra Kumar⁶ opines : "Though *Śakti* is commonly known as Pradhāna, *Prakṛti* and *Māyā*, she is none of these. For Pradhāna, according to the Sāṅkhyas, is an object with Jaḍatvam and consequently devoid of all spirituality. Again in the Viśiṣṭādvaita philosophy, *Prakṛti* is in the nature of things inactive and inanimate. As *Māyā*, it is the root cause of

¹ Gode P. K. and Karve C. G. — V. S. Apte's Sanskrit English Dictionary Part III, page 1083;

² Vālmīki-Rāmāyaṇa (Critical Edition) — Oriental Institute, Vadodara, 1992, First Edition

³ Krishnamachariar — History of Classical Sanskrit Literature, page 13; Third Edition

⁴ Durgā-saptasatī-I.78; IV.7; V.9; Devī-māhātmya I.5.48-49; Śiva Purāṇa-VII.2.4.15

⁵ Devī-māhātmya (*Mārkaṇḍeya Purāṇa*)-IV.10

⁶ Pushpendra Kumar — The Principle of *Śakti*, page 137-138

all delusion. *Śakti* then, as Farquhar¹ puts it, is *Mūla-Prakṛti* and the whole world is merely the unfolding of the *Śakti*.”

The author of the *Sītopaniṣad* quotes from the *Rāmottaratāpanīya Upaniṣad* (3 and 4), glorifying Sītā :

श्रीरामसान्निध्यवशाज्जगदानन्दकारिणी ।
उत्पत्तिस्थितिसंहारकारिणी सर्वदेहिनाम् ॥
सीता भगवती ज्ञेया मूलप्रकृतिसंज्ञिता ।
प्रणवत्वात्प्रकृतिरिति वदन्ति ब्रह्मवादिन ॥

Rāmāyaṇa (VII.41.16) portrays Rāma and Sītā to be delighted happy when together. Sītā is the giver of delight to people due to her consort being Rāma. So this concept found in *Sītopaniṣad* must have been borrowed from *Rāmāyaṇa* :

एवं रामो मुदा युक्तां सीतां सुरुचिराननाम् ।
रमयामास वैदेहीमहन्यहनि देववत् ॥ ७.४१.१६ ॥

The word Rāma is explained in the *Padmapurāṇa* and *Rāmapūrvatāpini Upaniṣad* (I.6) :

रमन्ते योगिनोऽनन्ते नित्यानन्दे चिदात्मनि ।
इति रामपदे नैतत्परं ब्रह्माभिधीयते ॥

Commentator *Upaniṣad Brahma Yogī* states that the word Śrī Rāma can be explained as denoting the light of total liberation : कैवल्यश्चात्मना यद्राजते महः तत् श्रीरामशब्दार्थः ।

Śrī Rāma is glorified as Mahāviṣṇu, possessing the characteristics of Sat, Cit and Ānanda : श्रीमहाविष्णुं सच्चिदानन्दलक्षणं रामचन्द्रं दृष्ट्वा सर्वाङ्गसुन्दरं मुनयो वनवासिनो विस्मिता बभूवुः । Śrī Rāma is stated to be beyond Omkāra : ओंकारात्परतो रामवैखानस पर्वतः । Commentator *Upaniṣad Brahma Yogī* states : रामोवैखानसवालखिल्यादिमौनिपटलाश्रय सच्चिदानन्दो पर्वतो भवति । RV IX.66 refers to *Vaikhānasa*, as a group of Vedic sages, which include hundred sages. *Vaikhānasa* is an anchorite, hermit² : विखानसं ब्रह्माणं वेत्ति तपसा ।³

वैखानसा ये मुनयो मिताहारा जितव्रताः ।
तेऽपि मुह्यन्ति संसारे जानन्तोऽपिह्यसत्यताम् ॥ देवी भागवत-१.१६.१७ ॥

¹ Farquhar — Religious Literature of India, page 201

² Monier Monier Williams — Sanskrit English Dictionary, page 1020

³ Śābdakalpādruma — vol. IV, page 508

वैखानसमतस्तस्मिन्नादौ प्रत्यक्षदर्शनम् ।

स्मर्यते मुनिभिर्नित्यं वैखानसमतः परम् ॥सीतोपनिषद्-५॥

वैखानसऋषेः पूर्वं विष्णोर्वामि समुद्भवेत् ।

त्रयीरूपेण संकल्प्य इत्थं देही विजृम्भते ॥सीतोपनिषद्-६॥

Commentator *Upaniṣad* Brahma Yogin comments : सूत्राण्यपि चतुर्वेदार्थरूपाणी-
त्याहवैखानसमिति । यद्वैखानसमुनिना ऋगादिचतुर्वेदार्थः सूत्रितः तत् सूत्रजातं वैखानसमतं सूत्रजाते
तस्मिन्नादौ यद्वैखानसमुनिना सूत्रितं तत् प्रत्यक्षदर्शनं चतुर्वेदार्थसारस्य सूत्रितत्वात् । स्वानन्यभाव-
मांपन्नवैखानसहृदये प्रत्यगभिन्नब्रह्मभावमृषति गच्छतीति वैखानस ऋषिः ।

As Sītā is identified with Brahman, the author of the *Sītōpaniṣad* quotes *Brahmasūtra* I.1.1 : अथातो ब्रह्मजिज्ञासा । to point out that nothing other than Brahman is real, and the manifoldness appears due to the ignorance of the self. She is neither different nor non-different from the lord (Bhinnābhinnah-rūpā), i.e. the objects constituting the world are different from the Goddess only in respect of names etc. She is mistaken for them and apart from her they are nothing. She is glorified as the essence of the intelligent and the inert. She is embodied, owing to distinctions of attributes and activities. She assumes the forms of gods, sages, men and Gandharvas; of demons (Asuras), fiends (Rākṣasas), spirits (Bhūta), ghosts (Preta), goblins (Piśāca) etc. and of the elements (Bhūta), sense-organs (Indriya), mind (Manas) and the vital breaths (Prāṇa).

Sītōpaniṣad describes *Śakti* as three fold : *Ichhā-Śakti* (the will-power or the power of desire), *Kriyā-Śakti* (power of action) and *Sākṣāt-Śakti* (direct power), i.e. the power of immediate awareness of objects¹ : सा देवी त्रिविधा भवति - शक्त्यासनेच्छाशक्तिः क्रियाशक्तिः साक्षाच्छक्तिरिति ।सीतोपनिषद्॥ *Ichhā-śakti* or will power is again said to be of three types : (a) *Yoga-Śakti* i.e. the power of resting in the lord in the state of dissolution of the world; (b) *Bhoga-Śakti* i.e. power of enjoying the devotees moral and spiritual observance and (c) *Vīra-Śakti* i.e. the super-natural powers : इच्छाशक्तिस्त्रिविधा . . . योगशक्तिः . . . भोगशक्तिः . . . वीरशक्तिः . . . ।सीतोपनिषद्॥

Goddess Lalitā in *Lalitāsahasranāmastotram* of Uttara Brahmāṇḍa Purāṇa is also mentioned to possess three powers like Sītā :

इच्छाशक्ति ज्ञानशक्ति क्रियाशक्ति स्वरूपिणी ।

सर्वाधारा सुप्रतिष्ठा सदसद्रूप धारिणी ॥१३०॥

¹ Also refer Śiva Purāṇa-VII.2.4.15

According to Swami Tapasyānanda¹ : “The original Bindu, called Parābindu or Mahābindu becomes differentiated into three – the Śvetabindu (the point of pure thought); the Raktabindu (the point of activity which acts as a reflector) and the Miśrabindu (the point of the return of thought through action), resulting in the union of both under the principle of individuality. The three fold aspect of Bindu is also spoken of as Jñāna-Śakti, Kriyā-Śakti and Icchā-Śakti, and figuratively described as Tripura-Sundarī.” It is an accordance with this theory of creation that the author of this *Upaniṣad*, calls Goddess Sītā as Icchā-Śakti, Jñāna-Śakti and Kriyā-Śakti Svarūpiṇi etc. like Lalitā.

The famous Vedānta Sūtra तदैक्षत (१.१.५) based on Ch. *Upa.*-VI.2.3, gives us a hint of the volition or Icchā-Śakti on the part of Brahman.

The Goddess Śrī in conformity with the Lord’s will (Icchā-Śakti) assumes three fold form for the protection of the world : viz Śrī, Bhūmi and Nīlā. Auspiciousness is the form of Śrī, hence she is known as Śrī and Lakṣmī :

इच्छाशक्तिस्त्रिविधा भवति – श्रीभूमिनीलात्मिका भद्ररूपिणी प्रभावरूपिणी सोमसूर्याग्निरूपा भवति । सीतोपनिषद् ॥

या श्रीः स्वयं सुकृतिनां भवनेष्वलक्ष्मीः

पापात्मनां कृतधियां हृदयेषु बुद्धिः ।

श्रद्धा सतां कुलजनप्रभवस्य लज्जा

तां त्वां नताः स्म परिपालय देवि विश्वम् ॥ देवी माहात्म्यम्-४.५ ॥

The power of holiness associated with the places of pilgrimage is the form of Bhūmi : भूम्यात्मा नानाविधपुण्यस्थलरूपेण च प्रभावरूपिणी । The goddess Bhū is the Earth comprising of the seven islands and the seas, the container and contents of the fourteen worlds such as Bhū etc. and her essence is Praṇava (i.e. the manifest world of causes and effects and the truth beyond all manifestations) : भूदेवी ससागराम्भः सप्तद्वीपा वसुन्धरा भूरादिचतुर्दशभुवनानामाधाराधेयां प्रणवात्मिका भवति । सीतोपनिषद् ॥

Sītā being identified with Bhūmi, leads us to the earlier concept of the earth as the Mother referred to in AV-III.9; XII.1 and RV-V.84. Dr. Pushpendra Kumar² opines : “It is generally believed that in the primitive times man looked upon earth as a personification of the deity of fertility.”

The sun, the moon and the fire are the forms of Nīlā who as the moon is

¹ Swami Tapasyananda — Lalitāsahasranāma, page 24-25

² Pushpendra Kumar — Śakti Cult in Ancient India, page 3

the mistress of the herbs, the tree of plenty, flowers, fruits, creepers, bowers, medicinal plants and physicians. Commentator *Upaniṣad* Brahma Yogin interprets the word भेषज् as physicians – भेषजशब्देन भिषच्चिकित्सकाः ।

Sītā is the divine draught of immortality who satisfies the gods with ambrosia and the animals with grass : नीला च मुखविद्युन्मालिनी सर्वोषधीनां सर्वप्राणीनां पोषणार्थं सर्वरूपा भवति ।सीतोपनिषद्॥ Nīlā as the solar brilliance illumines all worlds, day and night etc. She manifests herself as determinations of time from the smallest to the biggest unit and is known as delay and speed. Thus, wheel-like, She revolves as the wheel of time, universe etc. Nīlā as fire is the hunger, thirst, food and drink, of living beings. She has the form of sacrifice for the gods and She is the coolness and the warmth for the herbs in the forest. She dwells eternal and fleeting inside and outside the fuel. Thus, Nīlā, festooned with lightnings, assumes all forms to nourish all herbs and living beings.

She is the power of Yoga when for the sake of rest, She rests on the right side of the Lord's chest at the time of retraction, in the shape of Śrīvatsa : प्रलयावस्थायां विश्रमणार्थं भगवतो दक्षिणवक्षःस्थले श्रीवत्साकृतिर्भूत्वा विश्राम्यतीति सा योगशक्तिः ।सीतोपनिषद्॥

The form of the power of enjoyment is enjoyment associated with Kalpavṛkṣa (tree of plenty), Kāmadhenu (the wish-granting cow), Cintāmaṇi (the wish-fulfilling Gem), and the Nava-nidhi i.e. the nine treasures, like Śaṅkha (conch), Padma (Lotus) etc. She is impelled by the devotion of the worshipper to please the Lord; the devotion may be in the form of rites, eight-fold Yoga, worship of Lord's image, ceremonial baths, worship of Manes or giving of food, drink etc. : भोगशक्तिर्भोगरूपा कल्पवृक्षकामधेनुचिन्तामणिशङ्खपद्मनिध्यादिनवनिधिसमाश्रिता भगवत्प्रीत्यर्थमुक्त्वा सर्वं क्रियते ॥सीतोपनिषद्-७॥

Goddess Sītā, four-armed, indicates the power of heroism by her gestures, fearlessness and the granting boons. She bears the lotus; is crowned and bedecked,. She is surrounded by all gods, rendering obeisance to Her. She is vested with the eight miraculous powers (Aṣṭa-siddhi – Aṇimā etc.). She is lauded by wish-granting cow and is extolled by the Vedas, Śāstras etc. Celestial nymphs like Jayā wait upon her. In Devī Purāṇa (IX), She is the goddess of victory and is known by such names as Jayā and Vijayā – Aparājitā and Jayavati. The luminaries – the sun and the moon – shed splendour on Her. Tumburu, Nārada etc. sing her glory. She is adored by Bhṛgu and other supernatural beings. The Goddess Lakṣmī is seated on a divine lion-

throne in the lotus posture, effectuating all causes and effects. The steady (image of) the Lord's idea of differentiation, she beautifies with tranquil eyes, adored by all the gods; She is known as the Beauty of Heroism : अथवीरशक्तिश्चतुर्भुजाऽभयवरदपद्मधरा किरीटाभरणयुता सर्वदेवैः परिवृता . . . प्रसन्नलोचना सर्वदेवतैः प्रज्यमाना वीरलक्ष्मीरिति विज्ञायत ॥सीतोपनीषद्-८॥

The heroic power of Goddess is very nicely depicted in the *Devī Māhātmyam*¹ of *Mārkaṇḍeya Purāṇa* (III-68).

मेधाऽसि देवि विदिताऽखिलशास्त्रसारा
दुर्गाऽसि दुर्गभवसागरनौरसङ्गा ।
श्रीः कैटभाऽरिहृदयैककृताऽधिवासा
गौरी त्वमेव शशिमौलिकृतप्रतिष्ठा ॥४.११॥

In this *Purāṇa*, the *Devī* is primarily conceived as the war-goddess². The episode with *Mahiṣāsura* suggests of the *Śākta* conception of *Devī* as the embodiment of an all-pervading power. Moreover, the goddess is associated with lotus, which is considered to be the highest and purest of spiritual conceptions, which represents the true perfection and which is one amongst the eight *Maṅgalas* or 'signs of good luck'.

Kriyā-Śakti : *Sitopaniṣad* states : शाश्वद्ब्रह्ममयं रूपं क्रियाशक्तिरुदाहता । सीतोपनिषद्-६॥ The sound emanating from Brahman i.e. the *Paramātman* is the cause of all audible sounds, i.e. the *Vaikhari-prapañca*. From the sound is produced *Bindu* – the drop; thence the syllable 'Om'. From Om proceeds the mount *Rāma*, the abode of the *Vaikhānasas*. Commentator *Upaniṣad* *Brahma Yogin* comments : तद्व्यक्तरूपात् नादात् महदात्मको बिन्दुः । तथाविधबिन्दोः अहंकारात्मक ओङ्कारः । अहङ्कारादिभौतिकान्तभावमापन्नात् ओङ्कारात् परतः वैलक्षण्यतो यो व राजते महीयते सोऽयं रामो वैखानसवालखिल्यादिमौनिपटलाश्रयसच्चिदानन्दपर्वतो भवति । On that mount flourish manifold branches representing action i.e. ritualistic activities and meditations enjoined by the *Parva* and the *Uttara Mīmāṃsā*. Knowledge comprising of the four *Vedas* along with their 21, 109, 1000 and 50 recensions respectively (The text says *Pañcaśākhāḥ*, but the commentator interprets it as *Pañcāśacchākhāḥ atharvaṇaḥ*). It also includes the six limbs of *Veda*, *Mīmāṃsā*, *Nyāya*, *Purāṇas*, and *Dharmasūtras*, and history etc. the five *Upa-Vedas* i.e. minor *Vedas* viz. *Vāstu* (Architecture), *Dhanur* (Archery), *Gāndharva* (Music), *Āyurveda* (Medicine) and occult thought; *Daṇḍa* (the Discipline), *Nīti* (the rites), *Vārtā* (the Gloss), *Vidyā* (the Lore) and conquest Supreme of breath

¹ Wadekar M. L. — *Devīmāhātmyam* with the commentary of *Nilāmarācārya*, page 25

² *Durgā Saptasati*-XI.41-55; XI.15-19,23,28-30

(Vāyu jayah) – these twenty one are renowned as self-evident.

Similar description is found in *Devī Māhātmya* of *Mārkaṇḍeya Purāṇa* :

शब्दात्मिका सुविमलग्यजुषां निधान-
मुद्गीथरम्यपदपाठवतां च साम्नाम् ।
देवी त्रयी भगवती भवभावनाय
वार्ता च सर्वजगतां परमार्तिहन्त्री ॥४.१०॥

Like other deities, Sītā in proximity to Śrī Rāma is glorified in this *Upaniṣad* as the source of creation, sustenance and dissolution.¹ She is called the manifest power. The manifest power is but the memory of the lord; its essence is manifestation and evolution, restriction and promotion, subsidence and upflaring. It is the cause of the patent and the latent, possessing all feet, limbs, faces, and colours. It is at once different and non-different (from the Lord); the unfailing consort of the Lord, perpetually dependent on him. She becomes patent and latent, and is called the manifest power because she is competent to bring about, through the mere closing and opening (of Her eye), creation, sustenance and retraction, suppression and promotion.²

CONCLUSION :

Thus, it is observed that just like earlier texts viz. *Durgā Saptśati* alias *Devī Māhātmya* of *Mārkaṇḍeya Purāṇa*, *Bhāgavata Purāṇa*, *Mahābhāgavata Purāṇa*, *Devī Bhāgavata Purāṇa*, *Śiva Purāṇa*, etc. *Sītōpaniṣad* too elucidates the concept of *Śakti*, giving it the name of Sītā. Sītā, like other goddesses, is glorified here as having various divine powers viz. *Ichhā-Śakti*, *Kriyā-Śakti*, *Sākṣāt-Śakti*, *Yoga-Śakti*, *Bhoga-Śakti*, *Vīra-Śakti* etc. She is also identified with Śrī, Bhūmi and Nīlā, which are her different aspects. Thus, *Sītōpaniṣad* belonging to the *Śākta* category of *Upaniṣads* portray Sītā as the Supreme *Śakti*.

¹ Mahābhāgavata Purāṇa-III.1-4,26-30; *Devī Māhātmya*-I.48,49,51,56,63,68-73; IV.7; XI.4.6,9-11,14,24,33; XII.2,3

² Saptāśati-XI.11; *Devī Bhāg.*Purāṇa-I.5-94-95; I.7.27

KṚṢṆOPANIṢAD

The word Kṛṣṇa is explained as :

1. कर्षत्यरीन् महाप्रभावशक्त्या i.e. One who mesmerises the enemies due to the influence of his great powers : कर्षति आत्मसात्करोति आनन्दत्वेन परिणमयतीति मनो भक्तानां इति यावत् कृषेर्वर्ण । शब्दकल्पद्रुम-काण्ड-२, पृष्ठ-१८० ॥
2. कृषिर्भूवाचकः शब्दो णच्च निवृत्तिवाचकः ।
तयोरैक्यात् परं ब्रह्म कृष्ण इत्यभिधीयते ॥ म.भा.-५.७०.५ ॥

Śrīdhāraswāmī in his commentary on MBh. V.70.5, explains the term Kṛṣṇa as Param-Brahma i.e. Supreme Reality.

Kṛṣṇa, belonging to the family of Aṅgīrasa, is the seer of RV-VIII.85 and X.42-44. His name actually occurs in RV VIII.85.3,4. In the Ch. Upa. (III.17.6) there is a mention of Kṛṣṇa, the son of Devakī, and here he is said to have been a disciple of Ghora Aṅgīrasa. It is, however, not possible to determine whether Kṛṣṇa Aṅgīrasa of the RV is the same person as Devakī-putra Kṛṣṇa, the disciple of Ghora Aṅgīrasa.

In the *Kṛṣṇopaniṣad*, it is stated that sages in the forest fascinated by the grace of Rāma wanted to embrace him. But Rāma promised them that they might fulfil their wish in the incarnation of Kṛṣṇa, taking the form of the Gopīs. it states : श्रीमहाविष्णुं सच्चिदानन्दलक्षणं रामचन्द्रं दृष्ट्वा सर्वाङ्गसुन्दरं मुनयो वनवासिनो विस्मिता बभूवुः । तं हेचुर्नोऽवद्यमवतारान्वै गण्यन्ते आलिङ्गामो भवन्तमिति । भवान्तरे कृष्णावतारे यूयं गोपिका भूत्वा मामालिङ्गथ . . . ॥ Commentator *Upaniṣad* Brahma Yogin states that for keeping the promise made to the Gods and sages, Rāma, after withdrawing himself from that incarnation, assumed the incarnation of Kṛṣṇa, along with all his limbs, veil, retinue and power : देवर्षिवृन्दकृते यत्प्रतिज्ञातं तत्परिपालनाय रामावतारमुपसंहृत्य स्वयमेव साङ्गसावरणसपरिवारसशक्तिकः श्रीकृष्णो बभूव ।

We find glorification of different persons related to Kṛṣṇa like Nanda, Yaśodā, Māyā (daughter of Nanda), Devakī, Vāsudeva, Gopīs, cows, Brahmā, Rudra, Indra, the sages, Śeṣa-nāga, Kṛṣṇa himself, the sixteen thousand one hundred and eight damsels sporting in his company, Garuḍa, Sudāmā etc. in the *Kṛṣṇopaniṣad*

मोदितास्ते सुराः सर्वे कृतकृत्याधुना वयम् ।

यो नन्दः परमानन्दो यशोदा मुक्तिगेहिनी ॥३॥

माया सा त्रिविधा प्रोक्ता सत्त्वरजसतामसी ।

प्रोक्ता च सात्त्विकी रुद्रे भक्ते ब्रह्मणि राजसी ॥४॥

तामसी दैत्यपक्षेषु माया त्रेधा ह्युदाहता ।
अजेया वैष्णवी माया जप्येन च सुता पुरा ॥५॥

देवकी ब्रह्मपुत्रा सा या वेदैरुपगीयते ।
निगमो वसुदेवो यो वेदार्थः कृष्णरामयोः ॥६॥

गोप्यो गाव ऋचस्तस्य यष्टिका कमलासनः ।
वंशस्तु भगवान् रुद्र शृङ्गमिन्द्रः सगोसुरः ॥८॥

गोकुलं वनवैकुण्ठं तापसास्तत्र ते द्रुमाः ॥९अ,ब॥

बलं ज्ञानं सुराणां वै तेषां ज्ञानं हतं क्षणात् ।
शेषनागो भवेद्रामः कृष्णो ब्रह्मैव शाश्वतम् ॥१२॥

अष्टावष्टसहस्रे द्वे शताधिक्य स्त्रियस्तथा ।
ऋचोपनिषदस्ता वै ब्रह्मरूपा ऋचः स्त्रियः ॥१३॥

Nanda, the foster father of Kṛṣṇa, is referred to in the *Kṛṣṇopaniṣad* as the unsurpassed bliss derived from the realisation of the real form of the Paramātmān, who was filled with endless delight in having attained the Paramātmān - Śrī Kṛṣṇa as his foster-son. Commentator *Upaniṣad* Brahma Yogin states : भगवतः स्वरूपभूतपरमानन्द एव नन्दो बभूव । परमानन्दं भगवन्तं पुत्रभावेन आप्य सदा अभिनन्दितत्वात् अस्य नन्दत्वम् । Nanda being delighted at the birth of his son is also described in the Bhāg. : नन्दस्त्वात्मज उत्पन्ने जाताह्लादो महामनाः ॥१०.५.१-अ,ब॥

Kṛṣṇopaniṣad refers to Yaśodā as the exquisite Brahma-vidyā, wherein abides liberation from the delusion of worldly existence through the bestowal of the knowledge of the Brahman on its votaries. Yaśodā is Nanda's wife, the bestower of fame, distinction and knowledge unto her devotees. Commentator *Upaniṣad* Brahma Yogin states : स्वभक्तानां यशः ख्याति ज्ञानं ददातीति यशोदा निर्विशेषब्रह्मविद्या स्वनिष्ठानां स्वातिरिक्तास्तित्वभ्रममुक्तेरावासगेहरूपेयमिति मुक्तिगेहवती, मुक्तिगेहिन्येव मौक्तिगेहिनी भवति, विद्याया मुक्तप्राप्यसोमत्वात् ।

The *Māyā* arising out of the preponderance of rhythm, mobility and inertia is threefold i.e. Sāttvika, Rājasika and Tāmasika. The rhythmic variety is said to be vested in the devoted Rudra, the mobile variety in Brahman who is engrossed in the work of creation and the inert variety in the Daitya-faction possessed of demoniacal proclivities.

The *Māyā* of Viṣṇu who appeared or manifested as the daughter of Nanda, is unconquerable by the muttering of the Mantras.

Devakī is mentioned as the daughter of Brahman, bursting out of his vocal organ as the Turīyonkāra, whose glories are sung by the Vedas. That Praṇava became Devakī, the radiant resonance. Commentator *Upaniṣad* Brahma Yogin states : तुरीयोङ्काररूपेण या उपगीयते सेयं ब्रह्मपुत्रा पुत्री ब्रह्मप्रणवविद्या देवकी भवति ।

While Vasudeva is an incarnation of the Nigama (of the Vedas alone) establishing as it does through the import of the Vedas, the identity between Kṛṣṇa and Rāma. Commentator *Upaniṣad* Brahma Yogin states : निगमः ऋगादिचतुर्वेद एव वसुदेवः तत्त्वमसि इति श्रुतिप्रकटितं तत्त्वं पदलक्ष्ययोः कृष्णरामयोः एकीभावो हि वेदार्थः ।

The Ṛcās (hymns of the Vedas) alone became the cow-herdresses (Gopī) and the heads of cows. The lotus seated Brahmā formed the staff of the lord used for directing the heads of cows. The Lord Rudra became the Bamboo-flute (Vainava-Dāṇḍa) and Indra became the bugle-horn (Śṛṅga) :

गोप्यो भाव ऋचस्तस्य यष्टिका कमलासनः ।

वंशस्तु भगवानुद्रः शृङ्गमिन्द्रः सगोसुरः ॥८॥

The sages assumed the shape of reputed trees : तापसास्तत्र ते द्रुमाः ।

The serpent, Ādi-Śeṣa, assumed the form of Balarāma and the eternal Brahman became Kṛṣṇa :

बलं ज्ञानं सुराणां वै तेषां ज्ञानं हृतं क्षणात् ।

शेषनागो भवेद्रामः कृष्णो ब्रह्मैव शाश्वतम् ॥१२॥

Similarly the sixteen thousand one hundred and eight damsels sporting in his company are the Ṛcās and the *Upaniṣads* of the form of Brahman :

अष्टावष्टसहस्रे द्वे शताधिक्य स्त्रियस्तथा ।

ऋचोपनिषदस्ता वै ब्रह्मरूपा ऋचः स्त्रियः ॥१३॥

Bhāg. Purāṇa states that Kṛṣṇa, who observed the Dharma of the householder, had one thousand one hundred and eight consorts :

आस्थितस्य परं धर्मं कृष्णस्य गृहमेधिनाम् ।

आसन् षोडससाहस्रं महिष्यश्च शताधिकम् ॥१०.१०.२९॥

Similarly, the egg of ignorance, which is the seed of the myriads of phenomenal worlds, is held by the Lord in his hand, as if in sport. (He being the Vīrāt-ātman) from whom myriads of macrocosms spring and derive sustenance. Garuḍa becomes the lofty banyan tree (on the Govardhana hill in Vṛndāvana). Sage Nārada becomes Sudāmā (Kṛṣṇa's

school-mate).

अन्नकाण्डं जगद्बीजं धृतं पाणौ स्वलीलया ।

गरुडो वटभाण्डीरः सुदामा नारदो मुनिः ॥२४॥

We find allegorical description in the *Kṛṣṇopaniṣad*. The term “allegory” has been derived from a Greek word, which means ‘to imply something else’. It refers to a form of art, which presents a second meaning beneath the surface meaning. The term “allegory” has been commonly understood as some sort of personification of abstract things.

Allegory is as old as the Vedic literature.¹ The Vedas contain the metaphorical use to imply immaterial or abstract notions through concrete objects. In the *R̥gveda* various passions like Moha, Krodha, Mātsarya, Kāma, Mada and Lobha are represented as animals – pig, wolf, dog, wild-lizard, garuda, and vulture respectively.² Elsewhere, the individual soul (Jīva) and the Supreme Soul (Brahman) are described as two birds with beautiful wings.³ In a hymn of the *Sāmaveda*, “The thoughtful preceptor is said to be the father and faith as the mother of the worshipper.”⁴ In the *Yajurveda*, we find allegory in the form of personification of the senses. Manas is personified and its various powers described as belonging to a human being.⁵ Again, the dialogue between Vāk and Manas illustrates the comparative superiority of various senses.⁶ There is also the deification and personification of abstract notions. But this type of personification occurs rarely and only at very late hymns of *R̥gveda*. The abstract notions like Kāma (desire)⁷, Śraddhā (faith)⁸, Asuniti (spirit life)⁹, Anumati (favour)¹⁰, etc., are treated as gods. Sunṛta (bounty) is also personified as

¹ M Krishnamachariar — History of Sanskrit Literature, page 675.

² उलूकयातु शुशुलूकयातुं जहिष्वयातुमुत कोकयातुम् । सुपर्णयातुमुत गृध्रयातुं दृषदेवप्रमृण रक्ष इन्द्र ॥ऋग्वेद-८.१०४.२२॥

³ द्वासुपर्णा सयुजा सखाया समानं वृक्षं पक्षिस्वजाते । तयोरन्यः पिप्पलु स्वाद्वत्यनश्नन्नन्यो अभिचाकशीति ॥ऋग्वेद-१.१६४.२०॥

⁴ पिता यत्कश्यपस्याग्निः श्रद्धा माता मनुः कविः । सामवेद-आग्नेयकाण्ड-१.९.९.१०॥

⁵ सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीषुभिर्वाजिन इव । हृत्प्रतिष्ठं यदजिरं जवर्ष्ठं तन्मे मनः शिवसङ्कल्पमस्तु ॥शु.यजु.-३४.६॥

⁶ अंधमदकारं वा वच मनश्चातोरेयं तामहं देवोभ्यो हव्यं वहामीति वागब्रवीदहं देवेभ्य इति मनस्तो प्रजापतिं प्रश्नमेतोसोऽब्रवीत् प्रजापति-दूतीरेव त्वं मनसोऽसि, यद्विमनसा ध्यायति तद्वान्ना वदतीति, तत्खलु तुभ्यं न वाचो जुहुवमित्यं ब्रवीत्तस्मात्मनसा प्रजापतये जुहुति । कृ.यजु.-२.५, ११.४॥

⁷ RV-X.129.4

⁸ RV-X.151

⁹ RV-X.59.6; 167.3

¹⁰ RV-X.59.5-6

a goddess twice.¹

In Yāska's Nirukta (II.4), Vidyā, as a personified being, went to a Brahmin to seek refuge as it is his imperishable treasure : विद्या ह वै ब्राह्मणमुपजगाम गोपाय मां शेवधिष्टे । मनु-२.११४ ॥

The allegorical style of representation is visible in Brāhmaṇas and *Upaniṣads* too. In the Śat. Br. (I.8), the story of Manu, Śraddhā (I.14.15) and Idā (VI.3) is allegorical. In the *Upaniṣads*, Chāndogya (V.1.6-15) consists of the allegory, wherein, superiority is given to Prāṇa with whom various senses quarrel to establish their own supremacy. But finally, the superiority of Prāṇa over other senses is established. In the Bṛhadāraṇyaka *Upaniṣad* (VI.7-14) similar controversy occurs among the various senses. Moreover, in the Chān. Upa. (VI.13-14), in the dialogue between Śvetaketu and his father Āruṇi, in the discussion on the relation between Ātman and Paramātman, we find allegorical description viz. Sat Caitanyadeva is the king, Cidābhāsa Jīva is the boy, Saṁskāra (ideology) and Abhyāsa (practice) are two thieves, ignorance is bandage tightened on eyes, Trṣṇā (hankering) is the rope and the jungle is the world.

V. Raghavan²'s recent research have brought out an allegorical drama of the 10th century entitled Āgamādambara or Sanmatanāṭaka by Jayanta Bhaṭṭa, which can be posited to precede Kṛṣṇamiśra's Prabodhacandrodaya of the 11th century. But western scholar Keith³ is of the opinion that it was only in the 11th century when Kṛṣṇamiśra's Prabodhacandrodaya was written for the first time as a complete allegorical drama.

In the Bhāgavata Purāṇa (IV.25-29), the story of king Purañjana may be interpreted allegorically. This story is narrated by the sage Nārada who gives an allegorical interpretation of the whole story, its characters and places etc. Purañjana stands for the individual soul. His friend whom he forgets is the Supreme Soul. His wife Purañjani is Buddhi and so on.

योऽविज्ञाताहतस्तस्य पुरुषस्य सखेश्वरः ।

यत्र विज्ञायते पुम्भिर्नामभिर्वा क्रियागुणैः ॥४.२९.३॥

¹ RV-I.40.3; X.14.2

² V. Raghavan — Number of Rasas, "Written earlier than the play of Kṛṣṇamiśra, Jayant's play which had remained in oblivion so far, supplies a significant link in the chain of Śānta Rasa Palys."

³ A. B. Keith — The Sanskrit Drama, "We cannot say whether Kṛṣṇamiśra's Prabodhacandrodaya was a revival of a form of drama which had been practised regularly on a small scale since Aśvaghoṣa or whether it was a new creation as may easily have been the case."

बुद्धिं तु प्रमदां विद्यान्ममाहमिति यत्कृतम् ।
यामधिष्ठाय देहेऽस्मिन् पुमान् भुङ्क्तेऽक्षभिर्गुणान् ॥४.२९.५॥
सखाय इन्द्रियगणा ज्ञानं कर्म च यत्कृतम् ।
सख्यस्तद्वृत्तयः प्राणः पञ्चवृत्तिर्यथोरगः ॥४.२९.६॥

Bhāg. Purāṇa XII.11.10-20 discusses the symbolism of the paraphernalia of Mahāviṣṇu by means of allegory :

ओजः सहोबलयुतं मुख्यतत्त्वं गदां दधत् ।
अपां तत्त्वं दरवरं तेजस्तत्त्वं सुदर्शनम् ॥१२.११.१४॥
नभोनिभं नभस्तत्त्वमसिं चर्म तमोमयम् ।
कालरूपं धनुः शार्ङ्गं तथा कर्ममयेषुधिम् ॥१२.११.१५॥
इन्द्रियाणि शरानाहुराकूतीरस्य स्यन्दनम् ।
तन्मात्राण्यस्याभिव्यक्तिं मद्रयार्थक्रियात्मताम् ॥१२.११.१६॥
भगवान् भगवद्भार्यं लीलाकमलमुद्बहन् ।
धर्मं यशश्च भगवांश्चामरव्यजनेऽभजेत् ॥१२.११.१८॥
आतपत्रं तु वैकुण्ठं द्विजा धामाकुतोभयम् ।
त्रिवृद् वेदः सुपर्णाख्यो यज्ञं वहति पूरुषम् ॥१२.११.१९॥
अनपायिनीं भगवती श्रीः साक्षादात्मनो हरेः ।
विष्वक्सेनस्तन्मूर्तिर्विदितः पार्षदाधिपः ।
नन्दादयोऽष्टौ द्वाः स्थाश्च तेऽणिमाद्या हरेर्गुणाः ॥१२.११.२०॥

Similarly in Bhāg. Purāṇa (IV.15.15-18), various gods offer presents to Pṛthu, who is considered as a incarnation of Mahāviṣṇu Himself, wherein the description found is similar to Allegory. Moreover, the explanation of Allegory is found in the story of Bharata where forest of Samsāra is explained in the Bhāg. Purāṇa (V.14.1-41). Similarly Bhāg. Purāṇa (X.89.57)¹ mentions Śrī Kṛṣṇa as possessing of Supreme Powers. He was being served by His attendants headed by Sunanda, by His weapons like discus that had assumed forms, and by His majesties like strength, prosperity, fame, *Māyā* and the eight-fold powers.

Bhāsa (c. 200 B.C.) in his Dūtavākyaṃ also uses allegory for the external paraphernalia of God Kṛṣṇa :

¹ सनन्दनन्दप्रमुखैः स्वपार्षवश्चक्रादिभिर्मूर्तिधरैर्निजायुधैः । पुष्ट्या श्रिया कीर्त्यजयाखिलर्द्धिभिर्निषेण्यमाणं परमेष्ठिनां पतिम् ॥१०.८९.५७॥

सोऽयं खड्गः खरांशोरपहसिततनुः स्वैः करैर्नन्दकाख्यः
सेयं कौमोदका या सुररिपुकठिनोरः स्यलक्षोददक्षा ।

सैषा शार्ङ्गाभिधाना प्रलयधनरवज्याखा चापरेखा
सोऽयं गम्भारघोषः शशिकरविशदः शङ्खराट् पाश्चाजन्यः ॥५१॥

हे शार्ङ्ग! कौमोदकि! पाश्चजन्य! दैत्यान्तकृन्नन्वक! शत्रु वहे! ।
प्रशान्तरोषो भगवान् मुरारिः स्वस्थानमेवात्र हि गच्छतावत् ॥५२॥

Similar allegorical description of Cakra (disc), Gadā (mace), Dhanuṣya (bow), Śaṅkha (conch), Cāmara (Chowrie), Khadga (sword) etc. is also found in the *Kṛṣṇopaniṣad*.

कृपार्थे सर्वभूतानां गोप्तारं धर्ममात्मजम् ।
यत्स्रष्टुमीश्वरेणासीत्तच्चक्रं ब्रह्मरूपधृक् ॥कृष्णोपनिषद्-१९॥

That Cakra of the phenomenal world, which was created by the omnipotent Brahman, the self-same (Brahma-cakra) assume the form of the Brahman and is the Brahman alone.

गदा च कालिका साक्षात्सर्वशत्रुनिबर्हिणी ।
धनुः शार्ङ्गं स्वमाया च शरत्कालः सुभोजनः ॥कृष्णोपनिषद्-२३॥

The actual occasion for the killing of all the foes (of the Paramātmān), that alone take shape as his mace. The *Māyā* investing the Ātman of the Lord, becomes the bow known as the Śārṅga. The seasons such as Autumn and others, becoming the nourishing food (on which he feeds).

यः शङ्खः स स्वयं विष्णुर्लक्ष्मीरूपो व्यवस्थितः ॥कृष्णोपनिषद्-१६क,ड॥

The conch known as Pāñcajanya, born of the ocean of milk and next of kin to Lakṣmī, with a blast resembling thunder, that is Viṣṇu Himself.

जयन्तीसंभवो वायुश्चमरो धर्मसंज्ञितः ।
यस्यासौ ज्वलनाभासः खड्गरूपो महेश्वरः ॥कृष्णोपनिषद्-२०॥

The chief vital air that takes its rise at the time of the Lord's birth, the same is the Cāmara (fan) of the name of Dharma. Agni forms the reflection of the radiance of the lord and Maheśvara (Rudra), his sword.

कश्यपोलूखलः ख्यातो रज्जुर्माताऽदितिस्तथा ।
चक्रं शङ्खं च संसिद्धिं बिन्दुं च सर्वमूर्धनि ॥कृष्णोपनिषद्-२१॥

Kaśyapa (the progenitor of the gods), assumes the form of the mortar (to which the child, Kṛṣṇa, was fastened by means of a rope to keep him away from mischief) and Aditi, the mother of the gods, assumes the form of the

rope. The Śaṅkha and the Cakra, which became his weapons, are respectively the Siddhi (of the form of Nirvikāra Samādhi) and the Bindu (the direct perception of the Turīya), (in the Sahasrāra) over the crest of all beings (which all Yogins attain).

Just as found in RV (VIII.104.22) and Śukla Yajurveda (XXXIV.6), we also find allegory in the form of personification of virtues like Śama, Satya, Dayā etc. in the *Kṛṣṇopaniṣad* : शमो मित्रः सुदामा च सत्याकूरोद्धवो दमः । १६अब॥ Tranquillity incarnated as Sudāmā, the comrade of Kṛṣṇa. Upright conduct took shape as Akrūra and self-control assumed the form of Uddhava : दया सा रोहिणी माता सत्यभामा धरेति वै । १५अब॥

Compassion became Rohiṇi, the reputed mother of Balarāma and the earth-goddess became Satyabhāmā, the consort of Kṛṣṇa.

True devotion to the Lord is incarnated as Bṛndā. Commentator *Upaniṣad* Brahma Yogin comments : भगवद्भक्तिरेव वृन्दालक्ष्मीर्भूत्वा भगवन्निकटे वसति । भगवतोऽस्य क्रियाज्ञानेच्छाशक्तिस्तु भगवदतिरेकेण सर्वजन्तुः नास्तीति प्रकाशिनी बुद्धिः ज्ञानविज्ञानसम्यग्ज्ञानरूपिणी भवति । यद्यद्भगवत्सार्वभौममुक्तं तत्तद्भगवतो न भिन्नमित्याह । Bṛndā means the Gopī who ever abides with the Lord. His power of action manifests itself assuming the form of a clear insight onto the real nature of all creatures constituting the phenomenal world, which are apart from the Paramātmā. This phenomenal world is neither differentiated from the Lord, that has incarnated for its regeneration, nor is it non-differentiated from him, for the reason that it exists only in him and derives its sustenance from him. Nor is the peerless, all-immanent Lord, (Nārāyaṇa, the Paramātmā), capable of being differentiated from these creatures of his as their very existence and sustenance would be a problem apart from him. Simultaneously with the incarnation of the Paramātmā in the world, the entire Vaikuṇṭha, which in the view of the denizens of Svarga (heaven), is no other than the seat of the transcendent Brahman of the name of Viṣṇu, which has manifested itself on earth :

वृन्दा भक्तिः क्रिया बुद्धिः सर्वजन्तुप्रकाशिनी ।

तस्मान्न भिन्नं नाभिन्नमाभिर्भिन्नो न वै विभुः ।

भूमावुत्तारितं सर्वं वैकुण्ठं स्वर्गवासिनाम् ॥ २५ ॥

सर्वतीर्थफलं लभते य एवं वेद । देहबन्धाद्विमुच्यते इत्युपनिषत् ।

Gokula is eulogised as becoming the forest Vaikuṇṭha wherein the sages assumed the shape of reputed trees : गोकुलं वनवैकुण्ठं तापसास्तत्र ते द्रुमाः । १९अब॥

Similarly vices like Lobha, Krodha, Dveṣa, Matsara, Darpa etc. are also personified in the *Kṛṣṇopaniṣad* : लोभक्रोधादयो देत्याः कलिकालस्तिरस्कृतः । ९अब ॥

Greed, anger and other wicked qualities took the form of Daityas haunting the forest and vanishing at the sight of the Lord and the Kali age wherein they flourish, ceased to be there : अघासुरो महाव्याधिः कलिः कंस स भूपतिः ॥ १५कड ॥

Moreover, black leprosy or the sin that is destroyed by the remembrance of the Lord's Name took the shape as Aghāsura and the spirit of Kali-age took shape as king Kamsa.

द्वेषश्चाणूरमल्लोऽयं मत्सरो मुष्टिको जयः ।

दर्पः कुवल्यापीडो गर्वो रक्षः खगो बकः ॥ १४ ॥

Hatred became the gladiator Cāṇūra, while spite became the boxer, Jaya. Rashness became the horse Kuvalayāpīḍa and Arrogance became the demon Baka.

“Thus, the allegorical style of representation started in order to make the inner feelings of human beings more easily comprehensible and more effective by making them directly perceptible to the senses through personification”, states Usha Aggarwal.¹

Kṛṣṇa is eulogised as Brahman in the *Kṛṣṇopaniṣad* (12) – कृष्णो ब्रह्मैव शाश्वतम् । , Bhāgavata Purāṇa (I.3.28) and BG (XI.43; XVIII.75,78) etc. Bhāgavata Purāṇa (I.3.28) states : एतेचांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।

Kṛṣṇopaniṣad eulogises Kṛṣṇa as the Supreme Being :

स्तुवते सततं यस्तु सोऽवतीर्णो महीतले ।

वने वृन्दावने ऋड्गोपीसुरैः सह ॥ ७ ॥

He, who is ever engaged in diverting himself in the company of the cow-herds, cow-herdresses and the gods in the forest of Vṛndāvana is praised as Paramātmā and an incarnation on earth.

Kṛṣṇopaniṣad (17,18) refers to the divine sport of Śrī Kṛṣṇa as a child. He plays in the great ocean of milk adorned by the Śveta-dīpa of yore, having incarnated for the destruction of wicked foes, and the protection of the virtuous, so as to establish the sway of righteousness once again in the world and show mercy to all beings. One should know Kṛṣṇa as the

¹ Aggarwal Usha — Philosophical Approach to Sanskrit Allegorical Dramas, Introduction page V

protector of righteousness :

दुग्धसिन्धौ समुत्पन्नो मेषघोषस्तु संस्मृतः ।
 दुग्धोदधिः कृतस्तेन भग्नभाण्डो दधिग्रहे ॥कृष्णोपनिषद्-१७॥
 क्रीडते बालको भूत्वा पूर्ववत्सुमहोदधौ ।
 संहारार्थं च शत्रूणां रक्षताय च संस्थितः ॥कृष्णोपनिषद्-१८॥

This description of God Kṛṣṇa is similar to the description of boyhood pranks of Śrī Kṛṣṇa in the Bhā. Purāṇa :

वत्सान् मुञ्चन् कुचिदसमये क्रोशसंजातहासः
 स्तेयं स्वाद्वत्यथ दधि पयः कल्पितै स्तेययोगैः ।
 मर्कान् भोक्ष्यन् विभजति स चेन्नाति भाण्डं भिनत्ति
 द्रव्यालाभे स गृहकुपितो यात्युपक्रोरय तोकान् ॥भाग.-१०.८.२९॥
 हस्ताग्राह्ये स्वयतिविधिं पीठकोलूखलाद्यैः
 छिद्रं ह्यन्तर्निहितवयुनः शिष्यभाण्डेषु तद्वित् ।
 ध्वान्तागारे धृतमणिगणं स्वाङ्गमर्थप्रदीपं
 काले गोप्यो यर्हि गृहकृत्येषु सुव्यग्रचित्ताः ॥भाग.-१०.८.३०॥

The Vṛndāvana episode of the Gopikā's love for Kṛṣṇa is not a mere historical fact, but the expression in history, of a transcendental fact. The idea is that Śrī Kṛṣṇa is the absolute person, the Eternal Truth, in the transcendental realm of Goloka and all manifested beings are expressions of His *Śakti* (potency). The Gopikās are eternally persent with Him, in Goloka as His Parikaras Pārsādads (associates and attendants). They are the embodiment of His essential potency (Hladini *Śakti*) and are as such free from all touch of gross Matter and have no physical body or the physical passions associated with it. Their forms are non-material (Śuddha Sattva). As His *Śaktis* they are the eternal properties of Kṛṣṇa and are ever engaged in His service, which is their only delight and the sole meaning of their existence.

Śrī Kṛṣṇa was a philosopher as well as a teacher of spiritual gospel, which came to be known as the Bhāgavata Dharma, and is chiefly expounded in the BG and the Bhāgavata Purāṇa. According to Swami Tapasyānanda¹ : "It was to the credit of Śrī Kṛṣṇa that when the common man in india without a smile and vital religion, he provided him with a dedvotional gospel in which action , emotion and intellect played equal parts, and with a universal Īśvara who could be communed with through love and service

¹ Swami Tapasyānanda — Śrīmad Bhāgavata, vol. III, Introduction, page 3.

and who responded to the prayers and the deepest yearings of man.”

गोपरूपो हरिः साक्षान्मायाविग्रहधारणः ।

दुर्बोधं कुहकं तस्य मायया मोहितं जगत् ॥ कृष्णोपनिषद्-१० ॥

In that forest Vaikuṇṭha, he is said to assume the form of a cow-herd. The jugglery of the Lord is inscrutable and the phenomenal world has indeed been tricked into not knowing his real nature, by the deception practiced by this juggler. The intelligence of the gods, wherein lay their real strength, that very intelligence of theirs was taken away in a trice by Kṛṣṇa :

दुर्जया सा सुरैः सर्वे धृष्टिरूपो भवेद्विजः ।

रुद्रो येन कृतो वंशस्तस्य माया जगत्कथम् ॥ ११ ॥

Further it is stated that though the Paramātmā stands established as one alone, yet, for the reason that he is the All-Ātman, pervading all both from within and from without, whichever celestial forms wise men speak of are bowed down :

यावन्ति देवरूपाणि वदन्ति विबुधा जनाः ।

नमन्ति देवरूपेभ्य एवमादि न संशयः ॥ २२ ॥

Śrī Kṛṣṇa is also glorified as Supreme Reality in the Bhāgavata Purāṇa¹ :

संस्थापनाय धर्मस्य प्रशमायेतरस्य च ।

अवतीर्णो हि भगवानंशेन जगदीश्वरः ॥ १०.३३.२७ ॥

Vaikuṇṭha is everywhere in the Bhāgavata associated with Mahā-Viṣṇu, the Supreme Being according to Bhāgavata Purāṇa. there is no higher state than His Paramapada.

According to Indian tradition, Śrī Kṛṣṇa's demise coincides with the beginning of the Kali Era in 3102 BC. Modern historians, however, do not accept the Kali Era, but still they have found ample scientific proof for Kṛṣṇa's historicity. He must have flourished not later than 900 BC, according to Pargitar in his text 'Ancient Indian Historical Traditions'.

Ch. Upa. makes mention of Devakiputra Kṛṣṇa as the disciple of Ghorāṅgirasa, and the teachings ascribed to him here are in several respects in accordance with those of the Gītā Pāṇini, the founder of Sanskrit Grammar, who, according to R. G. Bhandarkar, lived in the beginning of 7th century, before the Christian Era, if not earlier still,

¹ Bhāgavata Purāṇa-XI.16.9-12; X.87.2,3; II.5.35-37; II.6.17,21,31,38,39; II.7.41-53

speaks of 'Vāsudevakas', or the sect that followed Vāsudeva, indicating that much before his time. Kṛṣṇa-Vāsudeva (Kṛṣṇa, the son of Vasudeva), the Vṛṣṇi hero and philosopher, had already been recognised as a divine personage and that his followers had spread far and wide, even upto Gāndhāra or Afghanistan where Pāṇini lived.

ANNAPŪRṆĀ UPANIṢAD

The etymology of the word Annapūrṇā given in Śabdakalpadrūma¹ is : अन्नं पूर्णं यस्याः सा राजदन्तादित्वात् परनिपातः । स्वनामख्यातदेवीविशेषः । Annapūrṇā is the spouse of Viśveśvara and the ruler of this universe. She is the provider of food to this world, so she is called Annapūrṇā. She is the Mahālakṣmī with smiling face (अन्नपूर्णा विशालाक्षी स्मयमानमुखाम्बुजा ! अन्नपूर्णोपनिषद्-१.१॥). She is prayed with a mantra of 27 syllables to bestow food on the worshipper. The deity preached the Brahma vidyā (the doctrine of absolute monism) to the father of Ṛbhu, according to the Annapūrṇā Upaniṣad :

भगवत्यन्नपूर्णेति ममाभिलषितं ततः ।

अन्नं देहि ततः स्वाहा मन्त्रसारेति विश्रुता ॥ अन्नपूर्णोपनिषद्-१.६ ॥

सप्तविंशति वर्णात्मा योगिनी गणसेविता ॥ १.७ ॥

ऐं ह्रीं सौं श्रीं क्लीं ॐ नमो भगवत्यन्नपूर्णे ममाभिलषितमन्नं देहि स्वाहा ।

There are a number of Annapūrṇā stotras and Annapūrṇā kavaca out of these, the stotras of Śāṅkarācārya and H. H. Shri Tembe Swami Maharaj of Garudeshwar are published and popular.

Śāṅkarācārya eulogizes her to obtain Siddhi (success), Jñāna (knowledge) and Vairāgya (dispassion) and requests for Bhikṣā (alms) and addresses Annapūrṇā as Pārvatī and Maheśvarī :

नित्यानन्दकरी वराऽभयकरी सौन्दर्यरत्नाकरी

निर्धूताखिलघोरपापनिकरी प्रत्यक्षमाहेश्वरी ।

प्रालेयाचलवेशपावनकरी काशीपुराधीश्वरी

भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ १ ॥

H. H. Tembe Swamī glorifies her and asks for Knowledge for the form of alms :

सप्तभिया न चोक्तवान्शब्दान्देवेभ्य देहि कांक्षितम् ।

क्षुच्छांत्यै ज्ञानभिक्षात्रं हितज्ञे हितमर्पय ॥ १४ ॥

¹ Śabdakalpadrūma vol. I, page 58-60

In the Annapūrṇopaniṣad also, Goddess Annapūrṇā is addressed as Pārvatī by Ṛbhu when she was requested by him to be always present in his heart:

एवमुक्तो विशालाक्ष्या मयोक्तं मुनिपुङ्गव ।
आत्मतत्त्वं मनसि मे प्रादुर्भवतु पार्वति ॥१.११॥

In the last (11th) verse of Śrī Śaṅkarācārya's Stotra, Annapūrṇā is requested to shower her grace by giving Bhikṣā to her devotees :

अन्नपूर्णे सदा पूर्णे शङ्करप्राणवल्लभे ।
ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि नमोऽस्तु ते ॥११॥

The whole stotra consists of common last Pāda : भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णे श्वरी ॥ She is also referred to as 'सर्वानन्दकरी', 'सदाशिवकरी' in this stotra, just like we find it in Annapūrṇopaniṣad, where she is described as having smiling face : स्मयमानमुखाम्बुजा ।

In the text of Tantra, also we find reference to Annapūrṇā :

काली नीला महादुर्गा त्वरिता छिन्नमस्तका ।
वाग्वादिनी चात्रपूर्णा तथा प्रत्यंगिरा पुन्हा ॥तंत्रसार, मालिनीविजयतंत्र॥

Annapūrṇopaniṣad, a minor Upaniṣad of Vedānta category, comprises of variety of topics in five Adhyāyas (chapters), like the means of attaining the Brahma-vidyā, practice of Annapūrṇā mantra, the removal of five kinds of delusion (Bhrama)¹ inquiry into the nature of Ātman and its identity with Brahman², Samādhi³, description of attachment as the cause of bondage⁴, the four states viz. Jāgrat (waking), Svapna (dream), Suṣupti (dreamless sleep) and Turīya⁵. The state of Jīvanmukti and Videhamukti (the Turīyātīta state), description of Final Beatitude and its attainment through knowledge of the seven stages and characteristics of a Jīvanmukta and a Videhamukta⁶, control of mind and the senses⁷, the attainment of the knowledge of Brahman⁸ etc.

The Annapūrṇopaniṣad commences with the dialogue between sage Nidāgha and Ṛbhu, wherein the former inquiries about the truth of the

¹ Vide Chapter VIII Epistemological Data for details

² Vide Chapter VIII Ontological Data for details

³ Vide Chapter IV-Concept of Yoga in Philosophical Data for details

⁴ Vide Chapter VIII Concept of Mokṣa for details

⁵ Vide Chapter IV - Philosophical Data for details

⁶ Vide Chapter IV-B (vi) Concept of Mokṣa for details

⁷ Vide Chapter VII-(v) Psychological Data for details

⁸ Vide Chapter IV-B (ii) Ontological Data for details

Ātman and the attainment of Final Beatitude. Sage Ṛbhu instructs him the path of becoming a Jīvanmukta and tells him about the 27 syllabled mantra¹ of Goddess Annapūrṇā, by practicing which, the goddess appeared and bestowed upon him the knowledge of Ātman. Further, sage Ṛbhu tells about the path to be free from the five kinds of delusion or error (Bhrama); and advises him to meditate on the real form of the Ātman. He avers Samādhi to be the means to attain the knowledge of the true investigation and states that Samādhi can be accomplished through investigation. Describing attachment (Saṅga) as the cause of bondage, Ṛbhu explains that non-attachment (Vairāgya) is the means for Final Beatitude (Mokṣa), and the devotion of the Ātman can be attained by avoiding mental resolves. Discussing on the four states, sage Ṛbhu asserts the Turīya-state as Jīvanmukti and the Turīyātīta-state as Videhamukti.

Giving the characteristics of a Jīvanmukta person, Ṛbhu declares the state of Final Beatitude. He shows the manner in which a Jīvanmukta exercises control over senses and the mind. Describing about the dissolution of mind (Manolaya) to be of two types i.e. with form (seed) and formless (seed-less). He states that the existence of mind leads to misery and its destruction contributes to happiness. He also discusses Brahma-vidyā and its fruits. He tells Nidāgha to tranquil his mind by Prāṇāyāma i.e. controlling the breath, and states that mind can be won over or controlled through the restraint of the previous mental impressions like Vāsanā etc. he adds that as long as the mind is not dissolved, there is no obliteration of Vāsanās; as long as Vāsanās are not obliterated, the mind is not tranquillised and the tranquillity of mind cannot be obtained until the knowledge of the truth is not attained :

वासनासंपरित्यागे यदि यत्नं करोषि भोः ।

यावद्विलीनं न मनो न तावद्वासनाक्षयः ॥४.७८॥

न क्षीणा वासना यावच्चित्तं तावन्न शाम्यति ।

यावन्न तत्त्वविज्ञानं तावच्चित्तशमः कुतः ॥४.७९॥

यावन्न चित्तोपशमो न तावत्तत्त्ववेदनम् ।

यावन्न वासनानाशस्तावन्नत्त्वागमः कुतः ।

यावन्न तत्त्वसंप्राप्तिर्न तावद्वासनाक्षयः ॥४.८०॥

In the final chapter (Vth), the author of the Annapūrṇopaniṣad states rules relating to : (1) the giving up of attachment for the attainment of Jīvanmukti; (2) the direct vision of the Ātman for the complete dissolution

¹ Refer to the Concept of Yoga

of the mind etc. and (3) Sahaja-Prāṇāyāma, for the eradication of the delusion relating to the existence or otherwise of the Anātman.

He states that the obliteration of all Vāsanās through the knowledge of Brahman and the Ātman, would be obtained by giving up of all forms of mental responsivity. He further states that Supreme abode or seat can be secured through Sāṅkhya and Yoga, thus increasing the importance of these two Darśanas i.e. philosophies. Finally R̥bhu admitting of his own realisation of Brahman, advises Nidāgha to attain the state of Brahman by the dissolution of the mind and through the knowledge of the import of the Śāstras, meditation etc.

R̥bhu asserts the attainment of liberation through the knowledge of the seven stages¹ viz. Śubhecchā, Vicāraṇā, Tānumānasā, Sattvāpatti, Asaṁsakti, Padārthābhavanī and Turyā specified in the text of Yoga-vāsiṣṭha (III.118.5,6,7-ab) :

ज्ञानभूमिः शुभेच्छाख्या प्रथमा समुदाहृता ।

विचारणा द्वितीया तु तृतीया तनुमानसा ॥३.११८.५॥

सत्त्वापत्तिश्चतुर्थी स्यात्ततोऽसंसक्तिनामिका ।

पदार्थाभावनी षष्ठी सप्तमी तुर्यगा स्मृता ॥३.११८.६॥

आसामन्ते स्थिता मुक्तिस्तस्यां भूयो न शोच्यते ।३.११८.७अब॥

Sage Vasiṣṭha in the Utpatti - Prakaraṇa of Yoga-Vāsiṣṭha explains the directions to the stages of knowledge. The grounds of knowledge comprise the desire of becoming good - subhecchā, and this good-will is the first step. Then comes discretion or reasoning (Vicāraṇā) the second, followed by purity of mind (tanu-mānasā). Which is the third grade to the gaining of Knowledge. The fourth is self-reliance as the true refuse-Sattvā-patti, and then asaṁsakti or worldly apathy as the fifth. The sixth is Padārthabhāva or the Power of abstraction, and the seventh or the last stage of knowledge is tūrya-gati or generalization of all in one. Liberation is placed at the end of these, and is attained without difficulty after them.

Finally giving the characteristics of Jīvanmukta, sage R̥bhu states that there is no misery for the Jīvanmukta and mentions that this profound secret of Vedānta should not be bestowed upon one who has not attained tranquillity etc. as found is the text of earlier Upaniṣads like Muṇḍaka, Śvetāśvatara etc.

¹ Seven states : Vairāgya, Vicāraṇā, Saṅgabhāvana, Vāsanā-vilaya, Śuddha-saṁvid-ānanda, Asaṁvedana and Turīyātīta, according to Annapūrṇopaniṣad.

Annapūrṇopaniṣad IV.86 and 88 are also quoted by Vidyāraṇya muni (14th century) in his Jīvanmuktiviveka (III). Similarly we find verbatim verses in the Laghu-Yoga-Vāṣīṣtha of Gauḍa Abhinanda (c. 9th Cent. A.D.) and Annapūrṇā Upa. For eg. Laghu-Yoga-Vāṣīṣtha XXVIII-32, 64, 121, 122, 123 and XIII-117 (q,b) are found verbatim in Annapūrṇā Upa. IV - 24, 41, 86, 87, 88 and V-81 (a,b) respectively.

CONCLUSION :

Thus, from the contents of the Annapūrṇopaniṣad, it can be observed that the Upaniṣad comprises of the details pertaining to Vedānta more than the deity Annapūrṇā. We hardly find any glorification of the deity in the later Adhyāyas (chapters) of the Upaniṣad apart from the ones mentioned earlier.

DATTĀTREYA UPANIṢAD

The first part or Khaṇḍa of this Upaniṣad mentions the six Mantras consisting of one¹, six², eight³, twelve⁴, sixteen⁵ and thirty two⁶ syllables. The second part gives the *Mālāmantra* (the chain formula) and the third part contains the *Phalaśruti* (rewards of worshipping the deity). It is again stated in the *Upaniṣad* that the whole world is contained in Him just as a banyan tree is hidden in the seed.⁷

The etymology of the word Mantra can be stated as : मननात् त्रायते यस्मात् तस्मान्मन्त्रः प्रकीर्तितः । i.e., that which protects or shields a person from the evil or bad. The above given Mantras of Dattātreya protect those ardent devotees who mutter them regularly. Not only that but it purifies the devotee and making him free from all kinds of sins leads towards Final Beatitude i.e. Mokṣa, as pointed out in Khaṇḍa-3. The second Khaṇḍa of Dattātreya Upaniṣad comprises of the glorification of Dattātreya as the dispeller of great fears (महाभय), anguish, ailments, penury (poverty) and the bestower of highest knowledge (महाज्ञानप्रद), fruits of all desires of the devotee (सर्वकामफलप्रदः), all kinds of powers (सकलविभूतिदः), prosperity, good health etc.

¹ द्रां

² ॐ श्रीं ह्रीं क्लीं ग्लौं द्राम् ।

³ द्रां दत्तात्रेयाय नमः ।

⁴ ॐ आं ह्रीं क्लीं एहि दत्तात्रेय स्वाहा ।

⁵ ॐ ऐं क्लीं क्लीं क्लूं ह्रां ह्रीं हूं सौः दत्तात्रेयाय स्वाहा ।

⁶ दत्तात्रेय हरे कृष्ण उन्मत्तानन्ददायक । दिगम्बर मुने बाल पिशाच ज्ञानसागर ॥

⁷ वटबीजस्थमिव दत्तबीजस्थं सर्वं जगत् ।

In the Atharvaveda also we find Mantras for obtaining good health¹, long life², peace³ and prosperity⁴.

विषासहिं सहमानं सासहानं सहीयांसम् । सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम् ।
ईड्यं नाम ह्व इन्द्रं प्रियो देवानां भूयासम् ॥ अथर्ववेद-१७.१.२ ॥

Moreover, we also find Dattātreyā prayed for attracting all kinds of accomplishments (साध्याकर्षण), for subjugation (वशीकरण), for Antagonising (विद्वेषण), for driving away the enemies (उच्चाटन), for paralysing (स्तम्भन), for killing (मारण), for nourishing (पोषण), for counteracting the malignant influences of Grahas (evil-spirits), for curing all ailments etc. Similar such Mantras for subjugation⁵, destroying all killing the enemies⁶, getting rid of curse⁷, protection against the enemies⁸, warding off diseases⁹, pain¹⁰, sins¹¹ etc. are found in the Atharvaveda. For e.g.:

इन्द्र सेनां मोहयामित्राणाम् ।

अग्नेर्वतस्य ध्राज्या तान् विषूचो वि नाशाय ॥ अथर्ववेद-३.१.५ ॥

शतं या भेषजानि ते सहस्रं संगतानि च ।

श्रेष्ठमास्त्रावभेषजं वसिष्ठं रोगनाशनम् ॥ अथर्ववेद-६.४४.२ ॥

In the words of Winternitz - "The purpose of the AV is ABC - "to appease the demons, to Bless the friends and to curse the enemies." We find similarity in the contents of Dattātreyā Upaniṣad and Dattapurāṇa composed by H. H. Vāsudevānandajī, which shows that the latter has borrowed from the Dattātreyā Upaniṣad. For e.g. the first Khaṇḍa of Dattātreyā Upaniṣad is similar to Dattapurāṇa [III.1.16,17,18(a,b),26-49]; the second Khaṇḍa is similar to Dattapurāṇa (III.1.50-58) and the third Khaṇḍa is similar to the Dattapurāṇa (III.1.59-68). Similarly we find the verses of Śāṇḍilyopaniṣad quoted in Haṭhayogapradīpikā of Svātmārāma (c. 14th century) and Dattapurāṇa of H. H. Vāsudevānandajī (1854-1914

¹ AV-XIX.44

² AV-I.30,35; II.4,9,13,28,29; III.11; V.28,30; XIX.61,63,64,67

³ AV-III.21; XIX.9,10,11

⁴ AV-VI.78,142; XVII.1

⁵ AV-I.16; III.1,2; XII.4

⁶ AV-I.19,21,28; II.12,18-24,27; III.6,27; IV.3,40; V.8,29; VI.6,15,34,66,67,103,104,134; VII.9,13,32,35,98,100,101,113,115,117-119,122; VIII.3,4,8; XI.11,12

⁷ AV-VI.37

⁸ AV-XIX.17,18,27

⁹ AV-I.2,23-25; IV.13; V.15,22; VI.44; XII.12

¹⁰ AV-XVI.1-9; III.9

¹¹ AV-IV.24-29,33; VI.30,113; VII.43,120; XI.8

AD). For e.g. Śāṇḍilyopaniṣad-I.35-40,42,43,46,50-52 and III.1-4 are found in Dattapurāṇa-I.8.27,32,34,35,37,40-42 and III.1.22-25 respectively. Haṭhayogapradīpikā-IV.55,57,58,60,62 and also Dattapurāṇa I.8.29,31,32 are based on Śāṇḍilya Upaniṣad I.36-40.

The Dattātreya and Bhag. Pu.(II-7.4) Upaniṣad mentions Dattātreya as the son of Atri and Anasūyā. The Bhāgavata Purāṇa (II.7.4) also refers to the birth of this God. H. H. Vāsudevānandasarasvatījī has similarly specified the divine birth of God Dattātreya. For e.g. :

ऋषिः सोऽपीदमेवेष्टं मत्वा वव्रे तदेव हि ।

विष्णुः सर्वात्मनाऽहं ते मया दत्तः किलाब्रवीत् ॥द्विसाहस्री¹-३.३८॥

दत्तो मया तेऽहमितीह दत्तः पूर्वोऽपरश्चन्दनतश्च चन्द्रः ।

दुर्वास आख्यः प्रथितस्तृतीयः साक्षात् प्रभुर्दत्तइहाद्वितीयः ॥त्रिशती²-१.२२॥

मयाऽहं तेऽत्रये दत्त इत्युक्तेः स तथोच्यते ॥दत्तपुराण³-२.२.४३॥⁴

The detailed story regarding Dattātreya's birth is found in *purāṇas*⁵ like *Mārkaṇḍeya*, which consider him as a great saint, *Yogī*, a giver of boons and an incarnation of Viṣṇu. The story of Dattātreya is further developed in the works like *Gurucaritra* of Gangadhar Sarasvati (c. 1558 AD), *Dattaprabodha* of Vitthal alias Kavādibua (1797-1863 AD), *Datta-māhātmya* of H. H. Vāsudevānandajī (1854-1914 AD) and *Guru-līlāmṛta* (three parts) by H. H. Raṅga Avadhūtajī (1898-1968 AD) etc.

The reference to the name of Dattātreya is found in the minor Upaniṣads like Dattātreya, Jābāla, Śāṇḍilya, Nārada-parivṛājaka, Yājñavalkya, etc. In the beginning of Dattātreya Upaniṣad, there is a dialogue between Lord Brahmā and Nārāyaṇa : सत्यक्षेत्रे ब्रह्मा नारायणं महासामाज्यं किं तारकं तन्नो ब्रूहि भगवन्नित्युक्त . . . । Śāṇḍilya Upaniṣad in its third chapter gives an explanation of the term Dattātreya as one of the four epithets of the Absolute – the other three being Parambrahma, Ātmā and Maheśvara. It refers to the penance of Atri who was

¹ श्रीमत्परमहंसपरिव्राजकाचार्यश्रीवासुदेवानंदसरस्वतीकृतं श्रीगुरुचरितम् (द्विसाहस्री) सटीकं संचूर्णिकं च ।पृ. ६३, प्रकाशक-श.बा.बोधनकर, कार्यवाह, प.पू.टेम्बेस्वामी सेवा मंडल, अमरावती

² श्रीवासुदेवानंदसरस्वती विरचितं श्रीगुरुचरित्रकाव्य (त्रिशतीकाव्य)-श्रीदत्तात्रेय धुजराज कवीश्वर श्रीवासुदेवनिवास प्रकाशन, पुणे, पृष्ठ ३१

³ श्रीवासुदेवानंदसरस्वती विरचितं श्री दत्तपुराणम् : प्रकाशक-श्रीअवधूत साहित्य प्रकाशन ट्रस्ट, नारेश्वर, प्रथम आवृत्ति, २००२

⁴ Dattapurāṇa-II.4.21,45

⁵ Bṛhannārada, Harivaṁśa, Bhaviṣya purāṇa etc.

desirous of having a son. The Supreme Being who is Jyotirmaya (lustrous) was born as a son to Atri and Anasūyā : यस्मात्सुदुश्चरं तपस्तप्यमानात्रये पुत्रकामायातितिरां तुष्टेन भगवता ज्योतिर्मयेनात्मैव दत्तो यस्माच्चानसूयामत्रे-स्तनयोऽभवत्तस्मादुच्यते दत्तात्रेय इति ।

Śāṇḍilya and *Dattātreya Upaniṣads* refer to various epithets of Dattātreya as :

दत्तात्रेयं शिवं शान्तमिन्द्रनीलनिभं प्रभुम् ।
आत्ममायारतं देवमवधूतं दिगम्बरम् ॥शाण्डिल्य उप.-३.१॥
दत्तात्रेय हरे कृष्ण उन्मत्तानन्ददायक ।
दिगंबर मुने बालपिशाच ज्ञानसागर ॥दत्तात्रेय उप.-१.१॥

There are several epithets of Dattātreya in the *Śāṇḍilya* and *Dattātreya Upaniṣads* like Atriputra, Anasūyānandavardhana etc. H. H. Vāsudevānandajī states in his *Śrī Dattātreya Kavacam* : ज्ञातींश्च पातु नित्यं मेऽनसूयानन्दवर्धनः । गुरुस्तुति-१ ॥

Different aspects of his personality are portrayed through his epithets viz. Avadhūta, Digambara, Mahāyogī, Bāla, Unmatta-ānandadāyaka, Muni, Piśāca, Cirañjīvi etc. He is also known as Smaraṇamātrasantuṣṭaḥ Yogījaṇapriyam, Siddhasevita, Sādhyākaraṇa, Pūrṇānandaikavigrahaṁ, Satyānandacidātmakam, Viśvarūpadharam, Jñānasāgara, Jñānayoganidhi, Ātmamāyārata, Bhaktānukampina, Sākṣī in the works of H. H. Vāsudevānandajī and H. H. Raṅga Avadhūtajī, viz.

अचिंत्याव्यक्तरूपोऽपि दत्तोऽर्च्यः स्मृतितोषणः । द्विसाहस्री-१.१५ ॥

सहसाऽऽविरभूच्छ्रीमान्दत्तात्रेयो दिगम्बरः ।

अवतीर्णोऽत्र यो दीनानुद्धर्तुं भक्तवत्सलः ॥दत्तपुराण-१.२.७॥

सृष्ट्वेदं माययास्यान्तर्बहिः स्थोऽभवदत्रिजः ।

गूढः साक्षी ज्ञानगम्यः सोऽव्यात्सच्चित्सुखात्मकः ॥दत्तपुराण-१.६.४॥

लीलात्मना योऽत्रिगृहेऽवतीर्णो दत्ताख्य उन्मत्तपिशाचवद्यः ।

बालो युवा क्वापि जरन् जटाभृत्क्वचिद्विर्व्यक्त परीक्षितश्च ॥दत्तपुराण-१.६.५॥

बालोन्मत्तपिशाचाभो द्युनिट्संधिषु पातु माम् ॥श्रीदत्तात्रेयकवचम्-गुरुस्तुतिः-१०अ,ब॥

We find these epithets of God Dattātreya in the *Dattapraṇati*¹, composed by H. H. Raṅga Avadhūta Mahārāja viz.

¹ Raṅgaḥṛdayam-page 55,56; Dattapraṇati-verses, 9,10,11,12,16 etc.; Dattastavanam-4

निस्त्रैगुण्यः संसृतिभङ्गो निःसङ्गो
 बालोन्मत्तपिशाचसुवेषो बहुरङ्गः ।
 लीलारूपमरूपो धृत्वा बहु रेमे
 दत्तात्रेयं तं हृदि सन्तं प्रणतोऽस्मि ॥११॥

दृष्ट्वा लोकाञ्शोकनिमग्नान्करुणातो
 बद्धा सेतुं ज्ञानमयं यश्चिरजीवी ।
 निन्ये नन्दं नतसन्नार्तान् दिग्बन्धो
 दत्तात्रेयं तं हृदि सन्तं प्रणतोऽस्मि ॥१०॥

The meaning of the word Avadhūta is given in Avadhūtopeniṣad :

अक्षरत्वाद्धरेण्यत्वाद्भूतसंसारबन्धनात् ।
 तत्त्वमस्यादिलक्ष्यत्वादवधूत इतीर्यते ॥१॥
 यो विलङ्घ्याश्रमवर्णानात्मन्येव स्थितः सदा ।
 अतिवर्णाश्रमी योगी अवधूतः स कथ्यते ॥अवधूतोपनिषद्-२॥

Avadhūta is one who is beyond all *Varṇas* and *Āśramas*, a yogī deeply centred in the self. Śrī Harṣa in his *Naiṣadhīyacaritam* (II.194) praises Avadhūta Datta as “*Adhvagamaye dhvanisasantam*”.

The physical description of Dattātreya is depicted in the *Śāṇḍilya Upaniṣad* III.2 :

भस्मोद्भूलितसर्वाङ्गं जटाजूटधरं विभुम् ।
 चतुर्बाहुमुदाराङ्गं प्रफुल्लकमलेक्षणम् ॥शाण्डिल्य उप.-३.२॥

Similar depiction is found in *Jābāladarśanopaniṣad* (I.1). H. H. Raṅga Avadhūtajī in his *Dattaṣoḍaśāvatāra* Stotram (7) refers to the 16th incarnation of Dattātreya as *Śyāmakamalalocanam*, *Ākārādi-datta-aṣṭottaraśata-nāmāvali* (88) refers to Dattātreya as *Bhasmoddhūlitāṅga* and *Śrī-datta-stotram* (3) refers to Datta as *Jaṭājūṭadharam*. Dattātreya is mentioned as the deity who wards off fear and relieves one from his mortal *Samsāra* : महाभयनिवारण, भवबन्धमोचन . He is also known as : सर्वमनः क्षोभण, महाज्ञानप्रद, सर्वकामफलप्रद and सकलविभूतिदः . We find his several attributes in work pertaining to this deity, viz.

सत्रक्रिया द्राक् सफला भवन्ति यत्र प्रियार्थाश्च नरा भवन्ति ।
 आपन्नदुःखाः सुखिनश्च दत्त आपन्न दुःखानि यतोऽत्र दत्तः ॥गुरुचरित्र-त्रिशती-१.७॥
 यो दैन्यं पापतापौ शमयति नियतिध्वंसको . . . वैराग्यज्ञानभक्तिर्वितरति . . . दयाब्धिः ॥
 गुरुचरित्र-त्रिशती-२.१॥

We find the name of Dattātreyā with many *Upaniṣadic* personalities highly respected as *Paramahansa*s like Śvetaketu, Ṛbhu, Jaḍabharata and Āruṇī in the minor *Upaniṣads* like *Jābāla*, *Nārada-parivrājaka*, *Yājñavalkya*, *Bhikṣuka*, *Avadhūta* and *Jābāladarśanopaniṣad*. Moreover in the *Upaniṣads*, in the dialogues, the name of Dattātreyā is further connected with Nārāyaṇa, Brahmā, Atharvā, Yājñavalkya, Nārada, Saṁkṛti, Śāṇḍilya, Atri etc.

Dattātreyā as *Guru* :

Dattātreyā is mentioned as *Viśvaguru* in *Śāṇḍilya Upaniṣad* III.3. The concept of *Guru* is frequently explained in different Sanskrit texts. *Śrī Gurugītā*, a part of *Uttarakhaṇḍa* of *Skandapurāṇa* defines *Guru* as :

गुकारस्त्वन्धकारश्च रुकारस्तेज उच्यते ।

अज्ञानग्रासकं ब्रह्म गुरुरेव न संशयः ॥२३॥

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्री गुरवे नमः ॥गुरुगीता-६७॥

The significance of the term *Guru* is also pointed in *Gurugītā* 10, 24 and 46. *Śrī Vāsudevānandasarasvatī* in his works :

गकारः सिद्धिदः प्रोक्तो रेफः पापस्य दाहकः ।

उकारो विष्णुरव्यक्तस्त्रितयात्मा गुरुः स्मृतः ॥श्रीगुरुसंहिता-२६॥

स्थूलाक्षरालिपिज्ञानं शिशोरिव परात्मनः ।

गुरुक्ताचार्कल्पनया हृत्स्थैर्याद्विधो उद्भवेत् ॥द्विसाहस्री-२३.२३॥

God Dattātreyā, being an immortal *Guru* is perennially present in the divine personalities of His superb personages as well as disciples like *Śrī pāda- śrīvallabha* (1320-1350 AD), *Nṛsimhasarasvatī* (1378-1458 AD), *Māṇikaprabhu* (1817-1865 AD), *Swami Samarth of Akkalkot* (-1878 AD), *Janārdanasvamī* (1504-1575 AD), *Vāsudevānanda Sarasvatī* (1854-1914 AD), *Śrī Panta Mahārāja Bālakundarikar* (1855-1905 AD), *Yogānanda Sarasvatī* alias *Gāṇḍā Mahārāja* (1869-1938 AD), *Gulavaṇi Mahārāja* (1886-1974 AD), *Nānā Mahārāja Tarāṇekara* (1896-1993 AD), *Raṅga Avadhūta* (1898-1968 AD), *Datta-Mahārāja Kavishwar* (1910-1999 AD) etc.

Conclusion :

Thus, *Dattātreyā Upaniṣad*, unlike other *Upaniṣads*, contains only the *Mantras* comprising of *Bīja*, *Kīlaka*, *Śakti* etc. Several epithets of Dattātreyā are found in the *Dattātreyā* and *Śāṇḍilya Upaniṣads*, viz.

Avadhūta, Digambara, Smaraṇamātrasantuṣṭaḥ, etc. which are already discussed, highlighting the importance of the personality of Dattātreya and his superb capacity as a Guru. He is Guru residing in the hearts of his ardent disciples. It is observed from the works¹ of the Sages like of H. H. Vāsudevānandajī that God Dattātreya in his various incarnations has uplifted several downtrodden people, irrespective of their castes.² and creed. "The only purpose of His birth on the earth is to dispel distress and miseries and guard the noble people", states Uma Deshpande³.

Dattātreya is also known for imparting knowledge as his epithets rightly point out, Jñānasāgara, Jñānayoganidhi, Mahāyogī, Mahājñānaprada etc. He is ascribed with works like *Avadhūta Gītā*, *Tripurārahasya*, *Jīvanmukta Gītā*, etc. wherein He imparted knowledge to Kārtikeya and Bhārgava i.e. Paraśurāma respectively. It is believed that He is the origin of Trinity worship as Brahmā, Viṣṇu and Maheśa are collectively known as Dattātreya. The popularity of this deity today is evinced from the number of works written on him. For e.g. Works of H. H. Vāsudevānandajī viz. *Dattapurāṇam*, *Dattacampū*, *Dvisāhasrī Gurucaritam*, *Trīśatīkāvyam* etc.; works of H. H. Raṅga Avadhūtajī, viz. *Raṅgahrdayam*, *Dattayāgapaddhatiḥ* etc.

Hence, *Dattātreya Upaniṣad* occupies a prominent position amongst all the works of Datta literature, as it contains the *Mantras* for the realisation of the Supreme Being and getting rid of several sins incurred by his devotees in this mortal world. Moreover, it not only highlights the personality of Dattātreya but also portrays Him to be the Guru of this world (*Viśva-Guru*) looking after the welfare of His devotees.

¹ द्विसाहस्रीगुरुचरितम् - अध्याय-११, १२, १५, १६, १७, २२ . . .

² गंगा पापं विधुस्तापं दैन्यं कल्पतरुहरिम् । वायुस्तूलमिवैतत्ते दर्शनं हरति त्रयम् ॥ द्विसाहस्री-९.४० ॥

³ Deshpande Uma — The Glimpses of Indological Heritage, page 132